

Contributions to Political Science

Jeremy Horne

Managing Complexity Through Social Intelligence

Foundations of the Modern Organic
Corporatist State

 Springer

Contributions to Political Science

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Jeremy Horne
Ampliacion Poniente, San Felipe, Mexico

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Without Siri Khalsa editing substantial portions of this book, I seriously doubt it would have made it past my office door. His abiding patience, punctuality, keen observations, analysis, and suggestions kept everything on an even keel.

Preface

Mother Nature has presented humanity with a death sentence scientists call the “Holocene extinction,” hallmarked by global warming, overpopulation, resource depletion, mounting social disruption, and complexity. To date, this human subspecies with its philosophies and ideologies, coupled with their structures to organize power distribution and social management, has not sufficed to cancel that warrant. While the effects are known widely, not front and center in public view are the underlying reasons, the lack of social philosophy (ethos), alienation, and identity. Generally absent from mainstream attention is serious reflection on the efficacy and desirability of the two prevailing ideologies: liberal democracy and “authoritarianism.” “Socialism” competes with “free enterprise,” the compromisers desperate to mate the two, now the vulgar corporatism, replete with Hobbes’ dreaded Leviathan swimming in our social sea. Indeed, the “free enterprise” myth has dissolved into the reality of Eisenhower’s famous 1961 warning about the military–industrial complex, giving substance to Burnham, Berle, and Means (managerial revolution) about control usurping ownership to form the modern vulgar corporatist state. Not so humorous to the idealistic socialists is the “social” of community transmogrified into the privatized social dictated by an elite personifying arguably one of the worst social ills of radical wealth disparity.

“Issues” is the call word of political leaders and pundits, not the context giving rise to them. Liberal democratic political agitators, fully knowing the incapacity of the average voter of their constituencies to competently and thoughtfully criticize policymaking on complex decisions, weaponize words to drive the masses to achieve their nefarious hedonistic goals. Only by attaining nobility through an aristocracy driven by the love of truth and attendant wisdom through community, cooperation, and organism will humanity redeem itself. Hedonism, narcissism, and crass materialism are hostile aliens.

This co-authored book is not finished for two reasons, you and me. There are two halves: the past and the future. I will never complete describing all the events and the thinking behind them leading to the present. As one versed in logic, I can only give

an inductive account of what is happening. What is to occur as the conclusion will be determined by you after I am gone.

Opinions are like ears; mostly every person has a couple. So, who am I to say anything? This author, described by the brief biographical sketch below, has participated in numerous political activities and pursued as a principal line of study political philosophy. He has been in many protests, experienced Soviet occupation in Czechoslovakia, worked on Capitol Hill in Washington, and even has run for a minor political office.

In applying the extreme critical thinking I taught at various universities and colleges, questioning numerous assumptions upon which people have been relying to promote their political agendas. Especially through study in recent years, I have seen how much has been omitted from university curriculums, such as the historically long and extensive thinking about organic societies. Also absent are more modern ways of looking at human behavior in societies, neuroscience and genetics offering promising perspectives. There is a conspicuous absence of philosophy, logic, and critical thinking from mandated core curriculums. Graduates at all levels of schooling are usually too often deficient in these areas. Most egregious is the episteme (search for knowledge) confabulated with the *techne* (training), both under the guise of “education.”

From academic to actual, my work at White Sands Missile Range in documenting modeling and simulation, coupled with an extensive background in logic and systems analysis, brought in perspectives on identifying and possibly solving social problems. From these areas is presented a highly interdisciplinary work setting forth a scientific method of social science, a new field of study: sociointelligence. Philosophical roots extend deeply into the past.

Never have I really felt a part of my environment, physically or intellectually, a microcosm of all of humanity in societies being alienated from both themselves and their environment. My growing up in New England and often being alone in the fields and woods allowed me to develop a connectedness with the environment. Venturing in Boston regularly for check-ups at the Children’s Medical Center centered on what to avoid—crowded, dirty, and often predatory surroundings. The more I saw of the world the more I realized that things were seriously wrong with it.

A bit of context by this author may help the reader understand how the ideas here evolved. At the core of my discussion—in fact the whole book—are order and its phenomenological presentation. The organism confronts the opposite: degeneracy, entropy, and death. Order is breaking down in the world.

The philosophers, physicists, and mathematicians argue endlessly on whether there is something called “order.” Is it something humans create, or is it innate? From order emerges the organic *homo sapiens sapiens* and directly its consciousness. How organisms manage that consciousness in confronting the physical helps define their character. The becoming of ourselves is coequal with us. In general, the process exists because of the object and conversely. Such unity of opposites is the process or dynamic between something in terms of what it is not drives my discussions. It also frames the conversation about order providing identity to our societies. How can one

be so obsessed with order, regularity, and the character of the opposite of that regularity—total energy dispersal, entropy?

A dream, later as a recurring nightmare, originated when I was about 3 or 4 years old. It started with me being enveloped in a soft black environment. Slowly, I became aware of a slight unfocused movement, but as time progressed, a tiny red dot appeared and vibrated, becoming larger, vibrating even more violently until it subsumed the blackness, and ending with an explosion. At that point, I often woke up crying or screaming, with my mother running frantically into the room. I have reflected upon this dream explained by it being a product of many very young humans re-experiencing the trauma of tumult in the womb and subsequent birth. Others do not seem either to recount the dream or think of any importance. For me, though, it represents the birth of order exploding from chaos, and if the dream is common, it may very well be part of innate order in the Universe. I do think it may help explain my understanding of dialectics, the unity of opposites. From the inchoate order emerges, develops, and then explodes. Now, we have a world in disarray, and perhaps these perspectives on order can help regenerate it.

In high school, it was a quest for how to defend against what I saw as an inherent barbarity in the species. As kids, we see bullying translated into a “civilized” fashion, competition expressed by the high school “home athletic team,” onward through business, sports, and then to the suicidal enterprise (literally the military–industrial complex) of war, the most alienating of human endeavors. In the pre-adolescent and adolescent stages of life, we formalize these views in striving to dominate the rest of the students through student councils, cheerleaders for the school team to “beat” all others, and in society to be the ultimate business person ideally wiping out everyone else in destructive competition. Buried in the deepest recesses of human consciousness is that ideal of being “the best,” signified by extreme wealth, that wealth the coinage of social dominance: power. The stock markets institutionalize buying power. Yes, even the ideal world of pursuing knowledge for its own sake has been reduced to a commodity by destructive (entropic) competition to attain what social leaders deem as intellectual excellence, a perverse game of “King of the Mountain” to raise *narcissistically* the flag of individual achievement. Mount Suribachi lives on in the annals of academia, on the pinnacle of which is individual hubris personified by Bernard “Hap” *Kliban’s* (January 1, 1935–August 12, 1990) cartoon “Das Intellectual” (with tube extending from anus to mouth). A high ranking in the citation index shines for the “scholar,” not so much for the quality of his or her work but a beacon of narcissism. Publish or perish mandates nourish the perversity defined by quantity, rather than quality. Fake journal editors know all too well the drill.

As was the case of many kids growing up in the rural USA in the McCarthy period of the 1950s and up to the mid-1960s, I was fascinated with the right wing, more specifically how adherents championed order and authority. Paradoxically, I saw an attraction to various libertarian groups with their “rugged individualism” breaking away from the Republican Party, admiration stemming from having come from a farm background and seeing the need for self-reliance. My classmates characterized me at graduation in 1963 as “our man on the right,” and it carried

over to the freshman and sophomore years in heading up the 1964 Barry Goldwater for President campaign in Springvale, Maine. Against the background, though, seeds of questioning the prevailing order started to germinate. It may have been my father's fantasies about the "rugged individualist," his being in the midst of the Okinawa campaign during WWII, or even being bullied during childhood that "caused" his patriarchal tyranny and intolerance of differing views that planted those seeds. Indeed, Mr. Trump, destructively masquerading as U.S. President, to me resembles my old man in many ways. Nevertheless, he always seemed to have had that revolutionary spark in regularly criticizing those machinations in Washington. More so, however, I think his "business deals," unfulfilled promises, and exaggerated descriptions (which I have come to know as "puffery," so typical in the business world) started to open my eyes to private capitalism and its ideology. Perhaps being in a full-length cast for 2-1/2 years right after birth created the context shaping my obsession about health care.

A much more sophisticated initial stint at Johns Hopkins didn't initially temper these views, inasmuch as I continued to associate with right-wing groups. Also, the National States Rights Party, Nazis, the Ku Klux Klan, Minutemen, and the John Birch Society punctuated an otherwise humdrum life with their merely being shockingly different. My experience as a string reporter for the now defunct *Baltimore News American* brought me face to face with their membership and activities. In April 1966, it was on to working as the corresponding secretary for Liberty Lobby in 1965, a fact easily researched on the Internet (search "Jeremy Horne and Liberty Lobby").

It took a confrontation in a campus-wide debate on the Viet-Nam war in 1966 to sustain the necessary dialectic that exposed the right-wing propaganda and ideology for what it was (and still is). Education—the process of acquiring and applying knowledge through my master's degree studies served to help formalize and refine that exploratory process. At Johns Hopkins I learned how the Viet-Nam war started not from Viet-Cong "aggression from the North" but from a conflict started by a right-wing religious sect, the Cao Daists in attacking South Viet-Nam. My master's thesis (searchable and downloadable on the Internet), *The Origins Of The United States' Involvement In Northern Tongkin (INDO-CHINA) And Southern Yunnan (CHINA) From 1931 To 1947*, based on U.S. classified documents, described the real aims of U.S. foreign policy, a thinking developed during World War II about how the USA could secure a "back door" through Indo-China to access valuable mineral deposits in southern China. This same predatory mentality drives U.S. foreign policy today. At this point I started to understand the lie of protecting "democracy" as the fig leaf covering U.S. imperialism; it was just another big business-driven scam.

To this point, I had been somewhat active in following and working with political groups with a more communitarian outlook on the world, such as with the Black Panthers in New Haven Connecticut and various social justice groups. A master's degree in political science prompted further questioning of why this species acted in its self-destructive ways. I had studied the effects of such behavior, but what of society, itself?

Perhaps neuroanatomy was the key to understanding the “why” of social behavior. Surveys, with their follow-on of sophisticated statistical analysis of voting behavior (as an example), described only the after-effects of social activity, as might the description of the devastation wreaked by a natural disaster. Understanding the etiology of social behavior might enable us as real political scientists to extrapolate from the past, test theories, and project to the future. “Systems analysis could explain things,” said the professors in political science courses taken at the University of Maryland, but it was Ross Ashby’s *Design for a Brain* that set me wondering about the cognition of individuals collected as society. I kept thinking about how electrochemical signals in the brain were correlated with behavior. Explain how and why those signals are generated and relate them to how humans act, and the first giant steps will be taken toward a science of politics.

I left the Ph.D. program at the University of Maryland in 1971 because there seemed to be a real vacuum that could be filled only by addressing this “why” of human behavior. My 1976 acceptance to a Ph.D. program in philosophy at Florida State University (FSU) in Tallahassee, Florida, was motivated by my ex-wife Deborah Hepburn, who was fascinated by logic and how it allowed our viewing the world differently. Logic, order, system—it all started to gel. From the logic came a revisit of context, the history of philosophy, where Aristotle and Plato, among others, recounted the history of human development. My political activism, as in joining the Communist Party USA in 1977 and helping to organize the Graduate Student Union, prompted difficulty in the FSU philosophy program.

Transferring into another Ph.D. program in political science didn’t evidence my learning much. It was like a hippie searching for a guru. After a year or so of being reminded of the mundaneness of the field, I took a “sabbatical.” Another university later, I returned to logic, with another degree, the much coveted Ph.D., culminating in many works readily accessible on the Internet or through publishers, many searchable online. Dialectics in that program took sway, my dissertation—*Americanism versus Communism: the Institutionalization of an ideology*—describing how knowledge through critical thinking is what schools need to teach, not the propaganda and ideology reflected by the prevailing social order taught now. Nothing is remarkable about the obvious conclusion, but it surely hasn’t been internalized by the schools.

One emerges from a doctoral program usually having written a dissertation, a book-length manuscript that often is a detailed development of what is deemed by graduate school committees as a “contribution to the body of knowledge,” but, in reality, all too often a piece of arcana destined to be buried among the thousands of others collecting dust in university library basements. I now address the present. So, what are we faced with in coming out of a stupor of the consumerism permeating our lives?

Events in a more abstract sense have contributed to create knowledge detail. Not only knowledge (doubling every 5 years) but a glut of articles and books purported to process it have been increasing at an increasing rate. Zero Population Growth (ZPG) gets contradicted by exploding populations, with more demand for “things” to be produced. Competition has generated the quest to produce more detail—

corresponding to the explosive “detail” of populations and their demands in the form of technological developments. The stone ax has mutated into the dynamics of supercomputers. We now apprehend the world at Planck scale level granularity. Darwin and his followers identified how species change throughout time, but, as will be presented in this work, such a process may at least partially describe what may be the Achilles’ heel of *homo sapiens sapiens*: the inability for that process of evolution to meet the complexity generated by the species. Evolution, in other words, may not be occurring fast enough to allow humans to manage the complex environment they have created.

Surely, there has to be a way of distilling from all my academic work content and method to be usefully applied to making this planet a better place to live. Logic, political philosophy, the history of philosophy, and the philosophy of education all converge, the instant work describing a species in its primitive social form developing into an advanced organism who can be taught how to be the best it can be in making this world a more humane and civilized place in which to live.

At this point, I ask how the social organism can compete against itself and survive, especially facing emergencies, such as global warming, degrading environment with loss of species, the population explosion, and dwindling natural resources. Think of Vance Packard’s *The Waste Makers* and consider our current emergency of a rapidly deteriorating environment. A person’s generating poor quality in all they do is at least self-flagellation and at worst suicide. Businesses lie to generate a false need. The human deficiency is its internalizing the private capitalist ideology and myth that material production is a social necessity. Our acquiescence allows disaster to happen. It takes all of these to propel the species toward where it cannot be sustained and cause its ultimate collapse. Predation—the foundation of capitalism—is alienation in its most extreme form. The social organism needs to be healed and soon. It cannot continue to cannibalize itself. Only by looking at ourselves through ourselves in identifying and applying a humane and life-affirming ethos can humanity avoid impending disaster.

A Note on Style and Criteria

This work is directed to a general audience, from the person having a good street knowledge of social affairs to the experienced peer-reviewed academic. On one hand, the academic may view some of the content as being obvious, but the average reader may find it informative and useful. I say the following, mainly to the academics.

This author has few apologies for the somewhat informal style, as (A) most popular works that have any social effect are informal. (B) The informality often is less intimidating than those following rigid formats. (C) This author seeks a wider audience who is the subject of the Holocene extinction and calls out for action. An academician such as I supposedly does not write in a folksy or casual style loaded with colloquialisms.

Polemics in academia are not allowed; the discourse must be neutral and “objective.” Yet, bias is inescapable. The best way to address it is by being honest. Occasionally in this book, an argument will be made provocatively and possibly “not according to Hoyle,” but it is done to introduce the subject on purpose in an attention-attracting manner. Information absolutely needs to be presented accurately and completely, qualified by context, affirmation, or counterpoint. Perhaps even more important, the information requires excellent references, preferably from prime (original) sources, accompanied by peer-reviewed commentaries.

Some ideas are repeated as reminders of how important they are, but these are interlaced with new material, as might be found in a college lecture. A work needs to be well organized and not rambling, although I admit this does happen at times. The wording does not have to be elegant and often is not. A friend of mine remarked, though, that my loose style resembles James Joyce. I am not an avid reader of his works and do not attempt copying him, but you be the judge on the rest. I have been told my writing is sourced by anxiety, and I'll add that it has this pounding, grinding timbre. After reading the problems chapter, if you do not have the same experience, then you are a stoic, insensitive, in a state of denial, or just plain oblivious.

For “bread and butter” work throughout the years this author did technical documentation, very often a dry style of writing, one in which there is little argumentation. In recent years, he professionally wrote for clients provisional applications for patent, documents filed with the U.S. Patent and Trademark Office (USPTO) to assert claims for the originality and patentability of ideas. In this venue, ideas must be described in detail, completely, and accurately as possible for any patent office to grant patents. It is this method that the author has attempted to adhere scrupulously, albeit not in the style of a literary savant. In technical writing, the main criterion for a document's worth is whether the reader can create or perform the operations accurately and as described in the document without any outside help. If s/he can, the document has done its job. I intend this book to adhere to that ISO 9001 standard.

Accuracy, completeness, clarity, organization, and utility are the watchwords here. In this document, the method of inquiry has been made explicit enough, supported by its philosophy for the reader to replicate on her/his own. I think that this book's contents and style are more than adequate to provide the basis of needed action. Technical writing often is boring, it only being descriptive, not analytical, and usually not creative. My spice is that polemic. *Bon appetit!*

So, why have I not taught philosophy? Who needs philosophers, anyway, in a society so technologically oriented? People want things, not ideas, and this part in parcel is why we are in the current predicament. Students want to graduate and get a job. Ask, “is philosophy a ubiquitously mandated part of the school curriculum?” Besides technical documentation, I also taught as adjunct faculty at several institutions (thus giving me a good survey of academic environments—doing a lot of substituting in public schools, too) and wrote for peer-reviewed publications, activities that help sustain what I had left of a mind. So, the dry technical writing, coupled with extensive research and argumentation, produced this document.

Managing Complexity Through Social Intelligence is content-based! Proofreading? Yeah, that is important with technical information. A single omitted zero in a computer program, math equation, or logic proof can ruin a whole day. *FormatTIng* is one of my bugaboos, as well, but if it does not affect content, pay no mind to it. Frankly, I do not obsess, as one afflicted with obsessive compulsive disorder (OCD) would, about whether there is one or two spaces between sentences, or the detailed format of citations, although basic consistency is nice (mine being APA style). I have noticed, though, that some editors/proofreaders have not picked up my references in published papers, sometimes even being out of alphabetical order and diagrams lacking critical detail. My reason is failing vision—what the doctors have diagnosed as “pseudo holes” and a parallax error of some—35°. It is a joy driving with one eye, shifting to the other and . . . watch out for that truck, Mack.

While I have tried detecting at least the major errors, you should be aware that long gone are the days when publishing houses had legions of editors and proofreaders to catch mistakes, although Springer has excellent software to do much of the standard formatting, spell checking, and so forth. Read electronic (and paper) newspapers and even peer-reviewed publications over the recent past to realize more typos creeping in. Subject–verb agreement errors are there, as well. Even more egregious have been increasing factual errors, as recent debates on fake news and news integrity in general exemplify. While this is not to excuse the errors, in this case they have been committed by a septuagenarian author working alone. Thank gawd for those wavy red lines under misspelled words in the word processor’s spell checker! While not 100% accurate they do make me pay attention. As somewhat of a cop-out, I am going to blame *Grammarly* and *Language Tool* for not detecting errors. It is a free computer program many writers seem to think is an invaluable aid, even to professionals. Many “errors” appear, and some simply are not; others are more controversial. Being steeped in a 1960s writing style and its grammar and punctuation rules probably generates some of the problems. Obviously, a human expert is the best editor, but with my Social Security income, hiring one is out of the question. Perhaps if there are enough subscribers to this book, that can change. However, I think all of the above combined will eliminate most of the nits that otherwise would interfere with conveying my basic message.

So how did I get all this good stuff and what about where it came from?

A Note on Sources and Their Uses

Throughout, there are many statements made without specific references. I am a stickler for sources, and one of my major complaints is that people will say things without backing them up. When I sent the original manuscript to a publisher, it blanched, telling me—and reluctantly—that any book with more than a couple of references per page will not be read by many people. Apparently, people do not like the “distractions,” instead, wanting a free-flowing sound-bite work without having to

think much in depth on how the statements were justified. Fortunately, Springer is more educated.

How did I satisfy my standards, as well as both publishers' requirements? There are four basic techniques. First, there are sources I simply referred to in-line, as in "John Hancock said in the front page of the *Bourgeois Daily* October 31, 1978, 'XYZ.'" The second are what I call "researchable" statements, as in "97% of all scientists agree that there is global warming." In these cases, the information is ubiquitous, and all you have to do is type in several phrases, and the information with multiple peer-reviewed sources will appear. Google Scholar is my favorite. Also, any omission of sources hopefully will inspire you to dig for them and in the process get updates. A third technique is what I call the "encyclopedia concept." In the original version I would have dozens, if not hundreds of references for phrases like "uncertainty principle," "history of games," and so forth. Here, all you need to do is go to *Wikipedia* and other sources (explained below). Wiktionary is my etymological advisor. Finally, there are the explicit references when I do not think readers can readily locate the information, all in American Psychological Association (APA) style.

I am a bit sheepish about doing things this way, but other than what the publisher told me, I can rationalize this in two ways. First, I think most academics who have published for a general audience will concur with the publisher and also have assumed this minimized references style. Some chapters have been referenced heavily, as the information is very specific or is quoted and it would break up the text even more to insert the reference in-line. The casual reader may even omit these detailed chapters, as s/he may get the gist of the whole work by reading the end chapters. My second rationalization for minimized sources is that I seem to be in not such bad company, as in typical *Foreign Affairs* (very staid Council on Foreign Relations magazine) articles not having any references at all. *Scientific American* only has general references at the end of articles.

There will be places here and there that one could quibble over some data or a conclusion, but I have no apologies for the overall thrust of this document. If indeed you do find egregious errors, do by all means contact me, and in subsequent editions, articles, or appearance I will correct them.

What about sources, themselves, their quality and their uses? All references are used as examples of the works expressing ideas discussed herein, serving as a prompt for further research, indicators of what a larger picture may be. Such use is along the lines of how statisticians use samples to describe a whole entity. For example, if one wants to know in general the type of trees growing in an area, they take samples. My references may be considered just as representatives; there usually are many others. You may identify the keywords, do further searches, and usually arrive at similar discussions. They are not meant to be comprehensive. Again, these are only samples of research.

Numerous examples from *Wikipedia* have been cited. Most of these articles have extensive references. The most immediate reason for using *Wikipedia* is simple convenience, as more often than not perfectly respectable peer-reviewed and professionally academic sources for original works are referenced, as exemplified by the

Wikipedia article on Parmenides. By inspection, you can see the main work of the idea's originator listed: *A Presocratics Reader. Selected Fragments and Testimonia* (2nd ed.). Indianapolis/Cambridge: Hackett Publishing. pp. 53–63. ISBN 978-1603843058, as well as an overview of the concept, supported by many primary and secondary sources. Hence, rather than cluttering our narrative with copious references and filling dozens of pages, the *Wikipedia* method is a “pointer” serving this purpose well. Throughout this book, critical concepts also are referenced in this way.

Academics criticize using *Wikipedia* as a source, and a few proscribe it for the students in class. However, while other articles are of questionable value, so is a lot of presumably peer-reviewed research. At times, there will be a *Wikipedia* admonishment that the article is only a “stub” or incompletely referenced. You, as would any competent researcher, should do two things. First, read the content of what is being said to become acquainted with the ideas being discussed. *Wikipedia*'s standards are readily accessible. Then, you should consult the *Wikipedia* sources to get familiar with the topic, albeit thinking critically about the writing. Chances are the more scientific and technical, the more accurate it is, especially in mathematics. Articles in political thinking or those about controversial issues are more problematic. You should advance to the references, treating each one as any scholar would. Then, two critical thinking websites are recommended: www.criticalthinking.org and www.criticalthinking.com, both run by old friends of mine—the late Dr. Richard Paul for the first and Mike Baker for the second. “Tell ‘em I sent ya.”

In addition, unless otherwise specified, *Wiktionary* is used for etymologies. Its usually abbreviated explanations do no impede my overall approach in emphasizing our need to consider a word's history in assessing contemporary word meaning, and I think this source captures a word history's essence. Also recommended is the *Stanford Encyclopedia of Philosophy* and the *Internet Encyclopedia of Philosophy*, as both have articles by scholars and are very well referenced.

Many times through this whole book a reference will be made to a work, name, concept, or organization in passing, such as B.F. Skinner's *Walden Two* or Marx's *Capital*. I think it is enough in most cases to let these stand on their own as familiar works and not demanding that reference. In some cases, however, the citation is made if there is some elaboration on the concept or to emphasize particular importance and invitation to read further. Sometimes, it simply has been a judgment call, and perhaps not always the correct one. In any event, the concept is named sufficiently to be researched.

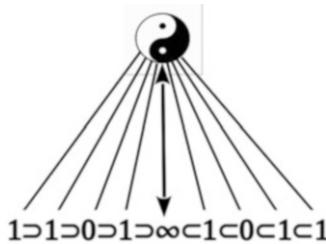
A quick note should be made on citing Aristotle and Plato. The Bekker number system has been used because of convenience and universality, this book generally relying on Benjamin Jowett's translation of Aristotle's *Politics*. Numerals printed in the outer margins key the translation to Immanuel Bekker's standard edition of the Greek text of Aristotle of 1831. A reader will see three parts of a reference: the number, column, and line. For example, consider “1343a,” followed by another number, as in “10,” i.e., “1343a 10.” Here, we are looking at page 1343, column “a,” line 10. References to Hegel are by section, designated by “§,” as in “§248.” For all works so cited, it is convenient to pick up any edition using the system without

having to worry about pagination. If I happen to give a page, this is for convenience but also referring only to the edition I used. Translations may vary, though.

Now you have it, perhaps a modern version of *The Book of the Dead*, a description of how to navigate through what might be a predetermined world, even perhaps a way we might create our own simulation as the ultimate exercise in second-order cybernetics. Yet, if we truly are at the precipice of survival, the Holocene extinction upon us, I wonder who will be reading this down the line. It sounds all so narcissistic to talk about leaving a legacy, and it seems arrogant that herein is the proverbial elixir to at least forestall what seems the inevitable. While my bias peppers this document, I would like to think that some reader out there sees what I do not and can pick up from where I left off and spread the word.

So, I have now written hopefully a provocative preface, at many times polemical, but designed specifically to rap people on their heads to get their attention. Thus, tipping my hat to stodgy academics and nitpickers wondering about the “bouncy” style, about which a friendly colleague remarked, I realize that it is not polite to belch at the academic table. But, inasmuch as I have in this book and feel better for it, I am out the door, taking a walk in the woods for a bit (assuming that there are any and the bombs of the nuclear type have not started dropping). I’ll see y’all on the other side after the deluge.

Meanwhile, here is my “hand-sketched” koan for you after reading my work:



Ampliacion Poniente, San Felipe, Mexico

Jeremy Horne

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Chapter 1

Introduction



1.1 Audience

Short answer: everyone interested in surviving the Holocene Extinction, having preferably a college-level schooling (both education and training), and seeking refuge from the propaganda snowstorm created by the power elite.

1.2 The Turmoil We Are in

On 18 April 2017, Rachael Nuwer wrote on the British Broadcasting news website, “How Western civilization could collapse,” recounting how experts like Joseph Tainter and Homer-Dixon are questioning social survivability in the face of growing complexity. Tainter argues we need to “...understand the consequences of complexity and problem solving and to peer into our possible futures” (Tainter, 1988, p. 37). Homer-Dixon says, “Our societies are also becoming steadily more complex and often more rigid. This is happening partly because we’re trying to manage—often with limited success—stresses building inside our societies, including stresses arising from our gargantuan appetite for energy to run our factories, heat our homes, and fuel our cars.”

Look at patent office filings to see the number of ideas being approved as “inventions.” In the majority of cases, a mere and often slight variation in design will qualify for novelty, resulting in a plethora of superfluous variety and lack of standardization facing an already perplexed user. Walk into a large electronics store, and each month there is a dazzling array of new devices or ones with an “improvement” of the previous version and with more “features.” In addition, there is so much “knowledge” being generated that it has become impossible for most individuals to process it, let alone use it. An Internet search will show that there are over a million scholarly journals.

So, what is “complexity”? Since humans started to group themselves together in units larger than the family, there has been greater attention paid to how the group would fare in the environment, as opposed to the individual or the family meeting life’s exigencies. Those circumstances have also changed in the way humans have interacted with each other and their environment over the last few thousand years. There have been environmental catastrophes ranging from bison decimation by US indigenous peoples through deforestation by ancient Greeks through using wood as fuel before the preference for coal began with the Industrial Revolution to the present global warming caused by greenhouse gas emissions. Humanity is collectively undergoing environmental pressures (including social and natural), the overall response being anarchy.

Eventually, as occurred in Rome, the stresses may become too extreme and our societies too inflexible to respond, with some kind of economic or political breakdown occurring (Tainter, 1988). Lyle Long talks about “The disparity between human learning rates and the rates at which technology changes can create problems, particularly when it comes to higher education . . . Although technology has been improving at an exponential rate for hundreds of years, the structure of the human brain has remained essentially unchanged for millennia” (Long, 2016).

It is imperative humanity internalize a conversation about itself, its values, and its destination. You are reading a book that is the spark I want to ignite a social bonfire to immolate its accumulated predatory and hedonistic rubbish and construct a new humane world based on community and cooperation predicated of the superlative core value of loving truth. Absent such attention, that other fire, the impending Holocene Extinction (synonymous with “Sixth Great Extinction (SGE),” or “Anthropocene extinction,” both readily searchable on the internet), will consume us.

Until relatively recent times, humanity could frolic about, lurching from social ideology and correspondingly unworkable social system to the next, dabbling in its wars, and allowing individuals to prey on each other like hyenas. Mother Nature has not been idle, though, warning Greeks about their environmental degradation (removing trees), indigenous peoples exterminating fauna, and literally turning the heat up on humankind following the Industrial Revolution. Humans trying to overcome material deprivation wrought by Medievalism brought forth a dizzying array of technological and sociological complexity, exacerbated by rapidly increasing populations. Human enhancement now has in its counterpart global thermonuclear war, the first time in all history this subspecies *Homo sapiens sapiens* (the complete biological designation of the human species) acquiring the capacity to commit species suicide.

More prosaically, Dr. Julian Zelizer (2018), a history and public affairs professor at Princeton University, opined in his CNN column on 14 September 2018 that we are failing in “understanding the trends and dynamics that created the toxic political environment.” In his own words to be answered are questions about:

- How much can we count on the checks to restrain an out-of-control president?
- Why does not our constitutional system provide better safeguards?

- The ethical practices of the commander in chief
- [Why] in a progressive direction on matters of social justice, we seem to have taken a massive step backward.
- Why this all happened and why it is allowed to continue.

Zelizer fingered part of the problem in referring to “...growing inequality and the uneven recovery from the Great Recession, the rot in our campaign finance system, the failure of Congress to govern effectively, the flaws of his opponent, the growth of conservative news media, the use of social media by Russian hackers and the continued popular strength of reactionary social ideas in certain parts of the nation.” and “The faith that somehow ‘the system’ will save us in a dangerous situation might be misplaced.” If Zelizer is bewildered, surely the great masses of individuals caught up in this storm of social destruction are equally or even more confused.

If we do not change our way of behaving it is reasonable to expect that we will not last after the year 2100.

At the outset, let us be clear about who is mainly responsible for leading humanity toward the abyss. Throughout my book, I deprecate “liberal democracy,” but include “conservatives,” “liberals,” both the main US political parties, liberal economics and its cousins, all having in common open, or extreme democracy allowing any citizen suffrage and buttressed by hedonism/materialist-oriented values. In a mad rush of each individual gorging on this planet’s resources, freely selecting leaders promoting this ideal, the whole human subspecies is advancing its doom.

By nature, presenting a case for a radical alternative is passionate, biased, and polemic, expressing justified (sustained by thousands of scientists) alarm and basic will to survive. A drab, typical dissertation sitting on a dusty library shelf, will not accomplish my purpose: bring into the limelight a feasible response.

After the current chapter is on problems besetting this species, and if not solved, will destroy it. Review the Table of Contents to see how my theme is developed.

A side note is in order here. Underpinning the book is the profound dialogue of binary: randomness-order, whole-individual, mental-physical, and so forth, explicated by my writing on the subject and herein referenced throughout but permeating the form and substance of the present work. By in large, humanity possesses an amorphous consciousness, bewildered by its own presence, arguably a socially philosophical nothingness logicians and mathematicians designate “0.” My original manuscript numbered the chapters, starting with “1,” designating this introduction as prior to the order to unfold. However, I was informed that the publisher’s typesetting software/equipment was not designed to accommodate such numbering. Throughout the book, references/cross-references are often designated by number and name of the chapters with my original scheme. The formatting software is supposed to have made the adjustment. My review of the proof copy was supposed to have caught any errors. Hopefully, any uncaught mistakes will not impede the content. All the while, we can count our steps—however numbered—to achieve survivability or deny them to die. You hopefully have read about the messenger in the Preface—please do not shoot him; simply trace the Yellow Brick Road and see where it leads. After this Chap. 1, you start on the “Yellow Brick Road”.

1.3 The Yellow Brick Road

Chapter 2—What is promoting human extinction?

Chapter 3—Formal responses: ocracies and isms

Chapter 4—How these conditions came to be

Chapter 5—Solution requirements

Chapter 6—Order—the social embryo

Chapter 7—How order comes to life—the living system

Chapter 8—Who says societies are living?

Chapter 9—That special social organism—the State

Chapter 10—The social brain

Chapter 11—Towards a solution—The framework

Chapter 12—Towards a solution—The issues

Chapter 13—Summary and Conclusions

Appendix A—Major conceptual building blocks

Appendix B—The new political science

After all is said and done:

You: The Unfinished book—The final or beginning chapter?

Chapter 2: What Is Promoting Human Extinction?

I have made no attempt to make this problems chapter complete, as it would be a fool's errand to do so. I have selected events threatening human civilization. Some are more subtle than others, such as identity politics and culture, compared to global warming and the population explosion. Overall, experts in various fields agreeing, mounting complexity, incompetence and population stress are primary drivers of environmental degradation, resource depletion, and increasingly frequent and violent conflict. Each of these has devastating effects, as well.

Resonating throughout this book will be the “Six Great Extinction” (SGE), perhaps to some readers obnoxiously and overbearing, but this has to be front and center in daily discourse. Obliquely, it is elsewhere with climate change news, but usually only in isolation and not related to the overall social breakdown.

Chapter 3: Formal Responses: Ocracies and Isms

Aristotle in his *Politics* recounted the political recursion of extreme democracy, revolution, oligarchy/dictatorship, and democracy, again, our contemporary cycle, with the familiar details: poverty and immiseration → upheaval by violence or election to install another government or regime → temporary improvement of the peoples' situation → corruption or oppression by the government or regime, resulting backsliding into prior conditions → poverty and immiseration. Philosophers, demagogues, academics, pundits, reformers, and ideologues present their isms and ocracies, but the gem of high-road social attainment by any other than the State is worthless ore. Here, you will learn some political species anatomy in our sociological zoo.

Chapter 4: How These Conditions Came to Be

The origin is contained within its effects. Everything has a becoming. Every problem and its response (ocracy and ism) stem from our own creation—our assumptions, values, and actions. Events do not happen by accident. There are processes driving them. Overall, humans have created these processes and they are like a knife or gun used by one committing suicide. This is because of our core values and the resulting social systems. More specifically, it is the way humans are using technology, philosophies, schooling, the language, forms of association, and mental faculties that formed our current predicament. Underpinning this whole chapter, in fact, this whole book, is a call to look at our value system, or ethos. Our behavior has created some very perverse distortions of reality that would cause philosophers even like Plato to blanch. I will add that these conditions also are part of the problem, reflecting my central thesis that we are living in a web of circumstances, where even a tiny movement in one part can reverberate throughout and end up a catastrophe on the other side. What to do? First, you have to know what is needed in order to effect a solution. Are we the spiders able to navigate and manipulate the web to our and the environment's advantage?

Chapter 5: Solution Requirements

Chapter 5 is more rhetorical, as it is an answer to the previous. If the room is dirty, clean it. But, to clean it, you must see that it is dirty and learn not only how to clean it but prevent it from getting dirty in the first place. The same goes for the problems and their origins. These types of problems are not new, though. Since ancient times there have been wars, revolutions, crime, poverty, violence and what not; only, today they have become more complex and consequential. Still, at their core, these ancients recognized flaws in human thinking and behavior, the core of which is, again, the value system. While they did not know what we do today about intelligence, consciousness, and mind, they did know about virtue, doing their best at which one is capable. Each person is not equal to the next. Yet, they also knew that humans do best in harmonious societies, working cooperatively, rather than tearing each others' eyes out.

One of my first responses to "what to do" is to study philosophy, the love of wisdom. Basically, nothing new has been said for the past 2500 or so years; read the ancients and a lot will become clear. The ancients, Heraclitus, Parmenides, Pythagoras, Hesiod, and Lucretius, set forth how we must know our physical world. Plato in his *Republic* and Aristotle in *Politics* pretty much said it all about societies, their governments, their purposes, and what happens if you do not do the right things. The Age of Enlightenment saw the pattern of discovery emerging and emerged in its refined form of what we know as "science." Coupled with explicit Western philosophy is an area we all too frequently miss, the ancient Asians, more particularly Hinduism and Buddhism. From this comes the unity of opposites that drives our very existence and pointing the way to solutions. Out of this unity comes order. These ancient Asian philosophies give a heads-up view of life's context. All in all, when everything is said and done, we not only ultimately face the heat death of the Universe, but we are but an insignificant particle in it. Too, modern physics adds a

further sobering perspective on the nature of our reality based on quantum mechanics: everything is uncertain. I see these events being all the more of a reason for introspection and considering our place in the Universe.

Chapter 6: Order—The Social Embryo

The “inner nature of things” becomes my focus of this book, one of philosophy. I often think of Lucretius, *The Nature of Things*, his account of how the world came into being. The past penetrates the future, and we experience a moment of that penetration. Our insight also is our penetration into the past, a realization of context, G.W.F. Hegel’s “becoming.”

Up front are order and its nature. Yet, it is order—arrangement—the kernel for all other development, including social. The foundation is that law of the unity of difference (a.k.a., dialectics), emphasizing “law,” a process, the most fundamental law. From order emerges increasing information density, complexity, initiated by Cartesian reductionism, dividing to understand it. Complexity drives us to question whether humans have within themselves the capacity to manage it.

Still, order, its philosophical backdrop, and complexity are bereft of meaning for societies, unless we are directed toward the foundations of order. It makes more sense to think of complexity as a social phenomenon stemming from order and second to realize that societies are living, just like we are as individuals. Such is the platform for the emerging new Leviathan (Hobbes’ Commonwealth), the ancient sea monster told about in ancient times. Our question is how to tame it. Or, do we slay it, while taking its offspring and raising it to be civilized?

Chapter 7: How Order Comes to Life—The Living System

What of dynamic systems being “alive”? This chapter describes the meaning of “organic” and “life,” based on mainstream literature. Modern researchers doubt hydrocarbon-based self-movement is the only basis for life. It is clear we may have to re-think what life really is, especially as we look beyond this planet and into the vast regions of the universe of hundreds of trillions of solar systems very likely containing self-moving entities fulfilling all the conditions we say life has, albeit those entities not hydrocarbon-based. We abstract from this research about life, and turn to the metaphysics of connectedness in societies and ask if societies are “living.” Overall, in light of this research, what are the implications of saying something “lives” and how does it affect our ways of regarding societies?

Why is the question of organicity even being raised? Besides copious references to terms like “body politic” and “Mother Earth,” there is at least a 100-year span of modern history in which major thinkers have described what they see as society a dynamic interdependent coherent set of elements acting to achieve a common goal, pretty much the definition of a dynamic system, more explicitly, organic, all with a corpus (body) and a mentation, however primitive, driving them.

Chapter 8: Who Says Societies Are Living?

Short answer: many, from ancient times to now. Organic societies conjure up vivid images of that strange screaming man in 1930s’ Germany and the 1922 March on Rome, based on organic social thinking. Yet the social zoo contains many animals,

our gaze at the hyena turning to the likes of Mother Theresa and Gandhi, our social philosophy guides Emile Durkheim and Georg Wilhelm Friedrich Hegel. Perforce, I do not let the National Socialists with their manuscripts into my auditorium. Only a sophisticated political philosopher can winnow the proverbial wheat from the proverbial chaff in assessing Italian fascism, the peacefully-oriented foundational views from the destructive ones.

Frankly, I have not researched Asian philosophers, but suspect the idea is not outside their history either, given their holistic philosophies. Research is badly wanting here.

I then beckon those creating social science programs to teach the extensive history of thinking about societies as organisms and their philosophies, although it would do well to counterpoise the socially-affirming views with the injurious ones, something which I think Hegel and Durkheim would agree. To sustain human life, social systems and their integration and interdependence are to be directed for a love of truth—not the achievement of Earthly power, a mandate political science and sociology programs are timid to discuss but punctuate positive sociology.

Chapter 8 is only an extensively referenced kernel deserving nurture by academicians valuing social life and its potential to bring peace to this planet. Our interconnectedness bespeaks life, our sick corpus demanding a social doctor.

Chapter 9: That Special Social Organism—The State

While studying for my doctorate at the University of Florida, I made good friends with a fellow graduate student, who picked for his dissertation topic “the State.” At the time I thought that this was an inane subject, as in “doesn’t anyone out there after all these thousands of years after Plato and Aristotle know what the word ubiquitous in political science literature means?” When you read the previous chapter, it should become clear that there is no universal agreement about the meaning of “State.” For me, the most complete and coherent description is by Hegel, both in structure and function, as well as the most profound of philosophies underpinning them. His *The Phenomenology of Mind* and the *Lectures on the Philosophy of History* provide a backdrop to *The Philosophy of Right* that describes the State. His description supports modern political systems analysis and its follow-on, modeling and simulation. Durkheim with his “social brain” sets me up to describe how this organism of the State is to think.

Chapter 10: The Social Brain

Durkheim’s “social brain” does mentation, i.e., “consciousness,” “intelligence,” “psyche,” and similar words we really cannot define adequately. Mentation calls on Howard Gardner’s multiple intelligences forming a substructure, added to which are social and ethical intelligence. Complex decisions compel equally complex but sterling mentation. Bluntly stated, average mentation is not sufficient. Social organisms have brains having multi-faceted intelligence, and to study them I have created a new discipline, “sociointelligence,” not dissimilar in style to Wilson’s sociobiology and its *sequelae* of university programs, and sociocybernetics.

Chapter 11: Towards a Solution—The Framework

We now know what is required to solve the problems; this was outlined in Chap. 5. Previous came the solution requirements document; here is the architecture. For examples:

- Framework: What it is, what it does, and how we use it
- The State—rights, duties, and responsibilities
- Collective consciousness as a basis of social integrity
- Ideology and philosophy
- What is taught in the schools
- The role of work
- Generic solution methods

These encompass everything from our mentation, the structure of our societies, demythologizing basic ideas about social arrangements, all the way through to the super-society, the State, to meet successfully the Sixth Great Extinction threat.

Chapter 12: Toward a Solution—The Issues

Theory exists because of praxis and conversely. Social structures often arise spontaneously (1776, 1789) but a long history of abuse will generate contemplation and theory (Marx, Gentile). Reaching into the past to apply a structure brings with it its failings, corporatism our focus. How we avoid the foibles of yet another ism is by immediately winnowing out the irrelevance. Both Hegel and Durkheim provide the grounding for corporatism, but the Italian and other fascist renditions a) established a decision-making apparatus barely relevant to this book. “Corporatist,” however, like “fascist” and so many other words have been weaponized by liberal democrats, its inclusion in the subtitle is bound to draw attention, and I welcome that, if only to bring my work into the arena of public discourse. My brief rendition of Italian corporatism should make my preferences abundantly clear.

Roughly following the problems chapter, I match its headings with a solution approach, grouping by individual, society, and environment, a familiar hierarchy innate in our universe—particle, whole, dimension.

Chapter 13: Summary and Conclusions

Chapter 13—Summary and Conclusions in somewhat of a standard way collects all of what has been said thus far and says indeed how the title of this book *Managing Complexity Through Social Intelligence: The foundations of the modern corporatist state* has been fulfilled.

Appendices

Appendix A clarifies commonly used and often misunderstood political words, like “liberty,” “freedom,” and the like. Appendix B describes how a new discipline—sociointelligence—will emerge from current political science and sociology programs, again, not dissimilar to those of sociocybernetics and sociobiology.

You: The Unfinished Book—The Final or Beginning Chapter?

Introspect.

The Living Book

I cannot overemphasize this work's incompleteness; it is only an outline advancing a critical public exchange of foundational social philosophy directing how we can survive on onrushing Holocene Extinction. If my audience understands my thesis—humanity must come together organically as the State (knowing truly what it is) to avoid our demise, I will have broken the ice of human paralysis.

No doubt many holes exist, academicians, pundits, and ideologues wont to destroy, instead of build, but, echoing philosophic inquiry, itself, would take many lifetimes to fill, if ever. “Bring it on,” one ex-US president said, but conversation there must be, replacing the din of mediocrity in the mainstream media and social science venues. Hence, this book is organic, and for it to continue, several processes are to be accommodated.

For the immediate, I may be found under “Jeremy Horne” on the internet, more particularly at:

<https://philpapers.org/>

<https://www.academia.edu/>

My Orcid number is: 0000-0002-9179-0815

If this work attains prominence, in all likelihood I will create a website to continue, these featured:

1. Feedback
2. News development and research findings
3. Progress toward realizing ideals and how closer we are to the Holocene Extinction.

1.4 Uniqueness of This Book

As one word meaning societies collective mentation, “sociointelligence” apparently is non-existent on the internet. And, neither will you find out how in detail to construct the State or lay out the tasks before it. A scholar advocating the State is almost guaranteed to run a gauntlet created by “democracy,” anti-Statists, and those screaming “authoritarianism.”

Each chapter covers ground in a radically different and interdisciplinary way and with a highly critical eye to the prevailing order. Sociointelligence is a unity approach to diagnosing society as an organism and solving our problems, a total view; solutions are contextual. Real and sustained solutions to be successful have to be taken together, each a part of an integrated whole, a whole which looks to a coherent thought pattern, more explicitly, an ethos. To date, many of the responses to social problems have been isolated, orgiastic, and often anarchistic. Unabashedly, this author offers a totalitarian approach, treating society as an integrated unit, a corpus, an organism, where, as in medicine, holistic health measures are needed to sustain the society.

In its most fundamental abstraction, stripped of all personality, order confronts entropy, energy, against its total dispersal. Order has become so complex so as to threaten itself. Hegel (his “ground”) says that within an entity is found its contradiction. To apprehend how all this came about so as to contemplate how we might contradict the contradiction, we need to understand its becoming, its context. Such is my purpose here. As indicated above, the “basics” need to be explicated; the foundation of what we apprehend before us now has to be described, the two poles between which physicists realize the universe turns: order and entropy. The physicists have done this marvelously in their works. It remains to be done for the most complex phenomenon of all: *Homo sapiens sapiens*. Set forth in this book is the “container” for these explorations: the organism characterized by sociointelligence. It is a multidisciplinary approach to relating the various aspects composing the dynamics of social order against the social entropy we now are experiencing.

1.5 Presentation Method

As mentioned earlier, liberal democrats may pounce on this work, attempting to box me into an ism or ocracy, each instance often a war instrument. Particularly grating will be “organic” and “State.” My response is there will be a crossover of ideas like these from some of the obnoxious ideologies, but mine is eclectic, selecting the best of what is written. For reflection, consider how widespread in the US is the fasces, particularly its presence on the US House of Representatives’ rostrum. Does that mean congresspersons are fascists, because Mussolini used the symbol? Many countries have nationalized major industries, but are they “communists” because the USSR did? Because I advocate X and Person C agrees does not mean I share all of C’s views, a fact often lost those seeking to weaponize words and ideas.

Philosophy, the love of wisdom and truth, to many is an abstruse and irrelevant subject in considering how humanity is to face the Sixth Great Extinction. It has two three purposes in making sense of our situation. First, it is about finding within ourselves a high road ethos, the search for the truth, noble humanity’s highest value. Second, philosophy arranges phenomena and establishes their context. Through logic, it orders our world. It is a mistake to read of events and merely react to them. Animals do this, but the supposed distinction between humans and the rest of the species is our knowledge of the past applied to the future. Third, philosophy provides methods of investigation based on theories of knowledge.

Be clear that we cannot escape ourselves, and human bias is inevitable. Thus, I will not even pretend my work is “objective,” but this book aims to follow good “industry practice” of bootstrapping (Horne, 2022), as do logicians and mathematicians, and scientists with their hypothesis testing. (Do pay particular attention to the most fundamental law, the unity of difference.) Yet, I will argue on behalf of the liberal democrat’s Devil (“authoritarianism”) for discussion’s sake, “to get the ball rolling” so people can start thinking more about their environment and others, rather than just themselves.

1.6 The United States as a Paradigm

This work focuses on the Western World, as it is supposed to be a main standard bearer of excellence. Here, one should view US statistics and look at the rest of the world. Then, ask, if there are so many problems in the United States with one of the best standards of living in the world, what exists in places not so endowed? Another way of looking at it is with the expression “When America sneezes, the rest of the world catches a cold,” that if advanced industrialized countries start falling apart, the rest of the world already in turmoil will fall apart completely. The tumult in the more impoverished and less developed countries predicts what may come worldwide if the industrialized countries fail to address their emerging problems.

China, too, has experienced remarkable growth, pulling hundreds of millions of persons out of poverty, with a “tenfold increase in GDP since 1978” (World Bank, 2022), and still climbing rapidly. Mexico and Brazil are proud to be in the single-digit rankings of the most industrialized countries on Earth. Material progress obviously does not necessarily guarantee a conflict-free society. For example, severe income disparities often occur in industrialized countries and this can provoke tumult. It may be expected, though, that the less well-off persons are with more corruption, conflict will follow, the Middle East and much of Africa obvious examples. Even in the United States, violence is not uncommon in impoverished areas, and it is not unreasonable to think these populations may acquire more sophisticated ways of fighting.

So goes the US, so goes the world? I recall a tale of a youth attempting to join Fidel Castro’s 1950 revolution in the Escambray Mountains, his asking “What can I do to help?” Fidel or one of his compadres replied along the lines of, “Return home to the belly of the beast, and start there.” That advice was sound.

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Chapter 2

What Is Promoting Human Extinction?



2.1 About This Chapter

2.1.1 Scope

Throughout this book, the present chapter will be referred to as the “problems chapter,” although the overarching problem is human extinction. I just make matters more explicit here. Our goal is survival. Unless you are suicidal, self-extinction is not our goal. Problems herein itemized are obstacles to achieving human continuance. Otherwise, we accept the inevitable and live with the current trajectory through meditation, contrived ignorance, *carpe diem*, and other avoidance. Of course, we can continue, not unlike an animal destined for slaughter.

Obviously, an exhaustive list is impossible, but dodging the Holocene Extinction algorithm simplifies the process. This chapter will outline essential problem types, most of which if not solved will doom us. Even two or three would be enough to demonstrate my message: change the way we are doing things or be removed from Earth; it is that stark.

We live in a complex integrated and interdependent world, a web, any compromised node of which can affect the whole. Another relational model has each node a problem set, a failed solution for which percolates upward from the simplest subset to affect the superset, that superset, in turn, disturbing the one above it, until the main set and node collapses. One need only demonstrate with a few critical cases to explain the nature of the entire or generic problem. The end of this chapter will list numerous websites on which detailed explications may be found. Peer-reviewed sources for generic problems, like global warming, are ubiquitous on the internet, many having annual revisions, like the United Nations Intergovernmental Panel on Climate Change (IPCC). Thus, only a few bullet-style items are sufficient. One or two detailed examples appear to illustrate their wider effect (“for want of a nail the shoe was lost”).

2.1.2 *Rationale for Method*

Problem-solving implies removing barriers to accomplishing a mission, vision, aspiration, or purpose. Confessedly, it is linear, but linearity has been successful to a certain extent until now. We are here, are we not, with extended lifespans (although, comparatively not much), and less discomfort.

George Polya's 1945 classic *How to Solve It* lists:

- Understanding the problem and what it entails
- Planning a solution
- Executing the plan
- Checking the results and analyzing for improvement

Myriads of other problem-solving websites follow this sequence, albeit with additions, like identifying initial goals, brainstorming, intermediate evaluation, and considering alternatives, each stage recursively feeding back into the others.

Much of my homework has been done by the US government's National Intelligence Council *Global Trends: Paradox of Progress* (NIC, 2017), its problem areas (in no preferential order):

- The rich are aging, the poor are not.
- The global economy is shifting.
- Technology is accelerating progress but causing discontinuities.
- Ideas and Identities are driving a wave of exclusion.
- Governing is getting harder.
- The nature of conflict is changing.
- Climate change, environment, and health issues will demand attention.

The report is somewhat dated, but its substance has not substantially changed. Reorienting a bit, and adding complexity and information quality better round out the list, again, sufficient to demonstrate urgency.

This chapter is the rough outline for the Solutions Chap. 12. The in-between chapters explain the rational, and their clarity will make it unnecessary to provide extensive detail, as you will have the metaphorical problem-solving algorithm. Our world is dynamic and societies organic, reasons for not etching the solution sets in stone.

2.1.3 *Rationale for Categories*

An individual exists because of society, and societies exist because of individuals. Upset one, you upset the other. The integrity of each is critical, either dominating the other. Accordingly, I list central problem sets for each. Although it makes little difference if you start with the individual or society, I retrace evolution from individual seeming disparate organisms, like single-celled ones aggregating to

more complex forms. Additionally, individual-to-group preserves counting, hence order, a vital aspect of developing societies (see in Chap. 6). Subcategory order is irrelevant for our purposes, just as in assembling any node-based structure.

2.1.4 Sourcing

Peer-reviewed sources buttress claims and problem descriptions. Some problems are so deep and widespread, a mere internet search will display thousands of references, relegating the problem to common knowledge. Re-stating the Introduction, overview articles, like Wikipedia, are sufficient threads, and, when yanked, will unravel the whole problem set fabric, revealing each individual. Much research for this chapter was done about 2017–2018, and I considered supplanting it with the latest. Upon further reflection, I realized that my simply punctuating the narrative with a few updates would sustain my argument by describing how matters have only worsened, such as income disparities and continued global warming.

2.2 The Categories

2.2.1 Individual

2.2.1.1 Alienation and Identity

Alienation, simply and generically stated, is separation. Contemporary persons are separated from society. The more people are alienated, the less cohesion has the society; that is, the society falls apart into conflicting factions, and even the factions may have internal conflicts. Sociologists also associate anomie with alienation—literally “a – nom,” without a name, or norm. (Think, “amoral”—without morals.) It is a breakdown of order. It is a mounting problem, brought on partially by unemployment, decreased education, and rapidly increasing disparities of income. There is a philosophical “trail” with six markers that describe the evolution of alienation.

The first aspect of social alienation is patriarchy. Aristotle said, “the male is by nature superior and the female inferior, the male ruler and the female subject. And the same must also necessarily apply in the case of mankind generally” (Aristotle, 1959, 1252b 12, p. 21). In the Catholic Church’s 1486 *Malleus Maleficarum* (Witches Hammer), women were explicitly deprecated and singled out as the progenitors of evil, as in “Now the wickedness of women is spoken of in Ecclesiasticus XXV: There is no head above the head of a serpent: and there is no wrath above the wrath of a woman. . . . they are feebler both in mind and body, it is not surprising that they should come more under the spell of witchcraft” (Kramer & Sprenger, 1486/1948, Part I, Question VI - P.1). This work was used extensively throughout Europe for 200 years by secular courts to persecute women. Half a

millennium later, women still are persecuted (Afghanistan arguably the worst), they do not receive equal pay for equal work, and the US does not seem willing to pass the Equal Rights Amendment. Hopefully, the “#metoo” movement will gain traction, but here must be caution, lest it becomes exclusionist.

A second aspect of social alienation was the Reformation, initiated by Martin Luther in 1517 in posting his *Ninety-five Theses* or *Disputation on the Power of Indulgences* (*Disputatio pro declaratione virtutis indulgentiarum* “encapsulated” persons within themselves, that you need a personal relationship with God to ascertain your ultimate destiny. No longer was it possible to pay Indulgences, tickets to Heaven. Such created “*angst*,” the German word literally meaning “anxiety.” The person became alienated from what created her/him.

A third aspect of alienation, a “primer” on the relationship of the political economy and alienation, is Max Weber’s *The Protestant Ethic and the Spirit of Capitalism*. He located the more insidious reason for the “Protestant work ethic”: sectarian religion. To mitigate *angst*, you do “good works,” i.e., produce. A person’s integrity and desire to simply live as a decent human depended upon her/him working. The character of simply being good was alienated.

A fourth source of alienation was described by Marx and Engels in how a worker is separated (alienated) from her or his labor by giving it up to an employer in exchange for wages that did not match the value of that labor.

Humans dominating nature perforce separates the former from the latter, a fifth source of alienation described by Susan Griffin, Carolyn Merchant, and William Leiss, where patriarchy and the Protestant ethic underscored the rampant exploitation of the environment. Witch trials often focused on the power of women, as evidenced by their relationship to nature (the somewhat droll allusion to cauldrons of herbs, frogs, and so forth). Actually, women were the real scientists using experimental methods, something rather outside the realm of the Medieval Scholastics, who were more content with copying manuscripts and ruminating within the narrow confines of a theocratic ideology.

Finally and arguably, a major source of alienation is Cartesian Reductionism (knowing something by subdividing it, as Chap. 6 will detail). Industrialization overlain by a Weberian production-oriented labor-alienating ideology has contributed further to the separation of peoples from each other, thus breaking down any sense of community.

More recently is the “cancel culture,” banishing, or shunning those disagreeing with a group’s thinking, affiliation, or norms. So tragic is this development that many persons are disoriented to their own sex. “Gender” now is the watchword to further obfuscate the underlying alienation problem.

These sources are ongoing problems. Consequences of alienation, besides the obvious of turning persons against each other, is a factor in violence, dehumanization, narcissism, suicide, gun violence, and workplace problems, where the observers disregard context (as in the environment), other persons (e.g.: ethnic groups, cultures, etc.), and society, in general. The liberal democrat perseverates on the effects, rather than the reasons. For example, banning or severely restricting firearms will not solve any problems, save for reducing deaths from these weapons.

The violence will be carried out in other ways, as in social disruption, or be suppressed and turned inward, as in suicide. Rather than ignoring gangs (red flag for people alienated from society) or meeting them with the police, more effective would be promoting youth organizations, like the *Boys and Girls Clubs of America*.

Alienation has contributed to an explosion in the prison population, with the US having the world's highest incarceration rates (Fair & Walmsley, 2021).

Prison populations exhibit social system failure to integrate people. If a large portion is there for substance-abuse-related crimes, why was there not a universally accessible health (physical and mental) care system there to forestall the problem? Where were the schools? Where was the social intervention with lasting results? What about the 14% not graduating from US high schools in 2018–2019 (NCES, 2022, p. 19)? Incidentally, it is shocking the US regime has such dated figures.

2.2.1.2 The Liberal Democratic Response: Identity Politics

“Identity politics” is focusing on a subgroup of society based on ethnicity, “race,” “gender,” religion, and so forth. It is a favorite technique of demagogues to deflect attention from urgent social problems, such as the lack of health care, deteriorating schools, and most important the predatory ethos of private capitalism. Hitler stirred the German people against the Jews, blacks, and so forth; Hillary Clinton used identity politics to garner support; both rely on specious ideas, mainly those championing or belittling these groups. If you think identity politics focus on real social problems, consider Barack Obama. Hillary Clinton admitted in a 6 March 2016 Flint, Michigan debate, “President Obama took more money from Wall Street in the 2008 campaign than anybody ever had.” We also know about Hillary Clinton’s accepting fees from Goldman-Sachs. Blacks and women are just as capable as white Anglo-Saxon male Protestants of predatory behavior. Overseas, Sub-Saharan African politics is riddled with its share of bloodthirsty tyrants and corrupt politics. A low-road ethos can reside in any *Homo sapien sapien*, and so can a high-road one.

2.2.1.3 Health

Health Care Overall

Besides water, food, and shelter, health care arguably is the fourth most critical for the survival of a species. The first three are sought immediately in a “deserted isle” situation. Ongoing health maintenance determines long-term survival. The attention a government pays to the health of its citizens often reflects not only its priorities but equally the health of the country, itself. While you may legitimately point to the quality of that care as being important, the more basic question is whether people have meaningful (including affordable) access to it at all. It is almost impossible to avoid the ongoing debate over health care in the world.

The United States is the only industrialized country in the world that does not have a universally accessible health care system (Wikipedia—Healthcare, 2022); yet, US Medical costs per capita are the highest in the world (OCED, 2022). It is not enough to say a person is insured, since insurance premiums and co-pays are health care expenses. If other countries can guarantee health care access (Wikipedia—List, 2022), why cannot the US? Clearly, the Medicare tax is a swindle, for if it were not, universal access would be a given. What about the Affordable Care Act of 2012? Here, a persuasive case has been made that it is a giveaway to insurance and pharmaceutical companies (Lenzner, 2013; McCaughey, 2015), rather than as the main aim of providing health care. Obamacare was peddled on behalf of the insurance company predators and is just another “half pregnant” hussle, rather than a truly universally-accessible health care program. Typically, patients have to pay 20% of health care costs, significant given the outrageous prices private health care providers charge.

Be reminded the profit motive drives US Health care, and it is common for a person to have an initial \$100 visit to say “hello”/introductory visit, followed by another visit to treat the problem, assuming the physician is competent. However, it is usual to refer a patient to a specialist for work that 100 years ago would be done by a competent country doctor. I know; my paternal grandfather was an M.D. Dental “care” is even more egregious, a money pit in its own right. Dental trade journals pander to self-image with “smile” propaganda. Vision care follows a similar path, glasses frames a favorite cash cow. For a perspective, compare this price gouging with other countries, asking what are the real production costs for a \$300 frame. Has a few ounces of plastic gone up that much in price, and is outsourced labor that high?

Refusal of governments to mandate pharmaceutical development (e.g., the shortage of vaccines) is another deficiency in the health care area, as well as independent testing of pharmaceuticals. “FDA reviews the results of laboratory, animal, and human clinical testing done by companies to determine if the product they want to put on the market is safe and effective” (About FDA Product Approval, 2022). Is this not the corporate wolf guarding the chicken coop? Why not independent testing? Electrical equipment bears the independent testing of Underwriters Laboratories (UL), often stamped on a light switch, wall outlet, or other electrical fixture.

Demographics will increasingly drive the need for health care, and the nineteenth-century ideology of predatory economics can only exacerbate substance abuse, nutritional deficiency, and mental health problems in the population. Are profiteers really your partners?

On the other side, a person is responsible for maintaining a good diet, not smoking, getting exercise, and so forth. All the health care availability will not be sufficient to correct basic problems brought on by a person’s negligence. Yet, ask why a person does not care for her/himself. Here is an example of the interdependence of problems and feedback effect. Social stress, such as unemployment, poor living conditions, and inadequate schooling contribute to one’s “self-medication” (substance abuse) or other stress-relieving measures (smoking, hazardous recreation (“thrill seeking”), and disordered eating (obesity and *anorexia nervosa*)). These activities, in turn, can contribute to poor health,

which worsens the condition giving rise to more stress initiating these activities. As a spin-off, the very shallow fashion model world has a disproportionate share of anorectics. The question here is why this world commands so much admiration; what is the value system underlying it? Part of a universally accessible health care program is integrating preventive medicine, such as reaching out to persons in an organized and systematic way, as well as forcefully coupling with schools in building in mandated health care training into curriculums not only at the elementary level but through high school.

And, we are supposed to believe free-enterprise ideologues that with its \$1.94 trillion war department budget (US Spending, 2022), this most industrialized country in the world cannot provide a universally accessible health care system? How much more has to be said about this *prima facie* situation? Can billionaire X spare a dime?

In 2008 Joseph Stiglitz (former chief economist of the World Bank and Nobel Prize winner in Economics) and Professor *Linda J. Bilmes* (Daniel Patrick Moynihan Senior Lecturer in Public Policy Harvard University) said that the Iraq war, alone cost three trillion dollars. (Financial cost of the Iraq war, 2022). And, what about that 700 billion dollars US war budget?

This does not stop the US Government from spending \$31,977.65 (\$87.61 per day) to incarcerate 185,333 inmates (Prisons Bureau, 2016). When you consider the over two million persons incarcerated in the United States, this starts adding up to billions of dollars per year, \$63,954,000,000 to be quite precise (Ibid.). While dated, like much US information, the figure, nevertheless, is startling, considering the inflation rate.

How about social security and Medicare? Let me dispense with this canard right now. All persons over 67 are on Medicare and they have free access to a hospital—good start. Whoops, I forgot the fine print. They do not receive any free hospitalization until the \$1556 (\$1600 in 2023) deductible is met (Medicare—costs, 2022). But, there are two parts to this charade. Merely being in a hospital does not get you well. You need doctors. For “Plan B” in getting medical treatment, the social security recipient pays \$170.10 each month (\$164.90 in 2023) or more (Ibid.). In 2022, the average monthly benefit was \$1669 (SSA, 2022, p. 1). We now have an initial disposable income of \$1504.06 in 2023. But, you had better be healthy, because of the \$233 deductible, plus 20% of all costs the patient pays (Medicare-costs, 2022). True, you get a free annual health care screening, but, again, do not get snake eyes on the dice roll. While the desperately poor can get subsidies, each state is different, with some poor people barely getting anything.

Part C. Nowhere are medicines and medical equipment mentioned above. Again, you go to a private corporation, paying yet even more money (Ibid.).

My simple question is, “Can you name any place in the US where food, housing, personal necessities, transportation, and clothing can be had for under \$1504.06 a month?” Remember, this figure is average, many poor persons getting only receiving a few hundred dollars and left in the dust. “Welfare,” the right-wingers will scream. Not so, as there is the “notch group,” as they call it in Arizona (and probably elsewhere). To qualify for welfare (depending on the State in which you reside),

you get just enough social security to be at or below the poverty line, thus disqualifying you. The US poverty threshold for 2021 of \$13,788 (Census, 2022), divided by 12 equals \$1149. That is, the average person on social security is not eligible for welfare. Oh well, you always can get out the tin cup, monkey, and crank organ. Untreated dental problems can quickly lead to ones affecting the whole body. With the eyes, it should be obvious that comprised vision can endanger the person. Health care also means tending to mental disorders.

My case rests.

Mental Health

In general, mental health issues have been on the rise, such as anxiety disorders, sleep problems, and eating disorders. Even the US Centers for Disease control admits:

- Mental illnesses are among the most common health conditions in the United States.
- More than 50% will be diagnosed with a mental illness or disorder at some point in their lifetime.
 - One in five Americans will experience a mental illness in a given year.
 - One in five children, either currently or at some point during their life, have had a seriously debilitating mental illness.
 - One in 25 Americans lives with a serious mental illness, such as schizophrenia, bipolar disorder, or major depression. (CDC—About Mental Health, 2022)

These figures speak for themselves, but mental dysfunction is so out of control that it percolated to the highest office. Dr. Bandy Lee, Assistant Clinical Professor of Psychiatry at Yale School of Medicine, is editor of a book *The Dangerous Case of Donald Trump* in which she and 27 mental health care professionals contributed articles questioning Mr. Donald Trump's condition, citing his impulsiveness and verbal outbursts of rage against world leaders, sports figures, and even members of his own party.

Substance Abuse

From thousands of years ago to the present psychoactive recreational substances (including alcohol) have been used by humans (Crocq, 2007). Mainstream media teems daily with accounts of substance abuse and its social effects, “substances” generally referring to conscious-altering chemicals and natural organisms (plants and fungi). Definitions of “recreational drugs” have in common the fact that non-prescribed medications, mind-altering substances, and other chemicals are taken voluntarily (original source in parentheses after each definition):

any substance with pharmacological effects that is taken voluntarily for personal pleasure or satisfaction rather than for medicinal purposes. The term is generally applied to alcohol, barbiturates, amphetamines, THC, PCP, cocaine, and heroin but also includes caffeine in coffee and cola beverages. (Recreational drug, 2009)

“Any agent—most have significant psychotropic effects—used without medical indications or prescription in the context of social interactions—e.g., parties” (McGraw-Hill Concise Dictionary of Modern Medicine, 2002 by The McGraw-Hill Companies, Inc.).

“A drug used for enjoyment rather than for a medical purpose”

(Cited by The Free Dictionary by Farlex—<https://medical-dictionary.thefreedictionary.com/recreational+drug>)

The US Controlled Substances Act (CSA) of 2017 simply lists the substances that are banned. The CSA says “The term ‘controlled substance’ means a drug or other substance, or immediate precursor, included in schedule I, II, III, IV, or V of part B of this subchapter. The term does not include distilled spirits, wine, malt beverages, or tobacco, as those terms are defined or used in subtitle E of the Internal Revenue Code of 1986. —21 USC. § 802(6)”.

Overall, drug use is on the rise. A search for “US heroin epidemic” and related phrases will display thousands of articles telling how heroin use was on the rise through 2018. Particularly serious is “*fentanyl*.” “Prescription drug abuse is the Nation’s fastest-growing drug problem. While there has been a marked decrease in the use of some illegal drugs like cocaine, data from a dated National Survey on Drug Use and Health (NSDUH) show that nearly one-third of people aged 12 and over who used drugs for the first time in 2009 began by using a prescription drug non-medically” (National Survey, 2017).

A direct correlation can be made between the rise of prison populations in the United States and drug-related crimes. Half of all prisoners are in prison for substance abuse crimes, with half having mental health issues. According to the US National Institutes of Health (NIH), “65% percent of the United States prison population has an active SUD [substance use disorder]. Another 20% percent did not meet the official criteria for an SUD, but were under the influence of drugs or alcohol at the time of their crime” (NIDA, 2022). “Marijuana and hallucinogen use among young adults reached all-time high in 2021” reported the US National Institutes of Health (NIH-News, 2022).

More than 500,000 opioid-involved deaths have occurred since 2000, and the United States has the world’s highest number of opioid-involved deaths per capita. Although federal funding to address the opioid crisis has increased in recent years, opioid overdose mortality has increased as well. Deaths from opioid-involved overdoses were among the leading causes of death in 2020. (US CBO, 2022)

The nation’s drug overdose epidemic continues to change and become worse. The epidemic affects every state and now is driven by illicit fentanyl, fentanyl analogs, methamphetamine, and cocaine, often in combination or in adulterated forms. More than 107,000 deaths were reported in the United States between December 2020 to December 2021. (AMA, 2022)

On and on, it is like this; the US is riddled with drug users.

A search for “war on drugs a failure” and related phrases will present literally millions of pages of articles, studies, and comments from science organizations, sociology organizations, human rights groups, and legal organizations, among others, casting doubt on the primitive slash and burn response to drug abuse.

Some major reasons why people use drugs are:

- Propensity to addiction
- Unemployment—profit from drugs
- Mental health issues
- Alienation—psychological
- Narcissism
- Continuation of prescription painkillers
- Heroin and methamphetamine use in Appalachia as an example.

As in so many areas, unless reasons are identified and effective programs integrating people into society are created and directed to those causes, the problem will mount, draining resources and ruining lives. Treating substance abuse as a health problem is only a partial response, given the other reasons for substance abuse, such as alienation and unemployment. Too, good health is dependent upon the country having a universally accessible health care system, (including mental, dental, and vision), but we have just covered that ground.

Lamentable as this dated in formation is, due to liberal democratic incompetence and indifference, the US regime admits:

- Percent of persons using at least one prescription drug in the past 30 days: 48.6% (2015–2018)
- Percent of persons using three or more prescription drugs in the past 30 days: 24% (2015–2018)
- Percent of persons using five or more prescription drugs in the past 30 days: 12.8% (2015–2018) (CDC—Therapeutic, 2022)

We may ask not only of the underlying causes, such as heart conditions and being overweight, but why these conditions exist. Part of the substance abuse results from prescribing painkillers freely. Then, ask why there is so much pain.

Nutritional Compromise

This comes in the form of at least two basic areas: dietary quality and simply not enough food. The former is reflected in obesity rates and disease. The US National Institutes of Health in its inexcusably dated figures says:

According to 2017–2018 data from the National Health and Nutrition Examination Survey (NHANES),

Nearly 1 in 3 adults (30.7%) are overweight.
 More than 2 in 5 adults (42.4%) have obesity.
 About 1 in 11 adults (9.2%) have severe obesity.

According to 2017–2018 NHANES data,

About 1 in 6 children and adolescents ages 2–19 (16.1%) are overweight. Almost 1 in 5 children and adolescents ages 2–19 (19.3%) have obesity. About 1 in 16 children and adolescents ages 2–19 (6.1%) have severe obesity. (NIH-NDDK, 2022)

... where “overweight” is calculated according to the body mass index (BMI).

The New England Journal of Medicine in an article, “Health Effects of Overweight and Obesity in 195 Countries over 25 Years” reported on 6 July 2017 about the “rising pandemic of obesity” in the world, that “Since 1980, the prevalence of obesity has doubled in more than 70 countries and has continuously increased in most other countries,” with attendant increases in heart disease, diabetes, cancer, and organ malfunction, thus placing greater stress on the health care system and reducing productivity.

The number of people affected by hunger globally rose to as many as 828 million in 2021, an increase of about 46 million since 2020 and 150 million since the outbreak of the COVID-19 pandemic (1), according to a United Nations report that provides fresh evidence that the world is moving further away from its goal of ending hunger, food insecurity and malnutrition in all its forms by 2030. (WHO, 2022)

The US liberal democratic regime admits:

- 33.8 million people lived in food-insecure households.
- 8.6 million adults lived in households with very low food security.
- 5.0 million children lived in food-insecure households in which children, along with adults, were food insecure.
- 521,000 children (0.7% of the Nation’s children) lived in households in which one or more child experienced very low food security. (USDA, 2022)

How many missiles and bombs’ cost could solve this problem?

It has long been known that protein and vitamin deficiencies impede brain development in children (Black, 2008; Holden, 2012; Nyaradi et al., 2013). This is to say that the greater the prevalence of poor diet, the greater opportunity there is for burgeoning populations of individuals with cognitive deficiencies, necessitating at least a reactive response from social institutions. Otherwise, to put it more bluntly, because of government neglect, there may be emerging among us a society of mentally deficient persons.

2.2.1.4 Education and Lack of Basic Knowledge

Since the US was beset by drug-addicted hippies in the 1960s and 1970s, onward, schools have declined both in quality and curriculum content (Tucker, 2015).

The Literacy Project (2022) says,

- Currently, 45 million Americans are functionally illiterate and cannot read above a fifth-grade level.

- 50% of adults cannot read a book written at an eighth-grade level.
- 57% of students failed the California Standards Test in English.
- One-third of fourth-graders reach the proficient reading level.
- 25% of students in California school systems are able to perform basic reading skills.
- 85% of juvenile offenders have problems reading.
- 3 out of 5 people in American prisons cannot read.
- 3 out of 4 people on welfare cannot read.

Not knowing how many of your country's citizens are illiterate is comparable to not knowing how much food you have in the cupboard or refrigerator, but the US National Center of Educational Statistics seems to follow in footsteps of regime departments (like the CDC and NIH) with outdated research, but worthy of note is the 2017 Program for the International Assessment of Adult Competencies (PIAAC, 2022), the US regime admitting:

Four in five US adults (79%) have English literacy skills sufficient to complete tasks that require comparing and contrasting information, paraphrasing, or making low-level inferences—literacy skills at level 2 or above in PIAAC. In contrast, one in five US adults (21%) has difficulty completing these tasks (figure 1). This translates into 43.0 million US adults who possess low literacy skills: 26.5 million at level 1 and 8.4 million below level 1, while 8.2 million could not participate in PIAAC's background survey either because of a language barrier or a cognitive or physical inability to be interviewed. These adults who were unable to participate are categorized as having low English literacy skills, as is done in international reports, although no direct assessment of their skills is available. (USDoE-NCES, 2022)

That this data has not changed significantly from 2012 suggests it will not do so in the future, thus justifying my comments. Contemplate the following:

- In 2014, the US National Science Foundation (NSF) reported that 26% believe the Sun orbits the earth and 50% think antibiotics are effective against viruses (National Science Foundation, 2014).
- In 2018, 28% thought the Sun orbits the Earth, and 50% believed antibiotics are effective against viruses (NSF-NSB, 2020, Table 7-1).
- In 1983 National Commission on Excellence in Education (1983) "A Nation at Risk: The Imperative for Educational Reform. National Commission on Excellence in Education," where it was argued that just from a national security perspective, the US was vulnerable.

Worthy of note is:

Understanding Scientific Terms and Concepts

In 2018, Americans correctly answered an average of 62% of the nine true-or-false or multiple-choice items from the long-running factual knowledge questions (Table 7-1; Table S7-24 and Table S7-25). The 2018 average is statistically similar to averages in recent years and the historical average since 1992 (Table S7-25). (NSB, 2020, p. 23)

The US still is a nation at risk, despite the warning about national security.

The following interpretation of why US Education quality has declined for the past half-century or so is highly sensitive and controversial but which the author has

reason to think can be sustained by data and suggests further research. Until the Supreme Court of the United States (SCOTUS) decision *Brown versus the Board of Education* (347 US 483 (1954)), an absolutely horrible situation existed with US school segregation, the blacks not even getting close to their fair share of educational support, thus resulting in substandard schools in every aspect, some of which this author substitute taught in during the 1970s and 1980s all along the East Coast of the US. Poor social conditions are correlated with poor school performance. Blacks historically have lived for a greater part in slums, nutritionally and intellectually deprived, often in single-parent homes.

After 1957, rather than embarking on a massive program to bring these children up to standard, schools were forced to integrate the very poorly schooled black children with the others. Teachers had one of two choices: fail these unprepared students against existing academic standards or lower the standards. With the former, a greater problem would have arisen with holding the children back, social stigma, and so forth. Instead, everyone was stuffed into the same classroom. A massive effort was set afoot to establish remedial reading and arithmetic programs, some of which I taught. Yet, as data indicate, the disparity has continued, as the previous shows. While there were haphazard programs like Head Start, there was no comprehensive effort to meet directly the totality of the situation, from poor living conditions, health care, unemployment, and related conditions. Given the then-prevalent racism, despite the civil rights activism, it is no wonder such a broad spectrum program never was instituted. Lyndon Baines Johnson's "Great Society", while an admirable start, never went to the core for universal and total solutions, but targeted everyone everywhere. Many of these programs bowed to private rentiers, like Section 8 housing, rather than having comprehensive nationalized housing, where every person living in substandard conditions or paying excessive housing costs would be afforded a decent home. In health care, the same applied. Now it is so, where there is no universally accessible health care for anyone not able to afford the obscenely high costs benefiting health care predators.

About the middle of the 1960s, onward, calls came to eliminate the very successful track system, which evaluated children at the end of middle school (eighth grade). Liberal democrats claimed it stigmatized children, was racist, and was too rigid. Students were tested for aptitudes and placed either in a trade school program (carpentry, sheet metal work, printing, auto mechanics, etc.) or a college-bound program.

Here, "equalitarian" means everyone has the same capability or has the same status in the eyes of the law; "egalitarian" is equal opportunity to achieve according to ability.

With the equalitarian approach—the same curriculum for everyone, bright children had to endure the boredom of watered-down content, and the less intelligent children struggled to maintain above failing grades. Everyone was to have a liberal arts education, learning everything from the Shakespearean sonnets to the intricacies of cell biology. The result was students graduating from high school from the 1970s on without any skills and ill-prepared for academic rigor. High school diplomas were being handed out like tissue paper, with a number of students many grade levels

behind what was expected of a high school graduate. I saw numerous examples of students not being able to read but who were seniors in high school about ready to graduate. In essence, these school districts were issuing fraudulent high school diplomas not worth the paper they were printed on and representing dishonestly the graduate's capabilities.

Community colleges were established to take up the slack, but they, too, had to water down the curricula, especially with open admissions classes. I routinely failed a good 50% of the students in elementary logic classes in such "open admissions" classes. In one class, two students were not even able to read the book, their having third-grade reading levels. A greater problem arose when community college credits given for these classes had equal standing to that of any 4-year college or university, thus making the quality of college degrees, like high school diplomas, or even worse. Even in 1972 in teaching a course "American Government" at the Southside Virginia Community College, I was called into the Provost's office and upbraided for assigning a 20-page research paper to students, saying that the average "reading level" should be consulted. Much to my horror that average was about the seventh grade.

Now we have extensive testing to see if students meet minimum standards. However, "teaching to the test," as they call it, has been a disaster, as well, with kids possibly knowing some facts but not demonstrating they can synthesize information, critically thinking, and...oh, horrors...appreciate philosophy.

Community college faculty, the great majority of whom have been part-time instructors with no benefits (AFT, 2022), were under constant pressure to retain students, i.e., maintaining the all too familiar to adjunct faculty "FTSE," or "full-time student equivalent (hours)" attendance. Dropping student enrollment means there is no class and the instructor is not hired.

The post-high school outcomes are not any better than the public schools. In a classic but not somewhat dated study, Richard Arum and Josipa Roksa found more than "2,300 undergraduates at twenty-four institutions, 45 percent of these students demonstrate no significant improvement in a range of skills—including critical thinking, complex reasoning, and writing—during their first two years of college" (Arum & Roksa, 2011, p. 48). This speaks for itself and demands change.

Education is not training, the former teaching students how to acquire knowledge, the latter how to apply it (Horne, 2014). The two may overlap, one occurring in the other, but the concepts are distinct. Dialectically, one exists in terms of the other. Praxis exists because of theory, and vice versa.

A poor quality school system has many secondary effects, such as poor communication skills, lack of critical thinking, poor knowledge quality, and everything else befitting a backward population. Social dysfunction because of poor schooling often results in higher unemployment. Such persons have difficulty in managing even low-level complexity. Too, such persons are more predisposed to enter prison.

I will leave you with this; think about our previous discussion on health care and poor nutrition, especially the lack of it in the ghettos (Mehta et al., 2004; Reardon and Fahle, 2017). In 2015, a new threshold was crossed: "Low income students [are] now a majority in the nation's public schools" (Southern Education Foundation,

2015) due to increasing income stratification. It will be interesting to see the whole system become ghettoized in a few years. Already, vast economic and social disparities exist in the anarchy of heterogeneous school districts and their individualized curriculums, schools receiving funding according to tax district. For the poor, school lunch programs and those like “Head Start” surely do help, as the data show, but these are small responses and often too late. Too, they do not receive the quality schooling found in rich areas.

2.2.1.5 Work

Losing Oneself at Work

work (n.)

Old English *weorc*, *worc* “something done, discrete act performed by someone, action (whether voluntary or required), proceeding, business; that which is made or manufactured, products of labor,” also “physical labor, toil; skilled trade, craft, or occupation; opportunity of expending labor in some useful or remunerative way”; also “military fortification.” This is from Proto-Germanic **werka-* “work” (source also of Old Saxon, Old Frisian, Dutch *werk*, Old Norse *verk*, Middle Dutch *warc*, Old High German *werah*, German *Werk*, Gothic *gawaurki*), from PIE **werg-o-*, a suffixed form of the root **werg-* “to do.”

If we do not work, we play, and have leisure. We are idle, unemployed, or amused. Work is a necessary activity. Leisure is debatable. Some of these words can interlace with its opposite, such as work being fun, unnecessary work, occupation as a comedian. A thesaurus will display a broad spectrum of meaning for work and its antonyms. Here, we focus on required activity with compensation (usually monetary).

Once you establish individual integrity—ethos and virtue, time arrives for environmental interaction. “By their deeds you will know them” (Matthew 7:16 NIV). Work often gives one their social identity. Who is Cameron? S/he is a carpenter. Frustratingly, teleology (purpose) frequently identifies an individual; one’s quality remains obscured. What in your character drives the deeds?

Work consumes so much of our lives signifying how well we are integrated into it. The week has 168 h. On average, a person sleeps for eight hours, i.e., 56 h a week. This leaves 112 h. The average workweek—5 days—is eight hours, or 40 h every week. Add an average commute time of about 27 min (USCB-Commute, 2022) minutes—one way, effectively another seven hours to the work time, the total hours directly involved with the job now 47 h. 65 h are left in the week. But wait; we have not included all the time for maintaining work readiness, such as morning preparation (say an hour), purchasing work attire, vehicle maintenance, and buying whatever else is needed to maintain the job. In getting ready for work—7 h a week, plus another 10 h a week is not unreasonable. Subtract this 17 h from the 65, and we have precious little—48 h for leisure, schooling, and so forth.

If you can retain thoughts without fear or pressure, receive the full benefits of your activities and control interactions with the environment, and feel a part of society you have most, if not all your identity and are not alienated from yourself or surroundings. On one hand, unemployment is a route to alienation; you are not a part of society. On the other, if you are employed, you give up ownership and control of your life but are considered productive, not a beggar, an outcast.

No legitimate reason exists for not placing every person in a dignified, meaningful, and well-paid occupation calling upon the best the person is capable. A friend of mine once remarked during high unemployment in the 1970s, “There is plenty of work to be done, if the resolve were there to identify and fund it.” Yes, locally, there might not be work, but an organic society integrates the person, not rejecting her/him. For example, a State energy program with massive Manhattan project-style effort would require tens of thousands of workers. Transportation, universal health care, schools, and infrastructure provide an endless belt of opportunity, but only if interrelated in the broader social context of the State. Each by itself is alienated, along with the targeted individual.

While job retraining programs exist, they are haphazard, not in a larger framework of coordinated goal-directed policy. Back to the schools, a comprehensive trade school program would round out training needs.

Liberal democratic anarchy with its “free-enterprise” has failed miserably to provide every citizen personal dignity and the opportunity to express her/self through social meaningful, remunerative, work, where that person can look back and appreciate her/his contribution to the betterment of the whole, so that whole can recursively support the contributing individual.

Types and Conditions of Work Environments

Where do you work? Three main sectors are: government, private non-profit, and private for-profit. The vast majority are the latter. We can quibble over preferences, but the central concern is decision-making, i.e., workplace democracy, decisions by worker co-equals.

In governments, the general administration of the workplace is dictated by managers, along with law—hours, type of work, pay, location, and so forth. Depending upon the manager, employees have varying degrees of say in local surroundings—pictures on the wall, placement of the desks, etc. The same applies to educational institutions, although the instructors have to varying degrees of academic freedom to teach in any manner fit, as long as catalog requirements are met. Private non-profit organizations usually are more flexible, depending upon local management, corporate charters, board of directors’ mandates, and so forth. More often than not in the academic environment, the college or university, instructor as employee has the greatest liberty, especially those with tenure.

From a non-government, profit-making entity, you do not usually get a share of the profits. If the 2018 *Encyclopedia of Management*, 2nd ed. is to be believed, “19 to 23 percent of US companies have offered some form of profit sharing since 1963”

(Nelson, 2023). Regardless, the majority of people have to work for privately-owned business to survive.

In the vast majority of workplace cases, then, a person centers her or his life around what management—ultimately ownership—dictates, leaving precious room for individual personal activities. This is for the one working for others, thus destroying the myth that democracy totally permeates society, especially, when most regimes are oriented toward preserving the prevailing socioeconomic order, despite some worker protests. Gallup reports, “Currently, 36% of U.S. employees are engaged in their work and workplace”—which matches Gallup’s composite percentage of engaged employees in 2020. Globally, 20% of employees are engaged at work (Harter, 2022).

We have covered extensively the relationship of a person to the means of production in terms of ownership and control, the groundwork determining whether s/he is alienated from society or not. Frequently, we have little or no ownership or control over our lives. People physically exchange ownership and control of their lives to obtain the means of surviving—receiving money, the medium of exchange. Suffice it to say, workplace democracy rarely exists.

Propelling this system is the “bottom line,” selling goods and services at the highest price the “market will bear” at the lowest quality possible, procuring the means to do so at the lowest cost, including workers (human capital). Ideally, the bourgeois would like to obtain all factors of production—land, labor, capital, and workers for nothing, while selling goods and services for the highest price. Such is a welfare system, one of pure predation and parasitism. Coupled with advertising, capitalism rarely is about seeking truth.

The businessperson surely is busy in her/his busy-ness (usually predated), but a deeply rooted religious ideology undergirds Americanism—the Protestant religion’s tenet, “idle hands are a devil’s workshop” (Proverbs 16:27) (Open Bible). Goading the worker (aside from raw survival) is the Protestant work ethic, working your way to Heaven (given Max Weber, *The Protestant Ethic and the Spirit of Capitalism*). “In all toil there is profit, but mere talk tends only to poverty” (Proverbs 14:23). How strange so many religious businesspersons ignore “Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?; Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit” (Matthew 7:16–20 King James Version (KJV)). Do not slave labor, underpaid labor, and child labor count? Do not poor working conditions? Does not consistency in advocating political democracy but not workplace democracy?

2.2.2 Society

A self-evident truth is the world is in upheaval, global warming on the upswing, economic tumult (e.g., inflation), supply chain disruptions, energy crises, and the latest crisis the Ukrainian war threatening to go nuclear. Scientists would not be

warning about the Holocene Extinction if the preceding statements were false. Most problems result from social anarchy and destructive-competition.

Social problems demand social solutions, but societies must have a philosophical foundation, visions, coherence, plans, programs, internal harmony, and cooperation, among other requisites. Later, I will develop a model fulfilling these mandates.

2.2.2.1 Social Institutional Decay

Income Stratification: The Consequences

Yearly, Oxfam and Inequality dot org issue research based on World Bank and UN data on how vast income disparities adversely affect the world, 1% of all individuals holding about half this planet's wealth. Figures will vary, but quibbling about a few percentage points will not alter the obscenity. Aristotle (1959) in his *Politics* observed that participatory societies, such as "democracy" depend upon a well-educated middle-class electorate. These two factors coupled together demonstrate that the much-touted democracy by liberal democratic firebrands is patently fraudulent. Chapter 5 on solution requirements elaborates on this. Materially dispossessed persons are prone to listen to demagogues who promise to make their lives better. The more desperate the people are the less stable is a regime or government, the 1789 French Revolution and the 1907–1909 outbreaks in Russia, cases in point.

The United States emerged from the traumatic 2020 election highlighting the deficiencies of a society relying upon mythologies about social governance. From both sides of the political fence came shouts that the opposition engaged in fiscal irresponsibility, corruption, and incompetent government. The response essentially was an echo of the ideology supporting the prevailing order. In essence, both the Democrat and Republican parties are just two factions of one party—the Big Business Party, just like in old Soviet Union days—no real difference. Pepsi or Coke, Chesterfield or Marlboro, but really, there is only one bar in town, and Big Biz is it. They are both venal and predatory to the core.

Income stratification is a product of this predatory socioeconomic system and results in classes based on the relationship of a person to the means of production and distribution in terms of ownership, control, and possession (Berle & Means, 1932; Burnham, 1942), according to the classical description of Karl Marx and Friedrich Engels (*Kapital*). Other socialists have written about variants, but the theme essentially is the same, based upon the labor theory of value. Goods and services have value because of the socially necessary labor given to them, rather than how the receivers value them. Such has a profound philosophy describing what makes up the existence of an individual, a philosophy that will be discussed extensively later.

Over the years, income stratification intensified to the point where in 2015, the top 10% collected 50.5% of the pre-tax income, closely matching an all-time highest level (Income inequality, 2022; Wealth Inequality, 2022). Notice I did not use the word "earned," like so many others reporting statistics as these do. Oxfam reports from peer-reviewed sources or government documents:

- Since 2015, the richest 1% has owned more wealth than the rest of the planet. (Oxfam-1, 2019)
- In the US, new research by economist Thomas Piketty shows that over the last 30 years the growth in the incomes of the bottom 50% has been zero, whereas incomes of the top 1% have grown 300%. (Ibid.)
- The incomes of the poorest 10% of people increased by less than \$3 a year between 1988
- and 2011, while the incomes of the richest 1% increased 182 times as much. (Oxfam-2, 2017)
- Wealth is becoming even more concentrated—last year [2018] 26 people owned the same as the 3.8 billion people who make up the poorest half of humanity, down from 43 people the year before. The world’s richest man, Jeff Bezos, owner of Amazon, saw his fortune increase to \$112bn. Just 1% of his fortune is the equivalent to the whole health budget for Ethiopia, a country of 105 million people. (Oxfam-3, 2019, p. 12)

Where is it now several years later?

The world’s richest 1% owns 45.8% of the world’s wealth. Fifty-five percent of this planet’s population owned just 1.3% of all wealth (Credit-Suisse, 2021, p. 17), the US being the most unequal.

A graph is worth a million words:

The 2021 Capgemini World Wealth shows the number of millionaires (on up) growing at an ever-rapid pace since 2012 (Inequality, 2022).

We can perseverate on radical income inequality, but a basic sense of fairness and justice should drive the needed changes to alleviate poverty and other deleterious social consequences.

And the Proletarians, the Bulk of Society?

Meanwhile, society festers, and the great proletarian revolution foretold by Marx over 170 years ago, like the “second coming” has yet to occur. We have seen ostensible proletarian revolutions result in what Aristotle and Plato predicted 2400 years ago, that the uneducated and dispossessed would bring into being revolution and dictatorship, exemplified by 1789 France, 1848 Europe, Russia in November 1917, 1932 with Hitler, and 1949 in China. Countering the “socialist” movements, are the populists fearful of “big government” and loss of “freedom.” These “populist” movements have gotten so far out of hand that Pope Francis had to warn of their being not unlike that which happened in Germany in 1933 (Bergoglio [Pope Francis], 2017). Instead of enlightened governments and leaders being elected; “... since FDR’s New Deal Society, Republican leadership has defied Darwin’s theory of evolution. Instead of choosing better leaders, they’ve consistently devolved, starting with Dwight Eisenhower and ending with George W Bush and Donald Trump” (Bishara, 2017). Now, it is septuagenarian Joseph Biden—the US’s Hindenburg—barely able to manage three sentences in a row without fumbling. Tweedledum is racing Tweedledee to the bottom of the social trash heap of ideas.

George Orwell summed up what he thought James Burnham's ideas were in his 1942 book *The Managerial Revolution*:

For quite fifty years past the general drift has almost certainly been towards oligarchy. The ever-increasing concentration of industrial and financial power; the diminishing importance of the individual capitalist or shareholder, and the growth of the new 'managerial' class of scientists, technicians, and bureaucrats; the weakness of the proletariat against the centralized state; the increasing helplessness of small countries against big ones; the decay of representative institutions and the appearance of one-party régimes based on police terrorism, faked plebiscites, etc.: (Orwell, 1946)

In recalling Orwell:

humanity is divided into two classes: the self-seeking, hypocritical minority, and the brainless mob whose destiny is always to be led or driven, as one gets a pig back to the sty by kicking it on the bottom or rattling a stick inside a swill-bucket, according to the needs of the moment, And this beautiful pattern is to continue forever. (Ibid.)

Perhaps the motto of the world should be, "*plus ça change, plus c'est la même chose*" ("the more it changes, the more it's the same thing"). This is especially applicable to US Elections, where, despite voting either Republic or Democrat, income stratification only has gotten worse.

General Flaws in the Governing Document, the Constitution

The US Constitution in many ways is a flawed document to begin with, filled with caveats, like the Electoral College. One person really does not mean one vote, despite all the propagandists cheering about US democracy. There have been elections showing the popular vote higher than the Electoral College (as in 2000 and 2016) votes, the latter determining who shall be president—the people be damned. Albert Gore won the popular vote in the 2000 election. Enter the US Supreme Court (*Bush v. Gore*, 531 US 98 (2000)) with its handing the presidency to George W. Bush. Investigations into why the vote count was very close, coupled with black folks being systematically excluded, were halted. This is to say that a single judge determined who was president! Mr. Trump in 2016 got 304 Electoral College votes to Ms. Clinton's 227. Trump got only 62,984,828 popular votes and Clinton 65,853,514. Observe the Electoral College did not do what the framers of the US Constitution intended—screening for qualifications. It was the allocation of Electoral College Electors to the Byzantine system of voting districts, but, you can see by the difference between the popular vote and Electoral College vote the standards are different. Anarchy is the watchword in US Elections, with no uniform method of recording and tallying votes. Disorder extends throughout the whole process, from selecting candidates in primaries, balloting procedures, through election day. Each state has its own rules and procedures for vetting candidates. Even the mechanics vary with respect to voting machines (or not), mail-in ballots, counting procedures, polling places, and so forth. It is a veritable zoo with many types of animals!

Wording in numerous places is antiquated. Take the controversial second amendment:

A well regulated militia, being necessary to the security of a free state, the right of the people to keep and bear arms, shall not be infringed.

First of all, it was the practice at that time to have the people formed into militias, rather than have paid police forces, standing armies, and so forth. Yet, the construction of the sentence is odd, leading to ambiguity, in particular, the first part a dangling modifier. That is, the first part of the militia being necessary appears to be qualifying the subject of the next phrase, “the right...”. Otherwise stated, the problem is the confused construction about the placement of “A well regulated militia. . .” What does it modify? Interpretations have been, “A well regulated militia . . . shall not be infringed,” saying that it is the militia that will not be challenged. Where then does “the right of the people to keep and bear arms” fit? Does this right to bear arms only apply to militia members? What about the general population? Perhaps the amendment should read:

A well-regulated militia is necessary to the security of a free state. The right of its members to keep and bear arms shall not be infringed.

Notice I added the dash as a correction to the original. An additional sentence could read, “Neither shall the right of non-militia members to keep and bear arms be infringed.” Yet, we have 200 years of politically-motivated gobbledygook in the form of US Supreme Court opinions swirling about how to correct a simple grammatical error. So, what good is the Constitution, here? The solution to these problems might be a constitutional convention, but that would become major free-for-all in a fisticuffs environment, if the current tumult in the United States is any indication. Politely stated, a convention could be destabilizing and in the extreme lead to secessionist movements or even civil war.

No one should have to be reminded about how the slavery parts had to be erased by amendment, and even when that was done, no guarantee was made for women. Too, be reminded that slavery really still does exist, given a careful reading of the Thirteenth Amendment:

Neither slavery nor involuntary servitude, except as a punishment for crime whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction.

Duly note “except as a punishment for crime whereof the party shall have been duly convicted,” a passage which prisons have used extensively. Specifically, we can look at the Deep South days when blacks were rounded up routinely, charged with bogus crimes and made to work on plantations, just like in the “good old antebellum days.”

Glaring inconsistencies lurk everywhere in the document. Ostensibly it calls for a separation of powers, the filling of the US Supreme Court vacancies flying in the face of it. The President nominates a candidate and only the US Senate is required to approve her/him. Then, too, the very structure of the legislative branch attempts to balance representation of states by number (Senate) and population (House of

Representatives) is contradicted by the low number of Supreme Court judges—nine. What a concentration of power this is, where the lives of hundreds of millions of citizens can be affected by just one person. Remember, it only takes a 5–4 decision to effect a law.

A Constitutional Action Plan of the Dark Variety

No guarantees against an oppressive regime exist in the US Constitution. To be discovered here shortly, matters are not what people would like them to be; a demagogue always awaits in the background, especially in this current predatory environment of liberal democracy and with the average voter being so ignorant. On the dark side is a technicality in the US Constitution (that could be equivalent to the Weimar Constitution’s Article 48 for open-ended “emergency decrees (*Notverordnungen*)”),

Article 2, Section 3

He [president] shall from time to time give to the Congress Information of the State of the Union, and recommend to their Consideration such Measures as he shall judge necessary and expedient; he may, on extraordinary Occasions, convene both Houses, or either of them, and in Case of Disagreement between them, with Respect to the Time of Adjournment, he may adjourn them to such Time as he shall think proper;

Break the deadlock? Easy. Shut down the legislature and rule by fiat. How so? I take a minimalist approach here, realizing that it takes both houses of Congress to pass legislation. The Senate is the most vulnerable, since it is based on number, rather than population. If there is a 50-50 conservative (Democrat) and reactionary (Republican) split, it would take more effort to garner the popular support of the constituencies of 50% of the 435 representatives (218) rather than the 50% of the least populated states. You require only 51 senators to block passage of a bill in the Senate. If that passage is blocked, any passage of legislation in the House of Representatives is moot. You need to identify the least populated states corresponding to 26 states to obtain enough support for the 51 senatorial votes needed. Consider the voting-eligible population for potential support. Half of this number plus one is a majority. Adding to that is fewer than the ones eligible actually do vote, the numbers drop further. It turns out that a demagogue needs to appeal only to a few millions of persons to elect the 51 senators (26 states) to create such a situation. Calculating the actual numbers is left for you to research, though the argument is that the US Constitution can be used to impose a dictatorship. Only a few million persons of a political persuasion are needed to cause the tie-up action.

Theoretically, it would the support by less than four million persons of a conservative or reactionary bent (typically found in low-population areas) to allow a similarly-minded dictator to rule by fiat. This model of vulnerability seriously challenges the security of any remaining governance by the people.

Bear in mind that in these rural areas are found the most ignorant and reactionary of populations, and given what has been said about their reverting to ideology and

authoritarianism to resolve problems, it makes sense to argue that this flaw in the Constitution would be a logical gateway for a reactionary dictatorship to emerge.

The world gets more complex the more educated leadership is needed. Education is not the only watchword in the US, given data about knowledge levels recounted in the problems chapter. Over recent years more and more problems have occurred, resulting in more paralysis, and at some point, the logjam will result in political explosion. An internet search for “Will there be a US civil war?” and related phrases will illustrate the problem.

Above is a technical flaw of the US Constitution, a relatively minor one in light of more direct provisions to impose dictatorial rule. I cite three examples.

The President’s function is to execute the laws of the United States, Section 3 of Article I saying, “he shall take care that the laws be faithfully executed.” Executive orders are a favorite.

I call attention to Executive Order 2012–7019 (readily searchable online), which deserve extensive quoting to convey the essential intent and context :

Sec. 102. Policy. The United States must have an industrial and technological base capable of meeting national defense requirements and capable of contributing to the technological superiority of its national defense equipment in peacetime and in times of national emergency. The domestic industrial and technological base is the foundation for national defense preparedness. The authorities provided in the Act shall be used to strengthen this base and to ensure it is capable of responding to the national defense needs of the United States.

Sec. 103. General Functions. Executive departments and agencies (agencies) responsible for plans and programs relating to national defense (as defined in section 801(j) of this order), or for resources and services needed to support such plans and programs, shall: . . . (c) be prepared, in the event of a potential threat to the security of the United States, to take actions necessary to ensure the availability of adequate resources and production capability, including services and critical technology, for national defense requirements...

Sec. 311. Strengthening Domestic Capability. The head of each agency engaged in procurement for the national defense is delegated the authority of the President under section 107(a) of the Act, 50 USC. App. 2077(a), to utilize the authority of title III of the Act or any other provision of law to provide appropriate incentives to develop, maintain, modernize, restore, and expand the productive capacities of domestic sources for critical components, critical technology items, materials, and industrial resources essential for the execution of the national security strategy of the United States.

This is an order that updates many previous ones, changing administrative cosmetics, some more substantive. Just as ominous is replacing the Federal Emergency Management Agency (FEMA) by the more encompassing Department of Homeland Security (DHS). I think the Executive Order speaks for itself, but let us look closer to phrases like “national defense needs,” a euphemism for US adventurism, like these mind-boggling wars in the Middle East. It is a page right out of Orwell’s 1984 about occurring against the backdrop of never-ending war. The US has been at war for 225 of the 243 years of its existence, readily verifiable by checking the sources in the Wikipedia article, “List of the lengths of United States participation in wars.”

The Department of Homeland Security, itself, was a direct response to the attacks on the World Trade Center in 2001. Still unresolved is how WTC-7 collapsed, a subject for further research. Ubiquitous in the US are spy agencies—NSA, DIA,

CIA, etc.—an outgrowth of which is the Utah Data Center. Another is IARPA, covered in Chap. 10. Population management comes under *FM 3-19.40*, 12 February 2010, *Internal Resettlement Operations*. Since the 1956 Clinton Rossiter, *The American Presidency*, Executive power has grown, and as problems and complexity mount, expect more consolidation. It is worthy to remember Aristotle's *Politics* predicting the outcome of extreme democracy: oligarchy and dictatorship.

2.2.2.2 Infrastructure

I merely refer to the American Society of Civil Engineers and its 2021 Infrastructure Report Card (https://infrastructurereportcard.org/wp-content/uploads/2020/12/National_IRC_2021-report.pdf). It should be just common sense that if you have to cross your fingers before crossing a bridge, wonder if the water from the tap is potable, or endure repeated electrical power grid failures, the society is in deep trouble.

2.2.3 Environment: Natural

2.2.3.1 Climate Change/Global Warming

It is becoming increasingly clear that climate change is happening, and if nothing substantial is done to reverse it within 15–20 years, we will be passing a point of no return, and there will be no stop to global warming.

For basic facts I only need to refer to the Intergovernmental Panel on Climate Change (IPCC) Sixth *Assessment Report* in its website, <https://www.ipcc.ch/assessment-report/ar6/>, saying that humanity has to reduce its carbon emissions to zero by 2050, or there will be runaway global warming. This subspecies must overcome its “free enterprise”/business ideology and greed to cut 2010 carbon emissions in half by 2030. Otherwise, vast areas of Earth will be uninhabitable by the century's end.

The American Meteorological Society annually releases its *State of the Climate*, with its copious references to leading climatologists and affirming the IPCC work. Reading these reports and many others by scientific organizations will confirm the following has only worsened.

The US National Aeronautics and Space Agency (NASA) says sixteen of the seven warmest years on record (going back 130 some odd years) have occurred since 2001, these globally-averaged temperatures being 1.78 °F (0.99 °C) warmer than the mid-twentieth-century average. The year 2016 was the third consecutive year for setting a new record for global average surface temperatures. (NASA, 2017). The year 2020 tied 2016. This heat rise exacerbates fire conditions in rainforests (Nepstad, 2015; Ottaviani, 2017). For example, the Amazon rainforests that provide 20% of Earth's oxygen saw major forest fires, that “From 1999 to 2010, more than

85,000 km² burned in the southern Amazon alone” (Balch et al., 2015; Morton et al., 2006). Besides the possibility of large portions of the forest going up in a conflagration, this says nothing about there being an estimated equivalent of 41% of global fossil fuel emissions (Cochrane, 2003). If the Biosphere 2 experiment outside of Tucson, Arizona is any indication of what is happening globally, “the rainforest, which occupies 20% of Biosphere 2 area, may be responsible for 50% of total community production and respiration of oxygen” (Engel & Odum, 1999). Coral bleaching due to warming oceans, glacier retreat ice shelf break-up in Antarctica and Greenland, and species moving to northerly latitudes are signs of global warming.

Warning after warning, research findings after research findings, scientific conference after scientific conference, all with the same message, fail to move policymakers and the public that votes for them. Seemingly as a rebuke to these warnings, CO₂ emissions in 2017 rose for the first time in 4 years.

Global greenhouse gas emissions show no signs of peaking. Global CO₂ emissions from energy and industry increased in 2017, following a three-year period of stabilization. Total annual greenhouse gases emissions, including from land-use change, reached a record high of 53.5 GtCO₂e in 2017, an increase of 0.7 GtCO₂e compared with 2016. In contrast, global GHG emissions in 2030 need to be approximately 25 percent and 55 percent lower than in 2017 to put the world on a least-cost pathway to limiting global warming to 2°C and 1.5°C respectively.

(UN Environment, 2018, p. XV)

On 11 September 2017, Pope Francis stated that the scientists are clear about climate change. Humanity has a moral responsibility to do something about it. People who do not see this are, in the Pope’s words “stupid” (Pope Francis, 2017). The naturalist Sir David Attenborough said on 3 December 2018 at the opening ceremony of United Nations-sponsored climate talks in Katowice, Poland, “Right now, we are facing a man-made disaster of global scale. Our greatest threat in thousands of years. Climate change. If we don’t take action, the collapse of our civilizations and the extinction of much of the natural world is on the horizon” (McGrath, 2018; Tutton, 2018). However, at this same conference 5 days later US, Saudi Arabia, Russia, and Kuwait objected to admitting the October IPCC report on the impacts of a temperature rise of 1.5 °C.

Like infrastructure and so many other problems, climate change is obvious, save for the deniers, who often either are big business interests (Koch Brothers) or experiencing the first stage of Elisabeth Kubler-Ross’ five stages of grief (1969 book, *On Death and Dying*).

2.2.3.2 Resource Depletion

Natural resource depletion of many critical materials threatens societies. For example, rare earths may be found only in certain counties, but the supply is getting scarce (Rare Earths, 2022). Items on the US strategic materials list are short in supply (GAO, 2016). I have omitted the “peak oil” controversy, because even if there were unlimited petroleum reserves, our continued reliance on fossil fuels will exacerbate

global warming. Ideally, there should be no fossil fuels. Wikipedia's well-sourced article, "Resource depletion" recounts details, non-renewables the most critical.

While the ability to produce food was given a boost with the "green revolution" of the 1960s, rapid desertification and droughts, brought about by global warming, have compromised these efforts, with worldwide starvation projected to be a major problem in the immediate future (Cribb, 2010; United Nations-Hunger, 2022). Wars do not help either, as Yemen in 2018 amply testifies. Technologists will point to alternative foods, such as insects, artificial meat, aquaculture, and even insects, but there is the exploding population to be located on shrinking amounts of land.

Unless humans reduce their breeding and consumption, natural resource depletion only will redouble. With burgeoning populations also wanting the same standard of living as industrialized countries, the current trajectory is not sustainable. A major reason for resource depletion and energy consumption (superfluous production is planned obsolescence) that could be halted by a government quality control board requiring that articles be designed to have as long a lifespan as possible. Mean time before failure tests have been well established. Instead, society lets anarchy, economic ideology, the lust for profits, and selfishness stand in the way of solutions.

2.2.3.3 Environmental Degradation and Major Reasons for It

Environmental contamination has been increasing, with a large amount of micro-sized plastics increasingly covering large areas of oceans. Methane craters evidence the mounting problem of this gas emerging from beneath the tundra, dwarfing the carbon dioxide emissions. Coupled with polar ice cap melts, we find that climate patterns adversely impact agriculture. Carbon dioxide emissions help acidify oceans, reducing coral reefs (IPCC-Oceans, 2022), threatening to disrupt complex food chains and destroying the livelihood of fishers. Despite the plethora of evidence, there are the climate change deniers, often backed by corporations loathe to have their profits compromised by environmental regulations (Fischer, 2013), and who now threaten already weak responses to the problem, as in the IPCC and Paris Accords. Again, typing phrases related to these issues will yield hundreds, if not of thousands of articles and books. Following are some basic facts, while somewhat dated, still apply today.

The "current predatory reef fish biomass is 60–90% lower than the potential supportable biomass in most sites [in the Caribbean]" (Valdivia et al., 2017). According to the UN Food and Agricultural Organization, "Based on FAO's analysis of assessed stocks, the share of fish stocks within biologically sustainable levels has exhibited a downward trend, declining from 90 percent in 1974 to 68.6% in 2013. Thus, 31.4% of fish stocks were estimated as fished at a biologically unsustainable level and therefore overfished" (FAO, 2016, p. 50). At least three factors drive overfishing. First is the demand of growing populations. The second is the positive feedback effect, where increased scarcity intensifies fishing efforts. A third factor, of course, is technology, where it is easier to find fish populations and catch them. While aquaculture may take up some of the slack, there will be a

continued drain on natural fish populations. The level of production from “capture fisheries (natural populations) has been pretty much level for the past two and a half decades and is projected to remain about the same for the next one, as well” (Ibid., p. 175), so it can be expected that overall populations will decline, that new demand by overpopulation not being fully met by aquaculture. Too, the nutritional value of farmed fish is compromised.

Since 1962 with the release of Rachel Carson’s *Silent Spring*, we have known about how pesticides are contaminating our environment. Brazilian rainforests are being cleared, incidents of invasive species are on the rise, once pristine areas of the Arctic are being damaged by fossil fuel mining, cattle grazing has stripped once succulent grasslands, and fracking operations for natural gas have resulted even in gas coming from home sink fixtures to burn. Poaching is threatening whole species, such as the African elephant. These and other examples of environmental degradation can be researched easily on the Internet; all that can be documented by scientific peer-reviewed literature after a cursory search with appropriate keywords.

Environmental degradation is represented by hypoxic zones (areas with little or no oxygen) in bodies of water, like rivers, oceans, and gulfs. There are several huge oceanic gyres, slowly moving whirlpools of plastic trash, ranging from large chunks to tiny almost imperceptible beads (microbeads) used in the manufacture of cosmetics and toothpaste (although the US banned them with the Microbead-Free Waters Act of 2015 United States Congress Free Waters Act, 2015). I am reading this morning (23 October 2018) about these microbeads being found in human waste, according to researchers at the Medical University of Vienna and the Environment Agency Austria and presented at the United European Gastroenterology conference in Vienna. While a number of other countries in Europe are following suit in outlawing microbeads, as well as some major companies, such is not the entire world, as in China, India, Russia, Africa, and Latin America, etc. (See Wikipedia’s excellent summary, “Microbead”.) Discarded plastic garbage could outweigh fish by 2050, according to the World Economic Forum (2016, p. 7). You see noble efforts here and there, such as the 2000-foot-long floating pipe deployed in the middle of the Pacific Ocean in the middle of October 2018 and designed to collect all the plastic, ignoring the fact that most of the plastic sinks to the bottom. “Banning Plastic straws is a little like spitting in the wind,” observed CNN columnist Tom Chivers in his 22 October 2018 column of the same title.

Besides acidification of the oceans, scientists are finding that toxic algae and jellyfish are replacing more desirable ecological species. It should be noted that the article “The future of the oceans past” by Jackson (2010) in the Royal Society Philosophical Transactions has over 100 peer-reviewed references supporting the assertion that “another great mass extinction affecting all ocean ecosystems and comparable to the upheavals of the geological past appears inevitable” (Lamborg et al., 2014).

Environmental degradation occurs largely as a result of the production-oriented consumerist economy, and these are fueled largely in part by planned obsolescence. Technology has brought a lot of benefits to humankind but at a great cost. I remember reading Papanek’s *Design for the Real World* in the early 1970s, where

absurdity and impracticality seemed to be more the norm for manufacturing a product than ergonomic or environmentally friendly considerations. Papanek, UNESCO International Design Expert and Dean of the School of Design at the California Institute of the Arts, says, “It is about time that industrial design, as we have come to know it, should cease to exist. As long as design concerns itself with confecting trivial ‘toys for adults’, killing machines with gleaming tailfins, and ‘sexed-up’ shrouds for typewriters, toasters, telephones, and computers, it has lost all reason to exist” (Papanek, 2017).

This pattern of the unwillingness or inability to design in the most efficacious way has been exhibited most forcefully by arguably the most critical of human achievements—computer software—that has been persistently defective. Then, think of disposable health products, such as razors with a built-in dullness. They usually are discarded with their metallic blades and plastic in landfills. There are fabrics having a less dense weave that makes them wear out sooner.

Vance Packard’s *The Waste Makers* in 1960 focused on planned obsolescence of products that are designed to deteriorate, even though there is nothing wrong with the design or ability to function. A person’s having to replace the item places more demands on resources that already are experiencing depletion. Not much needs to be said about planned obsolescence, as it is simply a matter of logic that if articles are “programmed” to wear out long before the time what they could be designed for, critical resource shortages lie down the road.

A little-known but ubiquitous contaminant is lead. Thomas Midgley Jr. (18 May 1889–2 November 1944) found in 1921 that adding tetraethyllead (TEL) to gasoline prevented engine knocking, and, until 1996, when it was banned by the Clean Air Act (others following suit), TEL poisoned billions of people worldwide. His development of Freon 12 (R-22) in the latter 1920s fared no better, finally being banned in the USS 2020. So many other substances, like asbestos, have met similar fates, raising questions about numerous other substances.

2.2.4 Environment: Artificial

2.2.4.1 Ethos, Ethics, and Morals

Without ethos all else fails. Individuals introspecting to their core and society through its decision-makers through their collective consciousness call into question fundamental but often eschewed philosophies of life—who we are, why we are here, how we should go about realizing answers, and, above all, developing the love of and search for what is in our universe, i.e., the truth.

I am going to make this section rather short, as there will be much more complete coverage of human behavior and its motivations under the heading with the same title as this one in Chap. 5. Let me put it this way. A large percentage of the Earth’s population is predatory; either it is masked or overt. Some manifestations are corruption, dishonesty, treating workers unfairly, and otherwise putting one’s self

above all others and in many cases without regard to how it degrades society or the environment. Hardly a day goes by when a business does not corrupt government or lie to or scam the public. Look at students wanting to enroll in Masters in Business Administration (MBA) programs, as opposed to science and other knowledge-oriented programs of study (National Center for Educational Statistics—Fast Facts, 2019).

Hardly a day passes when we do not read about how some government official has been bribed or given favors by a business person. The 2022 Transparency International *Corruption Perceptions Index* at www.transparency.org shows most countries having corrupt governments, owing to “unequal distribution of power in society, and unequal distribution of wealth.” I address this extensively in the solutions chapters. For now, we should ask some basic questions. What is the percentage of business-government corruption? Has the degree and rate of corruption increased over the decades? Does poor education correlate with corruption? Would this be enough to produce honest leadership? Education may not be enough; impoverishment may drive people to corruption.

This predatory economic system has placed students in a destructively competitive environment, where high grades are paramount to success. On an individual level, there is rampant plagiarism and other cheating, buying research papers (even dissertations), and fake degrees. Check out “custom research papers.” Stanford University reports (Jaffe, 2023) that:

- Seventy-three percent of all test takers, including prospective graduate students and teachers agree that most students do cheat at some point. Eighty-six percent of high school students agreed.
- While about 20% of college students admitted to cheating in high school during the 1940s, today between 75 and 98% of college students surveyed each year report having cheated in high school.
- Statistics show that cheating among high school students has risen dramatically during the past 50 years. Falsified resumes can land a person into an undeserved position, as with the dean of admissions at MIT Marilee Jones (2019) being forced to resign in 2007 for falsifying her resume.

Faculty, themselves are under similar pressures, as in:

The vice dean of the Graduate School of Education at the University of Pennsylvania resigned Thursday, 1 day after he was placed on administrative leave pending an investigation into his false claim to have a doctoral degree. (Stratford, 2012)

On Monday morning, President Pamela Gann of Claremont McKenna College announced via email to members of the CMC community that a senior administrator at the Office of Admission had been reporting inaccurate SAT statistics since 2005. - January 30, 2012 at 12:54 pm. (Brody, 2012)

Ethos is all about valuing truth, and if this is not paramount in a person’s life, and if society as a whole does not value it, the types of behavior just described will become the norm, and there will be general human rot. A lot more will be said about ethos later.

2.2.4.2 Philosophy and Ideology

Not much needs to be said here, save for assessing one's priorities in life, materialism, or building character. Philosophy does not require erudition in dense classics of Aristotle, Plato, and Hegel, merely self-contemplation and caring about truth over hedonism.

Guidance either is generated internally, resulting from education, or guided by those steeped in the field. More common than social leaders encouraging philosophy and critical thinking are the unscrupulous power seekers presenting set of enticing but ultimately devastating ideas that have assumed religious status.

Internal values, themselves are covered later, but, our current path toward the Holocene Extinction has been paved by low-road values, the previous section articulating some examples.

2.2.4.3 Telecommunications Vulnerabilities

Security flaws permeate the internet, witnessed by numerous computer security organizations, exemplified by:

- SANS Institute (*Sans Newsbites*)
- *SC Media Newswire*
- Computer Emergency Response Team (CERT)—Software Engineering Institute (SEI)—Carnegie Mellon University
- US Computer Emergency Readiness/Response Team (CERT)—Cybersecurity and Infrastructure Security Agency

Initial shoddy operating system and applications development, followed by patches on upgrades, followed by more patches, have spun an internet web replete with holes through which criminals and rogues of every type have crawled to threaten the lives and safety of computer users, warranting professional comprehensive non-commercial investigation (Etzioni, 2011).



(Image provided by author)

Yet, as the problems have been mounting over the decades, governments have refused to step up to the plate and take charge, such as by requiring outside extensive testing by independent nonprofit organizations before vetting software on which

millions of lives depend. James Scott, a senior fellow at the Institute for Critical Infrastructure Technology, a cybersecurity think tank, refers to

software vulnerabilities resulting from manufacturers' refusal to incorporate security into their software development, organizations' failure to protect their systems and client data and the responsibility of governments to "manage, secure, and disclose discovered vulnerabilities. Global attacks are the new normal". (Talmadge, 2017)

Guillaume Poupard, chief of the French government's cybersecurity agency warned on 1 June 2017 that the world is facing "permanent war" due to governments, criminal organizations, and others in introducing malware into the Internet, hacking, theft, spying, and other malicious activity (Leicester, 2017). Similar observations were made by Adm. Michael Rogers, Commander of the US Cyber Command of the National Security Agency to the Senate Armed Services Committee on 9 May 2017 in speaking of:

...the persistence of adversary attempts to penetrate critical infrastructure... Advanced states continue to demonstrate the ability to combine cyber effects, intelligence, and asymmetric warfare to maintain the initiative just short of war, challenging our ability to react and respond. Today, consumers who can hardly keep up with patching their laptops and updating their cellphone operating systems are wondering how to upgrade the firmware . . . Technological developments are outpacing laws and policies, and indeed will have long-term implications that we have only begun to grasp. (Rogers, 2017)

As an aside, part of any solution is testing, a process that requires discipline and maturity, as well as the willingness to place reliability and accuracy above the "get it out the door" mentality, competition being a principal motivation. Up to 75% of software development is testing and subsequent debugging (Muthitacharoen & Saeed, 2009). Lack of software testing is not new. It is not a problem that has just been discovered, as the "Y2K" experience illustrated, where there was near panic in the 1990s over whether whole systems could survive the old last two-digit way of rendering dates. Would all of the dates in all of the records, such as "2001" be read as "1901"? Everyone breathed a sigh of relief when Y2K turned out to be a non-event. Nevertheless, this period of computer history demonstrated that there was (and still is) much work to do in software testing.

These issues are with computer operating systems, themselves, but at risk are other computer-based applications, as in the Supervisory Control and Data Acquisition (SCADA) systems that control electrical grids and process plants, among other installations. Even with non-malware-related origins and with the simplest of causes, whole areas of various countries have become darkened, attesting to the vulnerability of this grid, as Wikipedia's "List of major power outages" describes.

James Scott's remarks about "manufacturers' refusal to incorporate security into their software" do ring true in light of all of what I have said. In essence, governments stand by feigning helplessness and wringing their hands over what is impending disaster, grasping at ideologies such as "free markets," exhibiting aversion to government command and control over problem areas, and private sector leaders fighting government intervention. The result has been anarchy, slapback measures, and security being put in place haphazardly and without any focus on

central underpinning causes, such as faulty operating system design and failure to test adequately, requirements needing to be satisfied long before public vetting. Even when there are regulations, it often has been the case that the agency responsible for regulation falls prey to the interests of the one the agency is supposed to be regulating, or “regulatory capture.” Apart from these factors is the fear that a government having too much access to the fine details of private security systems will compromise privacy, opening the way to government spying. This is a vacuous and hypocritical argument, as unchecked vulnerabilities do allow access by rogue elements that can do more damage than ruminating about your underwear size in an obscure database. This says nothing about private spying, as the recent (2022) revelations about Google and Facebook demonstrate. Suffice it to say, a world increasingly dependent upon computers will be even more critically vulnerable if there is not an action plan and the will to carry it out. Only competent professionals not under the influence of corporate interests and placing social harmony and welfare first can solve the problem.

2.2.4.4 Artificial Intelligences

“Super-intelligent” machines spinning out of control is reaching the public consciousness. As the advent of new warfighting approaches, wherein ideally all military units ideally are coordinated as one entity, there is greater complexity beyond which humans will not be able to manage. While the 1983 movie “Wargames” was riddled with technical errors and produced for melodramatic purposes, the central idea of a human-created device with real-time decision-making spinning out of control is not out of question, especially considering what can happen from autopoiesis, or self-organization, as well as emergence (an unpredictable situation stemming from the interaction of components). Google “Google Neural Machine Translation (GNMT)” that in 2016 had the ability to translate a language without ever having seen it before and Microsoft’s DeepCoder in 2017 that could write programs without ever having learned code as examples of artificial mentation that can produce unexpected results.

Two areas to which we must pay attention in artificial intelligence (AI) are in warfare (Technological Singularity, 2022) and reproduction of intelligence, itself. The first is rather straightforward. A recalcitrant or system that assumes the ability to function on its own without human intervention poses obvious dangers. The second area of intelligence, itself, is more subtle and far-reaching. Here, one speaks not only of “intelligence” but more broadly-based ideas of “mind,” “consciousness,” and everything else associated with what emanates from the brain, i.e., mentation.

New technologies have made *2001 Space Odyssey* and *Wargames* fantasies more realizable. By mid-1990, the concept of “Net-Centric Warfare” was born, emphasizing the need to coordinate all information technology (IT) based warfare systems. That is, not only would all systems be interoperable but would be coordinated through a centralized computer network. Beyond this was incorporating “brains” in the system, allowing it to act more independently of human intervention, thus

obviating the need to amplify personnel in the field. After all, what are machines for but to reduce the need for labor-intensive work? Did not warfare simply add another example of an area sadly in need automation, especially when critical labor shortages were inevitable due to increased conflict?

Synthetic and artificial war has been the focus of much of US Military technological development, some examples of which are calls for proposals to develop software to do what up to this time has been done by humans. Synthetic war is becoming the norm, a less developed form of “artificial war” in which war scenarios are modeled and simulated but where the results are used to operationalize actual situations. On top of this is the idea of ultimately conducting all military operations “automatically”—the minimum of human intervention. Drone technology—synthetic—may or may not require human intervention, depending upon the mission. On a larger scale, Network-Centric Warfare uses computer networks to coordinate military operations, where both human intervention and automation are involved. For over 20 years the US military has given significant attention to applying AI developments.

Two early examples of reliance on automated systems are:

Effects-Based Assessment Support System (EBASS): A distributed operational assessment tool based on the principles of value-focused thinking (VFT) and developed at the US Military Academy to initially support the military command in Afghanistan in 2002. EBASS provides: 1) a qualitative value model which can account for the decision makers most important evaluation considerations and measures, and 2) quantitative scoring functions and weights to evaluate alternatives. (EBASS, 2023)

and

Senturion: Senturion is a predictive analysis software tool developed at the National Defense University (NDU) Center for Technology and National Security Policy (CTNSP). CTNSP has been testing the Senturion capability since 2002, and has begun to support the application of this new technology in DoD. Centurion is a simulation capability that analyzes the political dynamics within local, domestic, and international contexts and predicts how the policy positions of competing interests will evolve over time. (SENTURION, 2019)

Automated weapons systems incorporate a growing technology known to the US Department of Defense (DoD) as “unmanned autonomous systems” (UAS), and projects designed to test these are known often as “unmanned autonomous systems test” (UAST). Such is what I saw at the White Sands Missile Range in New Mexico in working with automatic weapons systems during the first decade of this millennium. The US military frequently issues a “Board Agency Announcement,” calling for anyone out there—usually private contractors—to solve problems. They are prefaced with a problem description and solutions requirements. I have seen a number of these bearing on artificial and natural intelligence. Let us snake our way through a few of these.

A critical transition is from simulating models of reality for guiding decision-making to “accomplish[ing] complex collaborative missions with no operator intervention (BAA-0002, 2008).” Autonomous systems are here to stay because, for the DoD, there is “The need for taking people out of dull, dirty, and dangerous missions

is a primary motivator for UAS [Unmanned Autonomous Systems] technology” (Ibid., p. 5).

We now can have a synthetically-based war, in which arises a dynamic between human consciousness and a possible “artificial consciousness” in the modeling and simulation (M&S) program (marked by emergent behavior). Such a conflict can be global and assume a life of its own beyond the capacity and control of the persons relying upon the M&S program to help manage the conflict. The DoD in its Broad Agency Announcement (BAA-0002) of 4 April 2008 states:

The challenges however are increasingly a function of human awareness (cognition) and autonomous control levels (autonomy). Complexity at the systems level is also matched by even more complexity when these systems are aggregated with other UAS and manned systems in System of Systems and Complex System scenarios. (Ibid.)

meaning

Current DoD T&E [Testing and Evaluation] capabilities and methodologies are insufficient to address testing of Unmanned and Autonomous Systems operating in non-deterministic and unscripted modes characteristic of future unmanned and autonomous systems (Ibid., p. 17).

Failure to account for all the variables in M&S programs may result in a surprise by emergence, or unexpected behavior.

The Defense Advance Research Projects Agency (DARPA) received a report on 20 July 2007 on the validation problem, but one of the presenters wrote “DARPA is not very interested in making VV&A work—we were not asked to actually do it, just talk about it. For this project, DARPA wasn’t even really interested in how best it should be done... , but in creating and solving some problem that relates to VV&A... that was ‘DARPA-hard.’” (Evidence Based Research, 2007).

Lack of autonomous system reliability was echoed by a Broad Agency Announcement (BAA) issued by the Office of Secretary of Defense (OSD) on 12 December 2006 as, “. . . unacceptable and unpredictable outcomes that can be detrimental to the UAS [Unmanned and Autonomous Systems], humans/systems . . .” (BAA-0001, p. 6). The DoD’s response to this concern has been checkered, at best. Even recently, admitted by the DoD,

The complexity, quantity, and deployment pace of unmanned and autonomous systems will continue to grow while the budgets to test them will not. Consequently, the rapid development of flexible, efficient, and complete test strategies and plans is of high importance. Cost and delays are incurred in both time to explore and plan a test to the resources necessary to produce the test plans (computation, simulators, models) and are exacerbated as the complexity, scope, interaction, and duration of expected missions increase. . . . An autonomous system constantly perceives and interacts directly with its environment and makes plans based on those actions. This interaction can produce very complicated behaviors and sequences of behaviors. Developing appropriate and safe test plans for testing will require tools that can more representatively predict the response of these systems to test stimuli given that a full system (or model) is not always available.

(UAST FY16 BAA, 2016, p. 03 - Exhibit A)

In essence, the US Department of the Army does not have a dependable way of assuring that deployed automated systems will not have a life of their own and turn

on the users or anyone else. Otherwise, why would this BAA (and others) have been issued? This all says nothing about the verification, validation, and accreditation (VV&A) issues underpinning DoD weapons systems (DoD Test Resource Management Center, 2023).

Modern war relies on highly technologically based modeling and simulation (M&S) of battlefields worldwide. Similar to using computers to diagnose and treat patients in medicine, modeling and simulation systems are used to assess battlefield situations and suggest solutions. A danger exists on relying heavily on a deployed automated solution, where the users may get lulled into a false sense of security, based upon previous reliability. Small drifts from expected and desired results may go unnoticed, but, especially in rapidly moving situations, inattention could be catastrophic. Yet, artificial war is increasingly the paradigm for warfare planning, as a visit to the US Department of Defense website www.msco.mil will indicate. Ilachinski's (2004) book *Artificial War* that "summarizes the results of a multiyear research effort aimed at exploring the applicability of complex adaptive systems theory to the study of warfare, and introduces a sophisticated multiagent-based simulation of combat."

While volumes have been written on the human ability to manage AI, several "take-off" points are worth mentioning. "While AI has been over-sold for about 60 years, there are now computers with memory and speed of roughly human level. Once it is developed, it can be readily copied and possibly beyond our control" (Long, 2017). Numerous warnings by experts like Nick Bostrom, the late Stephen Hawking, Bill Hibbard, Bill Joy, Elon Musk, Steve Omohundro, Huw Price, Martin Rees, Stuart J. Russell, Jaan Tallinn, Max Tegmark, Frank Wilczek, Roman Yampolskiy, and Eliezer Yudkowsky have been made, a more recent one these scientists and thousands of others signing a statement, "open letter on artificial intelligence" (Open Letter, 2022), saying, "We recommend expanded research aimed at ensuring that increasingly capable AI systems are robust and beneficial: our AI systems must do what we want them to do." The letter refers to "Research Priorities for Robust and Beneficial Artificial Intelligence" (Russell et al. 2015), alluding to research and "the need to understand 'safety critical AI systems' and 'some form of meaningful human control'" (Ibid. p. 109). Reference is made to Stanford (2021) University's 2017 *The One Hundred Year Study on Artificial Intelligence—Artificial Intelligence and Life In 2030*, where the warning is given, "We could one day lose control of AI systems via the rise of super intelligences that do not act in accordance with human wishes." In 2008, the president of the Association for the Advancement of Artificial Intelligence (AAAI) assembled a panel to discuss the long-term future of AI. While adopting neither a Utopian or apocalyptic view of AI, the panel did state in its 2009 report, "additional research would be valuable on methods for understanding and verifying the range of behaviors of complex computational systems to minimize unexpected outcomes" (AAAI Panel report, 2009). This is where we will leave this section, noting that the discussion is very lively on runaway AI, with further extensive research needed on the implication of artificial intelligence (including mentation: consciousness, mind, thinking, etc.).

Updating the previous, on 3 August 2021, the Army Artificial Intelligence Integration Center (AI2C) issued a BAA for Transformative Artificial Intelligence Research and Applications (<https://federalnewsnetwork.com/wp-content/uploads/2021/08/army-BAA-for-AI.pdf>). To no one's surprise, currently open for AI research are the US Air Force BAA FA8650-22-S-1004, DARPA's HR001123S0001, and, surprise, surprise, the Defense Intelligence Agency's Open CSO (HHM402-19-SC-0002).

Now, think of the private ongoing efforts, some of which are detailed in Chap. 10.

2.2.4.5 Knowledge Quality

“Information” refers to isolated observations and experiences brought together into a coherent theme. “Knowledge” refers to evaluating the integrity of the information. (DIKW Pyramid). In both these areas, we are experiencing serious problems. To make isolated units (data) bind together intelligibly requires education and experience. A deficiency in either compromises the ability to evaluate the information. The first section exemplifies information quality, itself; the second focuses on the average person not even knowing basic things in her/his environment.

Documentation

Imprecise, inaccurate, incomplete, or poorly organized instructions or descriptions may bring down a whole operation or even be life-threatening (CMPA, 2011). One of my favorite examples is “unexpected problem”, or “There is a problem”, or “something is wrong”, about as useful as a screen door on a submarine.

... showing developers in competence in telling the user the nature of the error and how to respond. Did a hacker gain access to the account? Why cannot I log out? In clicking the “Return to home,” there merely was recycling back to this same worthless message, an error within an error. Ultimately, the bank admitted the error. Obviously, the software was not sufficiently user-tested.

Vagueness permeates the software development world, but extends elsewhere, people often clueless about even simple problem resolution. Following the ISO 9001 documentation standard, say as you do, do what you say, holds. One should do unaided what a document says to do. Otherwise, it is essentially nugatory. Common sense dictates why quality documentation is crucial. Think of an inaccurate road map.

At fault is the school system, with its legions of undisciplined kids unable to read, comprehend, organize, and express their ideas in a coherent, clear, accurate, and organized fashion. Add immaturity, discipline, anti-social values, and even substance abuse to help explain the origins of this problem.

Pseudoscience and on the Borderlands of Science

Another fallout from the decline of US Education, as indicated by the 25% believing the Sun orbits the Earth, is how pseudoscience, literally “false science” has gained ascendancy. This problem results in an overlap of the deficiencies in the schools with their lower standards and information quality. There also is a disturbingly large portion of peer-reviewed academicians who go off track and lend their support to ideas that cannot be sustained by critical thinking and scientific methods, such as “faces on Mars,” vitamin C as a cold prevention measure, quack cures, and global warming not occurring.

You can find thousands of examples on the Internet. Start with “Moon hoax,” homeopathy, “ancient aliens,” creationism, and astrology, each with no evidence, and there are sites devoted to debunking hoaxes and other misinformation, as a search for “hoax debunking” and related phrases will illustrate. Even simple news stories often are faked. I am not surprised when one with an average IQ and unschooled spouts nonsense befitting the Middle Ages, but when presumably peer-reviewed academics do, we have an alarming situation. I will mention a few examples that are easily found on the Internet, but you will find that the problem is ubiquitous.

Stanley McDaniel (2019a) is a Professor of Philosophy Emeritus and former Chairman of the Department of Philosophy at Sonoma State University in Rohnert Park, California and founding Vice-President of the Foundation for Critical Thinking, Rohnert Park, California. His 1993 “McDaniel Report” (2019) argues that the famous images taken by the Viking Explorer of Mars and showing geological features suggest the presence of alien activity (Crater et al., 2016).

There is David M. Jacobs, Ph.D. (2017), Associate Professor of History at Temple University specializing in twentieth-century American history and culture, saying that alien abductions are real. Brian Josephson (2017), 1973 Nobel Laureate of Josephson Junction fame, says that parapsychological phenomena may be real and that Eastern mysticism may have relevance to scientific understanding. The first is specious, the second plausible. Criticism comes from several fellow physicists, including David Deutsch (Ibid.), a quantum physicist at Oxford University, the late John Archibald Wheeler, and a number of other peer-reviewed scientists.

There are many others, as research through Quackwatch (<https://www.quackwatch.org/>), Rational Wili (<https://rationalwiki.org/wiki/>), Skepdic (<https://www.skepdic.com/>), and similar ones will demonstrate.

Critical thinking, logic, scientific methods, and philosophy are the best responses to fake news and pseudoscience (recommended sites: www.criticalthinking.org; www.criticalthinking.com), but, suffice it to say, if the school system breaks down, so does the ability of the average person to challenge claims successfully. Also, be cautious that “pseudoscience” is not be used as a cudgel against legitimate fields of inquiry, be they scientific, political, historical, religious, and so forth.

Information Quality, Peer Review, and “Fake News”

Search the Internet to determine the origination of:

- Mussolini’s actually having said that Fascism is the merging of State and corporate power;
- 90% of all homes use the Microsoft operating system, Windows;
- “L’État, c’est moi”—literally, “I am the State.”

These assertions are widely spread on the Internet, “facts” passed about as if they had the ontological status of gravity or other physical law. During the 2017 devastating hurricane Irma, posted on the Internet were numerous false reports of this hurricane a “category 6” hurricane. Of course, only the maximum category five exists. Quotations websites, such as the popular *The Quotations Page* or *Brainy Quote* s/he will discover quotes but no specific sources . . . not so brainy, if you ask me.

The “forum” was a place in ancient Rome around which public life revolved. However, “forums” is a very much bastardized word and used abusively to convey the false impression that correspondents are producing substantial information that can be validated by testing. Instead, answers often are rated by popular acclaim and without any peer-reviewed sources or testing. In a highly critical area—software and operating system problems—we find that both Linux and Microsoft (among others) offer their readers “forums” rather than straightforward solutions to common problems written by experts who presumably know what they are doing. As an exercise type in “Linux forum” or “Microsoft forum” to see the style of information presentation. You cannot simply access a real concise, clearly written, and accurate knowledge base, and see a step-by-step TESTED procedure. Rather, we see, “I tried this,” or, “I think that” standing as solutions, not unlike one of Monty Python’s witch scene in *In Search of the Holy Grail*. She is a witch; no, she is not a witch, etc. An electronic show of hands determines the “right” answer. Mob approval of a claim says nothing about its veracity.

Perhaps it is to be expected, with the abysmal US school achievement levels, but inexcusable with academicians.

At the heart of quality academic research is blind review by other experts to assess quality. However, peer review is in trouble, illustrated by the following two passages:

Peer review is at the heart of the processes of not just medical journals but of all of science. It is the method by which grants are allocated, papers published, academics promoted, and Nobel prizes won. Yet it is hard to define. It has until recently been unstudied. And its defects are easier to identify than its attributes. Yet it shows no sign of going away. Famously, it is compared with democracy: a system full of problems but the least worst we have. (Smith, 2006).

. . .the practice of peer review is based on faith in its effects, rather than on facts’. (Jefferson et al., 2002).

Retraction Watch (2022) is only a pointer to the deeply-rooted problem of deteriorating information quality at the highest level. Fake and low-quality academic

journals contaminate the informationscape, scholars only whining and refusing to police their ranks (Wertman et al., 2018).

2.2.4.6 Socioeconomics: Mergers and Acquisitions

Under this heading of “Socioeconomics”, I am describing only how the system of private corporations by mergers and acquisitions is transforming the US (and the world) into a private dictatorship. Elsewhere, I outline the microeconomics of the individuals workplaces with labor rarely having a say over their environment, in essence, little different than a country’s tyranny. Socioeconomic issues also encompass environment, pricing, income stratification, and resource depletion, among other factors, covered elsewhere in this chapter. Now, we see how the monster is growing.

We turn our attention to the increasing concentration of power resulting from the rising number of mergers and acquisitions; “2021 marked a record year for M&A with more than \$5 trillion in global volume 1—eclipsing prior records and a remarkable rebound from 2020” (Morgan Stanley, 2022). Such activity has reduced the number of media companies (newspapers, telecommunications, computers), materials production (metals, paper, chemicals), and in just about every area. These consolidations are not confined to single countries but are international and amounting to dozens, if not hundreds of billions of dollars (List of largest mergers and acquisitions, 2022). The logical endpoint is to have all privately owned and controlled means of production and distribution under one organization, a private government in its own right. It is clear that any small business having a popular product or service—even of the best quality—has little chance of surviving as an independent unit.

2.2.4.7 Technological Complexity

Gadgets, gizmos, tools, and contraptions abound, and especially since the Industrial Revolution, the complexity of technological development has increased to a point that it is questionable if even the best and brightest of humanity can manage it. Just go to any government office and look at the number of inventions. Let us put this section in biological and evolutionary perspective. Human biological development occurs over many thousands of years, but the rate of increase in detail of this subspecies’ technological creations has been at a much more rapid pace. Up to a point the human brain can understand and control all the interrelationships of pieces, but now we are seeing that this may no longer be possible. Adding it all up, either you silo yourself and specialize, ignoring context fraught with too much detail or be a “Jack-of-all trades,” mastering nothing. For sure, the further granularity of the technological web only will raise the bar of the intelligence to navigate it, making the already stratified technological have-haves nots so much worse. Each node is that “for want of a nail” situation, and overstressing it may unravel the whole fabric (Homer-Dixon, 2006; Tainter, 1988).

2.2.4.8 Overpopulation

The United Nations in 2022 said:

- The world's population is projected to reach 8 billion on 15 November 2022.
- The latest projections by the United Nations suggest that the global population could grow to around 8.5 billion in 2030, 9.7 billion in 2050 and 10.4 billion in 2100.
- In 2020, the global population growth rate fell under 1% per year for the first time since 1950. The world's population is projected to reach a peak of around 10.4 billion people during the 2080s and to remain at that level until 2100.
- Sustained high fertility and rapid population growth present challenges to the achievement of sustainable
- Development. The necessity of educating growing numbers of children and young people, for example, draws resources away from efforts to improve the quality of education. (United Nations Department of Economic and Social Affairs, 2022).

While overpopulation is both individual (being oversexed) and social (failure to limit family size), it also is environmental, and both individuals and society are set in a larger natural context, particularly, humans crowding out animals from their habitats, furthering environmental degradation.

Although the rate of population growth has waned over the recent past, one problem still remains. Even if there were zero population growth right now, vast swaths of people are living in marginalized conditions. Thirty-nine percent do not have sanitary facilities, and 13% do not even have potable water. This is against the backdrop of already dwindling water supplies. Right now, there already is a strain on Earth's resources (Committee on Earth Resources, 1996; Demographics of the world, 2022; Toomey, 2012). Here is another common sense problem, explained by ubiquitous peer-reviewed research under "population strain on Earth's resources" and cited in reports, like "Global Trends" and, among the many hundreds, if not thousands of observations:

We have shown that the extraction of natural resources in the last 115 years has increased at a much faster pace than human population has grown. Furthermore, a remarkably percentage (more than 30%) of the resources extracted are not used to cover basic human needs, but directly discarded or mismanaged somehow. On this regard, extracted resources are consumed and wasted mostly by the wealthiest. As a consequence, even resources previously thought to be renewable, are getting depleted. Where resources still stand, they are getting polluted. Competition for increasingly scarce resources is yielding an annihilation of other forms of life, as well as bringing social and economic instability. (Marín-Beltrán et al., 2022)

To raise the standard of living, even to half of that of the average person in industrialized countries, will be challenging, at best, fatal, at worst.

Overpopulation is directly responsible for environmental degradation with its attendant global warming, as well as resource depletion, the evidence simply being historical. While there were localized problems, as in the deforestation of Rome in Classical times and smoky cities in Medieval Europe, the affected area was tiny, compared to that of the planet as a whole. Graphs plainly show the increase in carbon

content in the Earth's atmosphere since the advent of the Industrial Revolution, as you can see readily in Chapter Two of the 2007 IPCC Fourth Assessment Report.

Thomas Malthus 7 June 1798 observed two “postulata,” or laws:

First, That food is necessary to the existence of man.

Secondly, That the passion between the sexes is necessary and will remain nearly in its present state. ...the power of population is indefinitely greater than the power in the earth to produce subsistence for man. Population, when unchecked, increases in a geometrical ratio. Subsistence increases only in an arithmetical ratio. (Malthus, [1798/1826](#), p. 4)

Given the above, I reiterate his, “These two laws, ever since we have had any knowledge of mankind, appear to have been fixed laws of our nature, and, as we have not hitherto seen any alteration in them, we have no right to conclude that they will ever cease to be what they now are. . .” (Ibid.). Wikipedia's article, “2022 food crises” recounts hundreds of incidents of the 2022 food crises, along with reports like.

The world is facing a food crisis of unprecedented proportions, the largest in modern history. Millions are at risk of worsening hunger unless action is taken now to respond at scale to the drivers of this crisis: conflict, climate shocks, and the threat of global recession. The interplay of these drivers is making life harder each day for the world's most vulnerable and reversing recent gains.

As many as 828 million people go to bed hungry every night. The number of those facing acute food insecurity has soared—from 135 million to 345 million—since 2019. A total of 49 million people in 49 countries are teetering on the edge of famine. (World Food Programme, [2022](#))

Lower mortality rate, due to factors such as better medical technology, sanitation, and diet, coupled with poor schooling, unavailability or unwillingness to use contraception, religious ideology (Crabtree, [2015](#); Speckhardt, [2013](#)) are primarily responsible for the increase. This last and highly unpopular fact, besides bringing charges of religious insensitivity, is directly correlated to the lack of schooling (McGreal, [2014](#); Mocan & Pogorelova, [2017](#); Pew, [2014](#)) and intelligence (Zuckerman et al., [2013](#)).

2.3 Other Problems

As you may have surmised by now, I could go on like this until the end of time. More recent events like Nevada's Lake Mead (supplying hydroelectric power and water to the US Southwest) drying up (along with the Ogallala Aquifer—See Wikipedia article.), the NATO-induced Ukrainian war, and the collapse of the FTX cryptocurrency exchange (which both the US Democrat party and Ukrainian regime were entangled) would head the list of events/problems. Indeed, the first draft of this book had this as an 82-page chapter. My object has been not simply to recount problems but to lay them directly on the doorstep of this prevailing predatory system and its ethos. In addition, their continuance is largely due either to the inability or unwillingness of societies to take ownership of them, and such failure is due in large

part to liberal democracy and its ethos. Much more will be said later. Let me present a few other problems that include but are an extension of the Global Trends *Paradox of Progress* discussed earlier.

2.4 The Prison Planet

As an overview of the social context in which we find ourselves and the dangers it poses in terms of the Holocene Extinction, we look at potential social disruption. Our world is like a vast prison in which anyone can think of ways to contemplate how they may “game” the system—taking unfair advantage of others for personal gain. It takes a predatory state of mind to do this, and I have repeatedly emphasized its prevalence. I am going to take a restricted case to see how people can wreck things.

Prison authorities are constantly beset with contraband entering inmate cells, despite draconian security measures. Inmates have 24/7 to think about how they may subvert authorities to attain nefarious ends. Deprivation of freedom and desire to fulfill creature comforts are prime motivations for importing contraband. When I worked at the Arizona State Prison Complex in Douglas in the latter 1980s I saw numerous items similar to those depicted below. Rogue employees, junk loose about the prison complex, and even converting everyday objects like toothbrushes into stabbing instruments are just some sources for contraband.



Sample prison contraband (Bouchard, 2012)

If this photograph illustrates what a confined person can do, you can only imagine what a person might do on the outside. Visit any major computer security website and read daily accounts of the amount of malware code being generated and the intrusions into computer systems.

Bombs, access to critical infrastructure, fake news, the dark web, and even nuclear technology are relatively bland examples of major opportunities truly with the potential of bringing about a war of all against all on this planet. Now, think of material deprivation, along with selfish desire, coupled with free access to destructive implements and processes. In the hands of individuals hell-bound to wreak havoc on established order, we in our carefree and anarchistic frame of mind are vulnerable. Again, we need to ask “why?” Chances are you will find the usual suspects: alienation, mental illness, substance abuse, and so forth. If leaders fail to address the underlying causes, there will be a “whack-a-mole” solution, with optimistically all the best that anarchy has to offer and pessimistically what doomsday preppers get ready for.

How close to planetary meltdown we are was illustrated in a 28 June 1914 Sarajevo-like incident when two Russian-made (from the Soviet era) Ukrainian missiles landed accidentally in Poland on 15 November 2022. It seems the Ukrainians were attempting to down Russian missiles targeting the infrastructure. Even after the facts were established, violently anti-Russian Ukrainian president Volodymyr Oleksandrovych Zelenskyy called on 6 October 2022 “preemptive” strikes against Russia.

2.5 Summary of Problem Areas

Major causes and effects of the SGE include but are not limited to:

- Climate change/global warming
- Overpopulation
- Resource depletion—planned obsolescence
- Environmental degradation
- Regional change in geographic conditions—droughts, floods, extreme weather events, etc.
- Mounting complexity, especially in technology, outgrowths being problems like communications infrastructure compromise, computer vulnerability, biotechnology, and runaway artificial intelligence
- Social breakdown, symptoms being income stratification, economic dislocation, job insecurity, health care inaccessibility, infrastructure decay
- Degradation of education and training, with an attendant decline in knowledge quality.

To summarize and extrapolate from the categories of major problem areas (some overlapping the previous) we have:

- Failure to provide for human physical needs—health care
- Dispossession—homelessness and unemployment
- Hedonism and low-road ethos prioritizing material self-gratification over love of truth
- Substance abuse
- Uncontrolled artificial intelligence
- Alienation—a sense of belonging and purpose, as well as from work, self, etc.
- Overpopulation, leading to greater competition for land
- Mounting scarcity of resources, both because of their rapidly increasing depletion and overpopulation, as well as planned obsolescence, lack of standardization, and superfluous variety
- Greater technological vulnerability—computer security, exposed infrastructure, fewer competent persons to manage technology
- Explosion of detail, brought about by invention, innovation, and error correction
- Degradation of the environment—global warming
- Degradation of information quality, with poorly or usually non-sourced, or referenced, information, “fake” or “false” news, poor argumentation, poor use of language, and outright fraud, such as plagiarism
- Degradation of the school system and value system underpinning it
- More unemployment due to automation—fewer blue-collar jobs—need to be educated—biological limits (Garcia-Martinez, 2017)
- Rising tide of violence and interpersonal hostility, bullying, etc.
- Refusal of governments to regulate
- Inequitable distribution of goods, services, and income
- Will to believe—ideology versus philosophy, critical thinking, and using scientific methods
- Burnout of social service personnel
- Retirement crisis due to demographics
- Increasing disastrous consequences of conflicts—irregular war, environmental degradation, weapons in the hands of criminals
- Breakdown in human competence in the face of that complexity—fewer and fewer persons are able to use the technology, let alone manage it
- Police brutality
- Corruption
- Tax evasion
- _____ (Fill in the blank)

...and, there are many more that I have not even touched, like infrastructure, debts (public and private), transportation, and critically low aquifers. To include all these and more would logarithmically increase the size of this chapter.

... ALL driven by a low-road ethos—failure to value the search for truth and hedonism.

The next chapter describes some formalized “solutions” as “ocracies” and the thinking behind them, “isms”. Spoiler: these all have been miserable failures.

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Chapter 3

Responses to Social Problems



Current problems becoming worse attests to their past and present ineffective solutions. Either the problem cannot be resolved or no human actors, individually or collectively are capable, or both. Actors, themselves, have core values (ethos) and physical/mental abilities. From environmental demands, the whole human population responds with leaders and followers, with their belief systems and corresponding structures. Both are rigid or eclectic, selecting ideas and practices compatible with core values and signifying our adaptive capability, hence survivability. Rigidity partially explains why the problems are mounting, and this chapter describes those often correspondingly inflexible responses.

Do not people know what “socialism,” “democracy,” and “fascism” mean? Assume nothing. Read the media and writing of political activists. Is it true that Bernie Sanders is a “socialist”? Does he want social ownership and control of the means of production and distribution of goods and services? Is this Democrat or that Republican a “fascist”? Even well-established academics err.

Philosophical or ideological content emerges generally from the ones calling themselves those things and to whom others will refer in describing the belief system. Who would know best about Italian fascism but its originators Giovanni Gentile and Benito Mussolini? Would you trust a newspaper commentator more than many socialists in learning what they think? Misjudging a person’s views at the extreme can produce conflict or install a demagogue in high office.

Throughout this book, I set forth, not unlike a mathematician or logician, the definitions of common belief systems and social structures, supported by their representative major proponents. Omissions there may be, but, hopefully, my approach here will guide you to discovering their substance. Of course, the references are not comprehensive, but they will orient you in the right direction, winnowing the proverbial wheat from the chaff.

3.1 Power

Social problems search for solutions, and people enact them by exerting power. “Power” in its raw and common sense usage, simply is exerted force. Social power is like physical power—electrical, thermodynamic, etc. Aristotle wrote about “potency”, “... the source in general of change or motion in another thing, or in the same thing *qua* other” (Hackett, 2014). Socrates asks: “... how can orators or tyrants have great power in their cities unless Socrates be forced by Polus to own that they do what they desire?” (Plato, 1864, Page 33, Bekker 467). In short, power is the ability to make another do your will. Include “control”, “influence”, and “capacity”, among other *Thesaurus* entries. Enabling methods encompass coercion, force, reward, appeal to expertise, charisma, and appealing to authority and legitimacy.

You make decisions, because you have the power. At the center of humanly-organized responses to social problems is how decision-making power is distributed. Does one person decide or does everyone? Think of this scale, loosely analogous to a number line:

Zero structure and governance: none —some—medium—much—absolute (one person)

Each has a philosophy and corresponding social structure and elides into the next, respecting numbers ruling, ruling methods, and so forth.

Literature is rife with academics expostulating on social control, my simple purpose is to acquaint you with some conceptual building blocks. Hence, Wikipedia, Wiktionary, *The Stanford Encyclopedia of Philosophy*, and the *Internet Encyclopedia of Philosophy* will suffice, but containing academic articles sustained by copious references. All the etymologies below are from *Wiktionary* and will not be referenced separately.

Supplementing this chapter is Appendix A, like the often misconstrued:

- Bourgeois
- Contract state
- Liberty and freedom
- Collectivism
- Ideology
- Property

Let us review some foundations of social power stratification, followed by philosophical underpinnings.

3.2 From Zero to Infinity in a Hierarchy

A hierarchy is an ordering of rule, a social framework through which power is exerted. Etymologically, from *Wiktionary*:

hierarchy (n.)

From Middle English *ierarchie*, *jerarchie*, from Old French *ierarchie*, *jerarchie*, from Late Latin *ierarchia*, from Latin *hierarchia*, from Ancient Greek *εραρχία* (hierarkhía, “rule of a high priest”), from *επάρχης* (hierárkhēs, “high priest”), from *ερός* (hierós, “holy”) + *ἄρχω* (árkhō, “I rule”). The H was re-added c. 1500 due to influence from Classical Latin.

Two critical ideas are “hiera”—sacred and “archy”—“to lead, rule.” Then, **archon (n.)**: “From Ancient Greek *ἄρχων* (árkhōn), a noun use of the present participle of *ἄρχω* (árkhō, “to rule”).”

From the social layering come the:

3.3 Archies, Ocracies and Isms

These three suffixes refer to decision-making stratification (archie), who rules (ocracies), and a way of thinking or doing (ism). Specifically, from *Wiktionary*,

ARCHY—“political theory or practice that supports hierarchy and authority; the opposite of anarchy.” Ubiquitous on the internet:

word-forming element meaning “rule,” from Latin -archia, from Greek -arkhia “rule,” from arkhos “leader, chief, ruler,” from arkhe “beginning, origin, first place.”

Implied here are levels, starting with the simple at the bottom to be ruled, or controlled, and ascending in amount of power, usually held by fewer and fewer persons, until the top is reached with supreme authority of one person.

OCRACY—“Any of various forms of government or rule as designated by words ending in -ocracy.” Also in many internet locations is:

Word-forming element forming nouns meaning “rule or government by,” from French -cratie or directly from Medieval Latin -cratia, from Greek -kratia “power, might; rule, sway; power over; a power, authority,” from kratos “strength,” from PIE *kre-tes- “power, strength,” suffixed form of root *kar- “hard.” The connective -o- has come to be viewed as part of it. Productive in English from c. 1800.

Oxford Dictionaries in its article “60 words ending with -cracy” says there are sixty words ending in “cracy,” from “ad hococracy” (“A flexible and informal style of organization and management”) to the more familiar “theocracy” (“A form of government in which God (or a deity) is recognized as the king or immediate ruler”). I encountered this quote originally on the Oxford-ocracy, but am only able to find numerous references to it on the internet in 2022.) Each ocracy is the rule of or by whatever the antecedent/root word indicates. The concept also is embodied in “cracy.”

The archy specifies levels of power, the ocracy that there is a distribution of authority.

ISM

Wiktionary says:

From the suffix *-ism* (“belief”), particularly (in the nineteenth century) in the sense of “social movement.” Compare *phobia*, from *-phobia*, *sophy*, from *-sophy*, *itis*, from *-itis*, and *ana*, from *-ana*.

Ultimately from either **Ancient Greek** *-ισμός* (-ismós), a suffix that forms abstract nouns of action, state, condition, doctrine, from stem of verbs in *-ίζειν* (-ízein) (whence **English** *-ize*); or from the related suffix **Ancient Greek** *-ισμα* (-isma), which more specifically expressed a finished act or thing done.

Many English nouns in *-ism* are loans of Greek nouns in *-ισμός* (-ismós), often via Latin and French, such as **Judaism**, a learned English formation from Latin attested from ca. 1500 and ultimately from Ancient Greek **Ἰουδαϊσμός** (Ioudaïsmós). In **Late Latin**, the *-ismus* suffix became the ordinary ending for names of religions and ecclesiastical or philosophical systems or schools of thought, thus **chrīstiānismus** (whence sixteenth c. **Christianism**) in Tertullian, a trend continued in **Medieval Latin**, with e.g. **pāgānismus** attested by the eighth century. From the sixteenth century, such formations became very common in English, until the early eighteenth century mostly restricted to either root words of Greek or Latin origin (**heroism**, **patriotism**) or proper names (**Calvinism**, **Lutheranism**).

A social “ism” is a belief system, usually an ideology about how a people should be ruled. We suffix many nouns with “ism” to designate a way of doing, a set of ideas, or institution stemming from basic philosophy. “Fasces” is a bundle of rods holding an ax, meaning unity enables power. From here, interpretations vary. It could signify people simply banding together, notwithstanding who rules or how. For many others, the ax is authority, and people unite about it for social power. Fascism says that societies should be patterned after this second idea. “Commune” means equal sharing of resources. “Communism” avows commonly-held goods and services to be distributed equitably.

Under all the headings below are references. Normally, they would appear at the end of a chapter, but I am deviating from that format for convenience, where they will be readily accessible as you have the idea you are learning about fresh in your mind.

3.4 Philosophical Isms

These have no social specific social structure, only a general belief in how power should be distributed.

3.4.1 *Libertarianism*

Libertarianism, derived from “liberty” (“liber,” or “free,” in Latin)

liberty (n.)

From *Middle English* *liberte*, from *Old French* *liberté*, from *Latin* *libertas* (“freedom”), from *liber* (“free”); see *liberal*.

and

libertarian (n.)

liberty + *-arian*, dating from 1789.

Other than nature, either an individual or groups restrain your ability to act, i.e., power. Liberty is not freedom, explained in the Appendix of terms. For now, we will be content with the generic fetter-free. Maximum “liberty” is equal power distribution. Libertarians are represented by Ayan Rand, Nozick, and Ludwig von Mises, each advocating minimal or no government, the latter a type of anarchy, or no social power stratification. *Wiktionary* says the etymology of

“**arian**” is:

Back-formation from various words ending in “arian,” some directly derived from Classical or Medieval Latin words ending in *-arius* by adding *-an* to the stem, other indirectly via *Old French* words ending in “ari(en)” or “er(en)” or from English words ending in “ary” to which *-an* was suffixed; note the same phenomenon in *-ary*. Equivalent to *-ary* + *-an*.

-arian

1. A *believer* in something
2. An *advocate* of something
3. (*uncommon*) A *native* or *inhabitant* of somewhere

References

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3.4.2 *Authoritarianism*

Central to the liberal democratic assault against opponents is “authoritarianism,” contrasted with their “democracy.” Witness the US rationale for supplying billions of dollars in aid to one of the most corrupt eastern European regimes—Ukraine—in the name of “democracy” and “freedom,” albeit elevating the risk of world nuclear

conflagration. US opposition to China and Russia centers on their “authoritarianism”. Until one is familiar with both words, s/he will be a mere pawn in an endless chess match.

Theodor W. Adorno’s 1950 book, *The Authoritarian Personality* sits prominently in the liberal democratic armory to attack “fascists” and others with strong leadership styles. Adorno (1950) used “f scale,” “F” for “fascist,” unimaginative, given everyone’s intense focus on the wartime propagandist need to broadbrush the Axis powers simplistically for the benefit of a politically unsophisticated mass. True, Mussolini leading the Italian fascists united with Hitler’s Nazis, but such did not erase the fundamental philosophies circumscribing those systems.

Adorno drew directly from the Sigmund Freud playbook, attributing “authoritarianism”, for example, exceedingly dictatorial parents, children later expressing their rebellion by favoring or becoming dictators, themselves. Wikipedia’s article provides a comprehensive summary of Adorno’s views, but we need only one or two critiques to lay him aside. Obsessing over “fascism” ignores the “left-wing.” structural “isms,” philosophical practices associated with particular social orderings or frameworks containing human actors in their related to each other according to function, their resources, and institutions.

His “F-scale” is:

- Conventionalism: Adherence to conventional values.
- Authoritarian Submission: Toward ingroup authority figures.
- Authoritarian Aggression: Against people who violate conventional values.
- Anti-Intracception: Opposition to subjectivity and imagination.
- Superstition and Stereotype: Belief in individual fate; thinking in rigid categories.
- Power and Toughness: Concerned with submission and domination; assertion of strength.
- Destructiveness and Cynicism: hostility against human nature.
- Projectivity: Perception of the world as dangerous; tendency to project unconscious impulses.
- Sex: Overly concerned with modern sexual practices. (from Wikipedia on “The Authoritarian Personality”)

Many are applicable to Stalin, Pol Pot, and others.

Contrasted to liberal democrats, in a while, you will learn what fascism really is. Now, though,

What is “authoritarianism”?

From *Wiktionary*: “Circa 1880 *authority* + *-arian*”

“Authoritarianism” depends upon:

authority (n.)

From *Middle English* *auctorite*, *autorite* (“authority, book or quotation that settles an argument”), from *Old French* *auctorité*, from *Latin* stem of *auctōritās* (“invention, advice, opinion, influence, command”), from *auctor* (“master, leader, author”). For the presence of the *h*, compare the etymology of *author*.

How is it used?

Authoritarianism constitutes its own class, a generic leadership style, not a particular social arrangement. Liberal democrats oppose Russia, China, Venezuela, North Korea, and Syria primarily because you command, direct, arrange (impose order), or you authorize (author of). Technically, you are “authoritarian.” Limiting freedom, perforce, implies authority. Burgeoning complexity means more ordering (or allowing randomness). Toward maximum (total) authority is “micromanagement.” To what end and with whose consent? What is the quality of consent—informed, paternalistic, coerced, or imposed? Every other word has shading and subtleties, rendering Adorno, along with liberal democrats, rather absurd. Either their leaders and corresponding systems or both can be “authoritarian” or not. Included are “fascism,” “communism,” National Socialism,” and, frequently, “socialism.” Individual “freedom” and/or “liberty” are restricted. Propping up the ideology is economics, who owns and controls the means of production and distribution of goods and services. Herein is the essence of the rock creating the concentric circles. If you command, direct, or arrange (impose order), you authorize (author of). Technically, you are “authoritarian.” Limiting freedom, perforce, implies authority. Burgeoning complexity means more ordering (or allowing randomness). Toward maximum (total) authority is “micromanagement.” To what end and with whose consent? What is the quality of consent—informed, paternalistic, coerced, or imposed? Every other word has shading and subtleties, rendering Adorno, along with liberal democrats, rather absurd. Typically, though, “authoritarianism” is coupled with “totalitarian” and opposed to “democracy,” but we will see that no necessary association with the former exists, and “democracy” can in the appropriate context be quite compatible (“totalitarian democracy”—cf: below). Authority, per se, does not strictly imply its social permeability. Complicating matters is widespread self-discipline with social consciousness, such as performing one’s duty, case in point social stress scenarios—wars, natural disasters, etc. More organic societies, exemplified by China, perplex especially Western observers prejudiced by their adversarial governor-governed framework. Chapter 9 takes the polemical “authoritarianism” to task.

For research is why persons react (not think) against “authoritarian,” and its progenitor, authority. However, consider immediate post-World War Two life, both parents working to buy that which was rationed or simply not available before. Children, especially during the 1960s, onward, were “latchkey,” returning after school to empty homes, thus fending on their own with no parental guidance. Post-workday time saw little change, traditionally mother increasingly relying on packaged and fast food to avoid the drudgery of cooking and taxing an already fatigued body. In effect, these “baby boomers” grew up but did not mature, not unlike William Golding’s *Lord of the Flies* child society. Kenneth Keniston’s 1965 *The Uncommitted: Alienated Youth in American Society* described narcissistic spoiled brats, and Christopher Lasch 10 years later identified them in his *The Culture of Narcissism*. How fitting is the shrill railing against those favoring order, discipline, and maturity by this generation now leading liberal democratic regimes. Joe

Biden, Nancy Pelosi, and Donald Trump come to mind. Ironically, and upon reflection, lacking discipline may be the equal and opposite reaction to its excess.

In the end, like so many other words, you qualify, not broadbrush, inform, not weaponize. “Authoritarianism” includes parental and social guidance, from gentle nudging (from directing—see above) to torturing, imprisoning, or executing all opposition. In between are degrees, necessitating adverbs—repressive, violent, beneficial, and so forth. The word, itself, is gratuitous, more polemic than informative.

References

Aside from Adorno, literature abounds, from Wikipedia to openly pro-“democracy” organizations, through the more sophisticated mature rainbow of authority both in social layering degree and type, two samples of which are:

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3.4.3 Totalitarianism

“Totalitarianism,” abstractly, is thinking we should consider the whole, instead of just individual pieces. You do not simply patch or fix; you locate a problem’s cause and ensure its elimination.

Dissect this word from *Wiktionary*:

totalitarianism (n.)

1938,[1] from *totalitarian* + *-ism*, modeled after *Italian totalitarianismo* (1923, by *Giovanni Amendola*) and *German* terms such as *Totalstaat* (1927, *The Concept of the Political*, by *Carl Schmitt*).

.. then, **totalitarian (adj.)**—“From *Italian totalitario* (“complete, absolute, totalitarian”) + *-an*. Equivalent to *totality* + *-arian*.”

... and, continuing with *Wiktionary*:

total (adj.)

From *Middle English total*, from *Old French total*, from *Medieval Latin tōtālis*, from *tōtus* (“all, whole, entire”) + *-ālis*, the former element of unknown origin. Perhaps related to *Oscan* TOYTO (touto, “community, city-state”), *Umbrian* TOTR̥ (totam, “tribe”, acc.), *Old English* þēod (“a nation, people, tribe”), from *Proto-Indo-European* *tewtéh₂ (“people”). More at *English Dutch*, *English thede*.

How “total” can you get? How red is red, loud is loud, and so forth?

Even though no formally named system and accompanying philosophy called “totalitarianism” exists, it has many nuances. “Totalitarian” in what aspects? Completely solving a problem, including addressing its etiology is totalitarian. Improving a child’s training or education does not stop at providing the best teachers with corresponding remuneration and benefits, but building an excellent physical plant, ensuring an excellent curriculum, and reaching to the student through bolstering quality nutrition, health care, and family support. Omit any, and you degrade, if not cancel, the desired outcome.

“Totalitarian” also includes severe micromanagement, as in Saudi Arabia (Tawfeeq & Qiblawi, 2017). Religious police telling you how to dress and whom you can see adds to no one’s benefit, save the rulers.

Lesson to be learned: like “authoritarianism,” say what you mean and mean what you say with “totalitarianism.” It is not a paintbrush to color a whole town.

References

The ostensibly paradoxical “Totalitarian democracy” (2022)—how an ostensibly participatory system can, in reality, exclude participation and be commandeered by elites—is not new (Talmon, J.L. *The Origins of Totalitarian Democracy*—1919). Talmon distinguishes between “Liberal democracy” and “*Totalitarian Democracy*”. (I elaborate on the not-so-pure “liberal democracy” throughout this work.) Another introductory reading for “totalitarianism” is by Eric B. Litwack (n.d.), *Totalitarianism*. Backing up a bit, “totalitarian democracy”—applied to extreme democracies—makes perfect sense, given the average person’s biological inability to make complex decisions and proclivity to being led by demagogues.

3.4.4 Statism

You sometimes will hear libertarians and liberal democrats shout “statist,” often crunching in their teeth over “authoritarian,” “totalitarian,” and “autocracy.” Out will come “fascism,” “National Socialism,” and “socialist,” more as epithets, rather than anything coherent. A “statist,” true, is one advocating a central authority, usually a government directing major social activity. A strong government heavily regulates business, if not outright owns it. It manages social affairs and otherwise directs the political-economic environment. It can take many forms, but the common denominator is a strong government.

“Statism” does not imply “the State,” the latter a special appellation reserved for a well-evolved organic social entity undergirded by a coherent social philosophy. Generally, statist prioritize the governing (or dictating) body over the individual. Sadly and typically, Bismark’s Germany, Mussolini’s Italy, Stalin’s USSR, Hitler’s Germany, Pol Pot’s Cambodia, and other despotic regimes are the anti-statist targets.

None of these represent the ideas statistis (like Bluntschli, Durkheim, Comte, Hegel, etc.) had in mind, especially in the way Plato envisioned. Rather they have embodied overarching personality cults, militarism, and oppression, rather than peaceful and philosophical development of the society toward noble goals. Chapter 9 elaborates. The generic “state” becomes “State”, and, here, it is hard to imagine a civilized person not being a “statist,” or more correctly, a “Statist.”

References

Chapter 8, Who says societies are living? Has extensive references explaining statism and the State.

3.4.5 *Nationalism*

Logic separates “nation” from a political unit. Nations are not necessarily countries, and conversely, despite even the so-called experts conflating the two. Absolutely incorrect and confounding is:

A nation is a territory where all the people are led by the same government. The word “nation” can also refer to a group of people who share a history, traditions, culture and, often, language—even if the group does not have a country of its own.

Vetted by, of all sources who should know better, the National geographic Society in its “Resource Library Encyclopedic Entry” <https://education.nationalgeographic.org/resource/nation...>

Collins Dictionary is wrong, with “A nation is an **individual** country considered together with its **social** and **political** structures,” along with Britannica, “a large area of land that is controlled by its own government : **country**,” although it is correct with “nation-state,” a nation also a political unit, and Macmillan, “a country that has its own land and government,” all ignoring the following obvious exceptions.

Nations are not countries, shown by “the nation of Islam” incorporating even geographically-separated countries. The Kurdish nation includes parts of Iraq, and the Iroquoian nation straddles the US and Canada. The 1916 Sykes-Picot Treaty artificially divided Middle East nations into countries. According to Wikipedia, in Iraq, alone, 150 tribes exist. By inspection, countries, also, are not nations, the US embodying numerous indigenous nations. Nations, then, overlap countries; countries overlap nations.

Wikipedia has it right, with “nation,” “a **community** of people formed on the basis of a combination of shared features such as **language**, history, **ethnicity**, **culture** and/or **society**. A nation is thus the collective **identity** of a group of people understood as defined by those features.” A country is a formally-established political unit governing a bounded territory.

Still, cultural and political fanaticism generate the socially destructive xenophobes and exclusionists, powered by alienation, to which I will return in a later chapter.

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3.4.6 Populism

populism (n.)—The Latin “*populus*”—*the people*—gives rise to the adherents, populists, with their beliefs in the “people,” populism. In February 1892, the “left-wing” Populist Party was formed to promote farmer’s interests.

Donald Trump, Jair Messias Bolsonaro (Brazil), France’s Marine Le Pen, and Hungary’s Viktor Orbán come to mind. Populism is associated with nationalism, parochialism, “right-wing,” and “anti-establishment” and globalism. Populists draw heavily from rural less-urbane populations and frequently offer simplistic solutions to complicated problems. Appeal is to the less-educated, blue-collar, and those supporting the military and police (over social services). Populists frequently prefer “rugged individualism” and violence-oriented problem resolution over social or group-oriented negotiation and cooperation.

References

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3.5 Structural “Isms”

Mainstream structural “isms” are philosophical practices associated with particular social orderings or frameworks containing human actors in their related to each other according to function, their resources, and institutions. No distinct boundaries separate beliefs, so their collections into systems need definitions and rules,

analogous to mathematics and logic. Etymology shapes customary use, the *Wiktionary* a suitable starting point.

3.5.1 *Capitalism*

Dominating the social globe is capitalism; hence I devote disproportionate attention to an exceedingly convoluted subject with ill-defined boundaries, ideas, and actors. Following is a thumbnail sketch, requiring volumes for a better-refined account.

Like so many other words, dictionaries get “capitalism” wrong, Cambridge Dictionary’s entry:

Capitalism

An economic and political system in which property, business, and industry are controlled by private owners rather than by the state, with the purpose of making a profit:

Others are partially erroneous, Merriam-Webster case in point:

Capitalism

Definition of capitalism: an economic system characterized by private or corporate ownership of capital goods, by investments that are determined by private decision, and by prices, production, and the distribution of goods that are determined mainly by competition in a free market

Cambridge excludes “state capitalism,” and Merriam’s “Private or corporate ownership” is correct but “determined by private decision” incorrect. Here is why, given *Wiktionary*:

capitalism (n.)—“Borrowed from French *capitalisme* (“the condition of one who is rich”); equivalent to capital + -ism. First used in English by novelist William Thackeray in 1854.”

capital

From Middle English *capital*, borrowed from Latin *capitālis* (“of the head”) (in the sense “head of cattle”), from *caput* (“head”) (English *cap*). Use in trade and finance originated in Medieval economies when a common but expensive transaction involved trading heads of cattle.

Compare *chattel* and *kith and kine* (“all one’s possessions”), which also use “cow” to mean “property.”

... the word “capital” meaning:

(uncountable, economics) Already-produced durable goods available for use as a factor of production, such as steam shovels (equipment) and office buildings (structures).

(uncountable, business, finance, insurance) Money and wealth. The means to acquire goods and services, especially in a non-barter system. He does not have enough capital to start a business.

That is, the generic meaning of “capitalism” is not tied to private individuals.

To untangle “capitalism,” focus on private, public, social, corporation, and profit. Then, come to the actors, owners, controllers, possessors, and their objects.

“Private” means “individual,” apart from a group. To clarify,

private (adj.)

From Latin *prīvātus* (“bereaved, deprived, set apart from”), perfect passive participle of *prīvō* (“I bereave, deprive”), from *prīvus* (“private, one’s own, peculiar”), ultimately from Proto-Indo-European **per*; compare prime, prior, pristine. Doublet of privy.

“Public” and “social,” for our immediate purposes, are rolled into one, including cooperatives and formally-established political units, both accountable minimally to their respective groups, less to the individual as individual.

Corporations are formally organized social units to carry out goals. They may be private, a socially unitary group apart from society and accountable only to themselves, or social collections of individuals accountable to all persons. (For more on social corporations, see “The corporation” in Chap. 9.) Generally, corporate goals may benefit the private or the social, or both. A corporation can be a person or political entity, i.e., private and public capitalism. In the United States, corporations are persons.

The business principle *raison d’être* is making a profit.

profit (n.)

From Middle English profit, from Old French profit (Modern French profit), from Latin *prōfectus* (“advance, progress, growth, increase, profit”), from *proficiō* (“to go forward, advance, make progress, be profitable or useful”). Doublet of profect.

Then,

As used in political economy, profit means what is left of the product of industry after deducting the wages, the price of raw materials, and the rent paid in the production, and is considered as being composed of three parts — interest, risk or insurance, and wages of superintendence. [Century Dictionary]

Given “transaction,” compatible with profit is wealth from speculation, interest, and dividends.

From our pentagonal private, public, social, corporation, and profit parameter set, logically, four loosely-typed corporations (simultaneously, persons) are:

- Private for-profit
- Private—social service—non-profit (e.g., “non-governmental organizations”—NGOs)
- Social—for profit
- Social—social service—non-profit -

“Social” is collective, either private groups (e.g., cooperatives) or established political units.

From James Burnham’s (1941) *The Managerial Revolution*, and *The Modern Corporation and Private Property* by Adolf Berle, Jr. and Gardiner Means (1932)—come the following. Direct, or immediate actors are owners, controllers, possessors, or their objects. Owners directly obtain the immediate material wealth from producing and distributing goods and services, most commonly profit, dividends, interest, and so forth. Controllers are managers, from those manipulating the corporate resources—land, labor, and capital, to those directing activities on the factory floor. Possessors are objects, those in physical contact with the means of production—machines, equipment, etc. They have only their labor power to offer, selling it to the owner in exchange for wages, the owner extracting surplus value as profit. “Human capital” describes their status, a factor of production, a machine wheel’s cog.

“Capitalism,” then, is a process (“carrying out a business”), not an individual belief or structure. Complicating matters is “income” and how it is obtained. Ostensibly, businesses are income-generators, not necessarily profit-making. Non-profit organizations engage in businesses (e.g., universities, national charities and foundations). Conversely, at least the United States, the Internal Revenue Services, delineates non-profits from not-for-profits, the former existing for a social good, the latter a special interest, a membership organization representing the latter. In all cases, nothing is to say that the socially obnoxious or oppressive means to obtain wealth (gouging, wage slavery, shoddy merchandise/services, etc.) do not occur in any income generation, be it profitable, break-even, or losing.

Capitalism occurs in an exchange of goods, services, and tokens of value (usually money), regulated or not. “Free enterprise” allows one to engage unrestrained. At the other end of the spectrum, only certain actors are permitted—politically recognized or environmentally defaulted (monopolies, trusts, cartels, etc.). A “market economy” is the unregulated exchange of goods and services determining their value frequently, “supply and demand.” However, an actor must physically set the price based on judgment—calculated, whim, or It is not simply “supply and demand.” Herein is the nub of the problem. That actor (individual or collective) also determines the resources (land, labor, and capital) conditions under which the goods and services will be produced in “what the market will bear.”

Labor is central to profit; without her/him, the land and capital are idle with no value. Value comes from labor power, John Locke’s (1821) axial phrase from “on property” in *Two Treatises on Civil Government*:

Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. (Locke, 1821, §. 26, p. 209)

Workers need a minimum wage to sustain themselves and get paid accordingly, but they work beyond that uncompensated, the capitalist expropriating surplus value (Karl Marx’s 1863 *Theories of Surplus Value*). How wages ostensibly are

determined depends upon skill, capability, intellect, and so forth. Such does not explain the growing income inequality.

Pausing for a moment, take stock of “earned,” value-laden with its implication of work (labor) having been done to acquire income. For example, does a speculator (stock market, commodities exchange, collecting interest, “investing”) impart labor to receive wealth? Does the risk of setting forth wealth to receive more entail labor? How different is this speculator class from a casino gambler? Is the speculator’s psychological uncertainty equivalent to a worker’s subtracting life (from the total lifespan) at a reduced value? For an etymological perspective:

earn (v.)—“From Middle English *ernen*, from Old English *earnian*, from Proto-West Germanic **aranōn*, from Proto-Germanic **azanōną*. This verb is denominal from the noun **azaniz* (“harvest”).”

Wiktionary continues to trace “**azanōną**” to agricultural “labor.”

labor (n.)—“From Old Latin *labōs*, of uncertain origin. Perhaps from a Proto-Indo-European root **lebʰ-* (“to seize, take”), whence Sanskrit *लभते* (*labhate*, “take, gain”) and Lithuanian *lōbis* (“wealth”).”

Elaborating the Universidad Europea (<https://humantermuem.es/content/bonded-labour/?lang=en>) says:

(late 14c.), from Old French *labor* “toil, work, exertion, task; tribulation, suffering” (12c., Modern French *labeur*), from Latin *labor* “toil, exertion; hardship, pain, fatigue; a work, a product of labor,” a word of uncertain origin. Some sources venture that it could be related to *labere* “to totter” on the notion of “tottering under a burden,” but de Vaan finds this unconvincing. The native word is *work*. Meaning “body of laborers considered as a class” (usually contrasted to capitalists) is from 1839; for the British political sense see *labour*. Sense of “physical exertions of childbirth” is attested from the 1590s, short for *labour of birthe* (early 15c.); the sense also is found in Old French, and compare French *en travail* “in (childbirth) suffering” (see *travail*). *Labor Day* was first marked in 1882 in New York City. The prison labor camp is attested from 1900. *Labor-saving* (adj.) is from 1776. *Labor of love* is by 1797.

Such extends from a mind-body dualism, but consider how life is shortened. If the physical laborer is not compensated equivalent to mental laborers, the life expectancy of lower-income individuals is less (e.g., Chetty et al., 2016; Congressional Research Service. 2021). To not pay sufficiently—equitably—is tantamount to expropriation of life, parasitism (living to the detriment of a host). “Earned” is noble; “parasite” is not.

Let us scrutinize income type, wage labor versus speculation (advancing wealth to a scheme, whose returns depend only upon guessing about future returns). A speculator does not produce goods or services for others, only for her/himself. Sustained successful speculation relies on the ability to extrapolate from the past to predict the future. NB: Apologists for “investing” claim a speculator’s knowledge is less, more work required for the former. “Investing” usually entails anticipating

the entity receiving funds will return them with additional wealth. The investor merely waits.

Clearly, for the time spent, a speculator garners more wealth per unit time overall than one exerting physical labor, simply from a logical point of view. If speculation was not viable, it would not be mainstream. More wealth invested in a successful scheme reaps wealth proportionally, similar to a gambler's bet.

Goals, actors, resources, methods, and intent combine to engender a political economy. A "dirty capitalist" may be an individual or organization. Overall, context and subtlety demand cautious use of "capitalism" and, in fact, any of its facets and subtleties. On the other hand, history provides trends, allowing for some generalization by qualifying.

Laissez-faire capitalism, advocated by libertarians, means literally, from the French, "leave to do, or make," or allowed to operate on its own with no social intervention. Such assumes that humans are rational beings and market forces will follow Adam Smith's self-regulatory "invisible hand." Keynesian economics, after the economist Lord John Maynard Keynes (1936) in the 1930s (*The General Theory of Employment, Interest and Money*), supported massive government intervention and deficit spending in the economy help preserve capitalism. Keynes' "mixed economy" economy solutions to preserving the capitalist order were followed later by "new neoclassical synthesis," a mixture of traditional Keynesian economics and classical theories. Such patches promoted modern-day vulgar corporatism, a merging of government and private power.

Here, a crucial transition occurs, based on ownership and control. Simply stated, "ownership" means receiving the material benefits of production; "control" means directing the factors of production, although not necessarily receiving the benefits. More often than not, control is through the managers and corporate bureaucracy. The start of the twentieth century saw labor through unions and corporate ownership violently confronting each other over wages and factory conditions. Italy and Germany saw massive street riots, with the looming threat of Soviet-style communism. In both countries arose one-person (with a personality cult) authoritarian rule—Italian fascism and German National Socialism—but with variations in structure and philosophy.

Surveying generally, structure meets function, most important are the actors, but finally their value systems.

Our "take-away" is the capitalist can be a government, private individual, corporation, or any actor hiring the worker. While classic labor literature (especially socialist) complains about the private bourgeois expropriating labor, so a government or corporation can assume the same role. Names, then, are insufficient; you need circumstances and motives, those dependent upon core values.

A final note—the well-researched technicalities do not prevent ideologues (Ayan Rand, Nozick, and von Mises) from reserving capitalism for the private sector, pitting it against "big government." Theirs is "free enterprise," an economic purism.

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3.5.2 Fascism

While the expression “fascism is the merging of State and corporate power” has been attributed to Mussolini, no documentation seems to exist. However, the phrase does capture one feature; the private corporate and government’s ability to direct others according to each’s will became the same. The government was the corporation. More significant, however, was organicity, coordinating disparate social sectors under a single umbrella of authority, the public corporation. “Corporation” comes from the Latin “corpus,” or body,” expressing the living quality. Chapter 7 explicates how we distinguish the living, but, for now, fascism imparts personhood to society, hence valuing both co-equally.

Most other major socioeconomic systems lack this characteristic, especially liberal democracies promoting the individual, socialists the society. National Socialism professed organicity, but, for reasons explained below, bore only a smacking resemblance. China and Russia are similar but lack a corporate structure.

Decision-making passed through a representative structure, whose origins can be traced to Plato, particularly in his *Republic*. The “real” is the collective of the people bound together, in the State (the fasces, or Lictor’s rods bound around the ax of power, the unification of the parts into the whole, creating strength). Authority is distributed in parliament, the Senate, the Italian Chamber of Fasci and Corporations (*Camera dei Fasci e delle Corporazioni*) and various executive department organs. Ownership of the means of production was both private and social, but control rested with the corporations.

Fascism was religious. Mussolini (*Doctrine of Fascism*) wrote, “The Fascist state claims its ethical character: it is Catholic but above all it is Fascist; in fact it is exclusively and essentially Fascist” (Mussolini & Gentile, 1935, Item 12). The Lateran Treaty of 1929 evidenced this. However, by the latter 1930s, Mussolini’s relationship with the Church was fractured, at best. Fascism is non-racial, or at least was substantially free of racism and anti-Semitism until about 1936, when Mussolini allied with Hitler.

Fascism appealed more to conservative traditions in many ways, such as Italy retaining royalty and protecting the Catholic Church. However, it was more flexible in its pragmatism and willingness to try new forms of socioeconomic arrangement, as in Corporatism. Yet, post-1936 and the Axis alliance introduced system rigidity, spelling the end of Duce and Italian fascism.

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3.5.3 National Socialism

Private ownership of the means of production and control by the government also are part and parcel of National Socialism (Nazism). Columbia Lw School Professor Bernard E. Harcourt says:

...the National Socialist government did not nationalize German industry, but instead privatized industries en masse; the Nazi government engaged in planning and put in place a centralized war economy, but allowed capitalist enterprises to do its bidding. The combination of capitalism and centralized planning defied most people’s comprehension of economics. (Harcourt, 2020)

Look at the following: “ein volk, ein reich, ein fuhrer”—in this order; the people are the State and the State is one unit expressed by Hitler. Economics was only an instrument, not the social objective. No better than Hitler, himself says it all:

Is the inability of a leader proved by the fact that he does not succeed in winning the majority of a crowd of people for a certain idea, dumped together by more or less fine accidents? Has this crowd ever been able to grasp an idea before its success was proclaimed by its greatness? Is not every ingenious deed in this world the visible protest of genius against the inertia of the masses? . . . Must not our parliamentary principle of the majority lead to the demolition of the idea of leadership as a whole? . . . The parliamentary principle of decision by majority, by denying the authority of the person and placing in its stead the number of the crowd in question, sins against the aristocratic basic idea of Nature. . . . For there is one thing we must never forget. . . the majority can never replace the man. And no more than a hundred empty heads make one wise man will an heroic decision arise from a hundred cowards. (Hitler, pp. 102–105)

His remarks in Chapter II, “General political considerations from my time in Vienna,” underscore the above.

Hitler defines “democracy”:

. . . the true Germanic Democracy of the free choice of a leader with the latter’s obligation to take over fully all responsibility for what he does or does not do. There will be no voting by a majority on single questions, but only the decision of the individual who backs it with his life and all he has. (Ibid., pp. 116–117)

The collective will of the people was in one individual. All major decision-making passed through Hitler. Even in a number of military operations, Hitler assumed leadership, often to Germany’s peril. Nazism emphasized “race,” antisemitism, and nation as the binding factors of the population, rather than the socioeconomics of corporatism.

Hitler’s view of the State is clear:

The State is a means to an end. Its end is the preservation and the promotion of a community of physically and psychically equal living beings. This very preservation comprises first the racial stock and thereby it permits the free development of all the forces slumbering in this race. . . . Thus the highest purpose of the folkish State is the care for the preservation of those racial primal elements which, supplying culture, create the beauty and dignity of a higher humanity. We, as Aryans, are therefore able to imagine a State *only to be the living organism* of a nationality which not only safeguards the preservation of that nationality, but which, by a further training of its spiritual and ideal abilities, leads it to the highest freedom. (Ibid., pp. 594–595) (emphasis added)

Such inflexibility in leadership style an ideology doomed the regime. Had it adjusted to its social context and the decision-making structure was more rationally based without the hideous genocidal ideology, the system, itself may have survived.

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Nota Bene

National Socialism is not fascism, and fascism is not National Socialism (Capano, 2017). Nowhere in *Mein Kampf* does Hitler use the word “Fascism” or “fascism” to describe his thinking, and while he speaks of “compatibility” of the two, nowhere in his speeches does he equate them. The same applies to the Italian fascists and their writings.

To avoid confusion, I write “fascism” in lower case, a country adopting the system modifying the word, as in “Spanish fascism.” You may see “Fascist” (upper case “F”), but strictly speaking, this word refers to Italian fascism, more particularly followers of Italian fascist philosophers like Gentile and Palmieri. Why not do this with “National Socialism”? This was a special “tailor-made” system spawned by German thinkers and having its own unique status.

In contrast to National Socialism (Nazism), Mussolini did not have absolute authority, as he was removed by King Victor Emmanuel III in 1943. There was no peaceful removing of Hitler by other members of the government. Government institutions in fascist Italy were more independent of Mussolini than those in Nazi Germany. In Italy, there was more of a corpus with distinct articulating parts; in Germany, there was one: Hitler as the monolithic regime micromanaging everyone’s life.

Germany was both conservative and revolutionary. The “*blut and bodin*” (blood and soil), romanticized agricultural life, and its Prussianism was a throwback to earlier authoritarian times. Yet, its ability to mobilize resources far outpaced many industrialized countries, including the US.

System input and outputs were filtered through the Chamber of Fasces, overseen by the Fascist Grand Council led by Mussolini. That this council deposed Mussolini

on 25 July 1943 showed that the system, while domineering, was not absolutist, as was National Socialism. Italian fascism as a system was not adaptive enough. For example, if it had refrained from its Ethiopian venture, rejected Hitler, and allied itself with Europe, the outcome very well might have been continuance.

Laughable are those, like Antifa (anti-fascist), liberal democrats, and others (persistently by the World Socialist Website) and weaponizing “fascism,” their ignorance causing more conflict and misunderstanding in the same manner as a Hollywood science fiction writer often does about leading the public astray with pseudoscience. Apply the litmus test: does the subject subscribe to the majority of views articulated by those calling themselves “fascist”? Much confusion was created during World War Two with propagandists simplifying the anti-Axis (Germany-Italy-Japan) with one word. Do not confuse with political philosophical refinement, albeit critical.

3.5.4 *Americanism*

“Americanism” is not usually grouped with other “isms,” like fascism and socialism, because it does not have a corpus of well-defined political-philosophical literature by those calling themselves “Americanists”. Wikipedia equates it with patriotism or “defining characteristics of the United States.” Observers counterpoise “Americanism” against the other traditional “isms.” Its ideological slogan is “freedom and democracy,” warrantably the two most misunderstood words used by those living in the United States. Worthwhile emphasizing here is the United States is not “America,” and “America” is not the United States, and those living in Canada and Latin America probably would agree.

By re-reading history, starting with Woodrow Wilson, you would discover the problems besetting Europe in the post-World War One period also were occurring in the United States, geographically isolated from Eurasia generating the traditional “isms.” The Great Depression of 1929 exacerbated those conditions, and more formal and coordinated responses came from governments. The latter 1800s to the Great Crash of Wall Street saw more and more regulation of industries, such as by the Sherman Antitrust Act of 1890 and at the Clayton Antitrust Act of 1914. There were other regulations of railroads and food and drugs (Federal Food, Drug, and Cosmetic Act). Most standard government regulation of business textbooks recounting how the present state of affairs has been reached will summarize regulatory history adequately.

The Great Crash of 1929 signaled the end of free-reign capitalism, first by presenting the need for massive government intervention simply to put people back to work again. The old order simply was not willing or competent enough to do this, despite Herbert Hoover’s propagandizing and zealously clinging on to the old reactionary capitalist ideology. Franklin Delano Roosevelt’s “New Deal,” with its massive government intervention, changed all that. Besides the literature on fascism, read: John T. Flynn’s (1944) *As We Go Marching* and the Syndicalist

Laws in Italy passed during the 1920s (similar in purpose and scope to the National Recovery Act of 1934).

The political-economic structure in the US varies from that of the formal and classical Italian fascism, but government and vulgar corporate power have been merged, signified by the military-industrial complex and low union membership. Nationalization of industries (or at least social control through public social units, like cooperatives) is not the mainstream economic form, save, perhaps for China, which is a mixture of socialism and capitalism (Asia Trade Hub, 2022; Huang et al., 2014). Americanism, then, can be summarized as a form of vulgar corporatism residing in a loose political structure bound together by nationalism (“Make America Great Again”), militarism (most powerful military in the world, corporate sponsorship of political propaganda programs and organizations, touting liberal democracy, exceptionalism (“America” is the best in the world), and religious ideology (god belief), with a Protestant emphasis resonating with Max Weber’s *The Protestant Ethic and the Spirit of Capitalism*.

Political gridlock is the new normal for Washington politics, infighting permeating the ruling party’s ranks. US infrastructure is decaying; it is some 31 trillion dollars in debt (up nine trillion from 2018)—given <https://www.usdebtclock.org/>, increasing numbers of persons are without health care; substance abuse is on the rise; kids are more ignorant because of the school system, and; there is greater income stratification. The country confronts several “powder keg” international situations, such as missile and nuclear weapons testing by North Korea, more strife with Iran, increasing tension with Russia (especially over Ukraine), and greater confrontation with China in the South Pacific. This says nothing about the mounting violence—shootings, crime, protests. Such does not represent healthy system adaptability. Given events, “Americanism,” then, has come more accurately to mean an ideology promoting decay, violence, and instability.

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3.5.5 Socialism

Broadly speaking, a socialist argues for the social ownership and control of the means of production and distribution of goods and services through land, labor, and capital. Workers are to be employees of the social institution, be it a cooperative or the government. Here is where all similarity ends. All “socialists” are not the same, a quick internet search contrasting the varieties.

The type of social institution, the extent of ownership, and the style of government can differ with each type of socialism. Some socialists advocate complete nationalization; others, only the major industries. Along with the other “isms,” no clear-cut delineation exists between a socialist and non-socialist, although the former has to advocate social ownership. Controversies arise over degree. For example, would supporting one or two nationalizations qualify the advocate “socialist.” Social democrats frequently will promote some nationalization. To what degree are they “socialist”? Many countries, like Mexico, have nationalized utilities and railroads. Are they “socialist”? “Socialism” is both a degree and method, supporting the dominant form of political economy and a method of assigning ownership and control. Hence, the more social ownership control, the more socialist one is. A corollary is a non-socialist who can speak for nationalizing on a limited scale but is primarily something else. So it is for the other “isms.”

The type and range of authority for the government vary widely, from highly centralized decision-making to near anarchy. Technically, fascism and National Socialism are socialisms. The major difference, however, is that the philosophy of governance of society is organic and the economic structure is the Corporation. More will be said in Chap. 9.

There is market socialism, where the production and distribution of goods and services are determined in a manner similar to capitalist systems, by free market forces. The extent of regulation and economic democracy varies from one socialism to the next. Types of socialism can be highly antagonistic toward each other, often clashing over the extent of authority for the one owning the means of production and

what industries should be nationalized. Trotskyites declare socialism must be spread worldwide, while those in the USSR under Stalin opted for “nationalism”, the development of socialism in one country. Others claim socialism must evolve with no violent revolution. How much authority and by whom is another contentious area. The proletariat cannot simply take over; they have to be led by a vanguard party, as Lenin argued.

Socialism, like capitalism, and all the previous (save for Nazism) have at their core the material benefit of the individual. Nazism may be different but it is a slave society, everyone’s well-being at the mercy of an autocrat. Fascism, though, is less autocratic, with more decision-making by the citizens. It also is more philosophically oriented.

Overall, it is noble to think that the focus of socialism is providing for peoples’ needs and not private profiteering, but without a coherent philosophy of society (as opposed to the welfare of the individual), ostensibly socialist societies are weak because of infighting and lack of social purpose. We saw above attention to state capitalism and how apparently socialist countries can be cross “isms,” carrying attendant oppression and exploitation.

“Working class” organizing often is seen as the only way society can emerge from its conflicts. For example, repeated articles on the World Socialist Website about how the “working class” must do this or that, or will rise to the occasion and effectively act. After almost two centuries, while admittedly more well-off materially, this much fabled “working class” remains in the same or even worse position than before, the ruling class more united and powerful, making it much less likely any semblance of a meaningful “working class” takeover. Immiseration does not guarantee revolution; the determinists and “scientific socialism” are wrong. Varieties of socialism have won elections, but there is not one case in which there has not been widespread discontent, reasons for which be discussed later. In all cases, there has not been one example where this working class in a country has for the long run assumed ownership and control of the means of production. In all the “communist” countries, it has been ownership and control by a party elite. Even in short periods when this “working class” has attained any power (as in 1917), former regime principals have had to intervene because of proletarian ignorance and incompetence (Dobb, 1948).

Time and again, history has shown that without an educated organized disciplined population with a program, meticulous planning, maturity, and willingness to participate on an ongoing basis, the result of an uprising will be oppressive dictatorial regimes, often tumbling society into social entropy and destruction. It also helps to be technologically astute and possess a force of arms capable of matching that of the regime.

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An internet search for works by Karl Marx, Frederick Engels, Mao Tse-Tung, Fidel Castro, Vladimir Lenin, Leon Trotsky, and Robert Owen barely scratch the surface

of what is out there. For research purposes and space considerations here, it is best to list some websites (plus thus of Wikipedia, the *Internet Encyclopedia of Philosophy*, and *The Stanford Encyclopedia of Philosophy*.) giving sample names of socialists, which the following websites will clarify:

- http://www.philosophybasics.com/branch_socialism.html
- <http://www.biographyonline.net/people/famous/socialists.html>
- www.wsws.org
- http://www.dsausa.org/what_is_democratic_socialism
- <http://www.iep.utm.edu/socialis/>
- <https://ehistory.osu.edu/exhibitions/1912/content/SocialistParty>
- <https://www.marxists.org/>

3.6 Hierarchal Types

Borrowing from the etymology, we rank decision-making concentration. Our social ordering number line ranges from zero ordering to densely ordered, from a single ruler (dictator) to everyone a ruler (anarchy or pure democracy). Two parts of this word are: the actual directing and the number of persons doing so. The first is the amount of authority, or power (the ability to make another act) exerted, and the second is the number of individuals exerting it.

With a “flat” hierarchy, each person has the same authority as the next, i.e., anarchy—the lack of “archy,” no ranking or levels, a “flat” society.

3.6.1 Anarchy

“Anarchy” literally means “without hierarchy,” i.e., an + archy. That is, everyone has the same amount of power. Anarchies vary from that state of nature through those with a coordinating administration governed by “consensus,” or agreement. Anarchism is an ideal, its adherents trusting others will know what is right in society and how to treat each other. Government and authority for the anarchist are corrupting influences, leading to inequality and oppression. Yet, experience and history demonstrate these are exactly what emerges in the power vacuum of authority.

Never in social history has there been a case where anarchy has provided on a long-term basis and on any scale a humane life-sustaining framework in which people not only would have their needs met but develop further—intellectually and materially beyond their current status. Only a tiny handful of societies ever have been established calling themselves “anarchistic” (McKeever, 2016). What, then, is the scope of anarchy? Could it center on a religion or political ideology, both

with their icons (Black, 2017; Successful Anarchy, 2014)? Overall, though, anarchy is both a method and lack of a formal decision-making structure.

Extreme anarchists maintain sovereignty rests with every person, freedom equated with liberty, i.e., no government. The people give back to themselves all freedoms. Everyone acts according to their own conscience. An astute social observer knows this is unrealistic, anarchy inevitably degenerating into bedlam and authoritarianism emerging from the disorder. Anarchy guarantees the death of the social organism, unless the participants have the level of awareness, intelligence, and mental health, etc. to act cooperatively with their compatriots. The anarchist assumes everyone is equal in mentality (including mental health) and ability. This very chapter demonstrates the fallacy of the equalitarian view, the last outcome of all the competing views the cooperation among all people.

Two processes work to make anarchy a failure. First, having the average voter make weighty decisions beyond her/his capacity results in anxiety, a false sense of competence, and simply bad judgment. Second, enough demagogues take advantage of the incapacity to repeatedly fool the voters to win elections or gain consensus. This is part of Aristotle's analysis (*Politics*), dictatorship succeeding revolution (often led by anarchists). Now, especially, tumult follows severe socioeconomic stratification from people neglecting to maintain an egalitarian society through intelligent participation in the decision-making process.

Often, anarchy is a sign of social immaturity, lack of focus, no discipline, and the inability (psychologically or intellectually) to plan and organize. Pounding on bongo drums, smoking dope, dancing, and strumming guitar a revolution will not make. Psychological warfare frequently is sufficient to stop the protests. Large corporations have been very successful co-opting participants, the classic paradigm case of Coca-Cola appealing to the "peace and love crowd" (Chang, 2015). Each time, regimes have responded with "divide and conquer," co-option, and brute force.

The protesters, themselves, even when being informed, have had little understanding or appreciation for the nature of power and how it is wielded. The masses have short memories; smash the problem quickly and effectively, co-opt the mobs (even adopting a few of their slogans), and the problem miraculously vanishes. Machiavelli (*The Prince*) was right; the masses have short memories. Roosevelt knew this with the "New Deal," Johnson did with the "Great Society," and now, these really are not necessary anymore, as the war department and militarized police department can deal with protests quite effectively. It is left as an exercise here to reflect on Lenin's works arguing for a well-disciplined party to lead the masses.

3.6.2 Democracy

"Democracy" and its derivatives have been a source of many of the world's problems. Criticizing it is akin to slandering "mother, flag, and apple pie," but advocates seldom locate its real meaning, let alone implications. "Democracy" is both a social structure and social decision-making method.

democracy (n.)

From Middle French *democratie* (French *démocratie*), from Medieval Latin *dēmocratia*, from Ancient Greek *δημοκρατία* (*dēmokratīā*).

Surface analysis: *demo-* (“people”) + *-cracy* (“rule”)

The more direct say each individual has in decision-making for the whole population the more there is direct democracy, one person, one vote. The further removed the individual is, the more “representative democracy.”

If there are no qualifications to vote or be elected and if the people make all the decisions, “extreme democracy” applies, wrote Aristotle (1984) (any Bekker notation) in Book 6 (1318a) of his *Politics*. The leaders include “as many [people] as they can” (1319b, 16), an “extreme form of democracy” (1319b, 19). This opposes Aristotle’s best democracy, “...the great offices should be filled up by election and and from persons having a qualification . . . or . . . those who are marked out by special ability should be appointed” (1318b, 5). Liberal democracy is not about qualifications or competence, but universal suffrage, the masses with average ability ideal target for the more astute demagogues, especially the well-endowed ones.

Somewhat paradoxically, “democracy” in any form does not necessarily cancel dictatorial rule if the socioeconomic system remains intact. Give thought to “peoples democracy” (the former Soviet Union or in North Korea) and bourgeois democracy (the United States and Europe), both small elites sporting factions of the ruling party, “communist” or corporations. Far from the ideal US. New England Town Meetings or in the Swiss Cantons is the fraud perpetrated on a heavily-propagandized population believing the mere act of selection confers real decision-making power. Ha ha! The decisions already have been made by the plutocrats sponsoring the candidates. Nothing here is news, confirmed by C.W. Mills’ *Power Elite* and Domhoff’s *Who Rules America*, all puffery and scam but little substance. When was the last time you heard a socialist, Green Party, anarchist, communist, fascist, or libertarian candidate participate in the national election debates, let alone, gawd forbid, winning the election? Remember Ralph Nader and Ross Perot?

Political democracy is not a requisite for capitalism, and conversely, or, as James Burnham says: “ism”

political democracy and capitalism are not the same thing. There have been many politically democratic states in societies which were not capitalist; and there have been many nondemocratic states in capitalist society. Political orators, war-propagandists, and others who use words emotively rather than scientifically confuse these facts of history. They speak of “democracy” when they mean “capitalism” or of “capitalism” when they mean “democracy,” or they lump the two together in such phrases as “our way of life.” If the fate of democracy is in truth bound up with the fate of capitalism, that is something to be independently proved, not to be taken for granted by using language loosely. (Burnham, 1941, p. 19)

Yes, democracy has a place, and when a well-educated strong middle-class electorate with excellent values makes decisions, a truly wondrous society can result. Otherwise, the society degenerates into violence, tyranny, and ultimate dissolution—predicted by Aristotle in *Politics*, the Middle East showing how.

3.6.3 *Liberal Democracy*

Two substantial flaws doom liberal democracy—qualified electors and core values. Liberal democracy is close to “extreme democracy,” only age and citizenship separate the two. One need only study polls to learn how mercurial voters are about “issues.” It is sufficient to recall the 50% of US adults unable to read past the eighth grade and their knowledge levels to realize how vulnerable their system is. Equally disturbing is philosophical aimlessness, De Toqueville’s 1835 noting “Americans” lack of philosophical “inclination.” “Why society?” for example, save for its Constitution’s Preamble::

We the People of the United States, in Order to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defence, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity, do ordain and establish this Constitution for the United States of America., ostensibly

“Feel good” words convey no no core values or mission, save for maintaining order for a vague “welfare.” A population not socially bound together with a common social mean; hence organicity is a candidate prey for external purposeful social units.

A historical thumbnail sketch elucidates the etiology of US materialism. Reacting to Roman and Medieval Church authority and dogma, the US Enlightenment leadership overcompensated with protecting private property and materialism (reacting to long-sustained physical deprivation). Great Britain was the last vestige of Feudalism’s authority. Literally hacking out the future in North American forests had its say over quiet contemplation in the candlelight an impoverished European family’s hovel.

So, all is democracy is none is democracy, and no democracy means everything is. As William Shakespeare said in his *Romeo and Juliet* play, “A rose by any other name would smell as sweet,” those in power dabbing as much perfume on the skunk of their liberal democratic system as possible.

3.6.4 *Republic*

“Republic” does not have the root “archy” in it, but distributes power hierarchically. Plato (*Republic*, Book VII) stated the highest good was philosophy and the love of truth, opposed to “might makes right.” Society should cultivate virtue, the highest virtue philosophy. His cave allegory depicts shadows of objects displayed in front of people chained in a forward-looking position. The things we sense—being imitations of unseen forms—are only effects of reality, but when people are led out into the sunlight, they see what actually is. The shadows are representations, and those are all we can know. Reality is the whole, the shadows mere samples. The more samples we have, the better idea we have of the whole. Such is the essence of

induction, the quantitative aspect of which is statistics. We sample a large population and extrapolate from that sample the characteristics of that population.

Such holds true for governments. Plato's philosopher queens or kings are educated to know the profound truths of life. For Aristotle, lawmaking in a republic is by representatives versed in thinking, self-reflection, and philosophy, the highest object of virtue, doing the best a person is able. He favored democratic processes but only with educated and ethical electors of those representatives. Ideal representative democracy combines Plato and Aristotle, capable voters selecting capable representatives to create codes of social behavior reflecting a high-road ethos (i.e., love of truth). In modern times, a republic is a form of government based upon representatives chosen by the people to make laws. Lacking is competence and ethos, liberal democracies more closely resembling Aristotle's extreme democracy.

Within their 1787 Constitution is the now infamous "Electoral College," ostensibly designed to checkmate the popular presidential vote to prevent tyranny transpiring from popular sentiment. "College" electors theoretically would quietly contemplate, deliberate, and choose the president, even against popular will.

Of course, the obvious flaw is those electors do not have to be educated, experienced, or ethical, locating them on the plane co-equal to the masses. Neither does the president have to be educated, experienced, etc., that is:

No person except a natural born citizen, or a citizen of the United States, at the time of the adoption of this Constitution, shall be eligible to the office of President; neither shall any person be eligible to that office who shall not have attained to the age of thirty five years, and been fourteen Years a resident within the United States. (US Constitution, Article II, Section 1).

The United States is a "representative democracy," according to its Constitution. People at large do not make the laws; their representatives do. A woman attending the Constitutional Convention in Philadelphia (18 September 1787) asked Benjamin Franklin, "Well Doctor what have we got, a republic or a monarchy?" Franklin replied, "A republic . . . if you can keep it" (McHenry, 1927, p. 952).

"Republic" comes from the Latin *res publica* — "the public thing(s)," or more simply "the law(s)." "Democracy," is derived from the Greek *demos* and *kratein*, "the people to rule." Democracy, therefore, has always been synonymous with majority rule, dating to Aristotle. Nowhere in the founding document does "democracy" appear, rather, the past and contemporary:

- The US. Constitution in the Preamble "...and to the Republic for which it stands..."
- Pledge of Allegiance: "...and to the Republic for which it stands..."
- "The United States shall guarantee to every Stat"ism"e in this Union a Republican Form of Government" (U.S. Constitution—Article 4, Section 4.

Then, "Who rules America?" William Domhoff will orient you.

3.6.5 *Oligarchy*

Oligarchy (Greek *oligarkhia* “government by the few,” root word, *oligos* “few” is the unjust (without consent) rule of the few, unchanged since Aristotle’s *Politics*. *Wiktionary* says:

From French oligarchie, from Latin oligarchia, from Ancient Greek ὀλιγαρχία (oligarkhía), from ὀλίγος (olígos, “few”) + ἀρχή (arkhḗ, “rule”).
Surface analysis: olig- (“few”) + -archy (“rule”, “command”).

3.6.6 *Plutocracy: From Wiktionary*

From Ancient Greek πλουτοκρατία (ploutokratía, “rule of the wealthy”), from πλουτοκρατέω (ploutokratéō, “I rule through wealth”), from πλοῦτος (plōûtos, “wealth”) + κρατέω (kratéō, “I rule”) (from κράτος (krátos, “power,” “might”).

3.6.7 *Aristocracy: From Wiktionary*

Borrowed from Middle French aristocratie, from Medieval Latin *aristocratia, from Ancient Greek ἀριστοκρατίᾱ (aristokratíā, “the rule of the best,” that is, “the best-born,” “nobility”), from ἄριστος (áristos, “best, noblest”) + -κρατίᾱ (-kratíā), from κράτος (krátos, “power, rule”).

Immediate post-Roman strongarm family, clan, or tribal leaders acquired territory and allegiance, ultimately becoming the might-dictates-right elite, passing their power through inheritance. Later, intellectuals, clergy, and merchants joined them.

3.6.8 *Meritocracy: From Wiktionary*

merit + -o- + -cracy, coined by British sociologist Alan Fox in 1956 in an article in *Socialist Commentary* from May 1956, used as a derisive term, [1] and popularized by British sociologist Michael Young, Baron Young of Dartington in his 1958 book *The Rise of the Meritocracy*. [2]

What, then, if not competence? Would meritocracy necessarily be restricted to formal education? Would not training qualify? Meritocracy does not exclude experience. It does not bar ethical standards. “Social status” may be attained by virtue, doing the best one is able, and critics often ignore it in their quest for equality.

3.6.9 Monarchy: From Wiktionary

From Old French *monarchie*, from Late Latin *monarchia*, from Ancient Greek *μοναρχία* (monarkhía), from *μόνος* (mónos, “only”) + *ἀρχή* (arkhḗ, “power, authority”). Surface analysis: *mon-* (“one,” “single”) + *-archy* (“rule,” “command”).

3.6.10 Theocracy: From Wiktionary

Theocracy (Greek *theokratia*, “the rule of God”) applies to the Vatican, Yemen, Iran, Mauritania, Afghanistan, Sudan, and Saudi Arabia (or wherever there is Islamic or Sharia law). Earlier examples were Utah (Mormonism) in the early-mid-1800s before it became a state in 1896, and the Puritan settlements in colonial New England (Colonial history of the United States, 2017).

Even though there may be a formal and legal separation of church and State, there can (and often is) a social effect of being a theocracy when people are deeply religious and are intolerant of thinking outside their ideological realm. Mandating prayers in schools, erecting religious monuments in public places at the taxpayer’s expense, or putting religious slogans on a country’s currency are examples of a *de facto* theocratic imposition of values. In the United States, the separation of church and state is with a fuzzy line, at best. Other countries with “blasphemy” laws smack of theocracies. Look up “blasphemy laws” (as in Wikipedia, and you may be shocked to see Russia, Brazil, Germany, Italy, and, yes, even Canada having such laws, where insulting religion can bring government punishment. Of course, it should come as no surprise that most Muslim countries have blasphemy laws, Pakistan and Saudi Arabia (to whom the US does not mind selling military equipment) can put you to death.

3.6.11 Autocracy: From Wiktionary

From auto- + -cracy, from Ancient Greek *αὐτοκρατία* (autokratía, “A system of government by one person with absolute power.”), from *αὐτός* (autós, “single, self, same, alone”) + *κράτος* (krátos, “power”) + *-ία* (-ía, “feminine abstract nouns suffix”); see also Ancient Greek *αὐτοκρατής* (autokratḗs, “one who governs alone”).

... a “dictator”—a single person giving orders, represented by the usual suspects—Hitler, Stalin, and so forth. , i.e., “From Latin dictātor (“a chief magistrate”), from dictō (“dictate, prescribe”), from dicō (“say, speak”). Surface analysis is dictate + -or “one who dictates.”

Now, re-read the above on “authoritarianism” for comparison. Were your parents mere persuasive advisors, “authoritarians,” or brutal dictators?

3.7 Toward the Etiology

Now, we have it—**anarchy** (everyone ruling)—**democracy** (mostly everyone ruling, namely eligible voters)—**republic** (fewer ruling, namely representatives), the **oligarchy** (in its various forms), and the **autocrat**, each potentially an admixture with another at various hierarchical levels.

An alien might ask *Homo sapiens sapiens*, “How did you come with all of these? More significant, what social conditions produced them, in the first place? Why have they not been effective in avoiding the apparently inevitable Holocene Extinction?”

Let us find out, all the while, Aristotle whispering in our ear, “...if any desire pleasures which depend upon themselves, they will find the satisfaction of their desires nowhere but in philosophy” (Aristotle, *Politics*, Jowett, 1267a, 12, p. 44).

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Chapter 4

How these Conditions Came to be



4.1 Alas, the Isms and Ocracies don't Function

Merely reading the problems chapter will tell you the standard social structures, philosophies, and functions are insufficient for preventing the Holocene Extinction. From nothing, nothing comes. Social problems do not arise from the ether any more than storks bring babies. Everything has a becoming. Structures, their functions, and, above all, the mentality driving them have placed us in our current situation.

Each problem has an associated issue, like resource depletion tied to consumerism, but the issues emerge from more abstract things, including societies, organisms, and systems, structures organizing solutions. The “isms” and “ocracies” have been the pieces of broken glass scattered about history and about which commentators have proffered their often-vacuous remarks.

To understand why we have these problems, we look at why all these “isms” and “ocracies” have failed for the most part. First, we need a bit of lead-in, i.e., history. Then, I will draw together in summary form the observations made in the problems chapter, forming part of the baseline of our present context and extrapolate some reasons.

4.2 Some History of the Problems and the Responses

Every problem and contemporary situation has an origin, an etiology, a becoming, a process of development. Plato (427 c. 347 BCE) in the *Republic* and Aristotle (384–322 BCE) in *Politics* argued a successful long-lasting participatory society entails a strong educated middle class, still true. The Chinese were no strangers to such discussions (Confucius, Mencius, and Mozi) focusing on political unity and political stability underpinning their political philosophies. Political philosophers in

South Asia, represented by Chanakya, added religion and the State. Judaism, Christianity, and Islam represented sectarianism dominating the social landscape.

An economically dispossessed uneducated population generally foments revolution, with dictatorship following closely behind. Demagogues appeal to the basest interests, promising everything to desperate people who are not thinking critically and philosophically. George Sorel in *Reflections on Violence* said rightly people are swayed by emotions, myths, and sentiments. Crowd behavior assuming its own life will wreak havoc on stable societies, the demagogues only so many cattle drivers.

These classical philosophers were prescient. How different was ancient news from contemporary newspapers—same event types, different century—wars, assassinations, crime, “bread and circuses” (amphitheaters and sports stadiums), income stratification, corruption (cf. Transparency International website), and general dissatisfaction with governments? The future resembles the past, its directed path to human suicide.

Lord Acton once remarked,

If there is any presumption it is the other way against holders of power, increasing as the power increases. Historic responsibility has to make up for the want of legal responsibility. Power tends to corrupt and absolute power corrupts absolutely. Great men are almost always bad men, even when they exercise influence and not authority: still more when you superadd the tendency or the certainty of corruption by authority. There is no worse heresy than that the office sanctifies the holder of it. (Acton, 1887/1906, p. 9.)

... all too true in the annals of history.

The French adage applies, “*plus ça change, plus c’est la même chose*” (“the more it changes the more it remains the same”) (Karr, 1849). Something is missing; the character of the human subspecies, *homo sapiens*, appears not to have been altered. It has not learned much at all. In fact, it is pretty stupid.

While event types have remained unchanged, the environment—social, physical, and intellectual—has become more complex. Wooden clubs and rocks have turned into atomic bombs. Mother Nature is furious, warning with global warming, droughts, and intense weather. No longer will it tolerate fossil fuels, resource depletion, and environmental pollution. Defecating in your own bathtub ... well, go figure.

Two millennia ago, Roman armies tramped across the land, slashing, burning, pillaging, and generally subjugating anyone in their path. Attila the Hun and Genghis Khan were no slouches, though not leaving behind the fabulous civilization that Rome did. Through the Middle Ages, feudal armies slogged back and forth repeating the performance of their forebears. Technology came to assist the brute force of face-to-face combat, opening the early-modern era of conflict literally with a bang. The first use of gunpowder was by Chinese fire arrows at the end of the first millennium and Japanese hand cannons in the early 1200s. The 1320s saw Europe using various cannons and guns, and most of us know the story after that. Through the end of the nineteenth century, wars became more violent worldwide, transformed from the formalities of well-configured armies facing each other like the ancient Roman phalanxes, to more guerrilla-style and scattered assault teams. The US Civil War was a bellwether in the birth of irregular war.

All through these conflicts, recovery followed devastation and death technology amplified the destructive capacity of man. To place the influence of conflict in perspective, Paleolithic peoples exchanged their rocks and spears with minimal environmental effect, including peoples in adjacent territories. If an area was environmentally devastated, like Classical Greece, people either could become nomadic or seize adjacent lands, following Roman methods. The atmosphere well could adjust to huge amounts of contaminants from wood fires, simply owing to this planet's low population. Mineral extraction was insignificant.

Social organizations were neither formalized nor capable of mounting widespread coherent and effective attacks and defenses. With sophisticated social organizations came correspondingly multifaceted conflicts, Rome and China as sterling examples. Yet, even the feudal period saw disputes confined to relatively small areas of the planet. Towards the end of the seventeenth century, wars became more intercontinental, and Spain, France, and Britain sparred over newly found Western hemispheric real estate. The US Revolution forced European powers to take sides. Conflict sophistication and intensity paralleled technological development.

Materialistic views mirrored changes in authority. Ancient Roman authority succumbed to medieval theocracy, popes replaced emperors. Severe social stratification, extreme poverty, abominable living conditions, and material deprivation nourished rising discontent and a desire for individual independence from oppressive authority. Reborn from the Classical era, democracy commenced, bursting from confinement, out of Plato's cave, and towards the Enlightenment, which brilliantly displayed human philosophical and inventive potential, the keys to liberation and material improvement. The Industrial Revolution signified the beginning of widespread mechanization to produce everything from basic creature comforts to sophisticated war implements. The uglier behavior humanity had to offer seeped through the social layers, but the worst was predation, with employers living at the expense of workers. Sharing resources, social support, and non-material values were alien to the industrial milieu.

Prior to modernity, the physical frontier provided an escape valve for the discontented. Europeans came to the Western Hemisphere. In North America, it was "Go West young man." Yet, in all these cases, oppressive regimes followed, manipulated by elite classes, punctuated by slavery, taxation, and social stratification. For the people themselves, fodder abounded for conflict, the average person's ignorance and intolerance fostering religious persecution and reliance on violence to resolve problems, left behind in name only when colonists fled Europe for North America. The totalitarianism of the Catholic Church was firmly replaced by the lunatic ravings of the Cotton Mathers and tragedies of the Salem witchcraft trials. Think nothing either of the genocide against the native peoples, slavery, and bullying other countries for more territory. Women, over 50% of the population, never had anything to say about anything, either; they still were only so much property.

Prior to the Industrial Revolution there was a preoccupation with physical labor. Literacy appeared several thousands of years before the common era (BCE) which not only brought the idea of history (written accounts of prior events) but allowed the specific recording of events, hence memory of detail. Between the fall of the

Western Roman Empire in the fifth century CE to before the invention of the printing press by Gutenberg in 1439, Medieval Scholastics copied manuscripts by hand. Philosophers like Duns Scotus, William of Ockham, and St. Thomas Aquinas could not have their ideas disseminated very fast or far. Far Eastern philosophers fared no better. Scientific discovery was essentially unknown until the Enlightenment.

From the 1750s -onward, the transformation from the age of physical labor, mechanization took command, the *techne* replacing *episteme*, thus pacing the road for total human replacement by automation, ushering us into the current “information age” and its attendant complexity. Today, no longer does a high school diploma suffice for non-automated jobs.

Starting in the eighteenth century, atmospheric pollutants, populations, and resource depletion started rising logarithmically, the emphasis on “logarithmically,” initial conditions amplifying through a positively-reinforcing feedback loop. The runaway train of mounting intricacy, global warming, advanced technology, and population growth is a slow-motion atomic bomb.

While all the technological developments were occurring, society also was changing. In modern times, those with less intelligence and skills were progressively marginalized, because they simply did not have the innate capacity to keep abreast with complexity. Meanwhile, the cleverer and more skillful among the population were able to take advantage of others by exploiting them, i.e., make wage slaves of them. Workers knew and felt something was wrong, but despite all the history of labor “struggles,” social stratification, income disparity, low or no benefits (health care, pensions, etc.)—while improving for a century—we now are backsliding to square one. The proletariat seems never have been able to organize, act, and manage competently throughout industrial history. And, even the few blue-collar workers who have made it to the top have turned out to be equally exploitative, incompetent, and venal. Union history reads similar to the corporate one. Look at Russia, the Venezuelan bus driver. And Nicaragua’s Ortega with his Gucci sunglasses. They all sing a hymn to hypocrisy.

With technology, it was the Crimean War (October 1853 to February 1856) and the use of steamships, telegraph, and railroad that heralded modern technology in human destruction. The US Civil War carried further mechanized death and destruction, with attendant artifacts like large cannons and ironclad ships still being recovered in some places, e.g., USS Monitor in 2017. Musket balls and other paraphernalia still are extracted from the battlefields. World War One was the first global display of human capacity to inflict systematic widespread and global destruction, cities leveled from Europe to the Orient. Structures like the Maginot Line which extended for hundreds of miles remind us of its scope.

By 1914, the world was a delicate place in which to live, a mousetrap that could snap its victim’s neck just by lightly moving a lever aside from its catch. Alliances were secret and convoluted, and there was keen attention paid to territorial lines. Also complicating events were the personalities, especially those of Britain, Germany, and Russia, a superficial harmony of one grand family that broke down in the manner of a sibling rivalry over who got a larger slice of the pie. It took only the successful targeting of the Archduke of Austria Franz Ferdinand Carl Ludwig Joseph

Maria by Gavrilo Princip to be the catalyst that set various gigantic war machines in motion.

World War Two proved that humanity not only could destroy on a massive and systematic scale but bureaucratically murder whole populations by the millions with mass production-scale efficiency, giving credence to Thomas Malthus' 1798 prediction that war, among other factors, would "naturally" control Earth's mounting populations. The atomic bomb announced the human species now had the capacity to annihilate itself. World War Two also rang in the beginning of the breakup of the old-world order of colonialism, India's 1948 independence a trailblazer of more decolonization to come. In the former colonial countries, we have the challenge of populations displaced by conflicts—now neocolonialism—often initiated or supported by the industrialized powers who originally sought territory, natural resources, or labor power to support their lifestyles.

The Middle East, of course, is not without similar patterns, al Qaeda, the Islamic State of Iraq and Syria, and other variants of the type. Of course, what might one ultimately expect after the post-World War I carving up of a vast territory cutting lines through vast swaths of tribal areas, resulting in the division of peoples to pit them against each other (search for "Sykes-Picot Treaty")? The critical and increasing demand for the petroleum in these areas laser-focused the industrial powers on the Middle East, each attempting to gain and maintain dominance. The continued presence of Western powers, especially with military bases and alliances with oppressive regimes, provided a climate for violent opposition. The Post-World War Two era brought forth a plethora of independence movements, but the ignorance of the population resulted more in the emergence of dictatorships and leaders who were puppets of the Western powers.

For its part, the US war budget is the highest in the world (Military Expenditures, 2022) enforcing US "democracy" worldwide. One asks "when," not "if" Russia, the US, and China will fight at Har Magedon (Armageddon) over Ukraine or Taiwan.

Along with these events, there has been an increasing disregard of the worth of human life. From surplus value extracted from employees (human capital) to hundreds of thousands of thousands of bodies in the Nazi death camps pushed by plows on tractors to Hiroshima/Nagasaki to Pol Pot and Rwanda we have normalized exploitation, depersonalization, and industrial-scale murder, leaving in their wake burnout, mental illness, and alienation.

Oppression of cultural, ethnic, and "racial" groups is omnipresent in history. Women were below animals, according to the ancient Greeks, Jews always have been hated, North American indigenous peoples were savages, and the blacks were inferior. In more modern times, we saw in supposedly one of the most "democratic" countries—the USA—the Know-nothing Party, McCarthyism, and the Ku Klux Klan. They cannot even pass the Equal Rights Amendment in the USA, the country bragging about human rights.

The 1815 Congress of Europe degenerated into the Concert of Europe, and the League of Nations degenerated into abject failure. The United Nations whines in an utter state of anarchy over Yemen, West Africa, Ukraine, unable to coordinate an effective peacekeeping force. The UN's International Panel on Climate Change

(IPCC) only reported and recommended, toothless like the UN, itself. Major countries (USA, China, Russia, and India) thumb their noses at The International Criminal Court by not joining. We have now in the second decade of the twenty-first century growing division between nations, not substantially closer to international reconciliation and cooperation than before the time of Christ.

4.3 The Culmination of History

After re-reading the problems chapter, ask yourself: If humanity has been so successful, why are we facing the Holocene Extinction and why is the famed Doomsday Clock set 100 minutes to midnight? Do you call “progress” any or all these: global warming, hate groups, resource depletion, mounting international conflict, famine, worsening internet security, the Dark Net, illiteracy in one of the most industrialized countries on Earth (USA), more school shootings, greater income stratification, and pandemics?

Great rulers through the ages have recognized that an effective way to stifle discontent by the dispossessed and others not willing or able to integrate into society is to distract them. The Flavian amphitheater (c. 90 C.E.), the “Coliseum”, was the *crème de la crème* of gladiatorial exhibitions. Today, sports palaces, video games, fashion shows, social media, and other activities keep idle lives busy, their “seat work” extended from grade school.

Perhaps the lesson is that humanity really has not changed all that much from the age of gladiators to Twitter. Aristotle was correct. The bulk of the population is so designed; its preference is for entertainment and distraction, not the more noble pursuits in life. I like George Orwell’s criticism of James Burnham’s 1941 *The Managerial Revolution* (*New English Weekly*, May 1946; Orwell, 1946, p. 12) accusing Burnham of these views:

So that history consists of a series of swindles, in which the masses are first lured into revolt by the promise of Utopia, and then, when they have done their job, enslaved over again by new masters.

Political activity, therefore, is a special kind of behavior, characterized by its complete unscrupulousness, and occurring only among small groups of the population, especially among dissatisfied groups whose talents do not get free play under the existing form of society. The great mass of the people? and this is where (2) ties up with (1)? will always be unpolitical. In effect, therefore, humanity is divided into two classes: the self-seeking, hypocritical minority, and the brainless mob whose destiny is always to be led or driven, as one gets a pig back to the sty by kicking it on the bottom or rattling a stick inside a swill-bucket, according to the needs of the moment, and this beautiful pattern is to continue forever. Individuals may pass from one category to another, whole classes may destroy other classes and rise to the dominant position, but the division of humanity into rulers and ruled is unalterable. In their capabilities, as in their desires and needs, men are not equal. There is the “iron law of oligarchy” (referred to in the previous chapter), which would operate even if democracy were not impossible for mechanical reasons.

4.4 What Are some Major Processes Driving the Problems?

Homo sapiens is Latin for the “wise man,” more accurately, “wise person,” to include females. However, our Latin appellation *Homo sapiens* is dumbed down, ignoring our broader evolutionary context. Technically, we are *Homo sapiens sapiens*, the second *sapiens* setting us apart from now extinct subspecies, like *Homo sapiens neanderthalensis*. Could both be wise? If so, why the second *sapiens*? If our branch of the evolutionary tree grows wisdom, any subspecies preceding us would not be so wise, although “knowledgeable,” “astute,” and clever. Confessedly, I find the distinction convenient to question applying the duplicated word to us, given our tendency to destroy everything and its environment. Notably, it is the only species systematically preying on itself. Predatory ability is directly proportional to physical condition and intellect, but that second “*sapiens*” presumably separates social life affirmation from mere brawn. Too, vast a gulf separates smart from clever.

A wise person learns, applying lessons to prevent recurring problems. The masses ceaselessly vote for officials who are incompetent, perfidious, malfeasant, mentally disordered, and greedy. Poor critical thinking ability and low-road ethos make them extremely vulnerable to the lies and propaganda of the brighter predators. Witness inmates in prisons; the weaker is the “bitch,” one to be dominated and used at will.

The less intelligent often acts against their best interests, many reasons for which appear in searching for “voters often choose that which is not in their best interests” and similar phrases. Liberal democracy promotes demagoguery and subsequent predation by franchising the fool.

A darker side, though, is biology. For example,

...manipulating the serotonin system in humans alters costly punishment decisions by modulating responses to fairness and retaliation in the striatum. Following dietary depletion of the serotonin precursor tryptophan, participants were more likely to punish those who treated them unfairly, and were slower to accept fair exchanges. (Crocket et al., 2013).

Nutritionally deprived persons or those with serotonin deficiencies are more prone to antisocial behavior, preferring to punish persons as a reward, rather than changing social conditions underpinning the deprivation. You are what you eat. How could the 41% obese people (reported by the CDC in 2020) be wrong? Keep on eating fast food, sugar, grease, and starches. It works mostly every time. And, without protein, your brain atrophies.

4.5 What Specifically Is Shaping the Current Environment?

Society exists for individuals and conversely for society. If either is compromised the other follows. Our brief historical tour could have started from now, proceeding backwards, both ends substantively alike, save for one vital factor: environmental

and varied density. The following samples—not all inclusive or necessarily prioritized—show how a few vital factors have contributed to the instant nightmare.

4.5.1 Technology of Superfluous Variety and Waste

Two seemingly contradictory tendencies have been occurring since the Industrial Revolution: homogenization and increasing complexity. Mass assembly, interchangeable parts, and standardization (as in the International Organization of Standardization, ISO) accomplish the former. Superfluous variety, a diversity of products, each having a different configuration and essentially the same functionality, exacerbate complexity, creating confusion and depleting resources, to say nothing of consuming energy. Read various patents on the same type of object. Truthfully, how much difference is there in wiping your face (or anywhere else) with Brand X towel or Brand Y? Reflecting awhile on the cascade of events stemming from producing any object (multiplied by millions) should substantiate my argument.

4.5.2 Personal Identity

Destroy everyone's personal identity, and you accomplish likewise for their society. Prior to widespread mechanization and automation, agricultural age denizens devoted their hours to grueling physical labor, comparatively little to intellectual pursuits and recreation. People were slaves to their environment and often to rulers. Little changed substantially following the Industrial Revolution, despite 1776 and 1789, the "little" occupied by the minority of pioneers, independent artisans, and other "rugged individualists." The average person's identity was shaped by the workplace environment or directed to meet the demands of independence, not so much introspective.

Slavery, suffrage, and labor movements, among others laid ground for more refined identity exploration. Political protests—draft riots, the 1932 Bonus Army, anti-Viet-Nam war demonstrations, the 1960s–1970s race riots, Martin Luther King's 1968 March on Washington, and many more illustrated self-empowerment, and the government listening, which it did often. First, President John F. Kennedy, then Dr. Martin Luther King, Robert Kennedy, Malcolm X were assassinated, seriously dampening peoples' will. Watergate in the early 1970s demonstrated deep corruption inside the US government. When the New York City World Trade Center towers fell to Al Qaeda attacks September 11, 2001, a pall on dissent was cast by the "Patriot Act." Like the presidential assassination, fingers point to the monstrous idea the US government might be involved, evidenced by the mysterious WTC_7 collapse, thousands of architects and engineers saying was intentional.

Who are those living in the United States? Christopher Lasche wrote in his 1976 *Culture of Narcissism* how American were becoming increasingly obsessed with themselves, prompting the “me generation” baby boomers (born 1946–1964) and their “self-realization” and “self-fulfillment.” Wikipedia summarizes the problem well in “me generation.” Clearly, an identity crisis was in the making.

Now, it is the cancel culture, “woke” politics, and social media distraction. Think how a pioneer facing a charging bear would break down in uncontrollable laughter upon hearing about one’s “microaggression.” Idle time, narcissism, and a vacuous personal core birth such absurdities. Lacking is a person’s true sense of self-worth and place in society. In her/his place walks a zombie “following” others. Alienation emerges fully mature, propelling substance abuse, violence (shootings), gangs, distraction (e.g., social-virtual media), criminal behavior, and mental illness. Liberal democratic regimes further alienate by their passivity towards mounting income stratification, incarceration, and social service provision. So radical has alienation become, if the Center for the Study of Partisanship and Ideology is correct, more younger persons (20%) identify not male, female, or homosexual, but “LGBT,” plus the other 22 letters (Kaufmann, 2022), bespeaking sexual confusion.

Virtue—doing the best one is able—is the identity road. Give them not fish, but a way to do so.

4.5.3 *Free Will, Determinism, and Individualism*

How much control do we have over our lives? “Free will” means “freedom,” not bounded or controlled. We can improve ourselves, predominately a Western view, while others are more fatalistic, unable to change their destiny. Can we change our trajectory, or is it etched in stone, perhaps by a programmer, a view by Nick Bostrom’s (2003) and Daniel Canarutto (2011) in their suggesting we could be a simulation? Our glide towards ultimate and total entropy (heat death of the Universe) ostensibly does not bode well.

If we cannot avoid our destiny, at least we can “have a good time” on our pre-determined journey. Life is meaningless, i.e., nihilism. The Sixth Great Extinction? On a micro-level, if scientists announce we have passed a “tipping point” with irrefutable evidence, such may only reinforce the already existing positive feedback loop and accelerate humanity’s demise. A study, published in the January 21, 2018 *Proceedings of the National Academy of Sciences* reiterates lead scientist Michael Bevis’ words, “The only thing we can do is adapt and mitigate further global warming—it’s too late for there to be no effect. This is going to cause additional sea level rise. We are watching the [Greenland] ice sheet hit a tipping point” (Arenschild, 2019).

Metaphysical barriers prevent our knowing our ultimate destiny or “absolute” truths. To continue our journey, though, let us assume we have free will, true or not to provide future generations hope.

4.5.4 *Society's Vocabulary*

Selected words often accurately reveal social values. For examples,

- Human capital (object be used in production)
- The health care and education industries (not social services)
- Collateral damage (not human lives lost)
- Consuming health care (“care” a commodity with a price, not a service)
- Customers (not citizens—government, or clients—social services)

Each echoes the production, distribution, and consumption ideology, cheapening human life and reducing it to a commodity traded to the highest bidder.

All too often, people weaponize language, stripping meaning from words. For example, a reactionary often is a “conservative,” “conservative” a “liberal” (or “moderate”), because social conditions always change. Joseph Biden, Barack Obama, and Nancy Pelosi minimally are conservatives; they advocate preserving the established order, and time’s passage marks them reactionary. “Socialist” is commonly misconstrued, zealots omitting the paramount society owning and controlling the means of production of goods and services. “National Socialism” is not “fascism.” Even scholars should know better. “Fascism” has become “fu*k you” against nationalism, “authoritarianism,” violence, the police, identity politics, persons, and systems.

Adults have been infantilized by media “bleeping” out “offensive” words. Often, “offensive” phrases destroy both essential content and context. And, the children? Especially now, profanity is ubiquitous, hardly avoidable. Children are denied learning the full spectrum of human reaction to a problem. Profane words many times will richly describe a person’s psychological makeup or limited vocabulary. Real obscenity and ugliness are pro-war propaganda, predatory economics, imperialism, nationalism, religious ideologies, and income stratification, contrasted to the trivial body part.

Languages, themselves, especially English, are horrible, their inconsistency, vagueness, and incompleteness rendering confusion, divisiveness, and misunderstanding. With humanity’s alleged mathematical and scientific prowess, one would think a universal language, supported by a world academy might find a suitable alternative, but the obviously superior alternative Esperanto loses against prejudice, ideology, superstition, and ignorance. Surely, the flaccid United Nations could endorse Esperanto the lingua franca, similar to French, the “diplomatic language.”

4.5.5 *Automation*

Since mechanization started to take command by 1800, sociologists and economists have warned about growingly displacing less skilled and intelligent workers. We rapidly are automating the mundane, and average humans are no longer critical or

even necessary. The normal is surplus. Think drones (no pilot required), drive-by-wire, home robots, quality control with advanced sensors, 3-D printers building houses and preparing food, and computer-based design. We are in the “information age” and sophisticated technological development. Overcome the technological haves/have-nots divide is trivial, compared to supercomputers now threatening professionals. Could human artifice replace humans? And, the displaced population simply disappears? Add icing to the cake—human frailty and unavoidable bias, poor software development, malware, predators, and greed. How far we have come with our hubris in avoiding life’s burdens.

4.5.6 “Working Class” Responses

Through the Cold War decades, the USSR official publisher Progress Publishers issued works by Marxists and often on the flyleaf would be “Workers unite,” after Karl Marx’ and Friedrich Engels *Communist Manifesto*, “Workers of the world unite; you have nothing to lose but your chains.” You either owned and controlled the means of production and hired workers (bourgeois) or had only your labor power to sell, hence a worker. The more impoverished immiserated working class inevitably would revolt and ultimately prevail, establishing the “dictatorship of the proletariat”—“scientific socialism.”

Determinists pine for their heroes to emerge victorious in the “class struggle,” exemplified by the rather pathetic:

In the crisis gripping Washington, the social force that has yet to be heard from is the working class. It must intervene in the crisis on the basis of its own socialist program and perspective. (Damon, 2017).

or, the idealistic and probably not attainable,

Workers around the world cannot afford to wake up in the morning to find that the US has launched massive attacks on North Korean military installations and industry, that Pyongyang has retaliated by hitting Seoul and Tokyo, and that China, Russia and the other major powers are issuing their own threats and putting their nuclear arsenals on high alert.

The urgent task facing the working class is the building of an international anti-war movement based on a socialist program to put an end to capitalism, the root cause of war. That is the political perspective for which the International Committee of the Fourth International and the *World Socialist Web Site* are fighting. (Symonds, 2017).

In 2022, the same theme resonates.

When this fabled “working class” took over governments—1917 (Russia), 1945 (North Korea), 1949 (China), 1959 (Cuba), 1975 (Viet-Nam), and 1999 (Venezuela)—the results uniformly were oppressively authoritarian, often regressing to capitalist oligarchy (Russia, China, and Viet-Nam) dominated by small elite classes. Some, like Venezuela, never really completed a workers’ revolution. In other countries, when “socialists” assumed power, the bourgeois economy predominated, albeit with government control or regulation. Nowhere has there been

a government of, by, and for the proletariat (those hired by the bourgeoisie). The crude simple reality is the average worker is not equipped to manage the complexities involved in running society, exemplified by the “New Economic Policy” of Vladimir Lenin. Immediately following the Bolshevik Revolution, previous managers had to return to operate the factories (Dobb, 1948). Nothing has changed since.

Unions fare no better, their leaders frequently corrupt and siding with managers. Socialist media constantly accuse union leadership selling out to management, bemoan low union membership, and complain about scabs. Most workers are not unionized. While US people’s approving labor unions has fluctuated a few points either side of 70% since 1940, only 16% live in a union household—in the 16–21% range since 2001 (McCarthy, 2022). That minor point variation and the 54-point spread give pause to the emotional, “U.S. Approval of Labor Unions at Highest Point Since 1965”. The highest since the late 1940s was 75. Worker demands are limited to higher pay and better working conditions, not ownership and control.

4.5.7 *Extreme Democracy*

Democracy is a decision-making method; it is also a structure. Combined, each person has an equal unobstructed voice in authoritative venues. Extreme democracy means anyone can vote. Contradicting extreme democracy is brutal dictatorship, represented by Adolph Hitler, Joseph Stalin, and Pol Pot. In between stand various constrained democracies, authority apportioned between the general population and special groups of superintendents, some with their own democracy.

My major remarks about “democracy” appear in Chap. 3—Formal responses: ocracies and isms, but remarks here emphasize universalized suffrage and weaponizing “democracy” have helped create social turmoil through false expectations. Human dignity depends upon democracy, not virtue (maximizing one’s ability). So, say liberal democrats, my dignity depends upon my “right” to be whatever I want to be, from garage handler to neurosurgeon, irrespective of my background and capabilities. Although I may not be able to read, cannot locate the countries my country is bombing on world outline map, or read past the eighth grade, I still should be allowed to make crucial decisions for others at the ballot box. Ask yourself seriously if you would allow a drunk, inexperienced, mentally disordered, or intellectually weak person operate on you. Why would you permit them to select leaders empowered to start wars, destroy economies, or otherwise spread human misery?

Fighting Russia in Ukraine is about guaranteeing “democracy.” So were the Mideast “color revolutions” that destabilized the whole region. You depose Saddam Hussein, Patrice Lumumba, Augusto Pinochet, and Idi Amin? “Authoritarians” Vladimir Putin (Russia), Bashar al Assad (Syria), Xi Jinping (China), and Nicolás Maduro Moros (Venezuela) deserve no quarter; they oppose “democracy.”

Ask, “Is the US, the European Union, or many other “democracies” democratic?”. On the street level, is there workplace democracy? How do their major parties substantially differ in social philosophy? Is there a determined effort to

change the prevailing order, mainly, who owns and controls the means of production, or do they compromise their professed beliefs for expediency and harmony? Still, predominantly, the system is a capitalist variant. In all cases, little or no coherent social philosophy exists.

“Democracy” is the world’s clown, albeit not so funny in making the world a less safe place to live.

4.5.8 Owning Problems and Participation in Decision-Making

If I want to limit participation, why encourage it here? Read again. Capable persons have shunned responsibility by going along to get along. Whistleblowers are exceptions (Julian Assange and Chelsea Manning). Media personalities propagandize, rather than report facts. Ostensibly-principled leaders bow to party interests (Bernie Sanders and Barack Obama). Academicians merely whine about fake and low-quality journals, contrasted with policing their field through monitoring organizations, like standards groups in the commercial world. Voters, like cattle herds, repeatedly select the Big Business Party’s Tweedledee or Tweedledum, not imaginative or willing enough to opt out from voting or write in an alternative. Proof: Since 1860, either a Democrat or Republican has been elected president. A few scattered parties, like the Bull Moose Party, showed, but most barely registered.

Actions require actors, and the problems chapter only skims the crowd below presumably knowing right from wrong. Poor ethos, expediency, or mere survival might explain deficient will, but the effect is our current trajectory to suicide.

Governments are paralyzed, like deer gazing into the headlights, failing to plan for droughts, electrical grid failures, natural disasters, computer malware, health emergencies, or economic calamity. Witness the US Southwest water shortage (Lake Mead and Lake Powell), the 2021 Texas grid fiasco, Hurricane Katrina, the ransomware epidemic, COVID-19, and the 2008 economic meltdown, none of which “free enterprise” prevented or solved. These minor irritants, compared to global warming, resource depletion, worldwide environmental contamination, and countries threatening global thermonuclear war.

Liberal democracy characterizes most Western state actors, none having a coherent social philosophy embracing national purpose or individual identity.

Effectively, we still live in Hobbes’ “state of nature”; “rights” do indeed grow from a gun.

4.5.9 *Education and Training*

While the need for an excellent school system should be palpably obvious, people confuse education with training, the former searching for knowledge, the latter applying it (Horne, 2012). My “should” is vacuous, since most US adults cannot read past the eighth grade, cannot locate ____ on an outline map, ad infinitum from the problems chapter. If I have to explain the consequences, you have no business making decisions for others. For the rest, read the 1983s *A Nation at Risk: The Imperative for Educational Reform* by the United States National Commission on Excellence in Education. Matters have not changed. Aside from returning to the intellectual Stone Age, a poor school system contaminates our knowledge pool.

Humanity’s failure to ensure knowledge integrity stems from not valuing truth, knowledge, philosophy, and education. No different than Classical Grecians blaming Poseidon for hurricanes, contemporary humans freely attribute calamities to non-existent sources. Yes, the Flat Earth Society still exists. “Creationism,” fake/low-quality academic journals number in the thousands, and pseudoscience pollute the knowledge quality environment. Often, bona fide researchers with sterling academic credentials can be pulled into the fray, often confusing students and academics alike.

4.5.10 *Mental Health*

According to the American Psychological Association’s *APA Dictionary of Psychology*, a “mental disorder [is] any condition characterized by cognitive and emotional disturbances, abnormal behaviors, impaired functioning, or any combination of these”. “Nearly one billion people have a mental disorder: WHO” (UN News, 2022)—another obvious impending disaster signifying inaction. WHO says inaccessibility to mental health amplifies the problem. From homelessness and criminality to Caligula, Nero, and Pol Pot, mentally instability compromises social stability, along with low intelligence and poor schooling.

Christopher Lasche wrote in his *Culture of Narcissism* that even if reporting methods, diagnostic standards, and other factors skew or invalidate historical statistics, 14% of the world’s population not thinking normally should be pause enough to demand effective responses.

4.5.11 *Caring for the Aged*

“According to World Population Prospects 2019, by 2050, 1 in 6 people in the world will be over the age of 65, up from 1 in 11 in 2019” (UN—World Population, 2019,

p. 5). The International Monetary Fund says 3.4 working-age people each person 65 and older. In 2050, only two will be available (Amaglobeli et al., 2020).

How will 83% support the other 17%? Demographics can be deceiving. Although the percentages ostensibly say the task is easy, look to how government-provided retirement incomes fail to meet real-life expenses. Aged persons especially are less resilient to the uncertainty and instability of market-driven private retirement accounts. Literature is rife with pension funds evaporating, large populations not even having retirement incomes, and inflationary assaults.

Only one factor is sufficient to ask how societies will care for an increasingly aging population, if they cannot or refuse to do so now. Are people disposable “human capital”? Underscoring the problem is the same values generating most other problems, core values.

4.6 Ethos

Every aforementioned condition is trifling, compared to ethos, core values generating how we should behave. For millennia, sages, prophets, scholars, philosophers, and religious figures redundantly implored, golden rules, categorical imperatives, and right conduct rules. Love your neighbor as thyself, do not steal, people are not objects, and so forth. Buddha, Jesus, Mohamed, and Christ should be familiar worldwide. Our actions have contradicted their admonitions.

What is our condition, how did it come to be, and is re-direction possible?

In the Western world, at least, social philosophers identified life affirmation. Plato said that we should choose leaders who- (Plato, any edition—translations will vary—Bekker numbering used in citations)

- Have knowledge and experience—6-484d
- Always are in love with learning 485-b
- Are honorable 485-b
- Truthful, telling no falsehoods at all 485-c
- Are not lovers of money—485-e
- Not afraid of death (brave)—486-b
- Do not boast, “reach out for the whole and for everything divine and human. . . . contemplation of all time and all being” 486-a,b
- Exercise diligence—486-c
- Remember and use what s/he learns—486-c,d
- Do not go to extremes (Book VI 484d–486-d)
- Just and fair 487a

Aristotle (any edition—translations will vary—Bekker numbering used in citations—Book number, followed by Bekker), echoing Plato, said:

“...each and every citizen will possess moral virtue and the equipment to carry it out in practice, and thereby attain a life of excellence and complete happiness” (VII.13.1332a32–8). All of the citizens will hold political office and possess private

property. After all, “one should call the city-state happy not by looking at a part of it but at all the citizens” (VII.9.1329a22–3). Moreover, there will be a common system of education for all the citizens; they share the same end (*Pol.* VIII.1). “That the middle [constitution] is best is evident, for it is the freest from faction: where the middle class is numerous, there least occur factions and divisions among citizens” (IV.11.1296a7–9).

How that has changed, individualism and narcissism run amok. We often quote “*No man is an island,*” its full meaning:

PERCHANCE he for whom this bell tolls may be so ill, as that he knows not it tolls for him; and perchance I may think myself so much better than I am, as that they who are about me, and see my state, may have caused it to toll for me, and I know not that. The church is Catholic, universal, so are all her actions; all that she does belongs to all. When she baptizes a child, that action concerns me; for that child is thereby connected to that body which is my head too, and ingrafted into that body whereof I am a member. And when she buries a man, that action concerns me: all mankind is of one author, and is one volume; when one man dies, one chapter is not torn out of the book, but translated into a better language; and every chapter must be so translated; (Donne, 1624/2017, p. 135).

“And Cain said to Abel his brother, ‘Let us go out to the field,’ and when they were in the field Cain rose against Abel his brother and killed him. And the Lord said to Cain, “Where is Abel your brother? And he said, “I do not know: am I my brother’s keeper? (Genesis 4: 8-9:8:)”

4.6.1 *Law and Ethos*

A system of laws is an ethical code, guidelines for morality. Ethics stem from core values, or ethos. “We are a nation of laws, not of men,” the expression goes (Adams, 1851). Laws only translate ethos to ethics. They are not the ethos, itself. Increased laws ultimately outstrip society’s ability to enforce them, resulting in selective enforcement, implying subjectivity, governed by the enforcer’s values. Ethos oversees one interpreting the law. Behold the highest court decisions often seesawing back and forth. The “law” then, really is from “people,” not law unto itself, often fluctuating according to popular sentiment. It is segregation yesterday, integration today; no abortion day-before-yesterday, abortion yesterday, and no abortion today. Precedent is cherry picked and interpreted according to prejudice and ideology. How different in substance ultimately is this than a religious fanatic reading a holy book? Lawyers and judges alike fare little better than medieval scribes copying manuscripts and promulgating those they favor.

Laws patch laws, ostensibly correcting former defects, each camouflaging, justifying, or solidifying the prejudices giving rise to the first set. How much has changed since Aristotle’s time? What should the character of our inevitable bias? Consider Mao Tse-Tung’s, “Political power grows out of the barrel of a gun,” uttered August 7, 1927, starting the Chinese revolution. Plato’s replied to Thrasymachus’ “might

makes right” (*Republic* (Book VII) with the Philosopher Queen/King, whose *raison d’etre* was loving and finding truth.

4.6.2 *Developing the Core: Ethos*

What matters to you the most, and why? Socrates said, “know thyself... an unexamined life is not worth living.” Higher primates are self-aware, but does a person voluntarily avoiding introspection not deserve living? For sure, failing to redirect our priorities will invite our extinction, so the controversy will be moot for the individual. The last page of this book will help you answer the question.

4.7 Summary

To summarize, our current situation is the end link from a long social evolutionary chain, marked by slowly evolving primates with correspondingly slow mental evolution (mentation). Mentation includes but is not limited to socialization skills, abstract thinking, ethics, and mechanical ability. Lacking any will compromises survivability in our world. Like other animals, human mental development transpires unevenly, some components racing ahead the others. Ethos does not necessarily track technical intellect.

The more technically astute created ways to lessen life’s burdens through transforming nature, hence the environment. Some politically organized humans into city-states and countries. The rest with diminished intellect followed leaders with deficient ethos. Malformed ethos (mental disorders) motivated social conflict, destructive competitiveness, and other social maladies. Contrary to Plato’s desiring the love of truth to drive social development, “might makes right” predominates; physique rules mentation. Athletic complexes are funded, not universities.

By sheer multiplicity, the world assumed greater lopsided complexity, enhancing the integration and interdependence already imminent in the Universe. Events minor even a century ago now can be critical, annihilating the species. Think nuclear war.

Allowing people with limited intellectual capacity to select leaders invariably has created tumult, a salient fact observed 2500 years ago by Plato and Aristotle. Besides lacking ethos, they lack the capacity to manage growing complexity necessary for adaptation to changing conditions.

Logically, then, each problem contributes to the current emergency, demanding an effective counter-response if humans are to survive the oncoming Holocene Extinction. Let us proceed to the next chapter on solution requirements.

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Chapter 5

Solution Requirements



5.1 Building a Requirements List

You now know our problems, their origins, and humanity's responses to them. Without success in challenging the oncoming Holocene extinction, everyone, from the street drunk to world-renowned experts, weighs in with their opinions. The more astute implore action with "should," "ought," "must," "need," and "has to." Climatologists warn against further fossil fuel use, lest global warming continue. Although recycling has slowed resource depletion, only major coordinated action will achieve sustainability. Artificial intelligence (AI) experts say we ought to control AI better. Sociologists argue for equity, and conservationists rightly tell us to stop cutting down rainforests, but solutions do not emerge automatically.

The table of contents for this chapter is topically self-explanatory, but introspection here is critical.

Prior to recommending specific actions, I have presented my guidance framework, each section necessary but not sufficient, only representative, not exhaustive and not in any necessary order. Rather, each guidance item synergizes simultaneously with the others in an ensemble solution requirement set. Consider it an initial but living template for shaping specific problem responses, setting the pace for further social solutions. Core values, or ethos, supports the social philosophy, one permeating the whole society to hold it and its interdependent and integrated individuals and institutions together. Its totalitarianism can be shocking, encompassing all society. Similar to medicine, treating social maladies, like alienation, appears worse than the disease. Who relishes hospital confinement, surgery, or horribly tasting syrups? Desiring to perambulate, possibly even better than originally, drives the patient to the physician.

From the symptomatology of the primary chapter to the diagnosis, and through the etiology, the social physician now settles on the treatment regimen. What does s/he tell the patient? The list, following the self-evident initial item, does not have a

mandatory order or a priority, since all are indispensable, none sufficient, collectively an integrated and interdependent solution set.

5.1.1 Recognize a Problem Exists

Educated people—politicians, engineers, and others—generally recognize particular problems, given the plethora of peer-reviewed and other literature. Not in the mainstream conversation is THE problem, social philosophy and its core—ethos and its outgrowths of ethics and morals. Let's get a match to set afire the social refuse accumulated over the millennia and portended by Plato and Aristotle.

It is clear there has not been enough collective recognition and will to solve problems threatening human survival. Case in point was the abnegation of liberal democratic regimes failing to ensure enough antibiotics were produced for the growing incidences of syphilis and rheumatic heart disease (Guimaraes, 2017). On November 22, 2022, drug shortages persist, this latest reported by CNN in an article, "Shortages of antivirals, antibiotics compound stress of a rough season for viral illnesses in kids" (by Brenda Goodman and Raenu Charles). These regimes scrambled for personal protective equipment when COVID-19 broke out, despite scientists persistently warning for years about pandemics. Instead, these regimes remained steadfast with their "free enterprise" ideology, permitting four manufacturers their obscene profits, either by governments directly manufacturing pharmaceuticals or mandating companies to do would solve the problem. While on the subject, it is the same mentality condoning pharmaceutical companies submitting to the Food and Drug Administration (FDA) their own drug test data, rather than having independent non-profit laboratories provide it. Only when deaths or numerous serious side effects occur do people begin to notice. COVID-19 created the opportunity for pharmaceutical predators to sell their patented exorbitantly priced vaccines to liberal democracies, who demagogically provided them gratis, subliminally implying recipients should vote for the regime in return. Regime mismanagement aided the process, the general public and professionals not clear about appropriate health protocols, like wearing masks and vaccine efficacy. How different it would be with a core ethos generating community, cooperation, and the love of truth over material gain.

Computer companies vet their insufficiently tested software on which organizations depend for their survival, resulting in massive security problems. Phishing, ransomware, and scams pervade the Internet, the perpetrators freely spoofing emails and using addresses with no government monitoring for their authenticity. Over a quarter of U.S. rural areas do not have broadband access to the Internet. According to the Pew Research Center, in 2021, "broadband adoption has not significantly increased for urban and suburban Americans in the last five years" (Vogels, 2021). So much for one of allegedly most technologically advanced countries in the world. Liberal democratic regimes are inert and irresponsible.

The proverbial elephant in the room is global warming. Governments standing idly by or, at best, acting anemically is a major problem. Only a comprehensive

energy program mandating alternative energy, stringent fuel efficiency requirements, or, heaven forbid, nationalizing energy industries will be adequate. To date, Adam Smith's "invisible hand" of capitalism has failed to move the land, labor, and capital to prevent rapidly rising carbon emissions. The Intergovernmental Panel on Climate Change (IPCC), with its 6000 scientists, has set forth what we need to do to save ourselves from the Sixth Great Extinction. We now can choose between the predatory ideology or this subspecies and constructive life-affirming behavior.

Many problems are self-made, and the solutions are held at bay by ideologies of a predatory ethos commensurate with species antecedent to mammals. Why are we not translating this admonition to action?

Hence, our next solution set requirement is developing.

5.1.2 The Will to Solve the Problems

Do civilized humans want to survive in a life-affirming way, enhancing their own humanity and environmental health? Do we want to couple the best technology and knowledge with a high-road ethos, the search for truth? You must socialize and civilize, supplanting petty, destructive, competitive behavior with communitarian ethics. You must translate ethos into a behavioral pattern, with each individual improving the health of another, all converging to an integrated whole, a human social organism taking responsibility for problems and solving them accordingly.

Warning—narcissism, greed, financial interests, consumerism, and lust for power threaten the quest for truth, virtue, and cooperation. When those managing a society separate themselves from the people and support a government or regime contrary to a high road ethos, they start on the path spiraling downward to their own demise. Society becomes sick and ultimately dies. At this point, disruptive, marginalized, and anti-social individuals become particularly unruly.

Ultimately, we must ask, "Do we care enough about ourselves and our environment to turn the situation around?" How wise are we? Merely desiring to solve a problem intellectually is hollow, without a core of action. Theory needs praxis; praxis needs theory.

Self-affirmation sits on one end of the teeter-totter; Freud's Thanatos looks at her/him and asks, "Do you want to carry out your death wish?" Personally, I am not a Freudian. Are you? Look at your core.

5.1.3 Ethos, Ethics, and Morals

Jesus Christ, Buddha, Muhammad, many other prophets, apostles, messiahs, and philosophers say treat others reciprocally (barring masochists, sadists, and other mental disorders). If their admonitions were effective, wars, exploitation, parasitism, and even petty violence would be far less common. Clearly, the human team is not

winning the game of life; Mother Nature is the referee saying so. Temples, churches, synagogues, and mosques house hypocrites narcissistically snubbing common decent social behavioral norms.

Secular discourse dominated by profit-seeking mainstream media generally contains zero introspection. Attention to corruption, institutional indifference, and exploitation is voyeurism by one demanding more naughty pictures. Business ethics courses generate curious interest in malfeasance, not unlike a prison inmate attending Crime University.

Here is a comprehensive, integrated, and organized discourse, the ovule from which a social organization and its philosophy emerges can be nurtured, the former internalizing the latter, a totalitarian monolith. One with a “high-road ethos” follows the path to truth, motivated by her/his love for it. Ethos drills to the center of existence, itself and its rationale, why there is human life and how one affirms it, or even IF it should be affirmed.

Ethics is the applied ruleset, the should and ought, given the core values in the ethos. Don’t kill, cheat, degrade the environment, and so forth. Golden rules (Bible), Categorical Imperatives (Kant), the Islamic [Hadith](#), the [Mishnah tractate of Avot](#) (Judaism), the Hindu Yamas, and the Five Precepts of Buddhism are ethical codes. Interestingly, Shintoism has no ethical code. Political units codify ethical behavior in constitutions, laws, and regulations.

Morality is how ethical systems are carried out: don’t murder, steal, etc. Laws against perjury affirm the value of truth and knowledge integrity. Respond morally by obeying or disobeying the law. You tell the truth, do not kill, build an excellent education/training system, conserve resources, and pay workers well in life-affirming socially useful work, twenty-first-century Ten Commandments. You don’t slash and burn forest lands, deny people health care, or pollute waterways. The scholar diligently researches, documenting assertions, and clearly conveys meaning and utility to eager recipients, mindful of the high quality of standards and rules, reaching for the truth.

Ethos, ethics, and morals elide, a behavioral color palette offering no dividing lines; we impose them. However, we approach the outer edge of our concentric circular schema, observing those in their everyday lives interacting according to the rules of the next inner circle, which, in turn, emanates from the center with its existential affirmation, autopoietic or autodestructive, finding meaning and purpose in life, oriented to illusion or reality.

Four major philosophers provide the bedrock of ethical systems: Plato in the *Republic* (Book Seven), Aristotle in his *Nicomachean Ethics*, Immanuel Kant in *Critique of Pure Reason*, and Jeremy Bentham’s *An Introduction to the Principles of Morals and Legislation*, all of which are available freely on the Internet.

Modern writers translate basic philosophies of ethics into more concrete normalized societies, represented by Rawls’ *A Theory of Justice*, Nozick’s *Anarchy, State, and Utopia* with his “minimalist state” (libertarianism) and predatory view of John Locke’s view of property (*Second Treatise on Civil Government*), and Dworkin’s *Taking Rights Seriously*. Indeed, philosophy departments commonly offer ethics as an “area of concentration.”

In essence, Plato and Aristotle thought “happiness” was the aim of societies, but happiness was virtue, persons doing the best of which they were capable, and supporting philosophy, the highest form of human endeavor.

Immanuel Kant in 1785 wrote in *Critique of Pure Reason* and *Grounding for the Metaphysics of Morals* three basic rules of life:

- Do what you would like to see universalized (i.e., a form of the “Golden Rule”—do unto others, etc.). If you want to be treated kindly and have others work cooperatively, then do the same.
- The second rule—People are not objects but fellow human beings; they are not simply a means to an end. Treat them with respect and kindness, their having intrinsic worth and an end unto themselves.
- The third—Persons should adopt a code of behavior, i.e., internalize their desired laws. (Do not advocate something you would not do, yourself.)

Jeremy Bentham’s maximizing pleasure, or happiness, for everyone has been twisted by hedonists to promote their selfish narcissistic behavior and consumerism. In 1789, *An Introduction to the Principles of Morals and Legislation* said pleasure and pain motivate humanity and make society better. The selfishness we see in society only detracts from others’ happiness. Everything is balanced, integrated, interdependent, and dialectic. These in imbalance, like income stratification, warn of a society in trouble.

Eastern philosophies, such as Buddhism, embrace ethos, ethics, and morality more widely. Through the yogic eight limbs/stages, overcome suffering by physical condition, eschewing physical attachments, and finally experiencing bliss through Nirvikalpa Samadhi yoga, whose ultimate aim is dying properly. The ego vanishes, and human mentation becomes reunited with the universal consciousness from which it came.

For us, internalizing a high-road ethos means translating those *shoulds* and *oughts* into effective action with lasting socially beneficial results. No fine dividing line stands between ethos, ethics, and morals, but they allow us to apportion in convenient areas of thinking about how we should live, from the most abstract and general to the specifics. General thinking percolates downward, reaching everyday human conduct.

5.1.4 Identifying a Social Philosophy

Undergraduate philosophy students enter their introductory courses, often asking who they are, why they are here, does God exist, and otherwise inquiring about life’s meaning. Philosophy ostensibly provides ways they can manage complexity and reasons for it, critical thinking, logic, political philosophy, and ethics having their methodologies.

Specific events emerge purposely, spontaneously, or both, and mounting complexity makes it all the more urgent for people to be given administrative resources.

How lamentable is the divisive “politics” tearing apart peoples in the world, especially the USA. “Politics” explains nothing; it is an effect of a mentality; it consists of tactics to advance a way of thinking, and unless we focus on motives and their reasons, we will not have advanced one step toward peace, harmony, and mutual benefit.

Absent from contemporary mainstream political, social, and economic discourse is any substance of a solution set. Herein is the crux of our problem: locating the requirements for a humane society and the thinking underpinning them, i.e., core values, ethos, foundation of any social philosophy or framework, but significantly absent mainstream or even academic conversations.

Social science students learn about structuralism—social arrangements—and functionalism—what social arrangements are tasked with or do. They may learn how to describe a society (e.g., systems analysis) but often are clueless about context, interrelationships, and what gave rise to it, principally, *raison d’etre*. Is there a higher purpose, or is it all about a government protecting one’s “right” to do whatever s/he pleases? Is it guarding the predator wearing the “free enterprise” mask? What ARE “rights,” “freedoms,” “responsibilities,” and their sources? References to “demos,” “corpus,” and “organicity” insufficiently describe societies benefiting the people (rather than tiny social and economic elites) or a harmonious integrated society working for a common good. Neither do these words explain how societies cope with or succumb to their environments.

Philosophy, itself, is “the love of wisdom,” exploring the thinking about thinking, asking those why we are here questions. Political scientists often not well versed in philosophy attempt to transfer what they do know to the thinking underpinning social structures, not very often with much success. Their discussions usually degenerate into election strategies, descriptions of behavior, and pulling apart further the already atomized minutiae of other “scholars.” Ethos gets confused with ethics, and ethics with morality. Let’s re-read Plato and Aristotle and regularly exchange views publicly.

Herein, we finger the most important solution requirement in this whole book: the core. Is it Apollyon flapping his wings, intensifying destructive flames in the underworld or Providence above, guiding people on the path to truth?

5.1.5 Ideology, Religiosity, and Critical Thinking

Philosophy, the love of wisdom, welcomes novelty, including challenging established ideas and rulesets. A set of ideas not subject to question is an ideology (Horne, 1988); no area of human endeavor is exempt from its toxicity. Political leaders, professionals, blue collar, academicians, artists, anarchists, and even scientists and mathematicians can fall prey to the ideologue. Millions met their end with Hitler, Stalin, the Crusaders, Pol Pot, along with those heeding the advice of pseudoscientists. Religious dogma is inherently ideological and rigid. Political

doctrines qualify. Critical thinking potentially destroys positive and negative judgments.

We often misunderstand “religion.” “Sectarianism” means ideology, dogma, creed, catechism, or literally reading a book (“holy” or otherwise). Al Qaeda, the Islamic State of Iraq and the Levant (ISIL), Christian fundamentalist attacks against Muslims, and Hindu wars against the Muslims in India are vast ideologically oriented movements. Throughout history, the masses have deprecated if not abhorred education and academics, Socrates was victimized by popular sentiment, along with Galileo Galilei, targeted with a narrow-minded Church ideology. Stalin, Hitler, and Mao Zedong targeted intellectuals.

Eric Hoffer’s classic 1951 *The True Believer* located the similar thinking method all across the domain of rigidly held beliefs, not necessarily their content. Fundamentalists convert to atheism, Nazis to communists, Jews to Hindus fluidly. Deep inside, hollowness yearns for self-identity content, gangs, cults, religious organizations, cliques, political associations modulating one’s identity. Otherwise, alienation and loneliness encourage self-destruction.

For “religion,” etymology through *Wiktionary* opens the philosophical door.

From Middle English religion, from Old French religion, from Latin religiō (“scrupulousness, pious misgivings, superstition, conscientiousness, sanctity, an object of veneration, cult-observance, reverence”). Most likely from the Proto-Indo-European *h₂leg- with the meanings preserved in Latin diligere and legere (“to read repeatedly”, “to have something solely in mind”).

The open source website Nova Roma (<http://www.novaroma.org/nr/Religio>) tenders its origin:

...from O.Fr. religion “religious community,” from L. religionem (nom. religio) “respect for what is sacred, reverence for the gods,” “obligation, the bond between man and the gods”) is derived from the Latin religiō. . . One possibility is an interpretation traced to . . . Tom Harpur and Joseph Campbell favor the derivation from ligare “bind, connect”, probably from a prefixed re-ligare, i.e. re (again) + ligare or “to reconnect,” which was made prominent by St. Augustine, following the interpretation of Lactantius.

... allowing us to probe more deeply for meaning beyond those weaponizing the word. We are searching for life’s meaning, something binding everything together, opening, not confining the world, philosophical, not strictly rule-based.

Sophisticated philosophical and critical thinking requires both higher intelligence and literacy, coupled with education. Can the great masses conceive leadership requirements founded on a purpose towering over a cesspool, the former courting fantasy, the latter suicidal?

5.1.6 Social Integration and Alienation

People wring their hands after one of the mounting discordant incidents (shootings, bombings, protests), asking “Why?” Modern liberal democratic regimes are

degenerating and collapsing, because they are not socially integrated and lack a coherent all-encompassing social philosophy beyond merely protecting private property and dispensing some social services. More often than not, responses to social problems are a quilt loosely stitched from disparate patches, not fitted according to a vision, comprehensive plan, or sense of social direction.

Disintegration is proportional to individuation. Alienation has had its markers in fights, wars, and other conflicts, but has had little philosophical attention paid to it throughout history.

Alienation is the disconnection between something and its other, not defined relationship. *Wiktionary* online says: about **alienation (n.)**: “From Middle English *alienacioun*, borrowed from Old French *alienacion*, itself borrowed from Latin *aliēnātiōnem*.”

. . . the Latin of which refers to (*Wiktionary*, again):

aliēnātiō (*genitive aliēnātiōnis*); *third declension*

1. [transfer of property](#)
2. [separation, desertion](#)
3. [aversion, dislike, alienation, estrangement](#)

A person alienated from others finds no part in them. Alienation violates the most fundamental law—the unity of difference, something existing for the other’s behalf. Alienation boasts a long history.

From the most basic separation of the sexes came the rise and dominance of patriarchy, evidenced by Greeks (and others) treating women as inferiors. Aristotle wrote, “The slave is wholly lacking the deliberative element; the female has it but it lacks authority; the child has it but it is incomplete” (Aristotle, 1885, *Politics* 1.12). Slavery is a specialization of labor. (Now, it is wage slavery.) With Plato and Aristotle, the social strata were guardian, merchant, slave, or priest.

Societies evolved to city-states, then empires. Constantine continued the solidity of the crumbling Roman empire, followed by Church ascendancy, all the while individuals suppressed by these social arrangements. Came the 1215 *Magna Carta Libertatum* (“Great Charter of Freedoms”), signaling the changing feudal order, pointing to the Renaissance (15th–16th centuries), literally rebirth, but still in intellectual darkness.

Heinrich Kramer and Jacob Sprenger’s 1487 book *Malleus Maleficarum* (*Latin for “Witches’ Hammer”*) codified female inferiority. Today, fewer women are in public decision-making positions (governments) and corporate management. They are paid less for the same work. Misogyny drove the refusal to pass the Equal Rights Amendment in 1976. Further recommended readings are works by Susan Griffin and Carolyn Merchant.

Martin Luther nailed his *Ninety-five Theses or Disputation on the Power of Indulgences* to Albert of Brandenburg, the Archbishop of Mainz, on October 31, 1517, and attached this document to the wall of the door of All Saints’ Church and other churches in Wittenberg, Germany. His action started the Reformation and challenged the Catholic domination of the political landscape. Before Luther,

Church supplicants bought salvation from Hell through indulgences. Luther said each person has a personal relationship with God and would never know in this lifetime her/his fate after death. Dante's 1320 *Divine Comedy* could only amplify the anxiety (“*angst*” in German) created by the uncertainty. Creating terror obviously is alienating. Bertrand Russell answering *Why I am not a Christian* doubted a beneficent omnipotent god would frighten people into submission by using religious zealots to scare people into obeying the *diktats* of church leaders.

Our birthing organism emerged from the Medieval cave into the Enlightenment (17th and 18th centuries). An extremely large bell rang, accompanied by lightning with René Descartes' 1642 *Meditations On First Philosophy*. To understand the whole, subdivide it. Carve the society into individuals, the first formal step to modern alienation. Further implications appear later in Chap. 6 on order.

An employee is alienated from her/his own labor, a view very well documented by Karl Marx and elaborated upon by Max Weber with *The Protestant Ethic and the Rise of Capitalism*. Prior to the Industrial Revolution, a person acquired all the benefits of her/his labor (directly making articles or providing services), but when s/he was hired, part of that labor power and its benefits were exchanged for money, the full value of the labor power not compensated but expropriated by the employer as surplus value. Otherwise stated, when the one owning the means of production and hiring others (bourgeois) fails to pay the worker for the full value of her/his labor, labor is alienated from the worker.

Present markers of the alienation are exemplified by the problems chapter and will worsen if societies see their primary role to preserve individuality (more alienation), rather than giving persons their own identity, integrating them with other individuals.

Eric Fromm destroyed the “rugged individualism” myth in 1941 *Escape from Freedom*. When restrictive authority is removed people rush to find a substitute, echoing Hoffer's *The True Believer*. Aristotle wrote “democracy” is not sufficient to replace dictatorship; the former devolves into disorder and violence, followed by another dictatorship. Successful “democracy” stipulates intelligence, critical thinking, self-generated philosophies, and strong self-confidence. Tracking Fromm, sociologist David Riesman's *The Lonely Crowd* (1950) observed “individuals” increasingly living through others (“keeping up with the Joneses”), “following,” and adulating “celebrities.”

Suicides, shootings, and mental disorders evidence alienation. Gangs, cliques, and cults replace the society-rejecting people. Particularly vulnerable are the unemployed, mentally ill, and criminals. Limiting their ability to earn a living are their selling drugs, panhandling, and criminality.

School shootings, typified by the 1999 Columbine High School massacre but with almost a logarithmic increase (School Shootings 2023), symptomize youthful alienation. Prolonged unemployment, with no meaningful, dignified, and well-compensated work, fuels increasingly extreme political and social movements, hate groups growing from just a few hundred a few years ago to 733 in 2021) (Southern Poverty Law Center 2023). Gun violence is not the only symptom of widespread alienation.

Alienation permeates public discourse. Comments sections are rarer, many outlets shutting them down over widespread public abuse (Gross, 2014). Besides lacking sources and displaying ignorance, with little critical thought writers routinely exhibit highly negative emotion, often insulting and violence-oriented, not unlike in a high school “slam book.” *Al Jazeera English* said August 30, 2017 (*Al Jazeera*, 2017):

...the comments section was hijacked by users hiding behind pseudonyms spewing vitriol, bigotry, racism and sectarianism. The possibility of having any form of debate was virtually non-existent.”

Also, over time, we found social media to be the preferred platform for our audience to debate the issues that matter the most to them. We encourage our audience to continue to interact with us this way.

So serious was the level of misinformation and inflammatory discourse, on January 6, 2021, Twitter and Facebook blocked President Trump’ accounts for violating its “Civic Integrity policy.”

Liberal democratic regimes salve the wounds with “identity politics,” grounded on the very well-established endemic racism and sexism, both manifestations of alienation.

Their solutions are “cancel culture,” “microaggressions,” and adding letters to the original LGBT, logically to incorporate one letter/symbol for every conceivable trait. Singling out “race,” gender, religion, or ethnicity for their politics does not solve the exclusivity problem. Identity politics has no relationship to a healthy social organization; it is only a divisive tactic by corrupt power-hungry narcissistic predatory demagogues (all one word) with their hate politics and lacking a humane social philosophy.

Warfighting, sports, and team-based projects anecdotally confirm people will work for the group and its goals rather than infighting over individual biological differences. When groups crumble, more opportunity arises to substitute social identification with individuality.

Focusing on improving the deprived status of one group of persons is not enough to bind a people together for a healthy social organization. If a social unit fails to reach out and support the health, dignity, and well-being (both physical and mental) of the individual, the individual not only is alienated from the social organization, but organized society compromises itself. This goes for all individuals, regardless of ethnicity, culture, “race,” religion, sexual preference, and so forth. Failing social support (education, health, jobs, infrastructure), radical income stratification proportionally engenders alienation.

Once again, the keys are integration and interdependence, each individual feeling a part of the whole, because s/he knows s/he has worth, not unlike ensuring the well-being of each part of a healthy organism.

5.1.7 *Virtue*

Here, virtue does not mean chastity. In a healthy society every person does the best s/he is capable, but, moreover, is given the opportunity to do so. Any effective social solution must account for human needs in a life-affirming manner. Every person has a place in society, guided by a National purpose, social support tailored to one's proclivities and competence.

Virtue was a hallmark of Greek society, but only people of certain classes—and virtuous—voted. We can gain more meaning by its etymology (*Wiktionary*):

virtue (n.)

From Middle English *vertu*, *virtue*, borrowed from Anglo-Norman *vertu*, *virtu*, from Latin *virtus* (“manliness, bravery, worth, moral excellence”), from *vir* (“man”). Doublet of *vertu*. See *virile*. In this sense, displaced Old English *craft*, whence Modern English *craft*.

Aristotle (1886) argued (*Nicomachean Ethics*) the masses don't see happiness in the same way philosophers do. “. . . [T]hey admire most those who say grand things that are above their comprehension. . . . And on this account nothing but a good moral training can qualify a man to study what is noble and just—in a word, to study questions of Politics (Ibid., pp. 5–6).”

You must be trained to understand what is right and decent in politics. Think ethos—ethics (rules for carrying out the ethos)—morals (particular behavior), explained previously. Education (episteme, or quest for knowledge) engenders it; the training (techne) teaches ethics and morals. People with ethical training will act morally. Aristotle elaborates:

For the most conspicuous kinds of life are three: this life of enjoyment, the life of the statesman, and, thirdly, the contemplative life. The mass of men show themselves utterly slavish in their preference for the life of brute beasts, but their views receive consideration As for the money-making life, it is something quite contrary to nature; and wealth evidently is not the good of which we are in search, for it is merely useful as a means to something else. (Ibid., p. 7)

Alluding to innate ability,

The virtues, then, come neither by nature nor against nature, but *nature gives the capacity for acquiring them*, and this is developed by training. . . . the legislators make their citizens good by training; i.e. this is the wish of all legislators, and those who do not succeed in this miss their aim, and it is this that distinguishes a good from a bad constitution. (Ibid., pp. 34–35) (emphasis added).

All the innate ability in the world is worthless, as “the virtues are a kind of deliberate choice, or at least are impossible without it” (Ibid., p. 43). Ethos drives the potential to act, competently with virtue. Aristotle clarifies:

We may safely assert that the virtue or excellence of a thing causes that thing both to be itself in good condition and to perform its function well. The excellence of the eye, for instance, makes both the eye and its work good; for it is by the excellence of the eye that we see well. So the proper excellence of the horse makes a horse what he should be, and makes him good at running, and carrying his rider, and standing a charge. If, then, this holds good in all cases,

the proper excellence or virtue of man will be a habit or trained faculty that makes a man good and makes him perform his function well. (Ibid., p. 44)

Without virtue, a person is not worth much to her/himself or anyone else.

Virtue yields truth in particular social conduct. “[H]e who takes more than his share, or the unfair man” (Ibid., p. 138) and

Now, the laws prescribe about all manner of things, aiming at the common interest of all, or of the best men, or of those who are supreme in the state (position in the state being determined by reference to personal excellence, or to some other such standard); and . . . Justice, then, in this sense of the word, is complete virtue. (Ibid., p. 139)

Aristotle says “. . . happiness is defined as a certain kind of exercise of the vital faculties in accordance with excellence or virtue” (Ibid., p. 23). The role of the State? All of these, from education about ethos through training of ethics and morals, are necessary for society to survive and thrive.

Aristotle’s eloquent “mini-guide” deserves this lengthy quote:

. . . what the perfect man finds most desirable, therefore, is the exercise of virtue. . . . to labor for the sake of amusement seems silly and utterly childish; . . . the happy life is thought to be that which exhibits virtue; and such a life must be serious and cannot consist in amusement. . . . happiness does not consist in pastimes of this sort, but in the exercise of virtue, as we have already said. . . . pleasure ought to be one of the ingredients of happiness; but of all virtuous exercises it is allowed that *the pleasantest is the exercise of wisdom*. At least philosophy is thought to have pleasures that are admirable in purity and steadfastness; and it is reasonable to suppose that the time passes more pleasantly with those who possess, than with those who are seeking knowledge. . . . we ought rather, as far as possible, to put off our mortality and make every effort to live in the exercise of the highest of our faculties; for though it be but a small part of us, yet in power and value it far surpasses all the rest. . . . Since, then, it is the reason that in the truest sense is the man, *the life that consists in the exercise of the reason is the best and pleasantest for man—and therefore the happiest*. It follows, then, that the divine life, which surpasses all others in blessedness, consists in contemplation. . . . none of the other animals are happy, since they are quite incapable of contemplation. Happiness, then, extends just so far as contemplation, and the more contemplation the more happiness is there in a life, . . . for that man’s life will be happy who has virtue and exercises it. . . . a man who has but modest means may do his duty. . . . at he should not be surprised if the happy man were one whom the masses could hardly believe to be so; for they judge by the outside, which is all they can appreciate. . . . The wise man, therefore, is the most beloved of heaven; and therefore, we may conclude, the happiest (emphasis added). (Aristotle, 1886, pp. 336–346. Page numbers are used here for convenience, as this edition mixes the Bekker system with another, Zell.)

Aristotle mirrors Plato; the State exists for the love of and search for truth. Hegel wrote similarly (*Philosophy of Right, 1820*). Both germinate the present book. Chapter 9, that special social organism—the State, elaborates on this point.

Healthy identity necessitates a means to express it, i.e., virtue. Nurturing societies must replace the divisive alienating identity politics. Suppress virtue, and you generate alienation.

Knowing one’s place in society does not mean conferring inferior status. You know your abilities, each person’s difference equally valued. The garbage collector is just as necessary as the brain surgeon. It is hard to perform delicate surgery midst the piles of trash and rotting organic matter.

5.1.8 *Rights, Duties, and Responsibilities*

A right is an expectation of entitlement from a social unit, according to ethical principles, convention, or legal system. Ethos drives the ethics, resulting in particular social behavior.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. (U.S. [Declaration of Independence](#), July 4, 1776)

Thirteen years later, the French revolutionaries declared in their *Declaration of the Rights of Man and of the Citizen*, in France’s National Constituent Assembly,

The representatives of the people of France, formed into a National Assembly, considering that ignorance, neglect, or contempt of human rights, are the sole causes of public misfortunes and corruptions of Government, have resolved to set forth in a solemn declaration, these natural, imprescriptible, and inalienable rights:

... again, inalienable.

The [United Nations Universal Declaration of Human Rights](#) says,

Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

...

... the now familiar “inalienable” identifying the source of rights.

Be aware: (A) the drafting bodies then enumerate their versions of “rights,” the naming conferring a special ontological absolutism; (B) often, rights (particulars) are set apart, standing on their own without context or social framework (the whole).

Metaphysical barriers (discussed in Chap. 6) prevent absolutism. Underpinning the second—individual and environment is quid pro quo—contingency change, expected return for what is given. Uni-directionality often sacrifices one party.

How do we enumerate rights? According to what standard? For a right to exist practically, there must be a guarantor. The person claiming a right must look to the source and ask what s/he/it has done to help ensure the guarantor’s integrity. Individuals and their societies are interdependent and interact, their unity an organism. A healthy society cares for the individuals coequally with individuals caring for the society. Anything compromising the organism, intangible and tangible, is proscribed, the above cited/quoted documents representing the obvious. More specific are social responsibilities—physical support—housing, jobs, health care, dignified well-remunerated work, schooling, and so forth. Both individuals and society work to achieve these.

John F. Kennedy once said, “Ask not what your country can do for you, but what you can do for your country.” Paying taxes, participation in decision-making, doing national service, living virtuously, and so forth are a person’s social responsibilities, much in the same manner as a family member obligated to contribute to the household within her/his abilities. Thus, the two-way street conveys mutual social support, the individual in terms of the whole, the whole the individual. Without such underpinning philosophy, “democracy” movements, color (or “maiden”)

revolutions, “Arab Spring,” and “Occupy Wall Street” are vacuous, although often their motivations are understandable.

Societies are co-equal with individuals, each responsible (duty) to the other, commensurate with their rights.

5.1.9 Knowing Who Should Decide

Who should make social decisions? Meritocracies (experts at the top making decisions) have problems, but consider the alternatives. Experts can be wrong and often are, with no assurance they have a high-road ethos. Yet, ignorance—a knowledge void—usually spawns disaster. Ignoramuses can be spot on. A broken clock is accurate twice a day, and three cherries will appear in the slot machine window. Yet, do not expect a person not able to read past the eighth grade, not critically thoughtful, or accounting for her/his assertions (giving documentation, sources, etc.) to comprehend much written about social problems or analyze them.

Our social “elite” lives virtue through:

- High road ethos
- Intelligence
- Critical thinking
- Will and hard work
- Not so materially dispossessed as to be susceptible to demagoguery and corruption
- Mental and physical health
- Civic responsibility

... developing into experience, organizational ability, and so forth. These qualities exist in a good parent, doctor, or any professional. They also exist in the blue-collar worker, making her/him an ideal candidate for social decision-making within the range of her/his abilities. You accommodate the full spectrum of abilities in a decision-making structure organically, each virtuous person contributing her/his best to addressing social complexity. Chapter 12, Towards a solution: The issues provides an example and an answer to helping assure accountability and prevent abuse through a comprehensive checks and balances system.

5.1.10 Planning with a Coherent Framework

Solutions first must address needs, but they obtain a context. Liberal democratic politicians (not often leaders) react (hence, reactionaries) by crisis management (assuming there is any management, at all). Existential events sometimes convince leaders to think and act against prevailing dogmas, Franklin D. Roosevelt contradicting libertarian economics as a case in point.

Population specificity dictates solutions to social problems. Jobs programs train categorically, health care meets individual health conditions, and public works projects address demonstrated particular needs. Children cannot suffer the teacher aiming at the average, thus hobbling the genius and further crippling the dull. Uniform curriculums falter, especially at upper-grade levels, affected by unique abilities and achievement levels, varying learning styles, and differing subject matter competencies. Gifted and “special education” tracks help mitigate the issue, but should be widely available and applied to maximize fostering of virtue. Virtue thrives in appropriate social context, both mutually reinforcing.

5.1.11 Individual Physical Needs

Depriving people their dignity, virtue, mental health, and self-worth engenders alienation, explained above. Hunger, lack of shelter, health care—in short, depriving physical necessities—often drives people to desperation: thievery, murder, and in larger social situations, violent protests, if not revolutions.

The problems chapter outlines wide-ranging suffering from poor health, hunger, income stratification, and social service insufficiency. The situation speaks for itself, but what might have been tolerated a century or so ago now becomes intolerable in this age of communication and expectations, given the capacity of societies to meet them.

5.1.12 Social Physical Needs: Infrastructure and Product Manufacture

Like individuals, if societies cannot maintain themselves physically, they usually die—rapidly or slowly through deterioration. U.S. infrastructure gets a C-. Thousands of dams, bridges, and water mains threaten millions of lives. The problems chapter recounts many roads, bridges, electrical grid, dams, transportation, and so forth are unsafe or obsolete (ASCE, 2021). It also highlights cybersecurity vulnerabilities and other severe deficiencies in the National critical infrastructure. Stop the Internet, financial transactions slow or cease. Disrupt the power grid, and you cannot pump gas. A collapsing bridge (Minneapolis, MN—I-35 W, 1 August 2007) interrupts food delivery, prevents emergency responders, and compromises traffic flow generally.

Visit computer security websites, such as Carnegie Mellon Software Engineering Institute with its computer security incident response teams (CSIRTs), www.sans.org, and the United States Computer Emergency Readiness Team (CERT) to obtain a “tip of the iceberg” view of how susceptible society really is. Two attack vectors are faulty software and people not following safe computing practices (including

social engineering defense). All the while, governments are reactive, urging everyone to follow those practices—volunteer-oriented. Effective? Malware growth over the past few decades demonstrates how laissez-faire and irresponsibility of liberal regime cause major damage (ransomware, distributed denial of service attacks, phishing, etc.).

Aside from the poor physical condition, the existing infrastructure is aged, seriously damaged. Unguarded reservoirs and power lines invite sabotage. According to the 2022 Wikipedia article on “Nuclear electromagnetic pulse high energy electromagnetic pulse” (NEMP), a hydrogen bomb detonated 300 miles over the central USA would seriously damage or destroy the electrical grid, computers, and other systems with sensitive electrical/electronics components, setting it back to the mid part of the eighteenth century.

Failure to plan for natural disasters jeopardizes the USA. The grid itself already is overloaded and in disrepair, against the background of a twenty-year long U.-S. Western drought, reducing Lake Powell and Lake Meade to a quarter capacity (October 2022), threatening hydroelectric power generation. Wikipedia’s “Ogallala Aquifer” cites Cullen (2020) to claim the aquifer will cease to exist by 2040, Cullen, in turn, citing Iowa State University climatologist Dr. Gene Takle. NOAA (National Oceanographic Aeronautics Administration) said in 2019 the aquifer is drying out (Scott, 2019).

Without standardization, disorder rules. Interoperability, uniformity, and regularity enable smooth system functionality. Communications, material production, and even program management professionals have their organizations creating standards industry is urged to follow. The International Organization for Standards (ISO), the American National Standards Institute (ANSI), and more specific organizations, like the Institute of Electrical and Electronics Engineers (IEEE), have made equipment more interoperable, although the standardization process often is driven by industry parochialism and “the bottom line.” Many very wide gaps remain, components, operating systems, and processes in a world of anarchy, superfluous variety, and environmental destruction.

Artificial intelligence ostensibly assists our managing complexity and reducing technological gaps. Designers can plan for those with less ability to manage technology and create accordingly.

Facing these essential problems requires governments stepping up to the plate, owning the problems, and taking charge. This means creating, using, or coordinating experts and their organizations to direct the solutions. To protect the public, you reduce environmental stress and conserve resources. You mandate expert design, durability, robust testing, standardization, and interoperability, without favoring private interests, only social ones. Multiple year plans assembled by experts in theory and practice will facilitate success.

5.1.13 *Schools: Education and Training*

This section is short for patently obvious reasons. First, without education and training, people remain ignorant, unable to manage mounting complexity. Second, the problems section outlined the U.S. school system in peril. The answer is found in the sections above, especially ethos and virtue. Yet, remind yourself—50% of U.S. adults cannot read past the eighth grade. Barring a fundamental shift in values and will, our trajectory will remain toward the Holocene extinction.

5.1.14 *Mental Capability*

High-quality education and training are suitable only for a capable mind. A terrible biological fact is the vast disparity between the brightest and dullest individual, the average very likely insufficient to think constructively about growing social complexity. Even the most highly intelligent are progressively overwhelmed, given the problems previously explained. Often, the mentally challenged is the unfortunate victim of the predators, scammers, advertisers, politicians, demagogues, and others with a low-road ethos. Mentally disordered individuals present a similar situation. Figures range from the 20% given by the 2022 U.S. National Institute of Mental Health web page to 26% given by the Johns Hopkins University Medical School's "Mental Health Disorder Statistics" this same year.

Substantial literature exists on multiple intelligences (covered in Chap. 10, The social brain), intelligence remaining a very wide open and far-ranging area for research. Too, without mental health and a high-road ethos, intelligence is for naught.

By implication, allowing universal suffrage can be (and often is) disastrous, regimes lurching from one instability and social deprivation to another, witnessed by persistent dissatisfaction with rules and those making/enforcing behavior codes (laws, regulations, constitutions, etc.). Opinions are fickle and frequently lack substantial support, to say nothing about poor knowledge quality (problems chapter).

In short, meritocracy, coupled with virtue, both within a coherent, integrated interdependent social framework offers the most viable response to the hardships we face. One last word here—Beware of work like Richard Herrnstein and Charles Murray's *The Bell Curve*; i.e., policy should be made only by intellectual elites (Herrnstein and Murray 1994). They argue wealth correlates with intelligence, but intelligence is not necessary for becoming rich. Cleverness will do. Also, many poor and even homeless bright persons may not only subscribe to prevailing social values but may be disfavored because of society not valuing their non-profit-making contributions, exemplified by philosophers, artists, poets, and theorists. Mental health and other social factors can channel highly intelligent persons in the wrong direction. That 29–26% figure cited above can radically skew analyses.

5.2 Continuing with Solution Sets

G. Polya in 1945 started his *How to Solve It* book with understanding the problem, a variant of “The problem exists.” The problems above do exist, and are oriented to general philosophical categories, like ethos, virtue, and education. The problems chapter outlines specifics, each requiring one to acknowledge a problem does exist. For example, ample evidence exists about global warming, but climate change deniers abound. Social Darwinists see little or no problem with vast income inequality. It may be difficult if not impossible to detect disruption in the sea of social anarchy, people “falling through the cracks,” a common failing of social support systems. Hopefully, this and the preceding chapters have created sufficient focus on the reality to motivate a call for change.

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Chapter 6

Order: The Social Embryo



SOCRATES: Then the house in which order and regularity prevail is good; that in which there is disorder, evil? And is not the virtue of each thing dependent on order or arrangement? Yes, I say. And that which makes a thing good is the proper order inhering in each thing? Such is my view. And is not the soul which has an order of her own better than that which has no order? Certainly. And the soul which has order is orderly? Of course. And that which is orderly is temperate? Assuredly. And the temperate soul is good? (Plato, 2008).

6.1 Order and Its Manifestations

6.1.1 Overview

Inert masses do not interact with inert masses to create purposeful results. Our dynamic world more immediately evolved from a solar nebula, in turn, resulting from the original rapidly expanding singularity initiating our universe. On at least one planet, the capacity for apparent autonomous/purposeful direction arose, embodied in entities called “living.” At current development in at least one instance (ours) they appear on a trajectory of entropy (like all things in and with the Universe, itself) or self-destruction (exhibiting a special purpose, suicide). Beyond its uniqueness of “living,” most notable is its ability to alter or even make uninhabitable the environment in which all living things thrive. A new purpose is born: reflecting on the value and continuation of living. We, the social actors in the house of Earth, need to know the processes giving rise to our presence, for they still are imminent in every aspect of our existence. Doing so presents a survivability solution kernel. How, then, is our world arranged?

If there is order, there is specific arrangement. Absent order is the lack thereof. Each not only describes how one moves spatiotemporally, but enables them to foresee (based on the previous). Persons and their groupings move accordingly. These statements raise more questions than ostensible answers. Our present chapter

lays the groundwork and its reasoning, allowing us to decide how we will confront the Holocene extinction.

Order is placement, purposeful arrangement, pattern, and organization. Disorder is randomness (Horne, 2018), uniformity, or an arrangement from which no one can predict. Few have descended into the atomic-level philosophical, logical, and mathematical underpinnings. All too often in courses related to these subjects, students only are trained (techne) and not educated (episteme), missing the “why.” For example, statistics students use a table of random numbers or a random number generator, often not aware humans cannot seem to avoid patterns. Those using computers, more often than not, rely on pseudo-random number generators, their basis being human-created algorithms.

Socrates’ “virtue of each thing dependent on order or arrangement” sets the stage for our “miniseries” describing how the State emerges the most advanced of social organizations to foster virtue, doing the best one is able to be fully integrated with her/his fellows and living with (not against) the environment. In contrast, societies without a coherent wholistic philosophical foundation (like liberal democracies) randomly walk the social landscape, beset by disorder, thus jeopardizing social cohesion and reducing citizens to mere objects.

Like human development from one-celled animals, the State evolved from an amorphous mass of people who started to arrange themselves. To comprehend in its deepest way the idea of the State, you also need to comprehend its entire development. Doctors do with respect to humans (or at least should), and it is no different with social scientists.

Society is all about order, its foundations, growth, current condition, and future maintenance. Like biological taxonomies, the isms and ocracies chapter described “species” of societies, classified according to various schemes. Think of yourself as an evolutionary biologist studying how various animals evolved but focusing on cognitive development. Organisms differ from other systems principally because they act on their own, but we still do not know the total picture. We do know humans differ in their mentation (thinking, feeling, etc.) complexity. Societies follow a similar path, and the development of the State the only viable solution to contemporary problems is best understood by a model we already understand: human development. After all, societies are formed by individual humans, and it only makes sense to adjudge them organic, just as so many other sociologists and philosophers have done. For the State to have any effect, it must be given mentation, Emile Durkheim’s “social brain.” In turn, a high-road social ethos emanating from it must be the gold standard for human development and behavior. Contemporary social discourse lacks foundational content, not the least of which are the parameters of order.

Accordingly, I have presented my miniseries comprising:

Chapter 6—The foundations of order (this chapter)

Chapter 7—How order comes to life

Chapter 8—Who says societies are living (knowing that I am not in shabby company)

Chapter 9—That special social organism—the State (to my knowledge, the only contemporary description of the State)

Chapter 10—The social brain—giving the State mentation required to save the human species

Order, by itself, is not useful; the type is crucial, in our case, elements assembling themselves into groups dynamically interacting with the environment on their own, this chapter's centerpiece. Arrangement comes to life through organic social systems capable of transforming everything around them, even to their own detriment. An arrangement dies when the environment no longer supports it or when the arrangement fails to adapt. That is, the order minimally necessary for maintenance disassociates with social entropy, long term, short term, or sudden. So says Chap. 7.

Sociologists and philosophers have observed putative social organicity for millennia, and Chap. 8 says that either thinkers from Plato and Aristotle through Emile Durkheim and Oswald Spengler (and beyond) are just peculiar, or we should pay attention to society personhood. If we do, Chap. 9 identifies that person (the State) and the chapter afterward tells how the corpus mentates.

With Chap. 10, you have the nascent solution. Now, what do you read, how, and why?

You first need to grapple with “order,” frequently associated with “command,” “rigid,” diktat,” and associated words. Opposite is disorder and its consequences. Think how you meet challenges, especially a life-threatening one, by flailing arms or planned action, based on past events. Once settled, move on to how it exists socially, then ultimately the State.

Order implies discipline, and to a “freethinker,” it often is an anathema. Antithetical to order is anarchy, jumble, and confusion. (Some anarchists will claim a self-regulating anarchy—no hierarchy, where decisions can be made by consensus, but the existence of any such long-lasting society has yet to be documented.) Even consensus is ordered through participant cohesion. Our life at its roots is mundane, eating, sleeping, and so forth. If these at a baseline level could not occur in an ordered manner, following physical and biological laws, life would minimally be challenged, perhaps to death by the disorder, or randomness.

Imagine driving down an interstate road ending suddenly with no previous warning signs. When societies are in upheaval, the factors keeping everything running smoothly have deteriorated to dysfunctionality. Usually, it is material conditions, where individual lives can no longer be stable. In these circumstances, a person lives day to day not knowing the future, even whether/where the next piece of bread will emerge.

Indeed, we hear about “law and order,” hierarchy, stratification, and other ranked placement and relation; if a world is crumbling, it is becoming disordered. With no order, there is no direction. There is entropy (complete dispersal of energy or inability to predict), randomness, and mayhem. Constitutions, laws, and other rules tell people how they should behave. We crave guarantees, assurances, and pledges that our environment will be regular, i.e., ordered, each element related to

another according to a scheme and its ruleset. We want to leave our homes and travel without bearing arms.

Societies depend on order for their existence; in absence of it, they collapse. Four areas concern us: order, innate structures coming from basic order, process, and complexity. The newspaper reporter's "five Ws and the H"—who, what, when, where, how, and why—tell us the underpinning of societies themselves and tell us how we find order in them.

6.1.2 What to Read

The current chapter is dense reading, technical, and abstract, but demonstrating order, itself, is innate in the Universe. (At the same time, particular orders could be artificial.) Comprehending order profoundly helps provide seminal answers to anarchy, "freedom," libertarianism, and related antisocial views. From my observations of standard introductory and symbolic logic textbooks, student rarely, if ever, are exposed to a philosophical grounding of the mechanics used in expressing language or mathematical constructs. Here, you will realize why logic is the language of innate order in the Universe. History comes to light, your learning (perhaps for the first time), how and why the most fundamental law—the unity of difference (opposites)—has its own standing. It is the most inviolable law of the Universe.

Completely answering "why" requires knowing the beginning, stripped of cosmetics, naked in its essence, even banal. Vapidity rapidly explodes in a chain reaction analyzable only with sophisticated logical, philosophical, and mathematical tools students painfully learn, intellectual challenge met by course dropout rates usually in high double digits. While Chap. 6 does not torture, it does build the philosophical substructure of ontology (what exists) and epistemology (how we know) on which rests order. Now, those with a penchant for order have a platform on which to stand.

Following is the technical survey requisite for pinpointing order and its primordial manifestations. Loving to repair automobiles is not repairing them. Computer scientists (and the geeks), perhaps for the first time, will appreciate the "why" behind their bivalent system capable of expressing everything done by their industrious machines. Engineers emerge from these explanations; my students are able to construct not only any inference rule—out of the infinite set (beyond the traditional 18 or so they ordinarily memorize in stand courses) to arrange them into a coherent system used to analyze just about any problem. In so doing, you internalize (live) complexity, furthering your mental health to confront its social manifestations.

Simple order blends into complex order, its outgrowth the system, elements purposely related, homeostatic or adaptive, and able to manage inputs and outputs in an environment. Abstraction becomes reality in the social system. Yes, my students learned about political systems (David Easton), mathematical ones (J. Barkley Rosser), and even games (baseball, too) as deductive proofs.

From the simple order emerging from the singularity 3.8 billion years ago arose a multi-dimensional web of elements within which humanity now is struggling to survive. Bookending each end of the progression are isolated acontextual facts making complete sense only by how they relate to the whole becoming. We become intellectual, starting with the beginning.

6.1.3 *Why You Read all the Chapters*

Let's survey the theme presented here. First, you have come here, perhaps fretting and fuming over how (as one student complained to me recently) "messed up the world is" and lacking any ethics. More typically, people are confused by social and political language, "the ocracies" and "isms," history recording more failing than success. Second, your sustained interest spotlights "order." Bring out the police to stop crime, bring rational thinking into social discourse, and organize people into effective action groups. You can't do these things, unless you continue reading, beginning with "order," itself.

Organisms are homeostatic or adaptive, the latter not necessary in a stable world (rare, if not actual). To survive a changing environment, an organism adapts, but such requires knowing itself and the surroundings. Knowing it means reducing to manageable entities, ultimately two, not only organism-environment, but more fundamentally, movement-stasis. Change implies previous, current, and future conditions and corresponding organism states. To adapt, you plan by collecting previous and current knowledge, analyzing both (accounting for your requirements), and formulating a response. Simple organisms effectively do so, though, of course, absent human sophistication. Perhaps their "planning" is genetically embedded. Humans extrapolate from the past to predict the future. Scientists, themselves, try removing uncertainty by studying the past and forecast, based on their observations—and here comes the kernel—controlling future events. How could anarchy help?

Before us is the question of our ability to establish and maintain order, hopefully for noble purposes. To answer the question requires a knowledge of the idea of order, itself. You have to know the foundation before you can plan, let alone build. Build and then you do—system—organic system—thinking system—State.

Plato maintained societies, collections of individuals in one unit, should do the same thing. I agree with him, and such partially substantiates my book, exploring how we might create a different life-affirming society. But let's get to how it all started. For those of you who want to get right to the "applications," like Chap. 11—Toward a solution—The framework, I warn you'll miss substance, mainly how societies exist and their sustainability requirements.

Oyez! Oyez! Oyez! All persons seeking order and knowledge of its purpose are admonished to draw near and give their attention, for we are now proceeding. May the teachings be true and the gods' wrath be not as severe as in the dimension into which you ultimately will pass. *Adelante!*

6.2 Problems in Knowing

The fault, dear Brutus, is not in our stars/But in ourselves, that we are underlings. (Shakespeare, *Julius Caesar*, Act I, Scene III, L. 140–141).

Social discourse often is confused, assertions often made without accountability or simply fantastical, lacking any philosophical depth. All philosophy has two pillars: ontology, that which exists, and epistemology, how we know. For ages, sectarian religionists looked to “God,” when all else failed. Its epistemology is faith. Barring faith is agnosticism or denial, the latter also requiring the fallacy, “The absence of evidence is the evidence of absence.” At least, we all can look around and say we are on a planet, and it exists . . . can’t we?

6.2.1 Epistemology

Ontology sustains epistemology and conversely. Persistent in examining any assertion is the question, “How do you know?” Perforce, the answer, itself, exists. We will see how the binary philosophical entity of understanding—singularity—is the kernel of understanding through process.

More precisely, “epistemology” means justified belief, accounting for how we think we know about order, and the world based on it, including social phenomena. Some common ways of knowing are:

- Tradition—It was always done that way and it worked. Included are tales, myths, parables, and the like. Tradition more often than not is pre-historical, before writing.
- History—written accounts—Time transforms itself from the circular in orally based societies to linear in written or historically based ones.
- Reason—All knowledge comes from how we arrange things in our minds according to certain rules, precepts, assumptions, and so forth. Include logic and mathematics.
- Empiricism—We know things through observation, the senses, and experience.
- Science—We use a combination of the above in an attempt to extrapolate from the past to project to the future. A central method is hypothetico-deductive (Hypothetico-deductive, 2022), where a conjecture is ventured about the way something occurs based on observation. It is then tested and, if found to be correct, then used for explanation.
- Intuition—Paul Feyerabend’s “aha” method.

6.2.2 Second-Order Self-critique

Up until relatively recent times, people thought a fact revealed by scientific methods was supposed to stand on its own, i.e., “objective,” or neutral, free of human bias.

Scientific methods were open to anyone, no passkeys, secret organization initiation rights, or special appointments by authorities standing in the way. Newtonian mechanics with its “absolute space” exemplified a purist view of universally accessible knowledge by correspondingly open-to-all investigatory methods. Gottfried Leibniz’s eighteenth-century quest for a universal language was supposed to enable the universality. All came to an abrupt halt, a Thomas Kuhn “paradigm shift,” when Albert Einstein in the early twentieth century published his findings on relativity theory. There was no absolute anchor point around which reality revolved. Every thing’s condition depended upon something else. There was no absolute velocity or position. Space became fused with time, spacetime, not a hyphenated word. Werner von Heisenberg further shattered the “objective” edifice in observing one could not measure position and momentum at the same time. Measure the former, you sacrifice accuracy of the latter and vice versa.

Parallel to physics were discoveries in the burgeoning field of computers, Alan Turing in 1950 asking if a machine could think. Norbert Wiener in *Cybernetics* placed the capstone on social methods:

In is the social sciences that the coupling between the observed phenomenon and the observer is hardest to minimize. On the one hand, the observer is able to exert a considerable influence on the phenomena that come to his attention. With all respect to the intelligence, skill, and honesty of purpose of my anthropologist friends, I cannot think that any community which they have investigated will ever be quite the same afterward.

[Ibid., p. 163]

Every organism apprehends or senses everything external and in itself through itself. Even if “God” descended with “absolute truth,” you still would observe through yourself. You cannot escape yourself. Clone yourself, and you still would through yourself interpret your clone’s revelations. Mirror gazing does not resolve the problem of “objective” truth or reality. You, yourself, are affected by environmental interaction, and Norbert Wiener (1948) notes the environment also changes. You cannot exclude your bias from the observed. You “contaminate” the experiment, the environment, and everything you contact—and conversely. The observer becomes part of the experiment. Welcome to second-order cybernetics (Horne, 2019). Second-order cybernetics characterizes the “understanding through process,” mentioned above.

Another problem in knowing perplexes us—“reality” and its representation.

6.2.3 *Reality and its Representation*

Plato, 2400 years ago in his seventh book of the *Republic*, wrote in his famous allegory of the cave, about prisoners chained with their eyes fixated to the wall in front of them. Behind the prisoners a fire burns on a platform, and people walk in front of the fire carrying cut-outs on poles, shadows cast on the wall in front of the prisoners. These shadows for Plato are normal everyday phenomena, representations

of reality. When the people are led outside into the bright sunlight, they see reality, itself, illuminated by the sun.

Coupled with unquestionably knowing “reality” is the means of representing it, such as language and induction. Language maps words to objects, begging major questions about human bias, not the least in method. Even a photograph doesn’t capture the full nature of something, given the micro spaces between the micro dots composing it. Solidness (continuity) is an illusion. Statisticians obtain samples from rivers to assess pollution, do opinion surveys for voting behavior, and establish monitoring stations to describe area-wide weather. Philosophers know all too well about David Hume’s and Bertrand Russell’s problems of induction.

Immanuel Kant (1787/1929) was prescient in his 1787 *Critique of Pure Reason*

All our representations are, it is true, referred by the understanding to some object; and since appearances are nothing but representations, the understanding refers them to a something, as the object of sensible intuition. But this something, thus conceived, is only the transcendental object; and by that is meant a something = X, of which we know, and with the present constitution of our understanding can know, nothing whatsoever, but which, as a correlate of the unity of apperception, can serve only for the unity of the manifold in sensible intuition. By means of this unity the understanding combines the manifold into the concept of an object. This transcendental object cannot be separated from the sense data, for nothing is then left through which it might be thought. Consequently it is not in itself an object of knowledge, but only the representation of appearances under the concept of an object in general a concept which is determinable through the manifold of these appearances” (Ibid., A250, A 251 p. 268)

We experience an object in one moment after another (appearing, or appearance), but the reality is that the object persists, manifesting itself through these appearances.

When, therefore, we say that the senses represent objects as they appear, and the understanding objects as they are, the latter statement is to be taken, not in the transcendental, but in the merely empirical meaning of the terms, namely as meaning that the objects must be represented as objects of experience, that is, as appearances in thoroughgoing interconnection with one another, and not as they may be apart from their relation to possible experience (and consequently to any senses), as objects of the pure understanding (Ibid., A258 p. 274).

Even if we knew absolutely we were viewing something real, another barrier to knowing arises: ourselves.

Reality and its representation is not an esoteric academic exertion designed to publish papers. For immediate application, consider “representative government,” the republic an exemplar. We laid to rest the myth of “democracy” in Chap. 3, even a founder of the USA—Benjamin Franklin in 1787 calling it a republic. Indeed, Plato’s eponymous book provides its philosophical underpinnings. Yet, how far we have strayed.

6.2.4 *Boundary and Time*

One of the most significant ideas in the whole history of ideas is subdividing to further know anything. Plato in the *Theatetus* refers to the dualistic philosophers

saying with respect to “give the name of ‘being’ to both of them together? . . . ‘the answer is plainly that the two will still be resolved into one.’” Further still in *The Sophist* [1755] a stranger refers to “reciprocation of opposites,” that is, contradictory. Aristotle said, “Further, if a divisible thing is to exist, it is necessary that, when it exists, all or some of its parts must exist. But of time some parts have been, while others are going to be, and no part of it is, though it is divisible” (Aristotle, 1984, 218a4-218a8, p. 506/68). That is. Something is known by its parts. Below, I refer to Aristotle writing similarly about contraries, distinction, and unity.

Rene Descartes (1637/1912) wrote, to understand anything, we need “. . .to divide each of the difficulties under examination into as many parts as possible, and as might be necessary for its adequate solution. (Ibid., p. 15). . . by showing that we cannot conceive body unless as divisible”(Ibid., p. 76). Contemporary philosophers of science often refer to Descartes as the modern originator of analysis. This has severe consequences.

Repeatedly subdividing yields $1.61619926 \times 10^{-35}$ meters, Planck scale. At the quantum level, the physicists obtusely refer to “particles” flitting in and out of existence, oscillating Planck scale entities arresting themselves and changing direction at the end of an oscillation, passing into the world of vacuum space and virtual particles (cf: Casimir effect). Why? If all these Planck scale things were moving constantly without stopping, there would be no stasis, i.e., the “particle.”

Zeno of Elea (495 BCE–c. 430 BCE) declared the impossibility of motion. Achilles never could traverse a stadium, always reaching a halfway point before the destination. Discounting how anyone reduces the distance between objects, there is always more space to cover. Mathematical philosophers Leibniz and Newton with calculus in the seventeenth century solved the problem for practical purposes by the theory of limits. That is, you set the desired limit for calculation. Such does not mean you calculate all there is (theory), only that which matters (application). We will discover below that calculus is a variation of the sampling statisticians use to—well—calculate the whole, neither yielding certainty or actuality.

The Planck world of appearing/disappearing/complexity confirms Heraclitus; everything constantly changes. For us attempting to measure something against the markers on a reference frame, such as the graduations on a kilogram scale or meter stick lines, we never can measure precisely. Otherwise stated, no matter how small one fractionates (enlarging the image of a dividing line on a ruler to further slice it, for example), we never can know exactly on which side of that boundary something lies, or even know the boundary, itself, a Zeno-type situation. The uncertainty at the quantum level takes over, and ultimately you—often, arbitrarily—decide, or set the limit, human bias is the arbiter of reality, second-order cybernetics. Not only space, but time has a say. Boundaries deceptively separate.

Time prevents certain knowledge. In the same manner we would not be aware of the Sun’s absence until eight minutes elapsed, we are aware of objects only after a time delay, in the past, a phenomenon I call “perceptual lag.” Telecommunication transmission/reception pauses exemplify the problem. Critics say you observe a past no longer real to the originator, but such does not alter our inability to sense objects immediately. Are there two realities, one immediate, one past, or is time, itself,

illusory? Mainstream philosopher James Taggart thought so in his 1908 essay, “The unreality of time,” and contemporary physicist Carlo Rovelli agrees.

These and other metaphysical problems require another way of knowing.

6.2.5 Dimensionality

Somehow, all the above does not satiate any quest for truth. There linger paradoxes, boundary problems, uncertainty, and our inability to see the reality instead of shadows. Edwin Abbot (1884) in 1884 published his novelette *Flatland* describing persons living in two dimensions, a world consisting of a flat surface. These people would not be able to understand the source of a three or more dimensional object, falling on their world. Coming from above, a sphere would start as a dot on the horizon or in the middle of the ground. Passing through the plane, it would become a line from afar or a widening circle on the ground, reaching maximum length (horizon) and diameter ground and then returning to a dot before disappearing. Of course, we in our four-dimensional world can explain these events. Using *Flatland*, it is reasonable to extrapolate to our inability to explain paradoxes by saying ours is a limitation of dimension. We will see later on that “consciousness,” like physical, has never been explained adequately. Another irresolvable problem is reducing anything to Planck scale and continuing that reduction. Richard Feynman’s *The Character of Physical Law*, along with second-order cybernetics can guide us. Let’s proceed.

6.3 Reference Frames: The Bootstrap Basis of Structures

Our apparently insurmountable metaphysical barriers to “absolute” knowing demand we initiate inquiry with assumptions, conventions, consensus, and so forth. Mathematicians and logicians have their axioms, definitions, rulesets, and derive accordingly. Calibration and measurement have initial value settled upon often by convention. Think kilogram, meter, or second. The standard has no deep or absolute truth value but merely is a reference frame. Product and service standardizations organizations (IEEE, ISO, and ASTM) regularly publish their reference frame specifications for others to follow. Interoperability relies on standards. Physics textbooks have exercises in axis transformations, and astrophysicists tell space travelers the ultimate reference frame in deep space with no objects in sight is the spacecraft, itself. So too, it is with games with rules, players, the board or field, etc.; all are “testbeds” for possibilities, the winner contained in these the “conclusion.” We can trace back through every sequential step of the interactions, just like a logic or geometry proof. A reference frame is a starting point to explore a possibility space. Accordingly, we start with a bootstrap, using the most fundamental and ubiquitous aspect of existence, effectively, innate. Bootstraps are inductive logic’s origins.

6.3.1 *The Most Fundamental Law*

If something persists, is regular, and you can predict it happening, it is not poor reasoning to suppose you can depend upon it for reference. Scientists look for consistency and replication to proclaim physical laws. An apple falling in Italy also falls everywhere else at the same velocity at the same elevation and in a calm environment. The moon and Earth attract each other in the same way Mars and the Sun do. Is there any single law governing the Universe, itself? First, you should ask, “What is the Universe?”

Philosopher Willard V. Quine answered the question “on what there is” in a 1948 eponymous article by “everything.” How would he know? If you are standing in a completely vantablack (devoid of photons) room filled with objects and asked “point to one,” you would be incapable, barring a random hand movement. Only by illuminating the room, groping through the darkness to touch it, or using one of your other three senses would you respond correctly. Numerous elucidations emerge.

Apprehension requires difference. Even in the mind, ideas are particularized, although eliding into others. At the outset is bivalency, something and that which it is not. Throughout the Universe, we apprehend the same way. The most basic ubiquitous simplicity, and applicability to everything, the Unity of Difference law is the most fundamental law, that from which order is born imminent in the unity of space and time. For examples, how would you know

- up without down or horizontal,
- left without right or vertical,
- ugly without beautiful,
- white without black—or other color,
- fast without slow,
- construction without destruction or stasis,
- theory without practice,
- in—out,

and so forth?

Throughout the Universe the most fundamental law applies, one of the many ways of expressing it:

We Apprehend and Understand Something by Difference

Besides, many will recognize the law, “unity of opposites,” but only difference is necessary for discernment, “opposite” just one form of it. Colors, sounds, and other sense-based phenomena are different, not opposites.

Other physical laws stem from it. Laws of motion depend upon stasis. Electromagnetic laws ultimately look to particle physics, that reliant on the absence of particles, vacuum space. The law manifests itself with the two single-most critical parameters imminent in our environment:

- infinite and the infinitesimal
- past and future
- our dimension (appearance) and outside the dimension (disappearance)
- existence and nothingness

... all the while binary.

Percolating upward from the substructure to and through the macroworld in both the physical and non-physical domains, difference tells us how to discern. The most severe critical thinking is denying an assertion to possibly demonstrate its opposite, hence the tocsin signaling the search for truth.

6.3.2 *The Substratum*

Review Plato, Aristotle, and Descartes above and ask about:

- discrete (“particle”)—continuous
- visible space—vacuum space-time
- real—virtual

... and similar dichotomies, reminding yourself about Heraclitus, everything ever changing.

The source of expansion and contraction is the “substratum” (Aristotle, 1984, 192a25-192a34, p. 455/18). [Note the Bekker references, discussed in the Preface.] Aristotle wrote in his *Categories*, “. . .the underlying nature to substance, i.e. the ‘this’ or existent” (Ibid., 191a9-191a12, p. 453/15).

The nature of the substratum is “. . .before and after in motion identical in substratum. . . .” (Ibid., 219a15-219a21, p. 508/70). It is neither this (position A before the movement) or that (position B after the movement), but that which underlies them, the process of discerning which is position A and which is position B.

The ‘now’ in one sense is the same, in another it is not the same. Insofar as it is in succession, it is different (which is just what its being now was supposed to mean), but its substratum is the same; for motion, as was said, goes with magnitude, and time, as we maintain, with motion. (Ibid., 219b13-219b34, p. 509/71)

So, with motion comes magnitude (space), but with magnitude comes time, for time comes with that motion. Motion \leftrightarrow magnitude; time \leftrightarrow motion, “ \leftrightarrow ” meaning “goes with.” In other words, the three, motion, magnitude, and time bi-directionally, go together as an ensemble, each associated with the other two. Einstein might smile approvingly at, “Not only do we measure the movement by the time, but also the time by the movement, because *they define each other*. The time marks the movement, since it is its number, and the movement the time” (Ibid., 220b15-220b32, p. 510/72) (emphasis added). Time is not an absolute entity; it is relative. There is the substratum of time and its manifestation. Light speed is constant throughout the

Universe, but to observers, speeds are relative, the former the substratum and the latter its manifestation.

Motion, magnitude, and time are all coupled with each other. Note, Heisenberg uncertainty occurs in space-time. Physicists, like Newton, thought that space and time were absolutes, separated from each other. Scholars also attribute absolute space to Aristotle, but the above quote about motion ultimately coupled with time seems to be at odds with magnitude (space) alone apart from time. Interesting is the problem statement extending back 2400 years.

Aristotle said, “Everything, therefore, that comes to be by a natural process is either a contrary [“contrary, the privation,” Ibid., 191a13-191a21, p. 453/15] “or a product of contraries” (Aristotle, *Physics*, 188b21-188b26, p. 449/10), supplementing Plato and Descartes explaining subdivision. There is some explanation why it is not the former and concludes, “. . .our principles must be contraries” (Ibid., 188b36-189a9, p. 450/11). “[I]t is impossible that there should be more than one primary contrariety” (Ibid., 189b19-189b27, p. 450/11). “. . .Clearly then also to come to be so-and-so from what is not means ‘qua what is not’” (Ibid., 191a35-191b9, p. 454/16). “. . .a thing comes to be from the privation, which in its own nature is something which is not—this not surviving as a constituent of the result” (Ibid., 191b13-191b17, p. 454/16). Clearly, the substratum is binary.

Referring to Plato’s theory of forms, Aristotle said, “Whether the form or what underlies is the substance is not yet clear” (Ibid., 191a13-191a21, p. 453/15). Extremes bookend the means, recalling the unity of opposites (difference).

Temporally backward and forward of Aristotle’s most fundamental law is a genus of thinkers observing that law.

6.4 Historical Markers of Bivalency

Ancient philosophers in South Asia 4500 years ago thought soul as absolute reality (comparable to spirit, or immaterial), a continuum and permeating everything. Matter, on the other hand, was discrete. For Samkhya, the oldest Hindu form, the soul (Purusha) is pitted against matter (Prakriti), one for the sake of the other; neither has its own identity in isolation, just as we saw with Aristotle, above in the unity of difference (opposites). The West settles for mind–matter dualism. For those adhering to the Samkhya philosophy, the origin was the Universe as an eternal unconscious, where came our diverse world. The *Rig Veda* (1500–1000 BCE) says there is a law of cosmic order (rta).

Singularity, Universe, and heat death from entropy correspond to the Hindu Brahma, Vishnu, and Shiva (circa late first millennium BCE) corresponding to the inchoate (potential for creation), the whole stemming from chaos, and Shiva, the division—or destruction.

Binary thinking is reflected in the “The Creation hymn” in the *Rig Veda*, “Whence all creation had its origin, he, whether he fashioned it or whether he did not, he, who surveys it all from highest heaven, he knows—or maybe even he does not know” (*Rig*

Veda, 2017 CXXIX—Creation—Pp 1073. Book the Tenth). In the *Vedic* view, creation emanates from the primeval self-consciousness (Purusha) modern philosophers liken to the conscious universe, itself (Kafatos & Nadeau, 1990), a panpsychism accepted by numerous philosophers and physicists.

The *I-Ching* (2022) (*Book of Changes*) displays binary relations with 64 hexagrams, figures with six parallel lines, any one or more of which can be solid or broken, thus giving its binary character. The Wikipedia articles on “Hexagram” and “*I Ching*” provide excellent detail. Binary thinking is at least 3000 years old.

Between six and eight hundred years after the *I Ching* came Pingala, an Indian scholar writing about short and long syllables in his *Mahabhashya* (Van Nooten, 2010), the long syllables double the length of the short ones.

Heraclitus observed [Patrick, 1880]:

The unlike is joined together, and from differences results the most beautiful harmony and all things take place by strife.

Into the same river you cannot step twice <and still other> waters are flowing [XLI].

For men to have whatever they wish would not be well. Sickness makes health pleasant and good hunger, satiety, weariness rest [Ibid., CIV, p. 109].

The harmony of the world is a harmony of oppositions . . . [Ibid., LVI, p. 98]

. . .both are and are not [Ibid., LXXXI, p. 104]

For human nature does not possess understanding [understanding resulting from how contradictions operate to present anything to us for that understanding], but the divine does [Ibid., XCVI, p. 107].

God is day and night, winter and summer, war and peace, plenty and want [Ibid., XXXVI, p. 93]

Permanent stasis was Parmenides’ (c. 544–450 BCE) reality:

One path only is left for us to speak of, namely, that it is. In it are very many tokens that what is, is uncreated and indestructible, alone, complete, immovable and without end. Nor was it ever, nor will it be; for what it now is it Plato says, all at once, a continuous one. For what kind of origin for it will you look for? In what way and from what source could it have drawn its increase? I shall not let thee say nor think that it came from what is not; for it can neither be thought nor uttered that what Plato is not is. And, if it came from nothing, what need could have made it arise later rather than sooner? Therefore must it either be altogether or be not at all. Nor will the force of truth suffer aught to arise besides itself from that which in any way is. Wherefore, Justice does not loose her fetters and let anything come into being or pass away, but holds it fast. . . . And there is not, and never shall be, any time other, than that which is present, since fate has chained it so as to be whole and immovable. (Burnet, 1892, VIII)

Heraclitus emerges with the most fundamental law, “The harmony of the world is a harmony of oppositions . . . [Op. Cit., LVI, p. 98] and “. . .both are and are not “[Ibid., LXXXI, p. 104].

Lucretius (ca. 99 BCE–ca. 55 BCE) in *The Nature of Things* observed:

In that long-ago

The wheel of the sun could nowhere be discerned

Flying far up with its abounding blaze,

Nor constellations of the mighty world,

Nor ocean, nor heaven, nor even earth nor air.

Nor aught of things like unto things of ours

Could then be seen--but only some strange storm
 And a prodigious hurly-burly mass
 Compounded of all kinds of primal germs,
 Whose battling discords in disorder kept
 Interstices, and paths, coherencies,
 And weights, and blows, encounterings, and motions,
 Because, by reason of their forms unlike
 And varied shapes, they could not all thuswise
 Remain conjoined nor harmoniously
 Have interplay of movements. But from there
 Portions began to fly asunder, and like
 With like to join, and to block out a world,
 And to divide its members and dispose
 Its mightier parts--that is, to set secure
 The lofty heavens from the lands, and cause
 The sea to spread with waters separate,
 And fires of ether separate and pure
 Likewise to congregate apart. (Lucretius, 1851, p. 119)

Indeed, a “hurly-burly mass” of a quark-gluon plasma, where the four natural forces—strong, electroweak, electromagnetic, and gravitational—originally one in the singularity, flew asunder. Hesiod (750 and 650 BC) in his *Theogony* held similar views.

Gottfried Leibniz (1703) writes about binary counting in his *Explication de l'Arithmétique Binaire* over three hundred years ago.

A concept that is not easy to impart to the pagans, is the creation *ex nihilo* through God's almighty power. Now one can say that nothing in the world can better present and demonstrate this power than the origin of numbers, as it is presented here through the simple and unadorned presentation of One and Zero or Nothing.

—Leibniz's letter to the Duke of Brunswick attached with the *I Ching* hexagrams (Binary number, 2022) A binary world sustains ours. He searched for the most fundamental in the world (*Monadology*)—the binary, “the simplest progression of all” (Ibid.).

Bivalency underpinning our world did not die with Leibniz, as famous child psychologist and logician Jean Piaget in 1958 wrote:

There exist outline structures which are precursors of logical structures. . . . It is not inconceivable that a general theory of structures will. . . . be worked out, which will permit the comparative analysis of structures characterizing the outline structures to the logical structures characteristic of the higher stages of development. The use of the logical calculus in the description of neural networks on the one hand, and in cybernetic models on the other, shows that such a programme is not out of the question. (emphasis included). (Piaget, 1958, p. 48).

“A psychologist?” you might ask? How about a world-renowned physicist saying that the arrangement in the universe is according to a “pregeometry as the calculus of propositions,” such that “. . . a machinery for the combination of yes-no or true-false elements does not have to be invented. It already exists (Misner et al., 1973, p. 1208 et seq.)”? More than 15 years later, Wheeler said

every 'it'—every particle, every field of force, even the space-time continuum itself—derives its function, its meaning, its very existence entirely—even if in some contexts indirectly—from the apparatus-elicited answers to yes-or-no questions, binary choices, bits. 'It from bit' symbolizes the idea that every item of the physical world has at bottom—a very deep bottom, in most instances—an immaterial source and explanation; that which we call reality arises in the last analysis from the posing of yes–no questions and the registering of equipment-evoked responses; in short, that all things physical are information-theoretic in origin and that this is a participatory universe. (Wheeler, 1990)

Explaining further,

It from bit symbolizes the idea that every item of the physical world has at bottom — at a very deep bottom, in most instances — an immaterial source and explanation; that what we call reality arises in the last analysis from the posing of yes-no questions and the registering of equipment-evoked responses; in short, that all things physical are information-theoretic in origin and this is a participatory universe. (Ibid., p. 311)

Ellis (2006) expostulates innate order.

The image that the most successful scientific theories have systematically constructed for us is an extraordinary one. It is an image of a world that consists entirely of things belonging to an elaborate, strongly interconnected, hierarchical structure of categorically distinct kinds (of chemical substances, particles, fields, etc.), and involved in natural processes which themselves are organised in a natural hierarchy of categorically distinct kinds. . . . The emergence of this scientific image of the world really has only one plausible explanation, viz. that the world is, in reality, structured more or less as it appears to be.

“Digital physics” (2022), Max Tegmark (2022), and others (Platonism in mathematics, 2022) continue the Pythagorean tradition of cosmological structuralism, beginning with order.

6.5 The Origin and Development of Order

6.5.1 Order

Simply stated, “order” means “arrangement.” Arrangements are either random (no regularity) or patterned (regularity) and in many cases hierarchical.

From *Wiktionary* (https://en.wiktionary.org/wiki/Wiktionary:Main_Page). the etymology for “order” is

From **Middle English** *ordre*, from **Old French** *ordre*, *ordne*, *ordene* (“order, rank”), from **Latin** *ōrdīnem*, accusative of *ōrdō* (“row, rank, regular arrangement”, literally “row of threads in a loom”), from **Proto-Italic** **ordō* (“to arrange”), probably ultimately from **Proto-Indo-European** **h₂or-d-*, from **h₂er-*. Related to **Latin** *ōrdior* (“begin”, literally “begin to weave”). In sense “request for purchase”, compare *bespoke*. Doublet of *ordo*.

The simplest order in the simplest dimension (one) is A leading (or following) B. In a two-dimensional world—plane, one point revolves around the other stationary one, or both can move anywhere. One is tracked by virtue of the other, exemplified with the two-body problem.

Ordering and randomness emerge from the exploded tiniest singularity, the substratum, with its immanent and most fundamental law, the unity of difference. J.J.C. Smart (1963, p.39) argued processes in the quantum world percolate up to the macroworld, the one we sense and experience. Our universe is four-dimensional, metaphorically a zero-to-infinity number line.

6.5.2 *The Infinitesimal, Infinite, and their Commonality*

At Planck scale (1.62×10^{-35} m), “particles” are in constant motion, but coming in and out of existence with their oscillatory stops. But is there no end to repeated subdivision below Planck length?

Contemplate below Planck scale (Oliva & Steuemagel, 2017; Roy et al., 2009). No reason exists to expect Cartesian subdivision ever stopping. “Vacuum space” and “virtual” do not necessarily cancel existence, but do raise questions about other dimensions and their laws. Toward the infinitesimal is analysis, Cartesian subdivision, and differentiation to achieve finitude. Opposite, given the most fundamental law, is the infinite. “Reverse analysis” (subdivision) is synthesis (expansion).

Astrophysicists calculate the age of the visible Universe from its inception (popularly called “The Big Bang”), 13.8 billion years ago, and its current size, 92 billion light-years (Davies, 2015; Observable universe, 2022). Its outset was chaos, potential order, condensed motion (energy), a perturbation in space-time (Cosmological perturbation theory, 2022; Primordial fluctuations, 2022), then expanding and an ever-increasing rate implying no stable “edge,” or boundary. Infinity is limited only by the imagination. Dimensionality possibly is boundless.

Ultimately, equally dispersed motion is the heat death physicists and information scientists call “disorder,” more formally, entropy. In his original 1865 *Mechanical Theory of Heat*, Rudolph Clausius (1879) borrowed “entropy” from the Greek “Tpoirrj,” or “transformation, meaning heat equalization (Ibid., pp. 106–107).

Information, or Shannon entropy, is the message content getting through, the other lost. That is, what would be the necessary expected message length to transmit the measured value of a random variable? In any communications channel with noise, there most probably will be missing information (Shannon, 1948, p. 17). That is, information entropy is “the received signal, a measure of missing information” (Ibid., p. 15).

In between the infinitesimal and the infinite is our world, made possible by process, process, in turn, returning the favor simultaneously. Binary frames order. From it is constructed our four-dimensional world (and beyond?)—space-time (fourth dimension), space (three dimensions), plane (two dimensions), and line (one dimension), the minimal level one—something preceding another, “. . .the number of coordinates needed to specify a point on the object” (Dimension, 2022).

Certainty, predictability, and order in the uniform infinitesimal oppose entropy, or disorder in the infinite. There is a curious dialectic between eliminating irregularity. Somewhat paradoxically, we strive by induction (sampling randomly) to predict the

whole, using entropy to create knowledge? Order succeeds chaos (potential) by applying entropy (expended). How strange order creates using destruction and, conversely, a weird recursion (Horne, 2017).

6.6 Some Logic

Order is imminent in the Universe, initially manifesting bivalency. Expression is through language, expression units (letters, numbers, or other symbols), words, and sentences, our two-valued language having the “letters” zero and one (bits), bytes the words, and expressions by formula, “essays” and beyond as proofs. Think about everything done on a computer, from simple calculations to movies and real-world simulations (virtual or simulated societies), all expressible using zero and one. Such does not mean we have found the philosopher’s stone or understand consciousness, only a recording of our observations, actually true or false. Ours is expressing structural roots and their relationships, not necessarily their origin or how to create them. All the above factors are arranged and described by logic, the language recounting innate order in the Universe. From *Wiktionary*, we learn the origins of.

6.6.1 Logic

From [Middle English](#) *logike*, from [Old French](#) and [Latin](#) *logicus*, from [Ancient Greek](#) *λογικός* (logikós).

From [Middle English](#) *logik*, from [Old French](#) *logike*, from [Latin](#) *logica*, from [Ancient Greek](#) *λογική* (logikḗ, “logic”), from feminine of *λογικός* (logikós, “of or pertaining to speech or reason or reasoning, rational, reasonable”), from *λόγος* (lógos, “speech, reason”). Displaced native [Old English](#) *fīlcraft*.

Its corollary (from the same source, *Wiktionary*) is:

6.6.2 Logos

From [Ancient Greek](#) *λόγος* (lógos, “speech, oration, discourse, quote, story, study, ratio, word, calculation, reason”).

Theological nitpicking aside, at least the epistemology of historical accounts, in tandem with those affirming the binary-based universe written about, above, supports the following. Complexity ascends from simplicity, and to the floor we descend to that existing apropos to its negation.

Originating our cosmos was the singularity, its other subject to endless speculation. Within the singularity was borne, through the most fundamental law, something and another, followed by a rapid expansion with more “particles,” each existing

against the others. The smallest “particles” comprise the atoms, the atom molecules, up through recognizable physical entities, so the constituents of order ultimately form social relationships. Now, let’s focus on the basic structural relationships.

Parallel to “material” development was non-material, or mental, the realm housing ideas, consciousness, and the intangible. Chapter 10 explicates these, but, for now, we will apply appropriately that which occurs in the physical to the mental domain. “Something,” then, refers to an entity, uncharacterized specifically for our current abstractive level.

6.6.3 *Deduction and Induction*

Infinitesimal versus infinite, perforce, is binary. In the simplest world—one dimensional, the line, something is to be longer, shorter, or the same length as another. Each more complex dimension stems from lesser composites. Larger in the next level of dimensional complexity—two—is planarity, where containment exists horizontally in all directions. Does not such inclusion exist in one dimension, a longer line containing a shorter? An entity contains, is contained, or shares the same edge (or end) as another, but only one in the third dimension can detect the relationship. The entities are disjoint or overlap; sections are included or excluded from the other entity or set.

Logic, reasoning, or argumentation is deductive or inductive, referring to closed and open frameworks, respectively. Argumentation, itself, refers to intent, not the innate order. “Truth” is contextual, requiring a framework built with standards or parameters. Premises and conclusions are entities, or sets, argument components, either true or false. For example, propaganda (information designed to persuade) will be intentionally deceptive by inserting a known false premise.

These reasoning methods relate to each other, our needing to orient ourselves on their specific intent.

6.7 Deduction

Logicians say deduction means if the premises are true, the conclusion is guaranteed to be true. Whatever is derived from the premises has the same epistemological integrity forming the premises. Otherwise conceptualized, the premises contain the conclusion; the conclusion is found within the premises. Deductive arguments are formal, similar to algebra, variables instantiated, or particularized with specific information. Hence a deductive argument (valid) is sound or unsound, the former being instantiated with correct information and the latter false.

All P are Q,
 All Q are R,
 Hence, All P are R,

Logicians and mathematicians refer to transitivity.

All fish are animals.
 All animals are living.
 Hence all fish are living. (valid and sound)

 All cats are horses,
 All horses are sheep,
 Hence, all cats are sheep. (valid and unsound).

Recall that each item is a set, or group. Logic proofs and arithmetic/algebraic problems are deductions.

Games often are deductive, their rulesets, players, playing area, and so forth proceeding with an inning-by-inning, turn-by-turn, play-by-play event sequence, which when “re-run” will produce the same result as the original. In all games, a winner, loser, or draw will be inevitable. Otherwise put logically, if the premises (players, rulesets, moves . . .) happen, the conclusion will be for sure and unambiguous. The former contains the latter.

Lawyers frequently convince the jury premises are true, even if one or more are faulty (fallacies). The form remains inviolate. P or Q, not P, therefore Q holds, content irrelevant. Deduction occurs with analysis, subdivision, or fractionalization. Remember Descartes. Yet, we do not always have a whole to analyze; we need to create it.

6.8 Induction

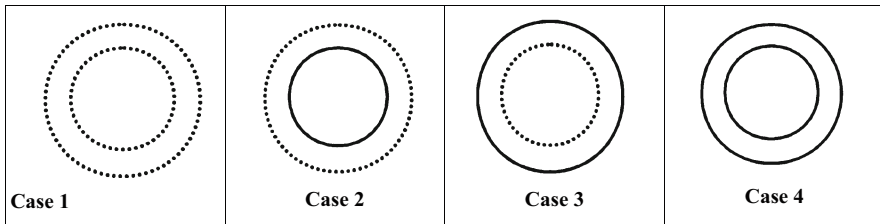
Induction means the conclusion extrapolated from the premises and is only probable (between 0 and 1, but not either). A third argumentation method is abduction, extrapolating premises from a conclusion, but some scholars see another inductive form.

With induction, we extrapolate from a sample to obtain the final inference, or conclusion. The strongest inductive argument is one with a conclusion up to 99.999+ probability but not certainty (one). Philosophers recall Plato, the silhouettes (examples—particles) mimicking reality (certainty, the whole), the form. Language operates the same way, words representing the ideas we try conveying.

Applied to societies, we have open and closed ones, philosophical or ideological, the former admitting anything external, open to change, and adaptive and the latter encapsulated, static, and with ideas not subject to question (ideological). Indeed, representative government originates in Plato’s *Republic*.

6.8.1 Four Relational Worlds

Sets are groups containing members, each having in common properties characterizing that group. Each member in a set is (or is not) related to a member in another set, given the set theoretical conditions. Such an abstraction becomes relevant when talking about social groupings. A model exists for extrapolating from one domain the level and knowledge quality to another domain. Deductive and inductive domains bear interesting relationships to each other, the following an adaptable model for exploration. Consider basic worlds, concentric circles with dotted and solid lines:



These containment diagrams show an outer circle encompassing the inner. The dotted lines represent unknown domains and solid lined circles the known. The outer circle we will call “p.” The inner circle is “q.” Four permutations relate the outer and inner circles and their characteristics—solid or dotted:

| | p | q | Does $p \supset q$? |
|--------|-------|-------|----------------------|
| Case 1 | ----- | ----- | Yes |
| Case 2 | ----- | _____ | Yes |
| Case 3 | _____ | ----- | No |
| Case 4 | _____ | _____ | Yes |

Processes operate on containment relationships. The horseshoe symbol (\supset) for logicians means “implication,” or “contains.” We will return to implication in another context later on. It is better to see the outer circle containing (or does not) the inner one in a specific way, i.e., potential knowledge related to knowledge. Otherwise stated, the outer circle operates on the inner one.

Cases (rows) one, two, and four describe deduction. Unbounded includes unbounded in row one, self-containment. Row two says unbounded contains bounded, the latter existing in an unbounded world. Case three is induction. A bounded world cannot contain an unbounded one. Case (row) 4 is another self-containment, bounded inside bounded.

At least two ways exist to interpret these circles, each consistent with the other. The first is the relationship of the unknown to knowledge, that is, extrapolating a known from a known or potentially knowable; the second relates a physical element to another. Same-sized circles are analogous to greater than or equal to.

The circles result from the same ontological and epistemological foundation. (Sidebar: For research is translating these into Venn diagrams for better explication. I used concentricity for its intuitive value.)

Case 1—dotted line circle inside a dotted line circle.

While we start with the unknown and conclude something equally unknown, merely rephrasing a description or question. Here, we identify a specific set of elements and, from just these alone, draw conclusions, our result equal to or no wider in scope than the beginning. The standard for judging the initial—saying that something is unknown—has the same standard for assessing the unknown outcome. Undetermined premises yield undetermined conclusions.

Organisms and their environments are dynamic, both uncertain. Thermodynamics has sub-processes, or localized movement, like rain clouds inside a weather system.

Case 2—solid line circle inside dotted line circle.

Case two represents the larger unknown world containing the little we do know. The unknown is also “chaos,” order coming from it. Our universe (inside circle) emerged from the singularity of unlimited potential (outside circle). We exist in between the singularity and its end, entropy, or heat death. Knowledge comes from the inchoate. Perforce, the unknown is greater (the outer circle) than the known. Ancient cosmologies depict our formation from such a background, discussed above.

Case 3—dotted line circle inside solid line circle. At least two aspects are induction and knowledge entropy. Concerning induction, start with a relatively small set of elements, and draw a conclusion wider in scope. Statisticians obtain more samples for a more complete picture of the whole. Induction describes the bulk of scientific inquiry, our starting from ignorance and deriving knowledge by one or more of the epistemologies discussed above. Induction yearns for the ideal, removing uncertainty, for all is known (outer circle).

To apply Case 3, take ideology—a set of ideas not subject to question (outer circle) confining persons with open minds (inner circle). Ask if a process, inherently changeable, can be limited. Row three says, “no.” Can a rigid environment maintain a dynamic entity seeking to expand forever? Again, no. Systems analysts are keenly aware about homeostatic (traditional) societies failing to adapt to change within their boundaries. Until the final outcome, we do not know.

We are saying “no” to the known world larger than the unknown world. We are not know-it-alls. Induction contradicts deduction. Again, the dotted and solid lines do not always represent certainty but only the scope of the world of knowledge, including potential knowledge.

With Case 3, for the second aspect, there is no real containment, for once something is known (solid lined outer circle), it cannot be unknown (dotted lined inner circle). We say “no” to reversing knowledge entropy. Too, once something is deemed to be certain by applying standards, it cannot be uncertain.

Surveying briefly:

Case 1—unknown contains unknown.

Case 2—unknown contains known.

Case 3—known cannot contain unknown; once something is known, you cannot “unknow” it.

Case 4—known contains known.

Knowns can change, due to new information.

“Knowledge entropy” (not the same as “information entropy”) means you cannot reverse knowledge acquisition. Return to Cases 1 and 2 for a moment. The knowledge process, potential knowledge inside the unknown (chaos, or the inchoate)—Case 1, is spent (inner circle)—Case 2, thus becoming the known, similar to “time’s arrow” problems and processes. Case 3 says, once the flame has been lit, the egg broken, the milk poured, the flame cannot be unlit, egg unbroken, and milk put back into its vessel. Things do not fall upward, speech does not become mute, and organisms do not “ungrow.” The known, a broken egg, does not reverse to the unknown potential knowledge, the whole egg. More mundane, attorneys know all too well “unknowing” it, realizing all the judge’s admonitions in the world will not erase from the jury’s mind a witness’s utterances, however inadmissible in court.

Likewise it is for the Universe, where we started from a formless singularity, but all its objects became manifest with the Universe expanding. The objects cannot regress to the singularity, unless you believe Plato’s cyclic cosmology (*Timeus*).

Digital physicists are convinced that the Universe is discrete, for, 1) particles exist, and 2) they disappear into somewhere. If the Universe were continuous, there would be no break, hence no place to where the particles could go. “Particles” at Planck scale allow us to make inductive inferences about our macroworld, the Universe.

Biologically, we sense our world inductively, sampling an apparently undivided world, a phenomenological color palette. Most obvious is induction by vision. Rods and cones in our eyes are activated by photons, which in turn produce electrical signals to be carried along nerve fibers leading to the brain. Neurotransmissions for the other four senses operate similarly.

Case 4—solid line circle inside solid line circle. As with Cases 1 and 2, we begin (premises) with a certain scope and conclude with an equal or lesser scope. The known generates more knowledge through re-arranging the known.

A classic example is arithmetic, where juxtaposing numbers via a rule (addition or multiplication) yields another number, or with another rule (subtraction or division), a number can be broken up into composites. In its simplest form, there is a number line—a fixed entity—on which can be found any number.

We have many physical examples, like an element found in a collection but located or defined by the others. Think of triangulation.

Some entities (objects, physical laws) are well defined and unchangeable; so is their environment. The degree of certainty is the same for both inner and outer circles.

6.8.2 *General Remarks about the Four Worlds*

Each of the circles in all four cases invokes identical ontological and epistemological integrity standards, i.e., inheritance. Cases 1, 2, and 4 define deduction. Case 3 corrupts certainty. This explains why deductively the premises (drawn from the unknown) guarantee the conclusion. No new knowledge is gained. For the outer circle, ontological integrity relies on epistemological integrity and conclusions (inner circle) bear those same levels. Induction? Is the conclusion more certain than the premises? While certainty is the philosophical mother lode, we reach out into the unknown, creating or synthesizing from our knowns. Again, metaphysical knowledge is never gained, only provisional knowledge, albeit unique, contrary to deduction. Increasing our apparent interim ability to predict easily can be foiled, figuratively setting us back to square one, exemplified by Einstein and other scientific revolutions.

Ultimately, both deduction and induction stem from bootstraps, be it our creating definitions and axioms or identifying samples we think represent the whole. Deductively, we conclude with a scope equal to or less than the premises, that is, containment. Induction forces the outer circle of the perceived known out further by our reaching out to the unknown through sampling, indeed an ostensibly shaky and surely incomplete knowledge. Repetition advertises process uniformity over time recursively affirming our predictions, hence justification.

If we keep returning to either a dotted line or a solid lined circle, we are caught in recursion, circularity, or tautology, or deduction; no new knowledge integrity is gained. Case 3 is the box in which we place hope on our ability to foresee (and subconsciously manipulate).

Do we know anything more after using logic? Precisely how we infer in either method is unknown, perhaps more having to do with the nature of mentation, neurocorrelates involving spatiotemporality, memory, abilities to compare and map, and so forth. Chapter 10, *The social brain*, will explore further and unpack “knowledge,” but, for now, loosely consider it a consensually based, coherent, corresponding (to another phenomenon) collecting information. To persuade, use deduction to entice an audience to accept ideas to guarantee conclusion.

6.8.3 *Application*

I used induction in developing the problems chapter, identifying representative problems causing the entire environment collapsing about us. There is the scientific. While deduction guarantees conclusions, we do not always know everything about a whole, enumerating virtually every member of the population, i.e., the population, itself. We combine deduction and induction by the hypothetico-deductive (H-D) method (2022). Propose a theory (hypothetico), test it, and, from the test results, predict (deduce). Classic (1959) is Karl Popper’s falsification theory in *The Logic of*

Scientific Discovery, assuming something is not the case and attempting to disprove it, analogous to the grammar police correcting a student's double negative, "S/he don't do no work." Hypothesize a medication XYZ is ineffective and unsafe. Experimentation or clinical trials reveal the opposite in most cases (high probability), thus demonstrating the original hypothesis not acceptable.

Sampling voting behavior incorrectly, revealing tiny features on the moon's surface with higher resolution photography but with faulty instrumentation, compromised experimental protocol, and poor functioning rod and cone assemblies giving us distorted signals are ways in which the sample will not accurately describe the whole; i.e., the conclusion does not follow with certainty from the sample (premises). Human bias enters into all constructing, which is effected by biologically internal and environmental factors.

If we ultimately are going to develop a social science, we must identify the most discrete knowledge layers, mathematics and logic obeying the most fundamental law, the whole referencing the particular. We cannot pinpoint "whole" by its very constitution, but we can (even arbitrarily with a bootstrap) the particular, from the singularity to "the great beyond." August Comte wrote over 200 years ago, start with the most discrete—numbers—and continue to the least precise, sociology and its amorphous ideas like ethos, mind, and psyche. To learn the richness marking a heterogeneous foreign country, it is best to learn the language, starting with the simplest words and constructions.

6.9 How Binary Structure Communicates

6.9.1 *The Mechanics*

Both mathematics and logic convey concepts with symbols, more commonly numerals and letters (from several alphabets), and characters. At the primary level are numbers. Elementary philosophy department logic students learn their subject's alleged ostensible purpose: argument analysis. Mathematics and computer science students find more about precision, discreteness, and the deep number theory structure. Both, more often than not, lack philosophy. My explication flows from answering not the "what" but more the "why" structures exist, your brief introduction to the most fundamental law and its binary consequences hinting the explication below. Ultimately, I sympathize with discreteness, inasmuch as logic and mathematics have the same origin. And they express everything in the Universe.

Relationships exist or do not exist, or do so partially. However, that degree can be communicated in a binary way, the binary language used by computers amply able to support complex mathematics representing continuity, probability, inclusion, and analog phenomena, generally. Any analog phenomena can be digitized to essentially the quantum level, beyond our ability to detect information loss. Consequently, I do not mean true and false for one and zero, like most logic texts, since the former are

value-laden, the latter denoting the most fundamental cosmological law, the unknown–known dichotomy.

My representations are in “base 2,” or binary counting system, the world populated only by zero (0) and one (1). We also call “base” “radix,” the word meaning “root.” I will so describe logical structure.

Academics debate about logic producing mathematics, or conversely. In fact, they have the same origin. “Arithmetic” simply means identifying and manipulating a quantity or quantities related to others. Higher mathematics uses algebraic symbolism; logic uses its symbols. However, all mathematics can be reduced to one simple operation: moving back and forth on a number line (infinitesimal to infinite—the simplest, two dimensions), adding and subtracting, the only operations computer scientists ultimately perform with their machine language coding. Assembler and higher-order languages are composites. Division sophisticates subtraction; multiplication adds in an elaborate way, but still by groups. In other maths, attention is devoted to theory, imaginary numbers, field extension, and space-time manifolds. Yet, if we argue reality fundamentally is digital, perforce, all these abstractions will be described with the binary language. Again, the analog (continuous) becomes digital (discrete); the wave collapsed to a particle.

How convenient and simple is the binary counting to describe everything. Counting requires numbers, but we still do not really know number’s essence, despite Giuseppe Peano’s (1858–1932) attempt to explain them, Bertrand Russell’s critique (1872–1970) in his *Philosophy of Mathematics*, and Alian Badiou (2008) set theory ontology. Properties (effects) are not something, itself. It is self-deceptive to think the answer to “What is a number?” has been established. Peano’s error in his first assertion “zero is a number” is tautologous, failing to provide a conceptual platform. Russell agreed, answering with set theory. Badiou (2008) begins to provide a philosophical foundation with dialectics. Yet there remain gaps, ones addressing unity, magnitude, regularity, and how these are created. Counting requires succeeding units. Units are formed by a) apprehending empirically a specific magnitude—size, length, weight, etc., b) remembering it, c) recalling it, and d) applying it either intellectually or empirically. Philosophers should recognize both the rational (dependent upon memorization) and empiricism (sense-based knowledge). Add these to Peano’s Postulates, and you will have a more complete set profoundly and philosophically describing number. Repeated apprehensions is “succession,” each repetition creating a new and different number.

Order reveals itself to us naturally or intuitively. See my other work in logic (Horne, 2018; A new three-dimensional bivalent hypercube, 2012), a “display of concept,” something and its other appearing pictorially. Symbolically, we are not confined to zero and one, exemplified by “%” and “@,” “^” and “#,” and so forth, providing the symbols, or representations are different. We even could use a refrigerator and horse—anything.

Let’s count in binary from the infinitesimal singularity to the infinite. Yes, singularity, itself, is a counting unit, applied to a particle internally and the continuum, thus discretizing it. Over and again in all directions our 16-column unit

extends, covering the whole Universe in all directions and in time, the latter demanding more discussion, but beyond our present scope.

| p | q | f ₀ | f ₁ | f ₂ | f ₃ | f ₄ | f ₅ | f ₆ | f ₇ | f ₈ | f ₉ | f ₁₀ | f ₁₁ | f ₁₂ | f ₁₃ | f ₁₄ | f ₁₅ |
|---|---|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|----------------|-----------------|-----------------|-----------------|-----------------|-----------------|-----------------|
| 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 1 | 1 | 1 | 1 |
| 0 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 | 0 | 0 | 0 | 0 | 1 | 1 | 1 | 1 |
| 1 | 0 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | 1 | 0 | 0 | 1 | 1 |
| 1 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 | 0 | 1 |

(Author’s own creation, open source)

The red-shaded first two columns forming our Table of Functional Completeness (ToFC) display all two-place zero and one arrangements, with base two counting from top to bottom. Extended horizontally and rightward, we count each four-place number ascendingly sequential, drawn from the permuted zeros and ones. F₀ (“F” for “function”) denotes a relation type existing for each permuted pair in the red-colored columns, i.e.,

- F₀—zero is 0000
- F₁—one (f₁) is 0001
- F₂—two is 0010
- ...
- F₆—six is 0110,

and so forth. Contradiction is f₀, no relationship existing, and f₁₅ (tautology) says a relationship exists in all cases. Each function is an object (computed result) and a process (operator), first the other, the other the first, both the singularity.

Logicians, mathematicians, and computer scientists should recognize particular columns identical to the logical operations “and” (f₁), inclusive “or” (f₇), “equivalence” (f₉), and so forth. By inspection the ToFC displays arithmetic and logic simultaneously; they are Siamese twins.

Notice the negative symmetry. The left half (f₀–f₇) is the opposite of the right half (f₈–f₁₅). For example, f₁₁ negates f₄. F₁₃ (the implication defining deduction) negates f₂, or “negative implication.”

NB: Yes, I am keenly fixated on the so-called material implication operator (f₁₃), cosmological/knowledge containment versus numerical containment, and superset problems, another out-of-scope subject on my research calendar.

Not only can two dimensions display logical space, but infinite dimensions abound (Rapoport, 2009; Stern, 1988), one three-dimensional hypercube plate with its automata patterns looking like:

| | | | | | | | | | | | | | | | | |
|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|-----|
| f13 | f0 | f1 | f2 | f3 | f4 | f5 | f6 | f7 | f8 | f9 | f10 | f11 | f12 | f13 | f14 | f15 |
| f0 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 |
| f1 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 |
| f2 | f13 | f13 | f15 | f15 | f13 | f13 | f15 | f15 | f13 | f13 | f15 | f15 | f13 | f13 | f15 | f15 |
| f3 | f12 | f13 | f14 | f15 | f12 | f13 | f14 | f15 | f12 | f13 | f14 | f15 | f12 | f13 | f14 | f15 |
| f4 | f11 | f11 | f11 | f11 | f15 | f15 | f15 | f15 | f11 | f11 | f11 | f11 | f15 | f15 | f15 | f15 |
| f5 | f10 | f11 | f10 | f11 | f14 | f15 | f14 | f15 | f10 | f11 | f10 | f11 | f14 | f15 | f14 | f15 |
| f6 | f9 | f9 | f11 | f11 | f13 | f13 | f15 | f15 | f9 | f9 | f11 | f11 | f13 | f13 | f15 | f15 |
| f7 | f8 | f9 | f10 | f11 | f12 | f13 | f14 | f15 | f8 | f9 | f10 | f11 | f12 | f13 | f14 | f15 |
| f8 | f7 | f7 | f7 | f7 | f7 | f7 | f7 | f7 | f15 | f15 | f15 | f15 | f15 | f15 | f15 | f15 |
| f9 | f6 | f7 | f6 | f7 | f6 | f7 | f6 | f7 | f14 | f15 | f14 | f15 | f14 | f15 | f14 | f15 |
| f10 | f5 | f5 | f7 | f7 | f5 | f5 | f7 | f7 | f13 | f13 | f15 | f15 | f13 | f13 | f15 | f15 |
| f11 | f4 | f5 | f6 | f7 | f4 | f5 | f6 | f7 | f12 | f13 | f14 | f15 | f12 | f13 | f14 | f15 |
| f12 | f3 | f3 | f3 | f3 | f7 | f7 | f7 | f7 | f11 | f11 | f11 | f11 | f15 | f15 | f15 | f15 |
| f13 | f2 | f3 | f2 | f3 | f6 | f7 | f6 | f7 | f10 | f11 | f10 | f11 | f14 | f15 | f14 | f15 |
| f14 | f1 | f1 | f3 | f3 | f5 | f5 | f7 | f7 | f9 | f9 | f11 | f11 | f13 | f13 | f15 | f15 |
| f15 | f0 | f1 | f2 | f3 | f4 | f5 | f6 | f7 | f8 | f9 | f10 | f11 | f12 | f13 | f14 | f15 |

(Author’s own creation, open source)

6.9.2 Findings

From Pythagoras to Max Tegmark, mathematics is the ultimate reality, but since we have seen they both have the same ancestor, increasing and decreasing magnitude and manipulating it (left or right on the number line). Given the convergence (ToFC), all mathematical developments have logical correlates, albeit requiring more complexity.

One extrapolates from the past and projects to the future. The knowledge world inflates toward infinity, never returning to origin. Both the “contraction” toward the infinitesimal and the expansion toward the infinite underscore all thought processes. Fancy computers doing likewise with the number line.

Uncertainty frames logic, from ever-changing Planck space to boundless infinity. Morin refers to the thinking emerging in the twentieth century, where, “. . .the microphysics and cosmophysics that introduced indeterminism, risk-where determinism reigned” and offering “. . .suitable methods to deal with the uncertainties met” (Morin, 2006, p. 17). It seems that we have been here before, but it makes us think twice about those laiming mathematical precision.

6.10 What Is Complexity?

Primitive order sets a unit only in front or behind its other in one dimension. From elementary arrangement grows complexity.

Complex (adj.)

1650s, “composed of parts,” from French *complexe* “complicated, complex, intricate” (17c.), from Latin *complexus* “surrounding, encompassing,” past participle of *complecti* “to encircle, embrace,” in transferred use, “to hold fast, master, comprehend,” from *com* “with, together” (see *com-*) + *plectere* “to weave, braid, twine, entwine,” from PIE **plek-to-*, from root **plek-* “to plait” (see *ply* (v.1)). The meaning “not easily analyzed” is first recorded 1715. Complex sentence is attested from 1881.

Surround the two elements with others. Consider:

```
010001001010111100101010010100101010101010
110101010010101001010010101010101010101010
110101010101010010100101001010101010101010
001010101010101010100010101010101010101010
010101010110010010110001001010100101000101
110101101010101010101010101010101010101010
1101010100101110010101010101010101010101010
10101010101110100101010010010101010101000010
10101010101000101010010101010101010101010010
100110100101111001010101010100110010100101
011010101000101010100101010111010100101010
```

machine language, made simpler by

```
0100 0100 1010 1111 0010 1010 0101 0010 1010 1010
1101 0101 0010 1010 0101 0010 1010.. .
```

(For fun, churn these through an online binary code translator to see if it is gibberish.)

Even if one digit is transposed with its opposite, the program simply might not function. Very large arrays simply are not manageable by the average human. Instead, “higher level” languages, such as assembler, FORTRAN, and PERL, allow easy navigation through machine instruction code. However, simplifying long complex binary strings with shortcuts yields the complexity of variety, but answering variety with expressive simplicity creates the original problem. There seems to be some trade-off here. Similarly, multi-valued and fuzzy logic surmount complexity, enriching vocabulary.

Complexity is enclosed and open. We simplify if the elements are bounded and locatable by rules, but the bounded complexity increases by adding elements. Remove the confinement to produce open complexity, that second circle concentricity, solid inside dotted, the new “known” extrapolated from the existing known,

the inner circle ideally expanding, but never, like the hare, able to overcome the tortoise.

Many problem-solving steps ostensibly represent complexity (Complexity, 2022), but defining complexity and its type depends upon context. An arrangement can be complex in one environment and simple in another. Complexity is relative to the observer. Algebra is usually complex to a grade school student and facile to an engineer. Detailed in arithmetic is immensely more complex than algebra. Sometimes, mathematics appears simpler the “higher” up you go.

Complexity has reached the stage to where humans are not managing it successfully, evidenced by the problems chapter. Complexity is bound to get even more complex. Simplistically stated, “complexity” means “more objects and processes,” different from each other, differences, and our ability to manage it. Humans reach a capability level in managing object and process density, partially determined by brain capacity, intelligence, emotion, and other mental phenomena, all explained in Chap. 10, The social brain. Perhaps artificial intelligence, transhumanism (physically transforming ourselves), quantum computers, and consciousness studies will yield solutions. So far, technology has been facilitating more than retarding the onrushing Holocene extinction, with fossil fuel dependence, resource depletion, species extinction, and overpopulation, due in large part to medical advances.

6.11 Complex Order

“Complex” is “com,” meaning “surround” or “embrace[ed]” by the environment and interactions with it, something beyond a thing in itself and its internal capabilities. Complexity is “compound,” “complete,” “compost,” all suggesting the end is greater than the parts coming before. Induction is complex; deduction is simple. “Surround” means complexity is context-dependent, arrangement occurring in one situation but not in another.

- Complexity is “abstract” (mental) or “real” (physical), theoretical or applied.
- Complexity is emergent (Emergence, 2022), a whole unexplainable by the individual components.
- Complexity and uncertainty at the initial hierarchical levels percolate upward and amplify.

From logic through societies, complexity assumes its own life, objects and processes multiplying and diversifying, displaying denser arrangements, requiring more elaborate classification schemes (taxonomies) and analysis, the boundary multiplicity creating a continuous blur.

The three-body problem in physics appears elementary, compared to asking when “fascism” becomes “socialism.” The very Cartesian analysis managing complexity performe breaks apart, hence degrades. Morin says:

From now on, becoming aware of the degradations that our techno-economic development makes to the biosphere, we realize the vital link with this same biosphere that we believe to have reduced to the rank of manipulable object. If we degrade it, we degrade ourselves, and if we destroy it, we destroy ourselves (Morin, 2006, p. 15)

Interactions occur among system components, but each piece also interacts with the environment. Morin says, “not only a part is inside a whole, but also the whole is inside the part” (Ibid., p. 16). Yes, humans have violated the most fundamental law, ignoring the whole.

Complexity exists from relationships between two objects multiplying upward through various forms and numeracy levels to infinity, from systems with relatively defined boundaries through anything in the universe, between those systems and the universe. That is, complexity permeates all that is. Complexity is its own being, a process in itself. Can we live inside it? Actions have consequences; consequences, in turn, result in actions. The opposite is found within the thing, itself, or the hoop snake (Ouroboros) that “eats” its tail, an idea extending to antiquity.

6.12 Implications and Applications

Abstract Complexity and its Application to Societies

Humans are very complex, with their one hundred billion neurons, on average 7000 synaptic connections to other neurons. We might have a biological limit to managing complexity. Thermodynamic systems nuclear reactions, three-bodied problems, and very large dynamic databases interact with complexity possibly surpassing biology. Even supercomputers could fail to respond sufficiently, the weak link in the chain ourselves. Recall Abbot’s *Flatland*.

Before sentience (unless you subscribe to animism), the planet already was a world filled with interacting atoms composed of water, minerals, and atmosphere, compounding to form rocks, saline oceans, and geographical configurations. Diversity exploded with biology, from proto-life, unicellular life, and denizens inhabiting the Precambrian to the current Holocene eon. Come *homo sapiens sapiens* with a capacity to change the environment, technology, and social events. Can they manage the accumulated complexity? Keep this in mind when reading the solutions chapter. For now, ask if complexity is amenable to shortcut methods, analogous to higher-order computer languages.

6.13 Elements of System Construction

Systems analysis arose in response to the anarchy permeating academics studying our social environment—societies, countries, politics, and so forth. Physics, chemistry, biology, and the more well-defined sciences had their terms, classification systems, rulesets, and organizational schemes. Political science, in particular, needed

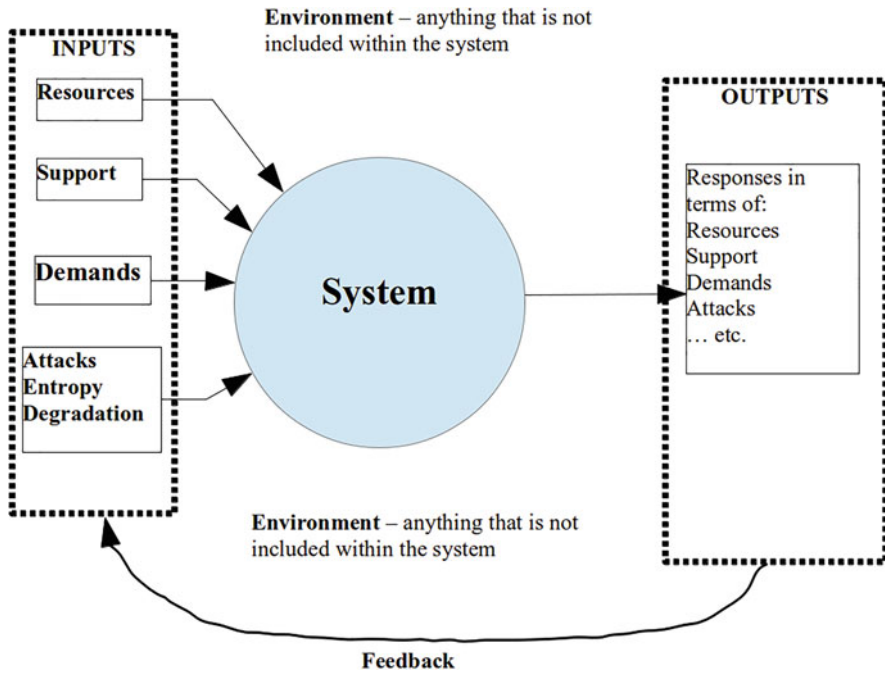
its own justification, especially putting the “science” into “political.” Special organizations and their methods could be applied to amorphous social phenomena, much in the same way astronomers imposed order on apparently random heavenly bodies. Giving these elements a birth, order, dynamism, and ultimate death provided the upper case “U” for its personification. Indeed, cosmologists like Menas Kafatos (*The Conscious Universe*) attribute to the Universe the most complex species development, mentation (including “consciousness”). The system awaited description.

6.13.1 What Is a System?

Formally stated, a system is a collection of elements in which each element bears a relationship to the other and the collection of elements has a purpose (Buckley, 1968, p. 430; Callaos, 1995, p. 3). Goals and objectives are achieved by presenting outputs to the environment, processing inputs from the environment, and returning more outputs. The system takes demands and supports as inputs and processes the outputs as decisions and actions, which are processed by the environment and sent back to the system in a feedback loop, negatively, positively, or unchanged, i.e., destructive, adaptive (Complex adaptive systems—discussions, 2022), or homeostatic (Ashby, 1954). Outputs and “decisions and actions of authorities” (Buckley, 1968, p. 434) crystallize from system member behavior. Dynamism differentiates a mere relationship from a system. A feedback loop contains outputs processed within the environment and returned to the system as inputs. Our containment diagrams above now assume a systems quality. By not responding appropriately to the demands placed on it by the environment, i.e., adapting, the system probably would not survive. However, in a dynamic environment, represented by the exterior dotted line circle, challenges arise. Either the inner circle—the system—can be solid (not changing) or dotted (adaptive, or changing).

Binary logic transitions to system. Each of the 16 basic operations processes two values (either zero or 1) to produce a zero or one. Output is forward-fed as inputs for the next iteration. Ultimately, the original function appears, completing a recursion, demonstrating homeostasis (Horne, 2012). In other binary automaton work by Andrew Wuenche of the Discrete Dynamics Lab (2022) and Stephen Wolfram (1998) in his *A New Kind of Science*, the pattern of random concatenations yields many novel regularities, irregularities, or unpredictable non-pattern displays (randomness, or disorder). In all of its simplest aspects, the system is born of bivalent logic. The adaptive system partially composes the core of complex organic ones.

Consider a picture worth pages.



A system and its environment (Author’s drawing—open source)

6.13.2 Whither our Social System?

Homeostasis in a dynamic environment usually is suicidal. Just organicity is insufficient for survival, given the extinction record and slow evolutionary processes. Complex intentional organicity with the ability to predict and manage the future with socially arranged individuals must be able to allocate values and have members accept them. Stress and tolerance for it determine system viability. A cybernetic approach to systems theory borrows from biology to talk about an organism (system) having a behavior, a condition requiring consciousness, mind, and psychology. Indeed, the expression “body politic” alludes to something living. Indeed, look up “sociocybernetics,” and you’ll discover an intermediate step between the cybernetic system and the organic system.

Adaptation is entopic or creative. A society (more particularly, the people leading it) can destroy others or the environment, or both. The other way is living together with others peacefully, cooperating, and together improving everyone’s anima, along with the environment. Homeostasis (conservatism) is deadly, says nature. Everything degrades. Take destructive adaptation.

Income stratification has been getting more severe in the last 50 years, as we saw in the problems chapter, hallmarking destructive competitiveness. Widely expanding

conflict, with more deadly competition, has placed the infamous Bulletin of Atomic Scientists Doomsday clock at 100 seconds before midnight (November 2022). Humans compete both constructively and destructively with variety, mainly physically and mentally, assuming the victor or the characteristic attributed to the victor is superior. Such a victory putatively represents the natural order of things.

A social predator's playbook is *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*. In 1859, Charles Darwin (1859/1909) argued that species through "natural selection" change over time (evolve) and dominate the landscape because their superior qualities enable them to defeat their competitors (Darwin, Chapter III, p. 77). Chapter Three is "Struggle for Existence," followed by Chapter IV, "Natural Selection; or the Survival of the Fittest." Chapter III is telling:

All these results, as we shall more fully see in the next chapter, follow from the struggle for life. Owing to this struggle, variations, however slight and from whatever cause proceeding, if they be in any degree profitable to the individuals of a species, in their infinitely complex relations to other organic beings and to their physical conditions of life, will tend to the preservation of such individuals, and will generally be inherited by the offspring. The offspring, also, will thus have a better chance of surviving, for, of the many individuals of any species which are periodically born, but a small number can survive. I have called this principle, by which each slight variation, if useful, is preserved, by the term Natural Selection, in order to mark its relation to man's power of selection. But the expression often used by Mr. Herbert Spencer of the Survival of the Fittest is more accurate, and is sometimes equally convenient. (Darwin, 1859/1909, p. 77)

That is, you fight to survive and perpetuate the species. You do not cooperate but destructively compete. We will return to Spencer later when looking at his views about organic societies.

Affirming "natural order," Darwin said, "But Natural Selection, as we shall hereafter see, is a power incessantly ready for action, and is as immeasurably superior to man's feeble efforts, as works of Nature are to those of Art (Ibid., p. 77)."

The opposite of destroying others is cooperating with them, the other way systems not only adapt but improve, but they must have the innate ability to do so, and this means they must come alive.

Now that we have an idea about order, how it becomes complex, how complexity turns into systems, and, finally, how these systems move about, our next step is to see more about how they move about. More pointedly, is that movement autonomous? How?

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Chapter 7

How Order Comes to Life



7.1 Why Are We Even Considering This Question?

To argue societies are organic—even analogously—requires knowledge of what “life” is. If you do not know what you are writing about, the content evaporates quickly. So, this chapter will be rather short. Even if we do not know how to create life, we can apply what we do know—and such constitutes this chapter’s major content.

How did the simplest living thing—perhaps a virus or other microbe—emerge from a dynamic environment 3.7 billion years ago, independent and goal-directed, ultimately able to manipulate the environment on a grand scale? Let us start with the baseline, the characteristics of a special order (from chaos). Our inquiry is order system-dynamic system-living system model to study society. Along the way, an entity arrangement (order) assumes a special coherency, the system with directed behavior and interacting with its environment. In this stage, a special dynamism is imparted, qualifying the system “living.” We may animate a static system, like driving a car or allowing it to operate on its own with devices we have powered it with. Human societies are special dynamic systems however, composed of people and not without collective will, action, and other individual attributes. Societies are not lifeless entities, and it is patently offensive to justify pushing people collectively about like machines. In later chapters, we will learn why it is so offensive.

The organic society model lends a final coherent touch to systems analysis methods with modeling and simulating hypothetical situations. Now, organic society emerges, personified, able to be diagnosed and treated, and made healthy to allow it and its human subspecies to confront the Holocene extinction.

Yes, on one hand, I refer to living societies, but still do not know what life is. However, we seem to be able to distinguish the simplest forms from their “non-living” building blocks (atoms). Currently, we only can approximate.

7.2 How Reasonable Is the Organic Society Model?

Purposeful self-movement outside of ourselves potentially challenges our autonomy. We are our own reference frame to assess such interactions. How strong or intelligent are these individuals? Humans band together, “two heads are better than one,” three even more so, and so forth, until hordes can bring down that mastodon. Wind, fire, earth, and water seemingly have their own volition, threatening or benefiting vulnerable humankind. *Prometheus* is angry at *Hermes* for cursing the sky and sets the forests afire. So, our individual actor in the social milieu starts acquiring situational awareness. Other entities have a mind, say the animists; why not swarms, herds, throngs, and even societies? Mother Nature, herself, “thinks” about her health and the organs inside her.

Our collection is a special unit, a social one, acting coherently and purposefully. Its human subspecies act together to alter its environment permanently with the things it makes and does. Other species are relatively passive and have not created the conditions for their extinction, not even these seemingly conscious “swarms,” “herds,” and “schools,” like bees, fish, birds, and many mammals with their patterns and sense of how congregating together can affect outcomes. For example, sheep have a primitive collective realization: survival from predators is enhanced by their flocking (King et al., 2012). Africanized honey bees merge together in swarms to sting to death an approaching animal. A wolf or lion may attack a single person, but a human group often can drive back the predator, and conversely, packs of carnivores are more effective against larger beasts.

Humans also can “swarm” in crowds, contrasted with individuals acting separately. We have “herd mentality,” “group dynamics,” and derisive words like “sheeple,” how these animals just follow in groups, without any exhibiting individual behavior. Large crowds at popular music concerts and political rallies will swoon over those on stage, although the reaction would be considerably different if these individuals were met on a one-to-one basis. These people fuse into a monolith.

Individual lives in nature depend upon other individuals in a group and together form “superorganisms.” Pando trees (quaking aspen) can stand alone, but a particular colony can be tied together into a single organism, one in Utah 43 hectares (106 acres) in size (Pando, 2022). In bee colonies, each member is specialized (drones, workers, and queen) and dependent upon the others for survival. Thus, the whole colony is one unit (Apiculture, 2022), like the pando tree and bees, other living collections, including ant colonies, the *Armillaria bulbosa* fungi, and arguably, animal bands. Our language is riddled with allusions to organicity in groups and the planet itself.

There are “organic laws,” “Mother Earth,” the “body politic,” corporations (the “corpus,” or body), and nations or peoples having “souls.” Even in technology, we inoculate a computer system with anti-virus programs. Our environment has been compared to an organic one, with phrases like “state of nature” and “social wild.” “Social Darwinism” places humans in a destructively competitive environment, not unlike wild animals. Systems analysis has itself accommodated sociocybernetics;

society has control systems resembling machines. Later, we will read about sociologist Emile Durkheim's "social brain," which this book develops extensively. With these phrases, we already are a long way there in seeing societies as organic.

Aside from the above, organicity is holistic. Holistic medical practitioners do not content themselves with repairing an organ or administering a pain reliever. "Patch and send out the door" is not an option for longevity. Organic societies require holistic treatment, too, not just substance abuse centers, sporadic infrastructure repair, or school lunch programs, but a total solution, drilling to the core reasons for the problems in the first place. Symptom palliation fails in the long run.

If we do not refer specifically to an organic society, there always is Haber's "organic" model of behavior (Haber, 2013). If society behaves like a living thing, then it is at least in a limited way organic.

7.3 Organism

7.3.1 *Qualities of Machines and Organisms*

A rock is not a bacterium. A cat is not a machine, though Descartes (1637/1912) thought so. Society is not a Cartesian machine, animal, or an automaton. Neither is it necessarily a human construct. If it were, why would animals fear a human gathering more than individuals? We just saw animal group behavior, above. Animals sense groups have more force and coordination than individuals.

Monkey troupes or elephant herds surely do not have our law books outlining their behavior codes nor an apparatus to enforce them, but some primitive ruleset dictates their behavior: come near us and suffer the result. Among themselves there is a pecking order. A ruleset is consistently applied by organized (even loosely) individuals. If the behavior is "inherent," or built in, is it unreasonable to argue for innate social behavior?

Our complex social system self-animates from an embryo of some individuals, though we know not ultimately how, save by the effects. Obviously, people are organic, but herein lies the initial mystery. All the ingredients have come together in the proverbial bottle, or—otherwise expressed—Frankenstein has the corpse laid out on the bench and needs to awaken it. We have the system founded on order and there is movement because we are able to stir the contents in the bottle or pick up a body's limb and shake it. In neither case does the movement come from the bottle contents or the corpse. What then is an organism? To ask this means also asking what life is. Right at the outset, if I answered this question successfully two things would happen: I'd be able to reproduce it, and second, I'd win the Nobel Prize. All Frankenstein had to do was give the corpse a lightning jolt. Whatever the corpse did not have to make it living acquired it from something inside the lightning or whatever produced the lightning.

Disregarding spring, motors, and other human interventions, self-movement is not necessarily life. What about movement, itself? Most basic—Planck scale—is displacement *qua* displacement. Everything (recalling Heraclitus) is in constant flux.

Such alone does not justify animism, everything having “life,” or “spirit.” After all, can a rock think? Or a river?

Sampling the modern part of the long history (a possible pre-history) of our asking what life is, John Casti in 1992 asked, “What is life?,” the same question asked earlier by Erwin Schrödinger (1944). Is a machine “alive”? Alan Turing (1950) asked in an article, “Can a machine think?” Carl Sagan said in “Definitions of Life” that there is no universal agreement about what constitutes life. Some criteria people propose do apply to all things normally living. Sagan wrote, “An automobile, for example, can be said to eat, metabolize, excrete, breathe, move, and be responsive to external stimuli” (Sagan, 2010). Some criterion appears missing distinguishing a car from what people think is life.

Once elements are brought together in a relationship and are set in motion, often not only the motion continues but different configurations can emerge. In 1987, it was shown computers can discover scientific laws interdependently (Langley et al., 1987), and much work has been done to validate this (Dzeroski et al., 2013, p. 9). Here was an outcome completely unexpected by the researchers.

- Life has complex patterns, so does the world wide web (WWW).
- A living thing has metabolism (processing inputs—food—providing sustenance), and the WWW takes in information and outputs it.
- Something living can interact dynamically with the environment, again, the Internet.
- Killable, and anyone can literally pull the plug, albeit many plugs.
- Able to maintain itself (or even adapt) despite environmental changes or even modify the environment. Operating systems can call procedures to modify web pages responding to environmental changes. It seems a computer program can produce another with its own unique code (Quora, 2018), and there are self-replicating computer programs (Self Replicating Computer Program, 2022). Complicated feedback loops involve the modifier being modified by what was initially modified. Web page content affects us in altering the Internet’s environment.
- All the parts depend upon each other for their existence. Without the servers, the communications technologies, software, and so forth—all dependent upon each other for their rationale for the Internet would collapse.
- The entity can reproduce itself. This may happen at the most basic—binary—level, and Alan Turing answered this in the affirmative (Turing, 1936, 1950).
- A living thing can transform itself—metamorphose, grow, adapt, etc.
- An organism not only is an independent entity exhibiting the just-mentioned features, but can transform itself—metamorphose or transmogrify.

What is the difference between the above and the Internet? The more we search for exceptions the more it seems there are none. For example, to have an organism, there must be a functional specialization, as per the simplest organism *Mycoplasma mycoides* (Hutchison 3rd et al., 2016). Motherboards, mice, hard drives, and key-boards have special functions in the computer, each having large subsets of interacting components, similar to organisms. Computers, routers, servers, and

modems all are connected via a vast communications network and its supporting subsystems. We can see the Internet morphing with ever-changing web pages and component and software upgrades, and requiring anti-malware “shots” to inoculate against hacking, phishing, and other attacks. How inaccurate is “life of its own”?

Our parochial views of life may prevent us from recognizing other life forms, should they choose to visit this planet, a fact well understood by those studying extraterrestrial intelligence, with astrobiologists having to shine an entirely different light on “biochemistry” (Gagler et al., 2022).

7.3.2 *Life’s Origins*

Before “life” on Earth there were rocks, atmosphere, and then, water. Did “life” arise from these? Astrobiologists search for “life” outside Earth, a positive finding supporting panspermia (life everywhere in the Universe). Life on this planet may have originated somewhere else. Even so, this does not explain what life is or its original source (Bada & Lazcano, 2009). Did amino acid composites attach themselves to crystalline structures, thus imparting growth to the hydrocarbons (Graham Cairns-Smith, 2017; Mitra-Delmotte & Nath Mitra, 2012)? We use this model to discuss how mature social systems might emerge. Proteins can be transformed into crystals (protein crystallization). Crystals have lattices on which bits can reside. More advanced are quantum computers. If organic computers (wetware) can use qubits (quantum computing) containing one state and its opposite, our notions of artificial (human-made) intelligence may radically alter. Mentation may separate movement *qua* movement from movement having life.

However, non-hydrocarbon entities could be “organic.” Atoms aggregate by complex electrostatic bonding—“valence bonding.” How this gets translated into independent movement, reproduction, and so forth might partially explain how biological life originated and give us insights on how to create it. Some other requisites for life are:

... a life-form needs some way to collect, store and utilize energy. The energy must come from the environment. Once absorbed or ingested, the energy must be released exactly where and when it is needed. Otherwise, all of the energy might liberate its heat at once, incinerating the life-form. In a carbon-based world, the basic storage element is a carbohydrate having the formula $C_x(HOH)_y$. This carbohydrate oxidizes to water and carbon dioxide, which are then exchanged with the air; the carbons are connected by single bonds into a chain, a process called catenation. A carbon-based life-form ‘burns’ this fuel in controlled steps using speed regulators called enzymes.

...
 Many chemists believe that the first “handed” carbon compounds formed in a “soupy” rock pool having a “handed” silica surface. And the handedness of this surface encouraged the creation of those carbon compounds now preferred in Earth’s life-forms.

(Dessy, R., 2017)

Perhaps movement as movement (Heraclitus) was Frankenstein’s lightning to activate the correctly assembled previously inert substances to produce “life.” While

work in abiogenesis (life from non-living matter) continues, we will have to be satisfied that there is a qualified difference between your car and a living thing. Somewhere in between there appears a transition boundary or zone.

7.4 Boundary between Life and Death

Out of body experiences (OBEs) are reported anecdotally in much literature—try searching on the Internet for “out of body experiences” and similar phrases. Neuro-anatomists provide a partial physiological explanation; the temporal-parietal junction (TPJ) is compromised (OBE literature, 2022). Reproducing OBEs by transcranial stimulation or other methods (Michael Persinger) may offer some answers. All the biological explanations in the world do not answer what will happen to us in years hence. Coma studies offer research opportunities.

Western *angst* is highlighted by the uncertainty about how or even whether the ego is preserved in some form after we die. *Angst*, if not outright fear, is sustained by no one definitively returning from death to say if there is a heaven, hell, both awaiting us after death, or neither. Fundamentalist religions provide ample support for this *angst*.

Up to now, no proven method has been devised to “send” persons to a death state and recover them to normalcy. People who have “recovered” have done so fortuitously in uncontrolled conditions, again anecdotally, reporting supposedly what happened to them before recovery. Resuscitation is not a fine-tuned methodology in a controlled environment, as the 2012 case of Fabrice Ndaïrou (2022) illustrates.



Prosthetic toe (circa 1550–1000 BC) found in Sheikh’Abd el-Qurna (Choi, 2007)

So far, I have been writing about life existing only in a biological entity, but how about transitioning to purely artificial or non-hydrocarbon-based life? A *Gedanken*,

or thought exercise, can help us here. Millenia ago, people crafted replacements for lost digits.

Artificial legs (“peg leg” sailors) have existed for centuries. Today, there are artificial organs. Next on the horizon are brains, the ultimate complexity. Transhumanism enhances this subspecies beyond mere prosthetics, elaborated on in a later chapter. After we replace everything from the neck with our creations, the brain, too, gets gradually replaced with artificial components. How does one’s consciousness change? Is there a transitional boundary? And, qualitative changes?

Another means to probe “life” is the Turing test. A human and computer are placed behind a computer, and an observer is to tell which is giving the “human” response to a question. If the person repeatedly selects the computer, the computer has passed “the Turing test.”

On a wider scale, if we are to apply the animist’s view, the Universe, itself, is conscious. “Panpsychism” and “conscious universe” are accepted by numerous Buddhists, Hindus, some indigenous peoples, scientists, and philosophers to varying degrees. Indeed, given quantum mechanics, movement originates and permeates everything; there appears no boundary between life and non-life.

Nothing above indicates whether non-hydrocarbon-based entities are organic. Even if they were, what “propels” them? Is it “just” ganglia, nerves, or brains? Scholars eschew Henri Bergson’s *Élan vital* (vital force), because geneticist can’t locate it in genes. “Miasma” would equally suffice. Is “consciousness” any different?

Significant artificial intelligence/consciousness work explores machine thinking ability, but for those loath to couple humans to machines organically, we have peg leg and Egyptian false toe transhumanism, onward through modern prostheses and chips implanted into brains. This will be addressed in detail in Chap 10, *The Social Brain*, including the whole mentation (including “consciousness”/psyche) field.

Overall, boundaries are amorphous, at best, and we set them to activate theory. Origin has a similar issue requiring identifying a specific time and place where something began, and still left unresolved is how it came about.

7.4.1 Autopoiesis and Emergence

Something may come alive by “self-organization,” or, as the originators of the term (Humberto Maturana Romesin and Francisco Varela (Varela et al., 1974)) “autopoiesis” would have it,

An autopoietic machine is a machine organized (defined as a unity) as a network of processes of production (transformation and destruction) of components which: (i) through their interactions and transformations continuously regenerate and realize the network of processes (relations) that produced them; and (ii) constitute it (the machine) as a concrete unity in space in which they (the components) exist by specifying the topological domain of its realization as such a network. (Romesin, 2002, p. 78)

... the space defined by an autopoietic system is self-contained and cannot be described by using dimensions that define another space. When we refer to our interactions with a

concrete autopoietic system, however, we project this system on the space of our manipulations and make a description of this projection. (Ibid., p. 89)

It is clear than this reflects “Autopoiesis: The Organization of Living Systems, Its Characterization and a Model,” his earlier co-authored article. Something is alive because it self-organizes. It bootstraps. How? Life has certain characteristics, e.g., “. . .interactions and transformations [that] continuously regenerate . . .” Our list, above, says essentially the same thing, but I also said such does not necessarily mean living; neither does the collection. No new information is added, just poor metaphysics (explanations transcending our physical world). The phrase “. . .a concrete unity in space . . .” does not say anything, because it omits how this “concrete entity” exists and stays unified.

Emergence advocates say we cannot always trace back from a phenomenon an explicit input, due to several factors. The granularity input (how precisely it is defined) is too general. Remember our discussion about Heisenberg’s uncertainty at the quantum level? This percolates all the way up to what we see. At a quantum level, it is impossible to define certainty and calculate all the combinations of elements (e.g., three-body problem). If uncertainty resides at the smallest level, we surely cannot have it in our world, and this includes how small entities combine to bring about unexpected results. This emergence is a factor well known by those who work with complex systems and modeling/simulations. Our world is only probabilistic. Langley et al. saw nothing in the computer program indicating the ability to develop Galileo’s laws independently. We can now introduce into computers a complex variable set, formulas, algorithms, vocabulary, etc. approaching architectures and processes closer to at least mimicking human brain complexity. Probability has been enough for much science to predict and manage the future. So then, would emergence found in dynamic non-hydrocarbon-based systems, computer programs, and groups of individuals be sufficient to admit them to the organic club?

7.4.2 *What Is Life, Then?*

Patent offices say the patent tells a person how to construct a device or replicate a process just from what is in the document. So it is with life. Something vital is missing, some information, because we can’t create it. Maturana and Varela’s escapist phrase, “autopoiesis,” and “emergence” explain nothing. “Self-organizes” and something we did not expect from an assemblage is patently ridiculous, especially regarding people. These words define themselves, simply re-stating the problem.

Given the most fundamental law, the unity of difference—something existing because of what it is not—I state somewhat morbidly we will not know what life is until we cross the River Styx.

Five meters become six when you cross a demarcation line. This and all measurement and boundary condition problems can be reduced to the quantum level,

where “particles” are in constant motion. At best, any straight line is ragged and can only be ideal. We do not worry about the microscale, because it does not directly interfere with macro-world applications, like crossing into other countries, building bridges, or weighing fruits and vegetables.

For now, we act as if we know, not unlike inductive reasoning or approximating the area under a curve using calculus. With each sampling, new knowledge, and unique method, we approach the whole. Mathematicians set their limits on the calculations, engineers have their tolerances, and astronauts have mid-course correction maneuvers. Why shouldn’t social scientists be afforded these liberties? Logicians often start proofs with assumption lines, my line labeled, “organic societies,” metaphorically, if not in fact.

We call “life” according to purpose. To a biologist, “organic” has a specific meaning, but to a sociologist recognizing interdependent entities growing and developing, the word may be used metaphorically. Yet, there are those who actually do think a living entity’s properties are also present in societies, their institutions, and historical development.

We impose the limits and conditions. So it is with organic societies. We only need applications and the accompanying justification.

7.4.3 Applications

Medical doctors have been successful in diagnosing and treating maladies with their ability to understand how and why various body parts interact. Physicists can predict complex activity, based on how electrons move or objects behave according to physical laws. Chemists know what substance will emerge after mixing various elements. If we understood more about human gatherings, we might predict their behaviors. Yet, behaviors are only effects, and only after locating their causes in an organized fashion can we achieve scientific knowledge.

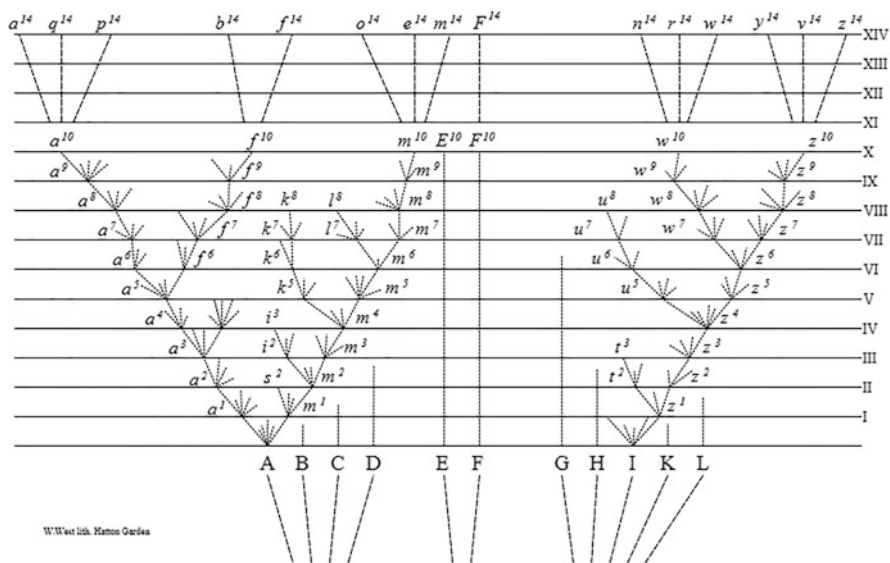
What we learn from the non-social groups could be transferred to societies. These factors are then used to construct systems, their [organic] models, and finally variable instantiations with specific event types, recapitulating a bit our previously mentioned trajectory of analytical development.

Modeling and simulation came into its own with William A. Gamson’s 1966 *Simulated Society* (SIMSOC) and now has sophisticated outgrowths like “Second Life,” where individuals participate in a real-time, ongoing virtual world, a far cry from Prussian Johann Christian Ludwig Hellwig’s first war game in 1780. How we “test” by simulating a construct is amply covered by modeling and simulation (M&S) literature, like the *Modeling and Simulation Body of Knowledge* (MSBOK). Scientists rely on the principle of induction—the future resembles the past—by testing a false hypothesis for failure. Until M&S, political analysts lacked consistent social constructions and analytical methods, and were unable to locate elements within a framework with sufficient specificity. Political science now had a footing more co-equal to the “hard” scientists, like physicists.

M&S does not simply mean a build-and-test exercise. Indeed, we have on the Internet, “Second Life,” where humans through an avatar, or representative, act in a virtual world, ongoing dynamic social behavior simulations. Only, the researchers ought to heed the opportunity to observe, learn, and embed themselves with the teams responsible for their development and maintenance. Perforce, described in the software is foundational understanding about human social processes. While this may not be independent as a non-human life form may be, it is a stepping stone to considering inorganic independence. *Second Life* is not so far removed from Nick Bostrom’s suggestion that we, ourselves, may be another entity’s simulation (Bostrom, 2003; Canarutto, 2011), similar to the popular 1999 movie *The Matrix*.

Identifying your subject model depends upon a group type and its characteristics. “Physical” variables would include institutions, such as infrastructure (highways, communications, water supply), and schools. Rulesets are exemplified by processes—training, social services (health care, education and training, employment, etc.), and justice system. The word “mental” incorporates leadership, intelligence, psychological factors, and ethics, among other factors.

Organisms start from an embryo and grow up to be adults. We evolved from primates, primates having evolved from reptiles, and so forth, succeeding organisms often more complex than preceding ones. Trees and spirals are usual diagrammatic devices to explain this. Biologists have created these for collections of organisms, as well, such as for bacteria, specific mammals, plants, and so forth. I will not enter the controversy about various evolutionary processes or mechanisms, except to say generally, primate development has been toward more complexity. Here is Charles Darwin’s original evolutionary tree from his 1859 *The Origin of the Species*:



Societies evolve, too. We start with anarchy, the pre-Hobbesian State of Nature, where everyone—both individuals and groups—fights everyone else. There are these social development stages and integration according to social complexity and sophistication, a social evolutionary taxonomy.

Individual, male–female, family—through clan or village—petty capitalist
 Village through city—petty bourgeois, slave
 City through principalities and fiefdoms—feudal, slave, bourgeois
 Government—grand bourgeois—matured capitalism, on edge for corporatism
 Country—corporatism through to socialism
 Socialism to the State
 Individual States to world society as a single organism

Each succeeding level requires higher ethos and social maturity—complexity, itself—than the previous. In simple terms, there must be more cooperation and community, such as sharing, collaboration, and so forth. Perforce, people are more integrated and interdependent. The lower levels have social structures less developed (feudalism, capitalism, etc.), or less socially complex. The implications for growing environmental complexity are disastrous for the lower levels. Simply put, the more tasks set before society, the greater social development it must have to survive. Not only do societies and their technologies evolve toward more complex hierarchies but their processes also develop in complexity resulting in more web density.

1776 and 1789 worldviews are insufficient to manage twenty-first-century complexity. Most of us remember *Tarzan of the Apes* and *King Kong*. I pick these examples because they are familiar to most persons, but they also illustrate what happens when an animal, especially a primate, is placed in a more complex environment. At first, there may be wonderment but also fear of the unknown. These two movies are the tales of two species, one adaptable and the other not. Tarzan ultimately overcame fear and learned about his environment. King Kong obviously did not even have the biological capability to do so. So goes it with humanity. Either we have the capability or not.

The organizational structure provides the opportunity to effect harmony by working together, rather than working separately as petty self-seeking countries. People surrender petty grievances and work together for a larger idea. From a systems perspective, internal dynamics are more coherent and directed, with more efficient processing of inputs and outputs.

Social stability is context driven, where less advanced social structures not facing much competition survive better. For example, feudal society was more stable in a wide-open countryside, than what might be the case in a more crowded environment, where there were more persons competing for fewer resources and spaces. Higher population density requires higher social consciousness, i.e., cooperation and community. A central reason why societies are in crisis is they are too primitive in cooperation, ethos, and so forth. The communitarian ethos of the previously berated “primitive” tribal societies needs to be overlaid onto the complex material ones.

What about world bodies like the old League of Nations and now the United Nations? There seems to be more conflict in the world despite them. This is because

they have no real authority, and UN–member state relations are tenuous, at best. The European Union, once a stable body, suffered its first blow with Great Britain’s exit (BREXIT), and now, its members are squabbling among themselves, incongruously enforcing sanctions on Russia due to the US/NATO-driven Ukrainian conflict. It remains to be seen if the EU can survive this stressor, since it depends upon Russia for natural gas to heat homes in mid to northern Europe’s very frigid winters.

In a way similar to doctors, social scientists can now diagnose metastasizing social cancers like crime and substance abuse. A social arm of infrastructure is crippled by 30% unsafe bridges. A 20% depression rate indicates a compromised social mental health. Society really does have cognitive behavior (Mancilla, 2011, p. 51), and if it does not change, we will not survive. Society no longer is a nondescript machine but a dynamic system having a persona within a body, diagnosable and treatable in the social scientist’s medical facilities.

Could the 1930s German society undergo such regimen? If we see a rise in hate speech and more unstable or incompetent leaders, the society may do irrational things—nuclear war is suicide. The 1920s and 1950s U.S. Ku Klux Klan cancer may have been extracted early on before its insidious divisive ideology took root and in 2022 still threatens social stability. Hate politics appears to have its own life, the virus “promulgating” the cancer. Chapter 2 identified numerous abscesses, failing organs, fractured bones, broken wires, leaking pipes, and a generally poor mental constitution in a contaminated environment.

How do we restore societies to their health, strengthen them, and have them successfully meet the challenges of the onrushing Holocene extinction? First we read history and follow Santayana’s admonition to learn its lessons, and many teachers await your presence to do just that in the following Chap. 8, “Who says societies are living?”

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Chapter 8

Who Says Societies Are Living?



8.1 What this Discussion Is About: Scope

While throughout history, writers have thought that governments and countries are organic, the predominant seventeenth-century view was that states were collections of individuals banded together to protect themselves and their property. About this time, capitalism was replacing feudalism, and John Locke's 1690 *First Treatise of Government* was published, sounding the death knell of Sir Robert Filmer's *Patriarcha*. Locke's work was the first book which argued people are their own sovereigns, instead of the king or queen. Thomas Hobbes' contractual view then took hold in earnest, ultimately marked by the U.S. (1776) and French (1789) revolutions, the final capstones of the period bookended by 1215 Magna Carta and the 1776 U.S. Declaration of Independence. Like Adam Smith's self-regulating Cartesian rationalist capitalist machine portrayed in the 1776 *Wealth of Nations*, all the world was God's lifeless clock ticking according to William Paley's 1802 blueprint, *Natural Theology or Evidences of the Existence and Attributes of the Deity*. Land, labor, and capital were the cogs in Smith's machine, but human capital became increasingly fungible with the advent of the Industrial revolution, where workers were crowded into inhuman conditions. This neglect ushered in a new era of labor unrest, from the latter nineteenth-century onward, which questioned who was the sovereign, and who was to be the owners and controllers of the means of production and distribution of goods and services. Then, it was socialism's turn to replace the capitalism that replaced feudalism. Karl Marx's and Friedrich Engel's rationalist description of "scientific socialism" came into vogue. Mechanistic accounts of social change were insufficient, the gaps evidencing no human presence. Enter the romanticists to breathe life into the machine. Those elaborate automaton clocks, including Smith's, were partially composed of humans. Where was their life? If they were to be sovereign, was their governance to have life, more than their 1787 constitutional machine? John Jacques Rousseau observed so in *The Social Contract* (1762), affirming the organicity of contractual social arrangements.

The nineteenth century and the early part of the twentieth century saw a revolutionary transition in science and technology, affirming the thesis of Thomas Kuhn's *The Structure of Scientific Revolutions*. Rationalist certainty surrendered to the modern angst of Heisenberg's uncertainty. Yet, dominant powers and policymakers still cling to their scientism, machines, and ostensible rationalism to justify their quaint nineteenth-century view of how society is supposed to be. A vast lacuna exists in curriculums ostensibly designed to educate but largely train workers to be cogs in the proverbial machine of "free enterprise." Organic social thinkers at best get only brief mention, often in a *Cliffs Notes* form. This chapter starts to fill that void by presenting some major philosophers conspicuously absent from political philosophy, political science, economics, and sociology curriculums and rarely, if ever found in public discourse.

It makes little difference to see "organic society" as an analogy or an actual living entity, since we don't know what life is anyway, and the effect is just the same for our purposes: diagnosing and treating social problems. What is important is why societies should be organic. Organic societies are more coherent, offering people a better way of life through cooperation and community. Destructive competition is the way of predators, but even Mother Nature allows the environment to continue. In the present day, it is clear that humans are canceling nature, with the devastating consequences described in the problems chapter. Let me re-state this a bit, because if we miss the point, humanity will continue to amble on towards demise in a state of destructive anarchy.

In Chap. 6—Order—the social embryo I wrote of the two ways a social system may adapt: destructively by competition and constructively by cooperation. We need to know what a social organism is capable of doing destructively, other than destroying the whole world. Our scope includes appreciating the need for an authoritative all-encompassing social institution to meet the challenges of the onrushing Holocene Extinction.

Underpinning social organizational development is that dialectic between the individual and whole; the innate structural process starting with in Chap. 6—Order—the social embryo. Recall the binary language expressing the most fundamental law, existence because of non-existence. Now, we are going to see how this embryo grows historically into a social organism, like all others with their interconnected elements, each having their place/function, and coordinating with others to make the organism what it is but looking to the locus of decision-making, be it a club president, city council, oligarchy, governor, president, dictator, or what we will learn later as the "social brain." How intelligent the organism is, at least partially determines its survivability.

8.2 General Considerations

8.2.1 *Nature of Selections*

Some of the following writers think that societies really are organisms. Others see “organic” only an analogy. However, since we really do not know what “life” is, the issue is somewhat moot. It is a serviceable idea, and earlier I gave my justification, summarized as a medical model useful for simulating solutions.

A select few thinkers have been chosen to represent the diversity of views; many others have been omitted, simply because of space and their details beyond the scope of this book. You will find that there is frequent reference to each by the others. The descriptions, with critiques for and against are very perfunctory and obviously incomplete. However, in places I quote quotation extensively to allow the eloquence of these writers be a part of the description. Our purpose is to establish that organic theories not only are not new, but they do offer a useful model with which to analyze societies and perhaps give solutions to problems.

There is a major historical gap in discussing the State by Romans, like Cicero (106 B.C.E.), as well writers, such as Augustine in *The City of God* (354–430 C.E) through St. Thomas Aquinas in his *Summa Theologiae* (1225–1274), the latter two saying that societies are natural, and the best and most coherent societies are those bound by a realization of what is good (i.e., obedience to God). Missing are many more, such as Machiavelli (*Discourses*), Althusius, Schopenhauer, Feuerbach, Herder, Schelling, Ratzel, Hebbel of Strindberg, and Goethe in his “world as organism.” Opler provides a thumbnail list of some others (Opler, 1944, p. 451). In passing and what should be integrated in the more detailed treatment of organic thinking is the view that the State is the person, and the person is the State. Representative philosophers are Bertrand de Jouvenel, Edward Carr, F. William Engdahl, and Sheldon Wolin, all whose works can be researched on the Internet and for whom many original works can be downloaded gratis (as in www.archive.org). An expanded list can be created by searching for “[philosopher] and organic state,” or similar phrases. In addition, it is worthwhile to note the writers these people cite for further research. Not only are there dozens more, but the philosophical period of the nineteenth through the early part of the twentieth centuries was dominated by such thinking. When you start exploring the extent that authors wrote about organic societies you will realize how much has been omitted from sociology and political science curriculums and that it would take lifetimes to study the nineteenth century adequately.

All these writers say that change is endemic to societies; they either grow, maintain themselves in a healthy state, or degenerate and cease to be. No one person or a book will be able to describe and apply effectively the lessons these thinkers have offered us, and there are future ones to make contributions. As the notion of “organism” implies, there is an ongoing process than can be captured only by an institution carrying forth discovery and application.

8.2.2 *Translations*

In the following entries, I make no claim to have read the complete works of any, let alone each translated edition. My purpose is to provide a quick idea of each writer, but, more important, the implications. We need this discussion to be mainstream, if we are to survive as a subspecies. The overall thrust of this book is to stress the importance of a more constructive way to think about ourselves in light of the Sixth Great Extinction. Different renderings by translators should not obscure my overall message.

For all translators: read the translator's notes. Often, there will be comments on word meaning and their historical context. For example, compare Simpson's translation of Durkheim's *The Division of Labor in Society* (page 217) and that of Hall's (page 164). I leave the exercise to you, but first noting that while Simpson does not put "brain" in quotes, Halls does, and "freed of all regulative influences" for Simpson versus Hall's "isolated from all regulatory influence." I'll let the linguists quibble about these differences, but the essential message about a "social brain" pokes through, and what I consider central to our conversation.

Being familiar with the historical Context is everything, full stop. The further back in time we are, the more removed and changed meanings of a word become. Check etymologies of words, as in the *Wiktionary* to which copious reference is made in this book. We already have seen that "science" to the ancient Greeks is not the same to us. The same goes for "politics," "social," and "corporation." Often, a translator's notes are helpful in reading translations of the originals (example: Carney as translator of Althusius (1995)). Each English translation of a work, as from Comte, Saint Simon, and Durkheim has translator's notes that should be read and understand if the work is to be understood correctly in context and translation conditions. My extensive quotes should provide more accurate use and context, but go to the source and read more. The entries below are chronological, but at the end is a chart summarizing the position of each.

Authors only sometimes capitalize "state," and the entries below do not always convey the same meaning imparted by me, an organic society patterned after Hegel and Durkheim, i.e. the State. Merely comparing what the literature authors do to the word and my Chap. 9—That special social organism—the State will make the contrast obvious.

8.3 Backdrop

The history of organic society as a concept and Social Darwinism has been long, beginning with Zou Yan (Chinese 305–240 BCE) (Chinese Philosophers, 2023), Kanada (second century BCE), Plato and Aristotle, through the present. Central to the discussion is what "organic" means, but there is an underlying way of looking at everything that gives this word some force. "Organic," as we saw in Chap. 7—How

order comes to life hinges on the meaning of “life.” Complicating the discussion is whether “spiritual” means the same as “living.” While one may not be able to arrive at a definitive conclusion what “life” is, there seems to be universal agreement that it incorporates even in the most abstract sense purposeful movement, or change.

Recall the Classic pre-Socratic philosophical debate between Parmenides (late sixth or early fifth century BCE) and Heraclitus (c. 535–c. 475 BCE), the first claiming there is no such thing as motion, everything is static, unchanging, and permanent, the second arguing that change is all that there is. Parmenides’ position is more like mathematics. Think of Pythagoreans, and now modern physicists like Tegmark (2017) argue (as in *Our Mathematical Universe*) that reality is mathematics. Heraclitus might justify animism; everything, including rocks and the like, is “living.” If he is right, then everything potentially is organic. Collections of organic elements aggregate themselves into superorganisms. Why not individuals banding together into a living unit?

An organic society bespeaks pantheism. Organic law (2022), itself, suggests a living entity, like a “body of laws,” suggesting an ongoing, changing entity adapting to circumstances.

Jumping rapidly through history, one need only reference the Catholic Church in the Western world, it being the “body of Christ” (2017). The idea of community permeates this religion, opposed to the more individualistic religion of Protestantism initiated by Martin Luther in 1517 (Weber, 1950).

The Age of Enlightenment, from the early seventeenth to the end of the next century, was a period of intensive scientific exploration and marked by natural philosophy, exploration, and experimentation based on rational thinking applied to the world of sensation and experience (empiricism). Ideas, to be valid, had to demonstrate themselves in experimentation and nature. Social arrangements, as well, simply could not be taken on faith but had to be justified from purposeful human thinking and action. It was no accident the Industrial Revolution was a material application of ideas to nature, a type of thinking that humans could control nature; the machine was the supreme accomplishment. Human drudgery would be supplanted by automation. An interesting side trip is learning about the eighteenth-century development of automata, such as Hellbrunn Palace (2022), the Jaquet-Droz automata (2022), and the work of Jacques de Vaucanson (2022). The question seriously arose if humans were mere machines, an idea that prompted thinking about organic institutions, as well.

Another interesting sidebar is why the great mechanical complexity in the Antikythera (2022) mechanism, Hero’s engine (Aeolipile—Hero’s Engine, 2022), and the moving owl of Ktesibios (Automaton, 2022), among others, did not prompt further development and discussion, a research insight question in the history of development of ideas.

Consider the discussion of societies as organisms in the context of the Romantic Period of history (latter eighteenth century through the middle of the nineteenth century). During this period there was a strong reaction to the mechanical world of the machines and processes, which many saw as a depersonalization, devoid of human character. Perhaps the automata demonstrated that machines were not so

depersonalized, after all. However, the opposite might be true, that humans were mere machines. Descartes in the seventeenth century surely thought that animals were biological machines.

With a more sophisticated nationalism (identity with a formal political entity circumscribing a people bound together by a culture and heritage) the early-modern period (mid-seventeenth century) came more attention to societies as organisms. Hobbes in his 1651 *The Leviathan* rang the awakening bell.

How do people come together, willing to give up their freedom to a sovereign and having that sovereign give back some freedoms as liberties? What is the glue for building society? Why have a society in the first place? How do you accomplish its goals? What is the philosophy driving it? Does it try destroying others, or does it cooperate with others? What are the symptoms of distress but more important, perhaps, is how do we know? Then, what are we going to do in remediating the problems? Others started to wake up.

8.4 The Organic Philosophers

Following are selected main social philosophers discussing how societies may be deemed organic.

8.4.1 *Plato (circa 428/427 BCE–circa 348/347)*

Plato in his *Republic* carefully described how each part of a society worked together with the others as a unit. His description was not the State in any formal modern sense, but rather Greek city states, the city as the highest expression of social organization.

However, in founding the city we are not looking to the exceptional happiness of any one group among us but, as far as possible, that of the city as a whole. (Plato, 1968, 420b, 1968)

A whole city in and of itself as one unit is happy and is bound together by the “greater good.”

Have we any greater evil for a city than what splits it and makes it many instead of one? Or a greater good than what binds it together and makes it one? (Ibid., 462A, 1968)

Plato says of “pleasure” and “pain”:

Doesn't the community of pleasure and pain bind it together, when to the greatest extent possible all the citizens alike rejoice and are pained at the same comings into being and perishing? (Ibid., 462B, 1968)

He compares the society to the human body:

Then is that city best governed which is most like a single human being? For example, when one of us wounds a finger, presumably the entire community that community tying the body

together with the soul in a single arrangement under the ruler within it is aware of the fact, and all of it is in pain as a whole along with the afflicted part; (Ibid., 462D, 1968)

It is the “soul” that also ties the city together as one.

Herbert Spencer is useful here:

The central idea of Plato’s model Republic is the correspondence between the parts of a society and the faculties of the human mind. Classifying these faculties under the heads of Reason, Will, and Passion, he classifies the members of his ideal society under what he regards as three analogous heads:—councilors, who are to exercise government; military or executive, who are to fulfil their behests; and the commonalty, bent on gain and selfish gratification. In other words, the ruler, the warrior, and the craftsman, are, according to him, the analogues of our reflective, volitional, and emotional powers. (Spencer, 1896, p. 152)

Spencer refers to “Reason, Will, and Passion,” and this is reflected in Plato:

...it’s not the concern of law that any one class in the city fare exceptionally well, but it contrives to bring this about in the city as a whole, harmonizing the citizens by persuasion and compulsion, making them share with one another the benefit that each is able to bring to the commonwealth. And it produces such men in the city not in order to let them turn whichever way each wants, but in order that it may use them in binding the city together. (Plato, 1968, 519e–520a)

It is a “persuasion and compulsion” that is coupled to that “Reason, Will, and Passion” that binds the city.

Allan Bloom in his notes to his translation of Book I of Plato’s Republic (Plato, 1968, p. 439–440) emphasizes that Plato’s city was not our modern one (state or State). Rather, it was the

“polis,” a “the city, the community of men sharing a way of life and governing themselves, waging war and preserving the peace. . . . a polis is not a state in the modern sense (for example, state as distinguished from society), and that the character of ancient political life was radically different from our own” (Bloom, 1968, p. 439).

For Plato, the rulers are the community’s “soul” (McDonough, 2022). It is what binds the polis that gives it its character, i.e., the *politeia*, the Greek word for “republic” (Bloom, 1968, p. 439).

To understand how the State is the embodiment of a harmonious society, where each social unit—the person, family, and village come together, each person in her or his place in terms of ability, we need to understand virtue, covered in detail in Chap. 5. Virtue was ideally held to be in the consciousness of everyone, each person knowing their place, doing the best at which they were capable. In conjunction, all of humanity is organized accordingly, focused or goal-directed to the highest ethos of all—the search for truth. Socrates asks Glaucon, “Have you,” I said, “any other life that despises political offices other than that of true philosophy” (Ibid., 521b)? “... when the true philosophers, either one or more, come to power in a city, they will despise the current honors and believe them to be illiberal and worth nothing” (Ibid., 540d).

8.4.2 Aristotle (circa 384–circa 322 B.C.E.)

Aristotle begins his *Politics* immediately by saying “Every state is as we see a sort of partnership, and every partnership is formed with a view to some good.” Aristotle (at least given the translations) did not capitalize “state.” Plato did not even use the term. His nascent State is a collectivity of persons and has one purpose, i.e. “Every state is a community of some kind, and every community is established with a view to some good; for mankind always act in order to obtain that which they think good” (Aristotle, 1920, 1252a 1–6). Reproduction and self-preservation motivate these persons in uniting into communities. (Ibid. 1252a 9–14). The village follows (Ibid. 1252a 16–18), and then, there is the State:

When several villages are united in a single complete community, large enough to be nearly or quite self-sufficing, the state comes into existence, originating in the bare needs of life, and continuing in existence for the sake of a good life” (Aristotle, 1920, 1252b 27-33)

.Both the state (and State), although an imperfectly formed idea in Classical times, is a self-maintaining unit (1252a 8–23). For Aristotle it is like any other natural thing—an animal, tree, or anything found in nature: “the state is a creation of nature, and that man is by nature a political animal. And he who by nature and not by mere accident is without a state, is either a bad man or above humanity” (1253a 2–4).

The State embraces families and individuals; that is, it has a priority, as Aristotle says, “Further, the state is by nature clearly prior to the family and to the individual, since the whole is of necessity prior to the part; (Ibid., 1253a 13)” and comparing the State to a body, “... if the whole body be destroyed, there will be no foot or hand, except in an equivocal sense, as we might speak of a stone hand; for when destroyed the hand will be no better than that” (Ibid., 1253a 13). Further,

The proof that the state is a creation of nature and prior to the individual is that the individual, when isolated, is not self-sufficing; and therefore, he is like a part in relation to the whole. But he who is unable to live in society, or who has no need because he is sufficient for himself, must be either a beast or a god: he is no part of a state. (Ibid., 1253a 14)

For Aristotle, the State, rather than a structure or political machinery, embodies of the ideals of virtue, promotes happiness (the search for truth), expresses reason over passion, and overall is the collective family. Perforce, there is organicity. A deeper view is expressed by his writings on ethics, that which is the foundation of core values. We will see this in modern form with Hegel. Overall, structure follows ethos, not the other way around.

8.4.3 Thomas Hobbes (5 April 1588–4 December 1679)

Hobbes refers to “the nature of man,” what modern writers refer to as “human nature.” “That is, “...it is necessary . . . that we rightly understand what the quality of human nature is ...” (Hobbes, 1642/1949, *De Cive*, p. 11).

So that in the nature of man, we find three principal causes of quarrel. First, competition; secondly, diffidence; thirdly, glory. . . . Hereby it is manifest that during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war as is of every man against every man. (Hobbes, 1651, p. 77).

In this primitive state, there is no justice, law, or sense of right and wrong, only survival. "... that the state of men without civil society (which state we may properly call the state of nature) is nothing else but a mere war of all against all" (Hobbes, 1642/1949, p. 13).

Of course, there is no actual formal signed contract binding people as a society. "Contract" is a metaphor, describing an implicitly agreement to live together with is a shared understanding about the need to have rules of conduct. In reality, as we can see in contemporary affairs and by the problems chapter, laws, governments, and agreements are just a mask of civility, that when human needs are not fulfilled, the animal-like character comes out from behind the mask, reintroducing the war of all against all.

Despite the formality of laws and other organized social behavior, there are wars and other evidence that civility is only on the surface (Hobbes, 1651, p. 11).

Thomas Hobbes' *Leviathan* (a Biblical sea monster) writes:

Nature (the art whereby God hath made and governes the world) is by the art of man, as in many other things, so in this also imitated, that it can make an Artificial Animal. ... Art goes yet further, imitating that Rationall and most excellent worke of Nature, Man. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body; The Magistrates, and other Officers of Judicature and Execution, artificiall Joynts; . . . (Hobbes, 1651, "Introduction," spelling and emphasis in the original)

Further: "Lastly, the agreement of these creatures is natural; that of men is by covenant only, which is artificial:" (Hobbes, 1651, p. 106). We may create the State, if it does not already exist naturally.

8.4.4 Jean Jacques Rousseau (28 June 1712–2 July 1778)

Rousseau, a contract theorist also thought of human societies as organic:

At once, in place of the individual personality of each contracting party, this act of association creates a moral and collective body, composed of as many members as the assembly contains votes, and receiving from this act its unity, its common identity, its life and its will. This public person, so formed by the union of all other persons, formerly took the name of city, and now takes that of Republic or body politic; it is called by its members State when passive, Sovereign when active, and Power when compared with others like itself. Those who are associated in it take collectively the name of people, and severally are called citizens, as sharing in the sovereign power, and subjects, as being under the laws of the State. (Rousseau, 1762/1923, p. 12)

More explicitly,

The life-principle of the body politic lies in the sovereign authority. The legislative power is the heart of the State the executive power is its brain, which causes the movement of all the parts. The brain may become paralyzed and the individual still live. A man may remain an imbecile and live; but as soon as the heart ceases perform its functions, the animal is dead. (Ibid., Chapter XL, p. 69)

The general will in each person coming together collectively makes the State, i.e., the “body politic cannot enter into undertakings with others, provided the contract is not infringed by them; for in relation to what is external to it, it becomes a simple being, an individual” (Ibid. Chapt VII—The Sovereign, p.12). That is, society is an individual.

Rousseau echoes Hobbes:

For the State, in relation to its members, is master of all their goods by the social contract, which, within the State, is the basis of all rights; (p. 15) The peculiar fact about this alienation is that, in taking over the goods of individuals, the community, so far from despoiling them, only assures them legitimate possession, and changes usurpation into a true right and enjoyment into proprietorship. ...the fundamental compact substitutes, for such physical inequality as nature may have set up between men, an equality that is moral and legitimate, and that men, who may be unequal in strength or intelligence, become every one equal by convention and legal right. (Ibid., p. 17)

In his following chapter, “That Sovereignty Is Inalienable—Book II,” the Hobbes drumbeat continues:

... for if the clashing of particular interests made the establishment of societies necessary, the agreement of these very interests made it possible. The common element in these different interests is what forms the social tie; and, were there no point of agreement between them all, no society could exist. It is solely on the basis of this common interest that every society should be governed. . . . the power indeed may be transmitted, but not the will. (Ibid., p. 18)

Above all else, binding society together is the “will,” a process, force, or whatever factor one may call it that transcends the subject of political science: power. Rousseau echoes Locke’s idea of property resulting from one joining labor power with something in the state of nature. This too takes the same place as “will,” that is, “...possession must be taken, not by an empty ceremony, but by labor and cultivation, the only sign of proprietorship that should be respected by others, in default of a legal title” (Ibid., p. 16). This passage before Book II is reinforced afterwards by, “but it must also be granted that the Sovereign is sole judge of what is important” (p. 54 Chap 4 Bk II), that “sovereign having the ‘will,’ and ‘what makes the will general is less the number of voters than the common interest uniting them; for, under this system, each necessarily submits to the conditions he imposes on others”” (Ibid., p. 23).

The society as his State overrides the individual.

Furthermore, the citizen is no longer the judge of the dangers to which the law desires him to expose himself; and when the prince says to him: “It is expedient for the State that you should die,” he ought to die, because it is only on that condition that he has been living in security up to the present, and because his life is no longer a mere bounty of nature, but a gift made conditionally by the State. (Ibid., p. 25)

The role of the State is clear in organizing and directing the masses, who have no consciousness themselves. “How can a blind multitude, which often does not know what it wills, because it rarely knows what is good for it, carry out for itself so great and difficult an enterprise as a system of legislation? ... This makes a legislator necessary” (Ibid., p. 29). Further,

He [the sovereign] must, in a word, take away from man his own resources and give him instead new ones alien to him, and incapable of being made use of without the help of other men. The more completely these natural resources are annihilated, the greater and the more lasting are those which he acquires, and the more stable and perfect the new institutions; so that if each citizen is nothing and can do nothing without the rest, and the resources acquired by the whole are equal or superior to the aggregate of the resources of all the individuals, it may be said that legislation is at the highest possible point of perfection. (Ibid., p. 30)

I call attention to Aristotle’s admonition that only an educated middle class should select leaders. Plato has similar views in his *Republic*. In modern parlance, we call this a meritocracy, where only the experts should decide things.

In many places, Rousseau is clear that the general will not only supersedes the particular but maximum happiness is achieved for all, again, not unlike Aristotle and Plato.

The better the constitution of a state is the more do public affairs encroach on private in the minds of the citizens. Private affairs are even of much less importance, because the aggregate of the common happiness furnishes a greater proportion of that of each individual, so that there is less for him to seek in particular cares. (Ibid., p. 73)

...when particular interests begin to make themselves felt and the smaller societies to exercise an influence over the larger, the common interest changes and finds opponents: opinion is no longer unanimous; the general will ceases to be the will of all. (Ibid., p. 81)

Each man, in giving his vote, states his opinion on that point; and the general will is found by counting votes. When therefore the opinion that is contrary to my own prevails, this proves neither more nor less than that I was mistaken, and that what I thought to be the general will was not so. (Ibid., p. 84)

The Sovereign consists of the people collectively, as a single body (organism), that is, “... as this multitude is so united in one body, it is impossible to offend against one of the members without attacking the body” (Ibid., p. 13). Rousseau says these people are the source of “social entropy,” or degeneracy. Dictators arise because there is “no other corporate will to create an equilibrium by resisting the will of the prince” (Ibid., p. 67). “Government undergoes contraction when it passes from the many to the few, that is, from democracy to aristocracy and from aristocracy to royalty” (Ibid., p. 67). This also sounds like Plato and Aristotle’s warnings about what happens when the uneducated poor decide who is to lead society.

Rousseau says:

This is the unavoidable and inherent defect which, from the very birth of the body politic, tends ceaselessly to destroy it, as age and death end by destroying the human body. (p. 67). The body politic, as well as the human body, begins to die as soon as it is born, and carries in itself the causes of its destruction. The best constituted State will have an end; but it will end later than any other, unless some unforeseen accident brings about its untimely destruction. . . . The legislative power is the heart of the State; the executive power is its brain, which causes the movement of all the parts. The brain may become paralyzed and the individual

still live. A man may remain an imbecile and live; but as soon as the heart ceases to perform its functions, the animal is dead. (Ibid., p. 69).

I think this speaks for itself about organic societies, but focus on “executive power is its brain” and remember it, for it will become prominent with another writer, Emile Durkheim and becomes central to Chap. 9—The social brain. Also, note, “carries in itself the causes of its destruction,” is identical to Hegel’s dialectics. Rousseau is saying the State is more important than the individual (as in “Private affairs are even of much less importance,” Ibid., p. 82) ignores the dialectic, as both are equally critical, one existing because of the other. Without the individual the State would not exist. Without the State the individual would be thrust back into conflict or a state of nature. Rousseau started out his book by correctly saying, “Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole.” (cf: Cole, Trans. P. 11—the social compact.)

8.4.5 Georg Wilhelm Friedrich Hegel (27 August 1770–14 November 1831)

Clearly, Hegel writes about the State, not state, although translators using the lower case create some confusion about Hegel’s intent. No space can do him adequate justice, except to say that Hegel in modern Western philosophy is arguably is the ultimate authority in describing the State in his *Philosophy of Right*. Volumes have been written both by Hegel and commentators. Whole schools of thoughts have arisen, along with dozens of courses in universities. Societies have been formed (Duquette, 2022), based on Hegel’s writings. It is obvious, then, that these few lines can only point to his works. I quote extensively here from English sources, because I am not versed in German. Be aware there are many conflicting translations, but a central theme does emerge consistently across all these works: the dialectic, and the idea of the State the highest form of human social expression. Recall the most fundamental law, something existing because of its negation. Hegel argues that out of something emerges is opposite. Researching Hegel’s “ground” in his *Logic* and elsewhere will elucidate the dialectic.

Hegel’s principle and most abstract work was the *Phenomenology of Mind* (Hegel, 1805/1910), in which an elaborate philosophical system was developed, in which an individual’s identity as a “spirit” or “soul” is affirmed through self-reflection (as in a mirror), and this ultimately merges collectively with others into the State, the highest level of human social integration.

Hegel’s introduction to his *Philosophy of History* (Hegel, 1899) characterizes the whole of humanity as an ultimate being, an ultimate organism, some vital excerpts here inviting a full reading:

Reason is the Sovereign of the World. ... Reason is the substance of the Universe; viz., that by which and in which all reality has its existence and subsistence. On the other hand, it is the

Infinite Energy of the Universe; ... It is the infinite complex of things, their entire Essence and Truth. It is its own material which it commits to its own Active Energy to work up; not needing, as finite action does, the conditions of an external material of given means from which it may obtain its support, and the objects of its activity. It supplies its own nourishment, and is the object of its own operations. While it is exclusively its own basis of existence, and absolute final aim, it is also the energizing power realizing this aim; ... developing it not only in the phenomena of the Natural, but also of the Spiritual Universe the History of the World. That this “Idea” or “Reason” is the True, the Eternal, and the absolutely powerful essence that it reveals itself in the World. (Ibid., pp. 9-10)

Hegel’s “World-Spirit—that Spirit whose nature is always one and the same, but which unfolds this it’s one nature in the phenomena of the World’s existence” (Ibid., p. 10). ... “Reason governs the world, and has consequently governed its History (Ibid., p. 25)” is not unlike the modern “planetary consciousness.” Spirit is like a living being in that “... the present form of Spirit comprehends within it all earlier steps” (Ibid., p. 79). It has a becoming. I frequently use the expression “reason working itself out in history.” It is an evolutionary idea, not unlike individuals philosophically evolving to the State as a collection of individuals acting as one and whose sole end is the pursuit of truth. Hegel formalizes Plato. Remember, Plato’s view of the Republic was a society run by philosopher queens/kings who have as their sole aim truth.

The State is the embodiment of Spirit (Ibid., p. 17). ... The State is the “Divine Idea as it exists on Earth” (Ibid., p. 39.). ... Spirit is “self-contained existence” (Ibid., p. 17). According to this abstract definition it may be said of Universal History, that it is the exhibition of Spirit in the process of working out the knowledge of that which it is potentially. (Ibid., p. 17). ... The History of the world is none other than the progress of the “consciousness of Freedom” (Ibid., p. 19). ... Society and the State are the very conditions in which Freedom is realized (Ibid., p. 41).

Hegel talks of the State in a number of his writings, but the “handbook” is in Part III of *Grundlinien der Philosophie des Rechts (Philosophy of Right)*. Although “recht” is often translated as “law” or “justice,” it also can be translated as “right” (Recht, 2017). So, which is it? Right is reflected by law. That “right” is, in the Platonic sense, true. Freedom is the pursuit of truth. Hegel (1833/1896/2001) says:

The philosophic science of right has as its object the idea of right, i.e., the conception of right and the realization of the conception. . . . The conception and its existence are two sides, distinct yet united, like soul and body. The body is the same life as the soul, and yet the two can be named independently. A soul without a body would not be a living thing, and vice versa. . . . If the body does not correspond to the soul, it is defective. The unity of visible existence and conception, of body and soul, is the idea. It is not a mere harmony of the two, but their complete interpenetration. There lives nothing, which is not in some way idea. — The idea of right is freedom, which, if it is to be apprehended truly, must be known both in its conception and in the embodiment of the conception. (§1) (Note that the references are to paragraph numbers, not pages. The section (§) numbers, like Bekker numbering for Aristotle, refer uniformly to all editions of *Philosophy of Right*. However, a page number is provided for convenience if the section is very long.)

NB: All references to section (§) numbers in the parentheses until the next entry—, Johann Caspar (also Kaspar) Bluntschli—pertain to Hegel’s *Philosophy of Right*.

“Rightness” is completeness, but more fundamentally, the dialectic “at work,” and this sets the stage for Hegel’s organic State.

Section iii of Part III is “The State,” a description on the third “moment of Ethical Life,” the first two moments the family and civil society. The “Ethical Life,” Part III, follows after Abstract Right and Morality, from formulating the meaning of right and describing how the meaning unfolds in reality. It is an independent and conscious entity, as in a person:

The state is the realized ethical idea or ethical spirit. It is the will which manifests itself, makes itself clear and visible, substantiates itself. It is the will which thinks and knows itself, and carries out what it knows, and in so far as it knows. (§257, p. 128)

For Hegel, “Rationality, taken generally and in the abstract, consists in the thoroughgoing unity of the universal and the single.” (§258, p. 195), and the State is the highest expression that:

The state, which is the realized substantive will, having its reality in the particular self-consciousness raised to the plane of the universal, is absolutely rational. This substantive unity is its own motive and absolute end. In this end freedom attains its highest right. This end has the highest right over the individual, whose highest duty in turn is to be a member of the state. . . . The causes or grounds of the authority of an actual state, in so far as they are required at all, must be derived from the forms of right, which have validity in the state. . . . single individuals are only moments. The march of God in the world, that is what the state is. . . . But the state has a totally different relation to the individual. It is the objective spirit, and he has his truth, real existence, and ethical status only in being a member of it. . . . Rationality, viewed abstractly, consists in the thorough unity of universality and individuality. Taken concretely, and from the standpoint of the content, it is the unity of objective freedom with subjective freedom, of the general substantive will with the individual consciousness and the individual will seeking particular ends. . . . The idea of the state is not concerned with the historical origin of either the state in general or of any particular state with its special rights and characters. Hence, it is indifferent whether the state arose out of the patriarchal condition, out of fear or confidence, or out of the corporation. . . .

We will see Hegel’s “corporation” later, appearing in Durkheim’s works, the foundation of the corporatist State. Note here, though, “corpus,” or body, underpins the word’s essence.

The state as a completed reality is the ethical whole and the actualization of freedom. It is the absolute purpose of reason that freedom should be actualized. The state is the spirit, which abides in the and there realizes itself consciously; while in nature it is realized only as the other of itself or the sleeping spirit. . . . The state is the march of God in the world; its ground or cause is the power of reason realizing itself as will. When thinking of the idea of the state, we must not have in our mind any particular state, or particular institution, but must rather contemplate the idea, this actual God, by itself. . . . But as it is more easy to detect shortcomings than to grasp the positive meaning, one easily falls into the mistake of dwelling so much upon special aspects of the state as to overlook its inner organic being. (pp. 197-198) (emphasis mine)

In at least two English translations, “state” is not capitalized. I see this as a translator’s problem, perhaps his not seeing Hegel’s State any different than an ordinary one; Hegel’s state was just one among many.

“The Idea of the State...has immediate actuality and is the individual state as a self-dependent organism (§259).” (Note the upper case “I” and lower case “s” in “state.”)

The “superorganicity” is the universal State, like one of Plato’s forms. There are particular states, each different from the others, but

Now this third (apart from two particular states) is the spirit, which gives itself reality in world-history, and constitutes itself absolute judge over states. . . . The sole, absolute judge, which always avails against the particular, is the self-caused self-existing spirit, which presents itself as the universal and efficient leaven of world-history. (§259)

Recalling the discussion of freedom and liberty, for Hegel, “The peculiarity of the idea of the modern state is that it is the embodiment of freedom, not according to subjective liking, but to the conception of the will, the will, that is, in its universal and divine character” (§260). The State is truly natural, i.e., literally in a state of nature. Hence, as Hobbes referred to freedoms existing before the rise of the sovereign, so the State exists as well. Only, it has to be realized in the particular.

When people assemble into groups, the State has

. . . a higher authority, in regard to which the laws and interests of the family and community are subject and dependent. On the other side, however, the state is the indwelling end of these things, and is strong in its union of the universal end with the particular interests of individuals. Thus, just so far as people have duties to fulfill towards it, they have also rights (§261).

People talk of “rights,” and others talk of responsibilities (duty). This is a dialectical relationship; one exists because of the other (§261).

The essence of the modern state binds together the universal and the full freedom of particularity, including the welfare of individuals. It insists that the interests of the family and civic community shall link themselves to the state, and yet is aware that the universal purpose can make no advance without the private knowledge and will of a particularity, which must adhere to its right. The universal must be actively furthered, but, on the other side, subjectivity must be wholly and vitally developed. Only when both elements are present in force is the state to be regarded as articulate and truly organized. (§ 260)

The conjunction of duty and right has the twofold aspect that what the state demands as duty should forthwith be the right of individuality, since the state’s demand is nothing other than the organization of the conception of freedom. (§ 261)

It is a world, not only in the present but the current world incorporating all that preceded the present. Otherwise articulated, “Hence, neither is the universal completed without the assistance of the particular interest, knowledge, and will, nor, on the other hand, do individuals, as private persons, live merely for their own special concern. They regard the general end, and are in all their activities conscious of this end. (§ 260 , p.199).”

Greek ideas of what bound society together was a common purpose, but with Hegel we have something more fundamental that describes the individual with relation to the whole, a relation that, again, is dialectic, something existing because of what it is not. More explicitly, “Everything depends on the union of universality and particularity in the state” (§261).

Systems, says Hegel, may be compared to organic ones having a nervous system operating in two modes. The first is internal quiet regulation—as in the family; the other is outward nervousness, as in people lashing out and irritable. So it is within the State-as-mind that these conditions are developed and managed.

The universal is the concern of every particular person. Everything depends on the law of reason being thoroughly incorporated with the law of particular freedom. My particular end thus becomes identical with the universal. In any other case the state is a mere castle in the air. (§ 265, p. 135). “By the necessity, which lies within this ideality, is meant the development of the idea within itself. As subjective substantiality the idea is a political temper of mind, and in distinction from this it, as objective, is the organism of the state, i.e., the strictly political state, and its constitution. Here the substantive is found as the subjective existence of individuals. But there is a second necessity, and that is the organism. In this case spirit is a process within itself, makes within itself distinctions, divides itself into organic members, through which it passes in living circulation (§ 267).

A Platonic reality unfolds through history with particular instances. Keep note of this idea, as it will reemerge in force in this book’s conclusion. A deep philosophical discourse occurs here, the dialectic of the particular existing because of the individual and the individual existing because of the particular, the becoming of otherness, developed in Hegel’s *Philosophy of Mind*. Kant in *Critique of Pure Reason* (Kant, 1787/1929, pp. 266, et seq.) said reality is the totality of existence of something from the past and into the future. We see it in current moments, but this moment, of course, is not the whole thing in its entire existence. These are ongoing “snapshots” of that reality as it exists through time, shadows on Plato’s cave wall, and samples of the whole. It is reality of the wave, described by the particles. Remember in Chap. 6—Order—the social embryo at Planck scale there is only movement, “particles” flicking in and out of existence, that movement the reality, the particles as “moments.”

For Hegel, like the organism,

...Political disposition is given definite content by the different phases of the organism of the state. This organism is the development of the idea into its differences, which are objectively actualized. These differences are the different functions, affairs, and activities of state. By means of them the universal uninterruptedly produces itself, by a process which is a necessary one, since these various offices proceed from the nature of the conception, . . . (§ 269, p. 136)

The key expression is “. . .the different phases of the organism of the state”—those phases are analogous to the particles.

What is the underlying “raison d’être” of the State? The state has Earthly functions, such as preserving the safety of the people, but, “. . . when thoroughly permeated by education, is the spirit which knows and wills itself” (§ 270).

Hegel asks, “We must here touch upon the relation of the state to religion” (§ 270, p. 206), similar to Plato’s State as a collective entity pursuing the truth through philosophy, i.e.,

Religion has as its content absolute truth, and, therefore, also the highest kind of feeling. Religion, as intuition, feeling, or imaginative thought, the object of whose activity is God, the unlimited basis and cause of all things, advances the claim that everything should be apprehended in reference to it, and in it should receive its confirmation, justification, and certitude. By this relation state and laws, as well as duties, attain for consciousness to their highest verification and most binding power, since they, as a determinate reality, pass up into and rest upon a higher sphere. . . . For this reason in all the changes and chances of life religion preserves the consciousness of the unchanging and of the highest freedom and contentment. (§270, p. 207) (emphasis added)

This next step is crucial. First, the words “binding power” are emphasized in that they enter into the etymology of “religion” (more extensively discussed elsewhere in this book), from *Wiktionary*:

From Middle English *religioun*, from Old French *religion*, from Latin *religiō* (“scrupulousness, pious misgivings, superstition, conscientiousness, sanctity, an object of veneration, cult-observance, reverence”). Most likely from the Proto-Indo-European **h₂leg-* with the meanings preserved in Latin *diligere* and *legere* (“to read repeatedly,” “to have something solely in mind”). (cf: Religion—etymology, 2022)

The State as mind seeks to find that which coheres, makes sense, is logical. On a larger scale, it as Idea is finding itself, its own identity, literally *raison d’etat* (reason of State). Be reminded that Hegel is emphatic about reason working itself out in history. If one translates “God” as truth, then, the State as its reason to be is the seeking of truth, just like Plato. Ask what is it that the State as an organism has with which it can reason? Remember Rousseau above, “the executive power is its brain?”

For Hegel, then,

Religion, so interpreted, is the foundation of the ethical system, and contains the nature of the state as the divine will; yet it is only the foundation. This is the point at which state and religion separate. The state is the divine will as a present spirit, which unfolds itself in the actual shape of an organized world. . . . They who adhere to the form of religion, as opposed to the state, conduct themselves like persons who in knowledge think that they are right when they cling to a mere abstract essence and never proceed to reality, or like those who will only the abstract good, and arbitrarily postpone deciding what in fact is good. (§270, p. 270)

Sectarian religionists are those persons chained in Plato’s cave viewing only shadows, as opposed to those seeking truth. That is, “Religion is the relation to the absolute in the form of feeling, imagination, faith; and within its all-embracing circumference everything is merely accidental and transient” (§ 270, p. 207). “Religion has as its content absolute truth...” (§270, p. 206). The State has as its highest purpose philosophy (including critical thinking, logic, and all else that is associated with an open mind seeking truth).

Hegel delineates between how the State and sectarian institutions approach religion.

As before remarked, religion has truth for its universal object, but this content is merely given, and its fundamental principles are not recognized through thinking and conceptions. . . . But it is philosophic insight, which clearly recognizes that church and state are not opposed to each other on the question of truth and rationality, but differ only in form. There were, it is true, and still are, churches, which have nothing more than a form of public worship; but there are others, which, though in them the form of worship is the main thing, have also doctrine and instruction. Whenever the church takes up the point of doctrine, and deals in its teaching with objective thought and the principles of the ethical and rational, it passes over into the province of the state. It pronounces authoritatively upon the ethical and right, upon the law and institutions, and its utterance is believed. In contrast with faith and the authority of the church, in contrast also with the subjective convictions which it requires, the state is that which knows. In its principles the content does not remain in the form of feeling and faith, but belongs to the formed thought. (§ 270 , p. 211)

The search for truth is a process, not dogma. Remember, too, the ethos-ethics-morals trilogy. Schools under the auspices of the State have the responsibility of instruction. Lest persons think that logic, science, and “reason” are sacrosanct, Hegel observes that although

... science, also, has its place on the side of the state, as it has the same element of form as the state; its end is knowledge, and indeed thought out objective truth and rationality ... Thought knowledge may, it is true, fall from science to mere opinion, and from principles to mere reasonings. Applying itself to ethical objects and the organization of the state, it may oppose their fundamental principles. This it may do with some- thing of the same pretentious claims, as the church makes with regard to its peculiar belongings. It may rely upon mere opining, as if it were reason, and upon the right, advanced by subjective self-consciousness, to be in its opinion and conviction free. (Ibid.)

Modern scholars refer to “scientism,” i.e. the belief that scientific methods are flawless and are the only way of explaining the world (Scientism, 2022). Science, too, can be just as dogmatic as a sectarian religion.

As to the “components” of the State,

The political constitution is (1) the organization of the state and the process of its organic life in reference to its own self. In this process the state distinguishes within itself its elements, and unfolds them into self-subsistence. (2) It is a single, exclusive individuality, and as such is related to another. It turns its distinctive features towards foreign states, and in so doing establishes its self-subsisting distinctions within itself in their ideality. (Hegel, §271, p. 216)

The Executive, legislative, and the Crown (in Hegel’s world) articulate in a coordinated fashion, as do arms, legs, organs, and so forth to allow the whole organism to survive. Again, as to the State’s ontological status, somewhat echoing Plato in comparing divinities, “In the state we must have nothing which is not an expression of rationality. (§ 272, p. 217) ... We must hence honor the state as the divine on earth, and learn that if it is difficult to conceive of nature, it is infinitely harder to apprehend the state” (§ 244, p. 217).

Hegel, 150 years ahead of his time, sees the essence of second-order cybernetics, the mind (the State) looking at itself through itself and transitioning itself to a higher consciousness.

The history of spirit is its overt deeds, for only what it does it is. And its deed is to make itself as a spirit the object of its consciousness, to explain and lay hold upon itself by reference to itself. To lay hold upon itself is its being and principle, and the completion of this act is at the same time self-renunciation and transition. To express the matter formally, the spirit which again apprehends what has already been grasped and actualized, or, what is the same thing, passes through self- renunciation into itself, is the spirit of a higher stage. (§ 343, p. 267)

In summary:

- (a) The idea of the state has direct actuality in the individual state. It, as a self-referring organism, is the constitution or internal state-organization or polity.
- (b) It passes over into a relation of the individual state to other states. This is its external organization or polity.

- (c) As universal idea, or kind, or species, it has absolute authority over individual states. This is the spirit which gives itself reality in the process of world-history (§ 259, p. 198).

Overall, the State is an organism consisting of individuals bound together in society, a spirit working itself out in history. As Hegel best stated,

The state, which is the realized substantive will, having its reality in the particular self-consciousness raised to the plane of the universal, is absolutely rational. This substantive unity is its own motive and absolute end. In this end freedom attains its highest right. This end has the highest right over the individual, whose highest duty in turn is to be a member of the state. (§ 258, p. 195).

8.4.6 *Johann Caspar (Also Kaspar) Bluntschli (7 March 1808–21 October 1881)*

Bluntschli sees his State as a real entity. As with Hegel, it seems more accurate to use the upper case “s.” A State emerges from a three-part historical process: people—nation—State. There is “the organic development of national life and the moral idea as revealed in its history (Bluntschli, 1875/2000, p. 16),” much like Hegel’s saying that reason works itself out in history. Three central ideas punctuate his idea of what constitutes the State: psychology, a special idea of “race,” and nation based on a physical connection to the Earth.

People come together as a result of “...a slow psychological process, in which a mass of men gradually develop a type of life and society it. Which differentiates them from others, and becomes the fixed inheritance of their race” (Ibid., p. 79) (sic). Frankly, this has as much explanatory value as the autopoiesis we read about in the previous chapter, as well as “life,” itself. Later we also will see similarly about “psychology,” save by observing the effect of mentation, here in particular, human behavior. His race and nation fare little better.

Bluntschli does not see “race” strictly a human phenotype, or physical appearance. He says of Gobineau (1915), a “race” theorist at the turn of the beginning of the last century: “He also attends too exclusively to race founded on birth and descent (Geburtsrasse), ignoring the fact that a race, as we see both in families and nations, may be produced by education (anerzogene Rasse)” (Bluntschli, p. 77). However, he seems somewhat conflicted, in separating peoples “racially” by phenotype, arguing that they are unequal, “...we find the chief races differing in mental capacity as well as in build and color, and that diversity has remained essentially the same” (Ibid., p. 74).

Yet, Bluntschli does not take the next step that the Nazis did in saying that nations are based on “races”: “[T]he peculiarity of nations appears less in their physical appearance than in their spirit and character, their language and their law. (Bluntschli, p. 77),” writing earlier, “... at the same time, the diversity of races is of the highest importance for the State and for public law: for in the State men appear

in an order, and order cannot be imagined without difference” (Bluntschli, p. 74). That “difference” can be interpreted as the Greek idea of virtue. That is, Bluntschli’s nation is not based on “race.”

“The rise of a Nation implies merely a political process, the creation of a State, and may therefore be brought about quickly by a new constitution, but not with real safety unless built upon a basis of nationality (Ibid., p. 80)..” The Nation (capitalized like “State”) is a proper noun, having a specific meaning. Yet, it is a transition to the more mature and formal State. The State comes about by a more abstract and metaphysical process, albeit one brought about by humans.

For Bluntschli’s “the State is the unity of the whole, the unity of the whole, the cohesion of the nation (Ibid., p. 23),” and “without a nation (Volk), there is no State” (Ibid., p.23). “The State is a moral organism” (Ibid., p. 15). He says “[A] permanent relation of the people to the soil is necessary for the continuance of the State. The State requires its territory: nation and country go together” (Ibid.), an idea not too far distant from Nazi Germany’s “*Blut und Boden*,” blood and soil.

Putting it all together, “The State is in no way a lifeless instrument, a dead machine: it is a living and therefore organized being” (Ibid., p. 24). Bluntschli says that German jurists have “...recognized the organic nature of the Nation and the State” (Ibid., p. 25). Following Hobbes, he says, “The State indeed is not a product of nature, and therefore it is not a natural organism; it is indirectly the work of man” (Ibid., p 25).

Bluntschli cites Hegel (Bluntschli, p. 69), “The state is the realized ethical idea or ethical spirit. It is the will which manifests itself, makes itself clear and visible, substantiates itself. (Hegel, 1833/1896/2001, §257, p. 194).” Bluntschli claims, though, “Hegel’s State is however only a logical abstraction, not a living organism, a mere logical notion, not a person” (Bluntschli, p. 69). Further:

The Nation (Volk) is a necessarily connected whole, while Society is a casual association of a number of individuals. The Nation as embodied in the State is an organism, with head and members; Society is an unorganized mass of individuals. The Nation has a legal personality (*ist eine Rechtsperson*), Society has no collective personality, but only consists of a mass of private persons. The Nation is endowed with unity of will, and the power to make its will actual in the State. Society has no collective will, and no political power of its own. Society can neither legislate nor govern, nor administer justice. It has only a public opinion, and exercises an indirect influence on the organs of the State, according to the views, interests, and demands of many or all of its members. The Nation is a political idea: Society is only the shifting association of private persons within the domain of the State. (Bluntschli, p. 98)

“Nations, moreover, are organic beings, and as such are; subject to the natural laws of organic life” (Bluntschli, p. 83).

In calling the State an organism, he is not thinking of the activities by which plants and animals seek, consume, and assimilate nourishment, and reproduce their species but more general ideas, that is, in his words:

- (a) Every organism is a union of soul and body, i.e., of material elements and vital forces.

- (b) Although an organism is and remains a whole, yet in its parts it has members, which are animated by special motives and capacities, in order to satisfy in various ways the varying needs of the whole itself.
- (c) The organism develops itself from within outward and has an external growth. (Ibid., p.25)

“Organic,” then takes on a wider meaning than just biology.

In the State spirit and body, will and active organs are necessarily bound together in one life. The one national Spirit, which is something different from the average sum of the contemporary spirit of all citizens, is the spirit of the State; the one national will, which is different from the average will of the multitude, is the will of the State. (Ibid., p. 25)

(Note the upper case “S” in “Spirit,” again a proper noun.) Bluntschli sees the organicity of the State not in the literal sense of a natural organism but having some essential characteristics of integration, personality (“only recognized by free people” Ibid., p. 28), coordination, and a “binding force,” the spirit, views that seem consistent with Hegel’s. In summary, “the State is the politically organized national person of a definite country.” (Ibid., p. 28).

Contrary to living organisms, where growth is regular, the State can progress and regress at varying degrees and rates. “The organic and psychological law of growth does not only govern the entire life of humanity: it repeats itself in recurring circles in particular periods within the various ages of the world” (Bluntschli, p. 54). We should recall that this is exactly what happens in adaptive systems. The coherence of a collection of individuals in that system is reflected by:

This whole manner of contemplating the history of the world is however only valid on the presupposition that humanity is not merely a sum of individuals, and its life not a mere sum of individual lives. It depends on the assumption that humanity is a whole, and has a development of its own, which requires for its movement and adulate greater periods of time than those of the individual life. (Ibid., p. 55)

“Thus, Savigny declared the State to be ‘the bodily form of the spiritual community of the nation,’ or ‘the organic manifestation of the nation.’ [Quotes—Savigny, *System des röm. Rechts*, i. p. 22.]” (Ibid., p. 68).

Finally, I call attention to Bluntschli’s views of the State framing the essence of National Socialism 50 years after the above passages were written: emphasis on nation and soil, inequality of races, and, above all, the State regarded as a unity of peoples (nation—*volk*), the very same words and in the same context used by the Nazis but twisted by them for their own purposes.

8.4.7 Auguste Comte (19 January 1798–5 September 1857)

Auguste Comte is credited as the founder of sociology (originally called “social physics” (Comte, 1830, p. 9), “The student will now coordinate all of his previous knowledge in by the direct study of Sociology, statically and dynamically viewed” (Comte, 1848/1908, p. 188), important, as it set the stage for bringing diverse fields

of study to bear on describing and analyzing individual human behavior working itself out in groups. That is “C’est à cette fin qu’avant de procéder à l’étude des phénomènes sociaux je considérerai successivement, dans l’ordre encyclopédique annoncé plus haut, les différentes sciences positives déjà formées” [It is to this end that before proceeding to the study of social phenomena I shall consider successively, in the encyclopedic order mentioned above, the various positive sciences already formed. Translation by Horne]. (Comte, 1830, Vol. 1, p. 10).

In the original French, “sociology” (“sociologie”) was not used explicitly but inserted by the translator in an English edition (Comte, 1893, Vol I, p.22–23), where he labels the paragraph “Sociology,” though Comte called it “physique sociale” (“Social Physics”) (Comte, 1830, p. 9, et seq.). Only in *General View of Positivism* does Comte use “Sociology” (Bridges, 1848/1908, p. 188). While particular knowledge in medicine, physics, chemistry, and biology was very limited, compared to what is known now (2022), the integrative method applying to people in groups was novel. Scientists were separating themselves into various fields by the end of the eighteenth century. Comte realized that people in these fields were increasingly not able to communicate with each other. Terms and knowledge were becoming more specialized, resulting in an explosion of detail. That these researchers needed to understand each other reflected a desire for organicity, a coordination of parts as an integrated whole. Today, we refer to “interdisciplinary.”

To appreciate the organically-oriented thinking of Auguste Comte, read *Cours de philosophie positive (Course in Positive Philosophy)*, where he sets forth a program of study integrating the various and separate disciplines existing in 1835. Here, Comte is well known for his taxonomy of various disciplines in order of precision. Chemistry, physics, logic, and biology were studied and taught separately, and Comte sought to bring them together under the roof of “Positive Philosophy.” The disciplines were to be ordered according to precision and from deductive to inductive.

En résultat de cette discussion, la philosophie positive se trouve donc naturellement partagée en cinq sciences fondamentales, dont la succession est déterminée par une subordination nécessaire et invariable, fondée, indépendamment de toute opinion hypothétique, sur la simple comparaison approfondie des phénomènes correspondans: ce sont l’astronomie, la physique, la chimie, la physiologie, et enfin la physique sociale (Cours ...Vol. I p. 30) ... cette classification présente la propriété très-remarquable de marquer exactement la perfection relative des différentes sciences, laquelle consiste essentiellement dans le degré de précision des connaissances, et dans leur coordination plus ou moins intime. (Comte, 1830, p. 31)

[As a result of this discussion [survey of fields of study], positive philosophy is thus naturally divided into five fundamental sciences, the succession of which is determined by a necessary and invariable subordination, founded, independently of any hypothetical opinion, on the mere comparison of the corresponding phenomena: these are astronomy, physics, chemistry, physiology, and finally social physics. This classification presents the most remarkable property of marking exactly the relative perfection of the different sciences, which consists essentially in the degree of precision of knowledge, and in their more or less intimate co-ordination.] (Translation by Horne)

All of these play a vital part in understanding the world about us. “Positivism” was his organic way of treating the world’s maladies. He says,

La connaissance des lois générales de la vie, qui doit être, à nos yeux, le véritable objet de la physiologie, exige la considération simultanée de toute la série organique sans distinction de végétaux et d'animaux, distinction qui, d'ailleurs, s'efface de jour en jour, à mesure que les phénomènes sont étudiés d'une manière plus approfondie. (Ibid., p. 30)

[Knowledge of the general laws of life, which ought to be, in our eyes, the true object of physiology, requires the simultaneous consideration of the whole organic series without distinction of vegetables and animals, a distinction which, moreover, erases from day to day, as the phenomena are studied in a more thorough manner.] (Translation by Horne)

Comte realized though that saying that societies are organisms in the same way that organisms are would be childish.

Il serait facile, en effet, de rattacher cette sous-division au principe de classification que nous avons constamment suivi, puisque les phénomènes de la vie animale se présentent, en général du moins, comme plus compliqués et plus spéciaux que ceux de la vie végétale. Mais la recherche de cette symétrie précise aurait quelque chose de puéril si elle entraînait à méconnaître ou à exagérer les analogies réelles ou les différences effectives des phénomènes. (Ibid., p. 30)

[It would be easy to relate this subdivision to the principle of classification which we have constantly followed, since the phenomena of animal life present themselves, in general at least, as more complicated and more special than those of vegetable life. But the research for this precise symmetry would be purile if it led to ignorance or exaggeration of real analogies or actual differences of phenomena.] (Translation by Horne)

That is, while humanity is referred to as an organism:

Humanity cannot herself act otherwise than by her separable members, but the efficiency of these members; depends upon their working in co-operation, whether instinctively or with design. We find, then, external functions relating principally to and the material existence of this organism internal functions by which its movable elements are combined (Ibid., 370).

The Great Being whom we worship is not any more immutable than it is absolute. Its nature is relative and, as such, is eminently capable of growth. (Comte, 1848/1908, pp. 368-369)

Comte recognizes that unlike an organism, individuals can live independently of humans as a group—lives can be separated. (Ibid., p. 369).

Comte, though, was interdisciplinary and argued throughout his works that everything was interconnected, working together for a greater whole. “The object of all true Philosophy is to frame a system which shall present a systematic view comprehend human life under every aspect, of human life, social as well as individual” (Ibid., p. 8). The disconnectedness was responsible for many social problems. “Our doctrine [positivism], therefore, is one which renders hypocrisy and oppression alike impossible. And it now stands forward as the result of all the efforts of the past, for the regeneration of order, which, whether considered individually or socially, is so deeply compromised by the anarchy of the present time” (Ibid., p. 21).

There are many “features” that accompany Positivism, such as the negative sexist ones, like:

Women, from their strongly sympathetic nature, are the original source of all moral influence. . . . In social meetings, again, the only mode of public life in which women can participate, they assist the spiritual power in the formation of Public Opinion, of which it is the systematic organ, by applying the principles which it inculcates to the case of particular actions or persons. In all these matters their influence will be far more effectual, when men

have done their duty to women by setting them free from the necessity of gaining their own livelihood and when women on their side have renounced both power and wealth, as we see so often exemplified among the working classes. (Ibid., p. 360)

but qualified by “worship of Woman, which is the first step towards the worship of Humanity (Ibid., p. 393)..

The working classes, having but little spare time and small individual influence, cannot, except on rare occasions, participate in the practical administration of government, since all efficient government involves concentration of power. (Ibid., pp. 36-361)

but tempered by:

Working men, owing to their freedom from practical responsibilities and their unconcern for personal aggrandizement, are better disposed than their employers to broad views and to generous sympathies, and will therefore naturally associate themselves with the spiritual power. (Ibid., p. 361)

with a touch of Hobbes: “Order is inculcated solely with the view of directing all the forces of Man and of Society to its improvement by artificial effort (Ibid., p. 357).”

In Echoing Plato, Comte says,

Working men, . . . will furnish the basis of a true public opinion, so soon as they are enabled by Positive education . . . support the philosophic priesthood as the systematic guardian of their interests against the governing classes (Ibid., p. 361).

Yet the belief in Humanity, while stimulating Sympathy, at the same time enlarges the scope and vigor of the Intellect. For it requires high powers of generalization to conceive clearly of this vast organism, as the result of spontaneous co-operation, abstraction made of all partial antagonisms. Reason, then, has its part in this central dogma as well as Love. It enlarges and completes our conception of the Supreme Being, by revealing to us the external and internal conditions of its existence. (Ibid., p. 364-365) ...Thus the philosophers of the future become priests of Humanity, and their moral and intellectual influence will be far wider and more deeply rooted than that of any former priesthood. (Ibid., p. 367)

But to realize it [the religion of positivism] in social life it must be brought forward in a systematic form as part of a general doctrine (Ibid., p. 395). . .oral qualities without intellectual superiority are not enough for a true spiritual power. (Ibid., p. 396)

That is, education and philosophy drive the State. Comte in, essence, is creating a new human ideal to supplant the prevailing religious orders.

A system in which the organs of counsel and those of command are never identical cannot possibly degenerate into any of the evils of theocracy. By entirely renouncing wealth and worldly position, and that not as individuals merely, but as a body, the priests of Humanity will occupy a position of unparalleled dignity. (Ibid., p. 367)

All functions, then, that co-operate in the elevation of man will be regenerated by the Positive priesthood. Science, Poetry, Morality, be devoted to the study, the praise, and the love of Humanity, in order that under their combined influence, our political action may be more will unremittingly given to her service. . . Science acquires a position of unparalleled importance, as the sole means through which we come to know the nature and conditions of this Great Being, the worship of whom should be the distinctive feature of our whole life. (Ibid., p. 368)

To do this, the same idea as the natural philosophers, Comte says, “we must know something of the laws which govern her existence, an existence more complicated than any other of which we are cognizant.” (Ibid., p. 358), but everything “... will be

the praise of Humanity. (Ibid., p. 375).” Comte’s is a religion of humanity. The binding force of society under Positivism means that:

LOVE, then, is our principle; Order our basis; and Progress our end. . . . By accepting its subordination to Feeling, Reason adds to its own authority. (Ibid., p. 355)

...Progress which is simply the development of Order, under of the influence of Love. . . . Thus Positivism becomes, in the true sense of the only religion which is the word, a Religion destined therefore to replace all real and complete imperfect and provisional systems resting on primitive basis of theology. (Ibid., p. 365)

“Art will participate more than Science, Science furnishing merely the necessary basis” (Ibid., p. 376). “On this firm foundation Poetry raises the structure of public and private worship ...” (Ibid., p. 384).

The history of universal Love, the soul by which this the history, that is, of Great Being is animated the marvelous advance of man, individually or socially, from brutish appetite to pure unselfish sympathy, is of itself an endless theme for the poetry of the future. (Ibid., p. 377)

For every great or good man will feel that his own life is an indispensable element in the great organism. The supremacy of Humanity is but the result of individual co-operation; her power is not supreme; it is only superior to that of all beings whom we know. The supremacy of Humanity is but the result of individual co-operation . . . (Ibid., p. 378)

In organismic terminology Comte tells how society is to function:

- . . .intellect is thus made the servant of the heart (Ibid., p. 387).
- Poetry institutes the forms of the worship of Humanity (Ibid., p. 387).
- Science supplies the principles on which those forms are framed, by connecting them with the laws of the external world (Ibid., p. 387).
- Imagination, while ceasing to usurp the place of Reason, yet enhances rather than diminishes its original influence, which the new philosophy shows to be as beneficial as it is natural (Ibid., p. 387).
- Like the human being, “We know well that the great Organism, superior though it be to all beings known to us, is yet under the dominion of inscrutable laws, and is in no respect either absolutely perfect or absolutely secure from danger” (Ibid., p. 392).

Not unlike Plato’s social purpose, Comte says, “All our real intellectual results, whether in art or science, are alike coordinated by the religion of Humanity. To live for others it holds to be the highest happiness. To become incorporate with Humanity, ... Self-love in the Positive system is regarded as the great infirmity of our nature ...” (Ibid., p. 390). “...the worship of Humanity raises Prayer for the first time above the degrading influence of self-interest. Our highest happiness consists in Love; ..” (Ibid., p. 391). (“Humanity” capitalized in original).

Comte sets forth the scope, purpose, and end of society of the State:

In this, which is the essential service of Humanity, and which infuses a religious spirit into every act of the feature most prominent is co-operation of effort; co-operation on so vast a scale that less complicated organisms have nothing to compare with it. The consensus of the social organism extends to Time as well as Space. Hence the two distinct aspects of social sympathy: the feeling of Solidarity, or union with the Present; and of Continuity, or union with the Past. (Ibid., p. 402)

These “...individuals should be regarded, not as so many distinct beings, but as organs of one Supreme Being” (Ibid., p. 403). In effect, this is a superorganism.

It is interesting to note what appears to be an exception to all this:

Modern industry has long ago proved the administrative superiority of private enterprise in commercial transactions; (Ibid., p. 416)

Capitalists, as the normal administrators of the common fund of wealth, will be expected to satisfy. They must, that is, so regulate the distribution of wages, that women shall be released from work ; and they must see that proper remuneration is given for intellectual labor. ...The institution of property can be maintained no longer upon the untenable ground of personal right. (Ibid., p. 417)

In our thoughts and feelings such convergence is unquestionable; and it should be still more evident in our actions, the efficacy of which depends on co-operations to a still greater degree. Here we feel how false as well as immoral is the notion of Right, a word which as commonly used, implies absolute individuality. (Ibid., p. 402)

How the inherent destructive competition of capitalism is to be reconciled with the Positivist philosophy is a matter to be researched. We leave this section by observing the new political philosophy motto, “Order and Progress” (“*Ordem e Progresso*”) written on Brazil’s flag:



Brazil is in the middle of introspecting and undergoing the laborious and painful process of cleaning up long and deeply rooted corruption (2022), perhaps the most corrosive factor in states undergoing turmoil in the world today. If this is successful, we may hope, as Comte did, “As soon as Positivism has gained in every country a sufficient number of voluntary adherents to constitute the preponderating section of the community, the regeneration of society is secured” (Ibid., p. 432).

Overall, Comte affirmed more than just a state but at least ideally the State.

8.4.8 *Henri Saint-Simon (17 October 1760–19 May 1825)*

While there is no formal development of the idea of the State as an organism, Saint Simon sets forth how a society should be managed. We find in Saint-Simon the elements of a meritocracy and guiding principles of the State. He starts by delineating the difference between the genius and academician:

His (the genius) ideas are as new as they are philanthropic; it is right that those considered the geniuses as the torches that illuminating (eclairer) humanity, both for the government and the governed, and it is a well reasoned principle of justice that humanity acts to compensate them. His project from another point of view is equally good; one sees humanity has to act collectively in order to compensate the genius, turning them way from being occupied with special interests that are a fraction of mankind and which in compensation cause paralysis of a part of their energy. This project creates places most beautiful of all, those that have existed until now, places that will elevate the genius to his rank, that is to say, above all other men, even the ones vested with the greatest authority: at this view of these places of genius will be stimulated. They will have finally the dignified prize of love of glory, of this passion that supports the fatigue of study and profound meditation, who gives the necessary consistency to be shown in the arts and sciences. Such is a beautiful occupation to work for the good of humanity! What an august goal! Do such people have the means to approach having the advantage of divinity? (Saint Simon, 1803, pp. 7-9)

How far off is this from Comte saying, “All our real intellectual results, whether in art or science, are alike coordinated by the religion of Humanity” (Comte, 1848/1908, p. 390) or Hegel saying “The State is the Divine Idea as it exists on Earth” (Hegel, 1899, p. 39.)? Comte writes:

If I compare the high position where humanity has placed the man of genius to a futile academic, I remark that humanity will find itself in a situation more advantageous than that of the academician—with most perfect independence, able to develop all the energy of his forces, where there is no stopping for anything particular; no restraints will stop the relentless march of his genius nor hinder his pleasurable work; s/he will set her/himself alight, will look at a disquieting eye on the work of his predecessors. He would surpass them, abandon all sentiments in order to open the way for the new. Her/his enthusiasm will catch on, and he will arrive at the true goal, that of enhancing the progress of the human spirit.

...

Such will be the route followed by the genius when he is placed in a position of independence, whereas the academic spirit will continue to follow to the contrary; it will tend to conserve the opinions it currently holds as it regards as the repository of truth, claiming itself to be infallible if attacked or has a change of opinion. They will cry about heresy and become intolerant . . . (Saint Simon, 1803, pp. 9-11). (Translation by Horne, as well as the rest from the original French in this work)

Two reasons Saint-Simon cites are: “the academics are appointed for life; the other is that they depend on the government” (Saint Simon, 1976, p. 69). This sounds a lot like the Greek idea of virtue, one doing the best that they are able. The one who is secure in her/his position, while able to work in the quiet and contemplative life idealized by Plato and Aristotle, is in danger of becoming smug, contemptuous, and lazy. “Independence only can feed to love of humanity and the desire of glory, which are the two motivations for the genius” (Saint Simon, 1803, .p. 12). The question is how to do this. Saint Simon says, “The academician, being a slave, is he amazed that

he produces nothing? A slave believes he is fulfilling glory; he is afraid of risks, and right there, he is stopped from progressing (Ibid., p. 12–13)". The genius has been diverted from his works by having to tend to his daily subsistence, thus depriving society of their works and views. Saint-Simon recognizes some value of academics, "...but the academic mode is behind current philosophical views..." (Ibid., p. 16).

Saint Simon said that academic societies in England have perpetuated ignorance and superstition for the benefit of the monarchy (Ibid., p. 13). "Richelieu the despot founded the first French academy and used it for his purposes. Italy did the same. If all these countries could ...suppress all these academies, perhaps the genius could be more developed" (Ibid., p. 15). This is not unlike in modern times, where states dominated by ideology have coteries of sycophants in the universities, secure in their positions, often fueled by government contracts. In more egregious situations, we find brutal dictatorships, such as Nazi Germany with its academic following (Lifton, 1986).

Saint Simon asks,

Where has one discovered truth? Where has one published courageously, adopting (the idea) promptly? Where have the authors been compensated most generously for useful discoveries? In this isle of physical liberty and independence of opinions, have scorned the academies; as citizens the English feels the dignity of its being, as savant, it puts on rouge as would a whore near a powerful man, And be part of a body that exists only under its protection (Saint Simon, 1803, p. 14).

In essence, knowledge is progress and is one of the binding goals of society, an idea borne out by his advocacy of scientists and industrialists leading a country, as discussed below.

Saint Simon is like Comte in his saying,

"...qu'il est au pouvoir de la philosophie a determiner la formation du systeme industriel et scientifique dont l'establissement peut seul un terme a la tourmente sociale actuelle" [It is the power of philosophy to determine the formation of the industrial and scientific system, where there perhaps might be established an end to present social turmoil.—Translation by Horne] (Saint-Simon, 1821, p. ij). This is the foundation of the study of politics.

En un mot, j'ai voulu exprimer la séparation de la politique scientifique, basée sur des séries coordonnées de faits historiques généraux, d'avec la politique métaphysique, fondée sur des suppositions abstraites plus ou moins vagues et plus ou moins creuses, qui ne sont qu'une nuance de la théologie.

[In a word I have wanted to separate out scientific politics, based on a series of coordinated general historical events, from political metaphysics founded on more or less vague abstract suppositions and more or less hollow, that only have nuances of theology.] (Ibid., p. xviii) (Horne—translator)

"Que dans l'etat present des lumieres, la politique peut etre elevee au rang des sciences positives; c'est-a-dire q'elle peut etre traitee par la methode employee pour les sciences physiques." [What in the present light, the political can be elevated to the rank of the positive sciences; that is to say, that it can be treated by the method used by the physical sciences.] (Saint Simon, 1821,- p. iij, Introduction (Horne—translator)

"The method of experimental sciences should be applied to politics. Reasoning and experience are the elements of this method" (Saint Simon, 1976, p. 87).

Saint Simon's answer to the problem of academics and how society should be run is for the scientists and industrialists to lead a rational society that would tend to the poor (Saint Simon, 1803), the core of meritocracy.

Very much like Comte, Saint Simon says, "Tous hommes doivent se regarder comme freres" [All men have to be seen as brothers.]. (Saint Simon, 1821, p. 296). From these individuals united in a society then as countries come together in larger units. A person ahead of his time, Saint Simon advocated "the establishment of the European parliament (Saint Simon, 1976, "On the Reorganization of European Society" -V Industry (2)—p. 91).

In assessing the aims of the French Revolution lived through by Saint-Simon, "What ideas, then, can supply this vital and organic force? It is to industrial ideas and them alone, that we should look to for our salvation and the end of the revolution." (Ibid., p. 104). That is "...how to find a legal method by means by which high *political power* can be delegated to industry" (Ibid., p. 124 Italics included).

Saint Simon articulates several operating principles for societies:

- The "production of useful things is the only reasonable and positive goal which political societies can set themselves..."
- "Government interference in Industrial affairs is always harmful"
- Only persons producing useful things should "agree on how society should be managed"
- Wars harm production
- Monopolies are harmful
- "Morality grows in relation to industrial improvement"
- "...every man should see himself uniquely as taking part in a community of workers" (Ibid., pp. 107–108)

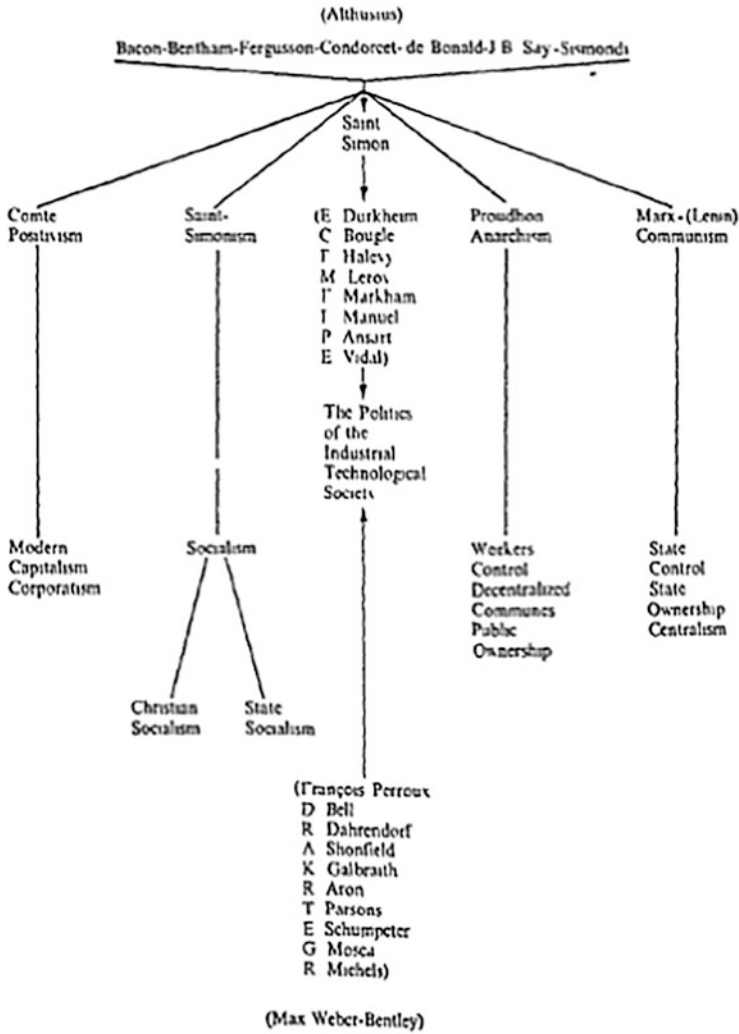
A theme throughout his works Saint Simon says that a person should be in a position in society according to her or his abilities and be rewarded accordingly, again the Greek idea of virtue. Ostensible meritocratic and technocratic societies would do well to heed his admonition, "... society must be either military or industrial; otherwise it will be nothing but a *bastard association*, if it does not declare itself openly for one of these two ends" (Ibid., p. 123 Italics included).

We may be left with this quote from Saint Simon.

In every good national government, the patriotism which is a part of each individual changes to an *esprit des corps* or corporate will the moment the individual becomes a member of it... It is this corporate will that is the soul of government, which unifies all of its actions and harmonizes all its movements, so that they all work towards the same goal and all respond to the same driving force. (Ibid., p. 89)

Ionescu places San Simon's place and relevance to the others in shaping history:

Genealogical Tree of Saint-Simon's Theory



(Ibid., p. 18)

“State” or “state” is it for Saint-Simon? I included him, because of the focus on competency, virtue, and intelligence, the latter a vital aspect of an organism’s brain. By implication and with the last quote from above, “State” would more apropos.

8.4.9 Herbert Spencer (27 April 1820–8 December 1903)

Spencer perhaps is best noted for what was called by Thomas Huxley in 1860 “Social Darwinism” (Social Darwinism, 2022). The Darwinistic character of societies is found in writing like:

And to say that the national will finally determines them, is to say that they result from the average of individual desires; or, in other words—from the average of individual natures. A law so initiated, therefore, really grows out of the popular character. In the case of a Government representing a dominant class, the same thing holds, though not so manifestly. For the very existence of a class monopolizing all power, is due to certain sentiments in the commonalty. (Spencer, 1862/1946, p. 267)

That is the ruling elite is by social assent. One gets the government they deserve.

The State as an organism falls into a philosophical scheme known as “the Great Chain of Being,” where perfection progresses upwards and in a more complex fashion until the whole universe is involved.

...while each individual is developing, the society of which he is an insignificant unit is developing too; that while the aggregate mass forming a society is integrating and becoming more definitely heterogeneous, so, too, that total aggregate, the Earth, is continuing to integrate and differentiate; that while the Earth, which in bulk is not a millionth of the Solar System, progresses towards its more concentrated structure, the Solar System similarly progresses. (Spencer, 1862/1946, §188, pp. 490-491)

Spencer is the anti-communitarian clarion call for social predators: “This is an everlasting reason why the welfares (sic) of citizens cannot rightly be sacrificed to some supposed benefit of the State, and why, on the other hand, the State is to be maintained solely for the benefit of citizens” (Ibid., p. 276).

A fundamental contraction exists between these two passages, however. It is not our place here to delve into this contradiction, and you can pursue the debate further, starting with the excellent piece by David Weinstein in the *Stanford Encyclopedia of Philosophy* (2017) under the heading “Herbert Spencer” and readily found online.

There are several “take-aways” in reading Spencer and applicable to later discussions in this book. First is his rejection of any ability to discern what eternally exists and what we see now. He writes, “Similarly, it must be remembered that ... the connection between the phenomenal order and the ontological order is for ever inscrutable ... (Ibid., §194, p. 498).” Plato has no place in Spencer’s world, in that

It is equally shown in the fading away of old theories about “essences,” “potentialities,” “occult virtues,” &c.; in the abandonment of such doctrines as those of “Platonic Ideas,” “Pre-established Harmonies,” and the like; and in the tendency towards the identification of Being as present to us in consciousness, with Being as otherwise conditioned beyond consciousness. (Ibid., §191, p. 495)

The theme continues with:

The interpretation of all phenomena in terms of Matter, Motion, and Force, is nothing more than the reduction of our complex symbols of thought, to the simplest symbols; and when the equation has been brought to its lowest terms the symbols remain symbols still. ... that though the relation of subject and object renders necessary to us these antithetical conceptions of Spirit and Matter; the one is no less than the other to be regarded as but a sign of the Unknown Reality which underlies both. (Ibid.)

Recall our earlier discussion in Chap. 6—Order—the social embryo about the dialectic between the singularity and our present universe, non-physical and physical, ontology and teleology, subject-object, the infinitesimal and infinity, and so forth. Here is an example. Spencer’s “Unknown Reality” is the substratum to which Aristotle refers, the singularity, binding something in terms of what it is not, i.e., that which allows the dialectic to exist, the unity of difference discussed elsewhere in this book. Let us get to the social philosophy, though, dispensing with perseverating on “organic.”

Contrary to Hobbes, Spencer says that societies are not artificially put together (Spencer, 1885, p. 74; Spencer, 1896, p. 272), again observing Hobbes, “Lacking the great generalizations of biology, it was, as we have said, impossible to trace out the real relations of social organizations to organizations of another order. We propose here to show what are the analogies which modern science discloses” (Spencer, 1896, p. 272).

Spencer compares societies with organisms first by how they are alike (Ibid.) and how they are different (Spencer, 1896, pp. 275–276), concluding that the organic model is only an analogy, i.e., “. . . we find analogies in individual organisms.” (Ibid., p. 282). The importance of Spencer is not whether his model of society is actually organic but his view of competition as social context, or environment. It is natural for people to be fighting each other until one leader dominates all, as the opening quote of this section illustrates. Leaders are the result of the survival of the fittest.

Why include an anti-State advocate? Again, something exists because of what it is not, and the contrast highlights the Statists, like Hegel. It is fitting to touch on the negative consequences of such thinking.

Spencer expresses the kernel of modern liberal thinking (Hobbes, Locke, Mill, etc.) that governments are there to protect people, but if they are minimized, it is absurd to think they are capable of doing so, especially in our age of complexity. The more limited a government the greater opportunity there will be for predatory behavior. Even those rejecting predatory behavior dwell on the myth that people are inherently rational (as we will see in later chapters), that the exchange of goods and services follows from rational decision-making in each party’s best interest, resulting in a fair exchange. This ignores the vast differences among individuals and their capabilities. Certainly, in the modern world, corporations with their advertising departments have on staff legions of psychologists adept at identifying weaknesses, economists able to locate how the system can be leveraged to advantage, and materials scientists who can incorporate the lowest quality possible in a product. Even the well-educated person not familiar with these specialty areas can be drawn in as a victim to these predatory practices. A less polite term is “economic warfare” and is the mechanism for carrying out the ultimate goal of “free enterprise,” selling what the “market will bear”—the lowest quality at the highest price, as well as paying the worker bare minimum wage to obtain the highest profit.

Libertarians, “conservatives,” and apologists for private capitalism often refer to Spencer in their diatribes against governments. Yet, it is such government that often stands between the private predator and the general population. On the other hand, this does not excuse the abuses of a government, and it is only the mature society in

the form of the State that can not only offer protection but integrate all the people into the social whole. Later, I will outline in some detail the character the State must have to be humane. It does not have to be Hobbes' monster, be it one evoking naturally or constructed. The next entry gives a more refreshing view of how we may behave in society.

8.4.10 *Emile Durkheim (15 April 1858–15 November 1917)*

There are at least two translations of his *The Division of Labor in Society*, one by Simpson (Durkheim, 1893/1933), the other by Halls (Durkheim, 1893/1984). It just so happens that I first came across Halls first and I use it throughout this chapter, unless otherwise specified. Halls does claim that Simpson's is inadequate and incomplete, modern research filling in the gap, but, again, for the purposes of this writing, I do not think it makes much difference. Durkheim's central message comes through regardless.

Durkheim not only sees societies as having interdependent components and that cooperation among them is essential for social survival, but that the society, itself is organic. Thus, "State" is appropriate.

Society is an organism:

In the end this law plays a part analogous in society to that of the nervous system in the organism. That system, in effect, has the task of regulating the various bodily functions in such a way that they work harmoniously together. Thus it expresses in a very natural way the degree of concentration that the organism has reached as a result of the physiological division of labor. Therefore we can at the different levels of the animal scale ascertain the measure of that concentration according to the development of the nervous system. Likewise this means that we can ascertain the measure of concentration that a society has reached through the social division of labor, according to the development of co-operative law with its restitutory sanctions. One can foresee that such a criterion will be of great utility to us. (Ibid., p. 83)

That which binds a society together is evidence of its organicity. In particular, what binds is

...is evident, as Auguste Comte says, ...that co-operation, far from being able to produce a society, supposes necessarily its spontaneous establishment beforehand'. What draws men together are mechanical forces and instinctive forces such as the affinity of blood, attachment to the same soil, the cult of their ancestors, a commonality of habits, etc. It is only when the group has been formed on these bases that co-operation becomes organized. (Ibid., p. 219)

These

co-operative relationships ... are exempt from the effects of the collective consciousness. This is because if something is to be the object of shared sentiments, the first condition is that it should be shared, that is, present in every consciousness, and that each individual may be able to conceive of it from a single, identical viewpoint. (Ibid., p. 82)

Further, “In reality, for men to acknowledge and mutually guarantee the rights of one another, they must first have a mutual liking, and have some reason that makes them cling to one another and to the single society of which they form a part” (Ibid., p. 77).

That society, as with an individual, has a consciousness, more explicitly in society’s case, a “collective consciousness.” Government is the “‘brain’ of society” (Ibid., p. 42, p. 171) but, “...it is not the brain that creates the unity of the organism, but it expresses it, setting its seal upon it.” (Ibid., p. 297). However, “...wherever an authority with power to govern is established its first and foremost function is to ensure respect for beliefs, traditions and collective practices—namely, to defend the common consciousness from all its enemies, from within as well as without. It thus becomes the symbol of that consciousness, in everybody’s eyes its living expression” (Ibid., p. 42). A second reference is made to the social “brain” (Ibid., p. 164)... This is the core of sociointelligence, understanding that brain, its mentation, and how it relates to the rest of the social corpus.

We have mentioned that individual behavior is different than one’s behavior in a crowd. Modern parlance is “group dynamics.” Political speakers realize this. Even professors may notice that the class as a group may seem to understand the pedagogical content. It often is the case that upon individual questioning of students, there is a knowledge gap. Durkheim observes,

The solidarity that derives from similarities is at its maximum when the collective consciousness completely envelops our total consciousness, coinciding with it at every point. At that moment our individuality is zero. . . . at the very moment when this solidarity exerts its effect, our personality, it may be said by definition, disappears, for we are no longer ourselves, but a collective being. . . . The bond that thus unites the individual with society is completely analogous to that which links the thing to the person. (Ibid., p. 84)

As societies get more complicated (as do organisms) through evolution there is more specialization of parts, thus an increasing unity. The increasing division of labor, diversity, or specialization forces an interdependence. If there is little division there is more repression, even though there may be collective consciousness (Ibid., p. 99). “Using this analogy, we propose to call ‘organic’ the solidarity that is due to the division of labor” (Ibid., p. 85).

Durkheim argues that not only does the social division of labor contribute to organic solidarity but increasing social solidarity is inversely proportional to penal or repressive law (Ibid., p. 102). Cooperative law is driven by a common consciousness, that of community. “In fact, the strength of the social bonds that derive from this origin varies in accordance with. [three conditions].. (3) The average intensity of the states of **collective consciousness**” (Ibid., p. 105—emphasis added). In general, throughout Durkheim we see that individuality and less common consciousness is associated with penalty-oriented laws and actions. That is cooperation, requiring greater social sophistication is inversely proportional to an emphasis on individual ego (social ego—contrast). This is consistent with childhood research, where an infant is naturally oriented to the self and only towards adulthood that s/he attains any community consciousness, if at all. So, as organisms grow up and become more intellectually mature, so do societies, such that Durkheim says, “the day will come

when the whole of our social and political organization will have an exclusively, or almost exclusively, professional basis” (Ibid., p. 139).

As with other thinkers, we can “compare and contrast” Durkheim, as well. However, a few salient differences should be noted with Spencer, especially and inasmuch as Durkheim discusses the contrasts in his *Division of Labor*. We will note a few examples to give more distinct “borders” to the two ideas of organicity, but urging further exploration.

As to Spencer’s disdain of altruism, Durkheim says, “Men cannot live together without agreeing, and consequently without making mutual sacrifices, joining themselves to one another in a strong and enduring fashion. . . . Because no individual is sufficient unto himself, it is from society that he receives all that is needful, just as it is for society that he labors” (Ibid., p. 173).

Durkheim sees more of a natural relationship in his “common consensus” society. “As soon as we have taken the first step towards co-operation, we are committed and the regulatory action of society exerts itself upon us. If Spencer termed this action negative it is because for him contract consists solely in exchange” (Ibid., p. 163). The increasing division of labor fostering a greater common consensus, hence cooperation results in “the harmonious working of the functions that are co-operating” (Ibid., p. 164). In Durkheim’s society there is coordinated purposeful action, as in an organism. Spencer only allows only for processes outside of society, such as market forces of supply and demand to operate, rather than purposeful regulation. With respect to the law, it

. . . regulates the relationships between diffused social functions or, to put it differently, the innermost life of the social organism.—On the one hand, the relationships that result from them are preeminently of a positive kind; it is a reciprocity of rights and duties. On the other hand, they are not contractual, at least in their typical form. The conditions upon which they depend are related to our personal status, which itself depends upon our birth, our blood-relationships, and consequently upon facts independent of our will. (Ibid., p. 155)

Spencer rails against State interference in business, but Durkheim argues, “Yet if from this comparison it is legitimate to induce, with some degree of probability, that economic functions are not of a kind to be placed under the immediate influence of the **social ‘brain,’** it does not follow that they can be isolated from all regulatory influence” (Ibid., p. 164).

If we again borrow from biology a terminology which, although metaphorical, is none the less convenient, we would say that the rules regulate the way in which the cerebro-spinal system of the social organism functions. It is this system that in common parlance is given the name of the state. p 165-166.

Note here, “the word “state” is not upper case.

The state that Spencer holds up as an ideal is in reality the state in its primitive form. Indeed, according to the English philosopher, the sole functions peculiar to it are those of justice and war, at least in so far as war is necessary. (Ibid., p. 167)

Durkheim sees the evolution of societies not only in terms of complexity but complexity and specialization leading to a greater common census. “This signifies that it is all the more voluminous the more societies belong to a higher species”

(Ibid., p. 167). As opposed to the societies relying on penal law, “History indeed shows that administrative law is regularly more developed the more societies belong to a higher type. ..., the state’s attributions become ever more numerous and diverse as one approaches the higher types of society” (Ibid., p. 167).

The major “take-away” from Durkheim is the groundwork for the social brain, part of the foundation upon which this book on sociointelligence rests.

...it is not the case that the brain does no more than govern relationships outside it. On occasion not only does it seemingly modify the state of the organs by wholly internal channels, but even when it acts from the outside it exerts an effect on what is internal. ... This is because the brain's real role is to assume charge not only of relationships merely external to it, but of the whole of life. This function is therefore the more complex the richer and more concentrated life itself is. The same holds good for societies. (Ibid., p. 171)

I can summarize Durkheim thus best in his own words:

- But in reality that human consciousness that we must realize within ourselves in its entirety is nothing other than the collective consciousness of the group of which we form part (Ibid., p. 329).
- Higher societies cannot maintain their equilibrium unless work is divided up (Ibid., p. 330).
- The necessities of our subject have in fact obliged us to classify moral rules and to review the main species among them. We have split them into two kinds: rules with a repressive sanction, which is either diffuse or organized, and rules with a restitutory sanction. We have seen that the former express the conditions of that solidarity *sui generis* which derives from resemblances, and to which we have given the name mechanical solidarity. The latter, those of negative solidarity, I have termed organic solidarity. Thus, we may state generally that the characteristic of moral rules is that they enunciate the basic conditions of social solidarity (Ibid., p. 331).
- It has long been a dream cherished by men to succeed at last in achieving as a reality the ideal of human brotherhood. Peoples raise their voices to wish for a state of affairs where war would no longer govern international relations, where relationships between societies would be regulated peacefully as are already those between individuals, and where all men would cooperate in the common task and live the same life. . . . They cannot be satisfied unless all men form part of one and the same society, subject to the same laws (Ibid., p. 336).
- ...there are too many intellectual and moral divergences to be able to live in a spirit of brotherhood in the same society. . . . the ideal of human brotherhood cannot be realized unless the division of labor progresses (Ibid., p. 337).
- It [collective consciousness] requires us only to be charitable and just towards our fellow-men, to fulfill our task well, to work towards a state where everyone is called to fulfill the function he performs best and will receive a just reward for his efforts (Ibid., p. 338).
- The cause (of “our disease” is that certain elements of this morality have been irretrievably undermined, and the morality we require is only in the process of taking shape. Find ways of harmonious cooperation between those organs that

still clash discordantly together. The anxiety over what social duties should be performed will be alleviated when “a new discipline has become established and consolidated itself.” (Ibid., p. 340).

Again, all of what I have written does not adequately capture Durkheim, save for the central theme that people need to come together cooperatively and work together to the human subspecies survive the Holocene Extinction. Read his work once, then again, again, and again; yet all is naught unless we practice its essence.

8.4.11 Oswald Spengler (29 May 1880–8 May 1936)

Oswald Spengler (1927) admits his “subjective valuations and entirely personal preferences,” (Ibid., p. 16) characterizing the “objective descriptions of organic states (Ibid.)” Organicity permeates cultures and histories, entities unto themselves and having a birth, life, and guaranteed death.

I see, in place of that empty figment of one linear history which can be kept up only by shutting one's eyes to the overwhelming multitude of the facts, the drama of a number of mighty Cultures, each springing with primitive strength from the soil of a mother-region to which it remains firmly bound throughout its whole life-cycle; each stamping its material, its mankind, in its own image; each having its own idea, its own passions, its own life, will and feeling, its own death. ...There is not one sculpture, one painting, one mathematics, one physics, but many, each in its deepest essence different from the others, each limited in duration and self-contained, just as each species of plant has its peculiar blossom or fruit, its special type of growth and decline. These Cultures, sublimated life-essences, grow with the same superb aimlessness as the flowers of the field. (Ibid., p. 11)

You cannot simply identify particulars and ignore the whole, or context. Each idea finds its identity according to its environment.

We must cease to speak of the forms of "Thought," the principles of "Tragedy," the mission of "the State." Universal validity involves always the fallacy of arguing from particular to particular.

Let the words "youth," "growth," "maturity," "decay"—hitherto, and today more than ever, used to express subjective valuations and entirely personal preferences in sociology, ethics and aesthetics—be taken at last as objective descriptions of organic states. (Ibid., p. 23)

More pointedly, “Every creation is foredoomed to decay, every thought, every discovery, every deed to oblivion” (Spengler, p. 10). Yet, I ask whether Spengler’s view starkly introducing his chapter two of *Man and Technics* that “Man is a beast of prey” (Ibid., p. 13) might contribute to this decay, if not outright destruction, especially when one considers destructive competition fatal to societies. Durkheim, Comte, Saint Simon, and others we have discussed probably would argue so.

As to what our life concerns—humans, the humans themselves continue. It is their particular manifestations of that organicity. “Cultures, peoples, languages, truths, gods, landscapes bloom and age as the oaks and the pines, the blossoms, twigs and leaves—but there is no aging ‘Mankind.’ . . . I see world-history as a

picture of endless formations and transformations, of the marvelous waxing and waning of organic forms” (Spengler, 1927, p. 22).)

History encompasses the world. It is not simply European. It also is in a state of becoming, not static. It is living. “Let the words youth, growth, maturity, decay—hitherto, and today more than ever, used to express subjective valuations and entirely personal preferences in sociology, ethics and aesthetics—be taken at last as objective descriptions of organic states” (Ibid., p. 16).

I selected Spengler, not so much for any argument in favor of an organic state but the culture, civilization, and environment, themselves being organic. While some maintain he did not maintain the former, it is hard to reconcile the polar opposites of these views. While picky scholars may rankle, I see the Wikipedia article on “*The Decline of the West*” a worthy invitation to explore this rabbit trail about the environment leading from our focus on the organic State.

8.4.12 Summary of Organic Thinkers

We now can summarize how these thinkers saw the State, organic or otherwise.

| Writer | Aspect of organicity |
|-------------------|---|
| Plato | Soul |
| Aristotle | Truly organic—State analogous to individual |
| Rousseau | Truly organic |
| <i>Bluntschli</i> | Truly organic |
| Durkheim | Truly organic |
| Comte | Truly organic |
| Spengler | Soul and Truly organic |
| Spencer | Analogy and Mechanical view |
| Hobbes | Mechanical |

8.5 Dangers of the Organic Model

8.5.1 The Usual Suspects

So what if societies are organic and potentially may become States? How do we manage a conversation about them? How do we apply an organic State model? Whither Social Darwinism? If the State is organic, is not it to be expected that, like an animal, it will be a predator or prey? Of course, dominant physical prowess is not a sign of superiority in all areas of human endeavor. Also, at issue is the environment in which the competition occurs, some characteristic possibly favored by a particular set of circumstances, whereas the loser in another environment very well may be the

victor. Race and ethnicity as determinants of superiority also have been scientifically demonstrated to be flawed criteria. For both, logic applies, as well, as any dividing line setting apart one “race,” culture, or ethnicity is arbitrary, simply because application of measurements (shown by Heisenberg and others) is subjective, and because of quantum mechanics, boundaries are not certain and are in a constant condition of flux. The conversation, albeit wandering, as might be expected, can begin at any point, but the following exemplified one route.

Is it the mental or physical which creates worthy societies and their institutions? Opler opens my hypothetical forum by saying people “have lost faith, if they ever had any, in mankind’s ability to regulate social institutions thoughtfully and to harness culture intelligently” (Opler, p. 453). Yet, you don’t look to “faith” for social observation but empirical evidence, and one needs only to look at history to see this. Even Opler admits “...man has discharged his cultural duties inadequately,” but his objection to organic theories rests on “Actually there is not a shred of evidence that taller men, or heavier men, or more muscular men, or Nordic men are likely to be kinder, more reasonable, or better able to grapple with our problems than the present population that graces the heart” (Ibid., p. 454). Of course, physical characteristics determining the ability to solve social problems have long been debunked, illustrated by the Nazi experience. However, omitted from this list are ethics, intelligence, and mental health, and these give rise to what Opler says is “increasing importance of the superorganic or cultural” (Ibid., p. 455). That is, “organic” includes the physical but does not exclude non-physical factors, such as the mental, of which “culture” is more of a heuristic or artist’s description of the human activity resulting from the mental guiding the physical. Opler may be criticized for “... those things which make us human and differentiate us from the animal are not organic but cultural” (Ibid., p. 459), the counter to this, more specifically, is mentation, and especially its specific and major component, intelligence, characterized by the ability to extrapolate, analyze, and project to the future. Interestingly, Opler hints, “The greater struggle behind this war is the contest to determine whether man is to be judged and treated according to the characteristics of his body or according to his behavior.” This implied exclusionary “or” leaves the door open to the idea that mentation could be the operative word to indicate superiority (Ibid.).

As with the reliance on “faith” a valid reason why social observers have lost confidence in human ability to manage complexity (“ability to regulate social institutions” put in more modern language as “inability to manage complexity”), so too the reference to “culture” has little descriptive value. There is just as much intellectual satisfaction in saying that “culture” drives human ability to manage the environment as “miasma” drove health in the nineteenth century. While it can influence human behavior, by itself, culture drives nothing; it is a result of human interaction with the environment, reflective of the human condition.

Complete organic theories perforce exclude racism, ethnicism, and the like, because organic theories encompass all of humanity, not just part of it. To such discredited ideas, these in themselves are not complete, as they consider only some characteristics, often physical. Many also rely on incoherent or pseudoscientific

ideas of “blood,” “heritage,” “race consciousness,” and terms as equally as vague as “culture.”

Opler says, “That is the sentiment echoed by all organicists, the refrain of the weakness, the degeneracy, and the incompetence of man, of his inability to measure up to the responsibilities which the direction and control of institutions impose upon him” (Ibid., p. 457), but incompetent people usually create institutions that in turn display this incompetence. Rather, more accurately phrased, it is the complexity, itself, that humans demonstrably do not have the competence to manage. And even that aside, if humans are corrupt and degenerate they will not be able to bear the responsibilities of institutions that are of sterling quality. It does not take an organic theorist to realize this. Opler complains that the Germans “lost faith,” but, again, there was a collapse of society extending beyond leaders, processes, and “forms.” Yet, an organicist can hardly quarrel with Opler in “They [Nazis] have exalted the body because they have lost faith in the intellect,” but, more strongly and to reiterate, an organic thinker does not exclude intellect. Simply, a body only is a corpse without a mind, and examples below will show this.

Others, like Spencer, nod their heads, pointing to dictatorial, totalitarian, or “authoritarian” governance/administrative structures and (in some cases) the personality cults behind them. Libertarians raise their assenting hands. Liberal democrats, many objecting to the former’s laissez-faire economics, chafe at the totalitarian character of the State (really meaning all encompassing, total integration/interdependence, etc., but totally ignoring the dialectic between individual and State—one existing BECAUSE of the other). The conversation seems to degenerate to Wikipedia’s “Godwin’s law, short for Godwin’s law (or rule) of Nazi analogies, is an Internet adage asserting that as an online discussion grows longer (regardless of topic or scope), the probability of a comparison to Nazis or Adolf Hitler approaches.” That strange man in a weird mustache aside, legitimate arguments need attention.

8.5.2 *Classifying Populations*

The exclusionary meritocracy, “racism,” sexism, and so forth will be addressed later, but the overall observation is that diversity not only is inherent in our world but desirable. Tracing back to my piece on virtue, organicity means the integrated interdependent articulation of diverse aspects to make a strong, healthy body. The problem starts by favoring one over the other.

Part of discussing the dangers of organicity is classification of peoples. Two questions need to be asked: how are they classified and why? As to “race,” scientifically that it does not exist. Simply stated, it is a social construct. A simple example of a rainbow or color palette illustrates the continuum. Keep subdividing to Planck scale, where movement is constant, it will be seen readily (as Heisenberg and others affirm), we select either position or momentum, not both. From this “starting

point” to macro-scale the process is the same. More to a lay person level, one’s red may be another orange-red, and so on. It is all perspectival, as in relativity theory.

Matt Cartmill (1998), anthropologist at Duke University gives a rather encyclopedic account of “race,” citing scientists like Montague, Brace, Goodman and Armelagos, Harrison et al., Keita and Kiftles, and numerous others in debunking the idea. Cartmill correctly presents the obvious:

It makes no more sense to classify the individuals comprising these populations into racial categories based on epidermal pigmentation, hair texture, or nose, lip, and eyelid shape ... Since there is considerable variation within, and overlap between, "Negroids" and "Caucasoids" with respect to skin color, analyzing the variation in terms of racial categories serves only to blur the question and introduce irrelevant variables into the data. ...there is more genetic variation within "racial" groupings than there is between them (Ibid., pp. 653-654).

Further, “[T]here is no such thing as ‘heritability,’ ‘fitness,’ or ‘biological superiority’ in the abstract” (Ibid., p. 657). Because there may be a tendency towards a trait in a population does not mean every individual has it. (This recounts the fallacy of decomposition—because the group works together well does not mean every person works well.) Too, sub-groups of populations experience an equal range of problems, or as Cartmill writes, “As the theory of natural selection would lead us to expect, all genetic variants known to yield gross mental deficiencies in the present range of human environments occur in quite small percentages in every ethnic group, local population, or ‘race’” (Ibid., p. 658). Aside from biological factors, there are non-physical issues. Similar thinking applies to mentation.

Authors Rentfrow, Gosling, and Potter argue that “volumes of research show that people in different geographic regions differ psychologically,” and saying, “revealing clear patterns of regional variation across the U.S. and strong relationships between state-level personality and geographic indicators of crime, social capital, religiosity, political values, employment, and health” (Rentfrow et al., 2008).

Population densities may assume different social characteristics, as well, as in “dense populations exhibit behaviors corresponding to a slower life history strategy, including greater future-orientation, greater investment in education, more long-term mating orientation, later marriage age, lower fertility, and greater parental investment” (Sng et al., 2017).

Another indication of personality differences across regions asserts “People from the geographic regions of South America and East Asia were significantly different in openness from those inhabiting other world regions” in terms of the “Big Five Inventory . . . of Extraversion, Agreeableness, Conscientiousness, Neuroticism, and Openness” (Schmitt et al., 2007).

Further indications are that “aggregate personality profiles provide insight into cultural differences,” where “Geographical differences in scale variances and mean levels were replicated, with Europeans and Americans generally scoring higher in Extraversion than Asians and Africans” (McCrae & Terracciano, 2005).

We still have not answered, “what IS a ‘personality?’” As in words like “intelligence,” “consciousness,” and “mind,” there is no definitive answer. We return to the question of “intelligence” and we can only surmise. This precaution raises a red flag about involving speculative metaphysics about the “soul” of a people, nation, or

State, the source of many racist ideas. States can act in different ways, some exhibiting characteristics as would a person—authoritarian, paternalistic, or permissive. Somewhat whimsically, we may ask about State consciousness (its “brain” might be altered, analogous to psychotherapy, or even “neurosurgery,” or perhaps “medication”). If these speculations have merit, so exists more support for the State as organism.

8.5.3 *What We Do with History*

I don’t want to defend the overworked phrase “history repeats itself,” but will carry forth my idea from the chapter on order that there is innate structure in all the universe, including societies. There are patterns of human behavior, such as power-hungry persons taking advantage of a people. Corruption, incompetence, greed, and contempt for the educated have been with us through the millennia and have worked against efforts of individuals to come together in a civil way and work for a common purpose for the benefit of everyone and their environment. The intelligent, themselves, have fallen prey to these failings.

Look at the range of behavior of biological organisms and observe various levels of ability and complexity. In many cases, that behavior has been repetitive over generations, often called “instinctual” (Instinct, 2022). One sees a colony of insects, like a colony of bees or ants, hierarchical and exhibiting what appears to us as complex order. Over millennia, they do the same things in the same way, a pattern that does not deviate from generation to generation. This pattern presents an order from which we can predict accurately what will happen next, not with each individual but as a society. Political scientists ask the same about human societies.

Entropy, the dispersal of energy, permeates the universe and everything in it; thus, social entropy looks to be the outcome, especially in light of Spengler’s observations. That entropy is bound up with an ongoing “Man is a beast of prey,” or destructive competition. However, with animals there is an ecological balance. With humanity, if the world wars as well as the prospect of global thermonuclear wars are any indications, this species may not successfully meet the Sixth Great Extinction challenge. Even though there may be deviations and temporary respites, the creation that takes energy in one area detracts energy from another. Physicists agree that entropy is an innate process in the Universe, and that which comes from these innate processes is bound up with the singularity which gave birth to our existence is also present in everything. Yet, locally *homo sapiens sapiens* may be able to extend its life, possibly transcending constraints in the current physical environment, as we will see later with transhumanism.. At least the State has the responsibility to keep alive reasonable hopes.

For our purposes in addressing social entropy, the breakdown of order, we look to viable models. Life arises in a Universe that overall is tending to disorder. Each life ultimately dies. If we look to societies as machines, we are faced with their

mechanically wearing down as one. But, society is a dynamic system, the State a living entity, and we collectively need to come alive in order to save ourselves.

Today, any semblance of order is compromised because the challenges of increasing complexity are placing stresses on various systems, stresses which the systems do not have the capacity to manage. Accordingly, their order is breaking down. Here, coming together is what I have written about so far. The foundations of order have been described. Order is what makes up systems. The dynamic systems are ones that may or may not be able to adapt through their processing of environmental inputs. Societies in particular as dynamic systems are at what is at stake. The question is not so much societies as biological organisms but that they are not mere machines and assume the will—the collective consciousness—to save themselves from the Sixth Great Extinction. These thinkers I have selected offer suggestions on how this can happen. I expand on them in the following chapter and present a contemporary model of the State.

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Chapter 9

That Special Organism: The State



9.1 The Missing Person in the Room

As we saw with Hegel in the previous chapter, micromanagement of peoples' lives, gratuitous violence, narcissistic dictators, and all else associated with oppressive regimes does not the State make. Nothing new is here. Aristotle in his *Politics* said that democracies degenerate into dictatorships. Spencer mistrusted the State. Indeed, the U.S. July 1776 Declaration of Independence from Great Britain set forth the foundations of U.S. revolution against "... a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism. . .". In the pre-1991 period those targeted "villains" have not changed. The "State" in liberal democratic environments is an anathema, pitted against Cold War rivals, like the late U.S.S.R., China, Cuba, and other countries labeled "communist." So poorly these countries been regarded, although major actors on the world stage, that even their underpinning philosophy of socialism (Marx, Lenin, Mao Zedong, and even Fabian socialist thinkers) has not been central in political science courses of study, at least not to the extent of liberal democratic ideologies of "rugged individualism," "free enterprise," and limited government. Never mind that these suspected Leviathans are diversions from the real ones sitting in the liberal democratic houses. Absent is the State.

More significantly, the State has an underpinning philosophy beneficial to the State, itself, and the individuals in it. It is not simply a philosophy directing the State to interact with other States and countries. The State does not simply emerge from nowhere. Like humans, it is a product of evolution, from clans through villages, city-states, countries—all with their governments. The last chapter recounted some major hallmarks of that evolution, like Bluntschli, Durkheim, and Hegel, and now we will examine how those transpirations combine themselves to form the State, at the same time learning what the "State" really is.

My exposition on the State has a twist of irony for me. While studying in the University of Florida graduate philosophy department, a classmate friend in the

political science graduate program chose for his dissertation topic “the State.” He claimed nothing much had been written about it or there was no agreement about what it really is. At the time, I thought it strange, since I had seen so many references to the word in my political philosophical reading. Yet, I realized that students seem to be exposed mainly (and many times, only) to secondary works (usually in a negative fashion) or to primary works (save for Hobbes and Rousseau) which “State” is tangential. In all the political science courses I took, I was not exposed to organic society philosophers, and neither were my friends, acquaintances, and colleagues. Given this backdrop, it is understandable why organic social cohesion has not merited attention in mainstream political philosophical conversation.

I think part of the problem of engaging in such an exercise—and perhaps why my friend never to my knowledge completed his project—is the exercise by itself is sterile, “the State” a Platonic idealization. Here, I go further with the logic–system–organic system–model–simulation method. We can “build” an organism and test it with problem sets by simulation.

Our real world is the problem set in the second chapter of this book. Putting it crassly, a tool needs to have a function; otherwise, it is mere art. Our responses to social problems have been ineffective, clearly demonstrated in the “ocracies” and “isms” chapter, the outgrowth simply more problems. Liberal democracy is bad art. It is founded on idealist fantasies, such as equal capacity to make decisions involving complex matters (e.g.: Tocqueville’s *Democracy in America*). Benjamin Franklin’s alleged 1787 curt rebuke to a woman outside Philadelphia’s Independence Hall asking what the first Constitutional Convention had produced, “a republic, madam, if you can keep it” clearly indicated no certainty issued from those proceedings. It was an experiment, ostensibly in popular self-governance, although James Beard in his 1913 *An Economic Interpretation of the Constitution of the United States* demonstrated it was anything but this. Rather, it was the property owners, slaveholders, and merchants who dominated the convention, the privileged classes at the exclusion of the common dispossessed people supposedly in control of their government.

We could allow this social experimentation up until recently, but now has come time to set aside the ivory tower speculation about what might be a successful social order and start building from the best of what we know. My classmate friend and I studied together in the early 1980s, and we did not know about how close to the edge of the precipice we stood. We merely have moved closer. On 23 January 2020, scientists of the Bulletin of Atomic Scientists set their famous iconic Doomsday Clock at 100 seconds before global disaster. Since then, more conflagration has arisen, not the least of which has been the Ukrainian conflict. Global warming had not become established common knowledge in the 1970s–80s. There were indications of overpopulation, resource depletion, and water scarcity in the mid-1950s, but scientists were promising technological solutions, like the “green revolution.” Now, data exhibit unmistakable trends, with a trajectory towards the Sixth Great Extinction. The time to act is now. I already have referred to the IPCC and *Global Trend* reports, and there are many more. We need someone to help.

Enter a person into our salon. Who is it, from where did he/she/it emerge, are there others, and what are their intentions?

9.2 The Corpus

Generically, “corporation” and its derivatives, like “corporatism,” is the “corpus,” the social body. Fully socially developed, it is the State’s body in the material world, a living system fulfilling needs by identifying resources, producing, distributing, negotiating, and so forth. It has consciousness, collectively by and through its components (citizens—Durkheim’s “collective consciousness”) and mentating with its “social brain.” These are the subjects of sociointelligence.

Consulting *Wiktionary* (https://en.wiktionary.org/wiki/Wiktionary:Main_Page), we see that the origin and use of the word “corpus” is: **corpus**—“Borrowed from *Latin* *corpus* (“body”). Doublet of *corpse*, *corps* and *riff*.”

“Corpus” not only is rooted in the Latin but today simply means “body.” We give that body a name: the “corporation.” It makes little sense to discuss body without considering its life, echoing Durkheim’s *The Division of Labor in Society* (particularly, his second preface).

The etymology of “corporation” is:

From *Middle English* *corporacion*, *corporation*, from *Late Latin* *corporatio* (“assumption of a body”), from *Latin* *corporatus*, past participle of *corporare* (“to form into a body”); see *corporate*.

The 2019 English Oxford Dictionary adds: “Late Middle English: from late Latin *corporatio*(n-), from Latin *corporare* ‘combine in one body’ (see *corporate*).”

That corpus, or body, in the persona of the corporation is a living entity, i.e., organic, recalling Chap. 7—How order comes to life—the living system.

The corporate body needs protection, just like a person. “Person” comes from a word meaning “just like,” or one imitating, i.e., from *Wiktionary*:

From *Middle High German* *persōn*, *persōne*, from *Latin* *persōna*.

Originally a *patronymic* form *Per* + *-son* “son of Per.” A rare spelling variant of *Persson*.

The corporation wears the mask of a person—assumes a *persona*—to obtain the rights of a person. As with individuals, the political unit (government) grants the corpus (corporation) those rights by allowing it to wear the mask (“false face”) of a person. Often, we hear of the corporation the alter ego of the individuals forming it. Corporations are a shield for those persons otherwise capable of sustaining lawsuits for wrongdoing.

9.3 Brief Legal and Historical Development

The Indian Shreni in the fifth century C.E. had a guild, if not even a corporate form (Khanna, 2005; Shreni, 2022). By Classic Roman times, the *universitas*, *corpus*, or *collegium* were deemed a coherent body of persons acting for some persons. Emile Durkheim’s preface to the second edition of *The Division of Labor in Society* gives

an excellent history. Khanna (“The Economic History of the Corporate Form in Ancient India”) and Wiarda (1978) (“Corporatist Theory and Ideology”) seem to present relevant starting points in researching the history of corporations.

Scattered about in European history we see references to the “City of London Corporation” in 1067. More familiar to those in the Western world is the establishment of the Hudson’s Bay Company (among many others), and the Massachusetts Bay Company, organizations financed by investors to perform some specific task.

Starting in earnest in 1602 with the Dutch East India Company, The Hudson’s Bay Company (HBC) of 1670, and The Royal African Company (RAC) of 1660 embodied exploitation, piracy, colonization, genocide, and slave trading. The HBC, in fact, was the government of the early British North American colonization and still exists.

By 1794, the legal status of corporations was described as:

a collection of many individuals united into one body, under a special denomination, having perpetual succession under an artificial form, and vested, by policy of the law, with the capacity of acting, in several respects, as an individual, particularly of taking and granting property, of contracting obligations, and of suing and being sued, of enjoying privileges and immunities in common, and of exercising a variety of political rights, more or less extensive, according to the design of its institution, or the powers conferred upon it, either at the time of its creation, or at any subsequent period of its existence.. (Kyd, 1794, who formally defined a corporation)

Scholars, exemplified by Victor Morawetz (1886) in *A Treatise on the Law of Private Corporations* and d’Etienne Boileau in *Histoire Generale de Paris: Metiers et Corporations de la Ville de Paris* (Boileau, 1879), provide informative details.

The District of Columbia 21 February 1871, itself, assumed a corporate form (“An Act to Provide A Government for the District of Columbia.”) (DC Government, 1871).

We see the United States a corporation codified into that country’s law:

US CODE: Title 28, 3002. Definitions (2022)

As used in this chapter:

(15) “United States” means—

(A) Federal corporation

(B) an agency, department, commission, board, or other entity of the United States or

(C) an instrumentality of the United States.

Is the United States a corporation? It is, if you read “Federal Debt Collection Procedure,” but for specific purposes. While there are no acts of Congress establishing a corporate U.S., there still is some confusion about whether it may be so. There is legal precedent to argue that the United States is a corporation.

The Bouvier *Law Dictionary* (1856) says:

The United States of America are a corporation endowed with the capacity to sue and be sued, to convey and receive property. 1 Marsh. Dec. 177, 181 [1811]. But it is proper to observe that no suit can be brought against the United States without authority of law. (Bouvier, 1856)

and

Nations or states, are denominated by publicists, bodies politic, and are said to have their affairs and interests, and to deliberate and resolve, in common. They thus become as moral persons, having an understanding and will peculiar to themselves, and are susceptible of obligations and laws. Vattel, 49. In this extensive sense the United States may be termed a corporation; and so may each state singly. Per Iredell, J. 3 Dall. 447.

Bouvier’s dictionary (2022) has been influential in legal circles and generating much debate about the U.S. a corporation. It is not established fact.

Yet, massive confusion abounds over whether the USA really is a corporation, exemplified by one apparent attorney at <http://supremelaw.org/letters/us-v-usa.htm>. I say “apparent” because of his website style. The research and argument appear sound.

Over the years, the status of the corporation has become more formalized, acquiring increasing legal form. In 1811, New York was the first state in the United States to enact a law establishing corporations (New York incorporation law, 1811). An amendment to this law 14 April 1817 (Chapt. 233, p. 265) refers to each corporation as the “body politic” (Ibid.).

For the most of the nineteenth century, the scope and power of U.S. corporations were limited. However, that changed with New Jersey adopting laws in 1875 and 1896 giving more power to the corporation and reducing shareholder power. Additionally, these corporations now could own others. If we are to personify a corporation, could you not call this slavery? Throughout the latter part of the nineteenth century, numerous court cases referred to corporations’ citizens, inhabitants, and other personages. For example, in *Petri v. Commercial Nat’l Bank of Chicago*, “a national bank was called a citizen of the state by U.S. Chief Justice Fuller”—142 U. S. 644, 650 (1892). One case illustrates the great lengths to which the courts went to amplify corporate status.

In *Santa Clara County v. Southern Pacific Railroad Company* (1886) (*Santa Clara County v. Southern Pacific Railroad Company*, 118 U.S. 394 (1886)) the railroad argued it was treated unequally to persons under the Fourteenth Amendment regarding equal protection. Former president of the Newburgh and New York Railway Company J.C. Bancroft Davis, a court reporter for SCOTUS, wrote in the header of the Syllabus for this case:

One of the points made and discussed at length in the brief of counsel for defendants in error was that "corporations are persons within the meaning of the Fourteenth Amendment to the Constitution of the United States." Before argument, MR. CHIEF JUSTICE WAITE said:

"The Court does not wish to hear argument on the question whether the provision in the Fourteenth Amendment to the Constitution which forbids a state to deny to any person within its jurisdiction the equal protection of the laws applies to these corporations. We are all of opinion that it does. (*Santa Clara County v. Southern Pacific Railroad Company*, Syllabus, 1886)."

Justice Black's dissent.

It has not been decided that this clause prohibits a state from depriving a corporation of “life.” This Court has expressly held that “the liberty guaranteed by the 14th Amendment against deprivation without due process of law is the liberty of natural, not artificial persons.” Thus, the words “life” and “liberty” do not apply to corporations, and of course they could

not have been so intended to apply. However, the decisions of this Court which the majority follow hold that corporations are included in this clause in so far as the word “property” is concerned. In other words, this clause is construed to mean as follows:

“Nor shall any State deprive any human being of life, liberty or property without due process of law; nor shall any State deprive any corporation of property without due process of law.” (Ibid.)

Continuing later. . .

. . . Yet, of the cases in this Court in which the Fourteenth Amendment was applied during the first fifty years after its adoption, less than one-half of 1 percent invoked it in protection of the negro race, and more than 50 per cent. asked that its benefits be extended to corporations. (Ibid.)

It is clear that by reading the whole case that the 14th Amendment was not used in the SCOTUS argument in the Southern Pacific Railroad case. Yet, this did not prevent the error from creeping into subsequent court cases and considered law. Davis and the “railroad case” were to come back to haunt SCOTUS in 1938 with *Connecticut General Life Insurance v. Johnson* (1938), where.

A corporation which is allowed to come into a state and there carry on its business may [303 U.S. 77, 80] claim, as an individual may claim, the protection of the Fourteenth Amendment against a subsequent application to it of state law. (Ibid.)

More recent was the *Citizens United v Federal Election Commission* (2010) case and the many protests against this 2009 Supreme Court of the United States (SCOTUS) decision. Yet, the SCOTUS case merely continued a long tradition of personifying corporations (Green, 1946).

What does *Citizens United v. Federal Election Commission* (558 U. S. (2010)) say? The case hinges on whether corporations have the right as individuals to make campaign contributions, i.e., “Federal law prohibits corporations and unions from using their general treasury funds to make independent expenditures for speech, i.e., an ‘electioneering communication’ or for speech expressly advocating the election or defeat of a candidate.” (Citizens United vs. Federal Election Commission 2023, p. 1).

Citing Roberts, “First Amendment standards, however, must give the benefit of any doubt to protecting rather than stifling speech” (Ibid., p. 10). “The Court cannot resolve this case on a narrower ground without chilling political speech, speech that is central to the meaning and purpose of the First Amendment. (Ibid., p. 12) . . . throughout the litigation, Citizens United has asserted a claim that the FEC has violated its First Amendment right to free speech. All concede that this claim is properly before us” (Ibid., pp. 13–14). Numerous cases are cited where corporations could not be censored (Ibid., p. 20). “Section 441b’s [2 USC 441b] prohibition on corporate independent expenditures is thus a ban on speech” (Ibid., p. 22).

For these reasons, political speech must prevail against laws that would suppress it, whether by design or inadvertence (Ibid., p. 23). The Government may not by these means deprive the public of the right and privilege to determine for itself what speech and speakers are worthy of consideration. The First Amendment protects speech and speaker, and the ideas that flow from each. (Ibid., p. 24)

Then,

The Court has recognized that First Amendment protection extends to corporations. SCOTUS citing more than a dozen cases as precedents. (Ibid., p. 25) The Court has thus rejected the argument that political speech of corporations or other associations should be treated differently under the First Amendment simply because such associations are not ‘natural persons’. (Ibid., p. 26). There is simply no support for the view that the First Amendment, as originally understood, would permit the suppression of political speech by media corporations. The Framers may not have anticipated modern business and media corporations. (Ibid., p. 37)

Citing a couple of previous cases and anti-bribery laws, SCOTUS said

For the reasons explained above, we now conclude that independent expenditures, including those made by corporations, do not give rise to corruption or the appearance of corruption. . . . Limits on independent expenditures, such as §441b, have a chilling effect extending well beyond the Government’s interest in preventing quid pro quo corruption (Ibid., p. 41). . . . Corporations, like individuals, do not have monolithic views. (Ibid., p. 48)

Because 2 USC 441b is invalidated there is “no basis for allowing the Government to limit corporate independent expenditures” (Ibid., p. 3), thus allowing the use of corporate treasury funds for political advocacy.

The First Amendment underwrites the freedom to experiment and to create in the realm of thought and speech. Citizens must be free to use new forms, and new forums, for the expression of ideas. The civic discourse belongs to the people, and the Government may not prescribe the means used to conduct it. McConnell, *supra*, at 341 (opinion of KENNEDY, J.). (Ibid., p. 57)

“Freedom of speech” only is just another enumerated “right” granted to corporations, along with the others cited above, as in a party to a lawsuit, protected under the 14th Amendment, and own other corporations (not too distant from a master–slave relationship). We now have societies equivalent to corporations and corporations equivalent to persons, so by transitivity, societies are equivalent to persons. We may ask whether they can vote, be guaranteed a minimum wage (minimum profit), or have all rights and amenities a human has. There are numerous subtleties to be thrashed out, but the common denominator between corporations, persons, and governments is that they all persons in some sense. Not only are they persons in terms of what they can do and protections they receive, but they are dynamic systems, i.e. societies. Moreover, corporations, persons, and societies all share the same characteristic: organicity.

As it stands, the government allows the creation of corporations, at least in the USA and mostly everywhere corporations exist, because they are granted a charter by a government, Hobbes’ Leviathan, his “Artificiall Man . . . in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body” (Hobbes, 1651, “Introduction” (spelling in the original)). In essence, these corporate entities become governments within state governments (more explicitly, “owned”), since the corporate form also exists for the states (and sub-entities, like counties and cities), themselves. They also are given life by these governments. In passing, it is interesting to note that corporations fly their own flags, have their own

bureaucracies, private “security” forces, and assets far exceeding those of many countries. Stockholders are their citizens, their charters the constitution, and by-laws their laws.

Common to both the person and the corporation is this allusion to a “spirit,” “soul,” or other personification. Danger lurks in reifying an organizational entity to it having the psychological disposition of a person. Yet, recent investigations suggest that nationalities composing a country and its government may have personalities (McCrae & Terracciano, 2005).

9.4 Interpretations of “Corporate”

As there are “good” and “bad” people, so these opinionated words can apply to personified corporations. Chapter 2 documented major problems and events associated with corporations. Re-read the entry “capitalism” in New Chap. 3—Formal responses—ocracies and isms accounting for the foundations of this system producing the modern corporation. We have the corporation, the corporation, corporatism, and corporatism. No, repeating the last word is not a typographical error. Even in the mainstream media (owned by large corporations, for the most part), we see “corporatist,” “corporatism,” and derivatives describing modern private institutions and their activities. Throughout this book, I use the term “vulgar corporation,” a term derived from “vulgate,” referring to St Jerome (circa 382–383 C.E.) translating the Bible from the Septuagint Greek to the Latin spoken by the masses. Modern corporations promote the ubiquitous consumerism, material acquisition, destructive competition, and other predatory and antisocial activity reminiscent of Hobbes’ war of all against all, partially represented in the problems chapter. These are his Leviathans, Orwell’s *Animal Farm* saying, “The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which,” the regime looking at the corporations, the latter the regime, all sitting around the banking–military–industrial complex table, not the first one contemplating the search for truth, a *raison d’etre* (reason for existing), or the betterment of humankind, but only benefiting themselves.

In Appendix I—Major conceptual building blocks, I discuss James Burnham, Berle, and Means, writing in the latter 1930s and the 1940 s about private ownership divided among stockholders, their divesting control to managers, who, Burnham claims are predominantly government, but, in reality are distributed between government and private. The individually owned Robber Baron corporation depicted by the early-last century progressive writers, like Frank Norris, with his 1901 book *The Octopus*, transformed into hydras collectively doing what Rockefeller, Carnegie, Gould, and Vanderbilt did individually. Such has not prevented modern day robber barons like Jeff Bezos and Mark Zuckerberg guiding their monstrous organizations along similar paths.

Recall the late Dwight David Eisenhower’s 17 January 1961 farewell address warning about the military–industrial complex, recommended reading at <https://>

www.archives.gov/milestone-documents/president-dwight-d-eisenhowers-farewell-address. Any effort to improve the environment occurs only because even the vulgar corporations know they need one to survive; however, they only do the minimum required for short-term gains. More explicitly, the speculating stockholders and “investors” hide behind the mask of the corporation to enrich themselves. They live off unearned income; they are parasites on the body politic, waiting for their money to grow on trees without even watering them. They buy and sell power represented by shares in the corporation. The vulgar corporation’s relationship to the rest of people outside itself is predatory.

Enter our salon the second “corporation” with its special meaning, having emerged in a mature form from its more primitive forms and behavior. It is the body of a higher form of society, the State. The corporation is evolving into the Corporation. Like capitalizing “s” in State, referring to the previous chapter, similarly, we can designate the evolved corporation by “Corporation,” upper case “c.”

We have seen how the corporation started with a simple organization and grew into a status similar to countries. Governments refused to control their mergers and subsequent acquisition of power or did so meekly and ineffectively. More often than not, governments have aided the process; witness the military–industrial complex. A simple reading of labor history will call to mind how workers have fared, with violent repression by private goon squads, like the infamous Pinkertons. Despite the “democracy” propaganda, “free enterprise” advocates don’t permit it in the workplace. Otherwise, they would call for the workers owning and controlling the means of production and distributive of goods and services, i.e. socialism. In fact, the average workplace is a repressive totalitarian environment, where just about every aspect of one’s life is determined by corporate managers. One need only recall Frederick Taylor’s 1911 *The Principles of Scientific Management* that, according to the Wikipedia article about Taylor, “. . . the [Academy of Management](#) voted the most influential management book of the twentieth century.” A quick search for “monitoring keystrokes in the workplace” and related phrases will show keystroke logging to monitor worker productivity ubiquitous, computerized Taylorism in the micro-world of the wage earner.

Since 1900, we have seen private corporate power merged with government power. When business speaks, so does the government and vice versa. Calvin Coolidge announced on 17 January 1925 before the American Society of Newspaper Editors in Washington, D.C., “After all, the chief business of the American people is business” (Terrell, 2019), not to “to form a more perfect Union, establish Justice, insure domestic Tranquility, provide for the common defense, promote the general Welfare, and secure the Blessings of Liberty to ourselves and our Posterity” set forth in the U.S. Constitution’s Preamble. Gunboats simply don’t enter the harbors of other countries to support “democracy,” given post-1890 western Pacific and Latin American history, amply sampled by the Wikipedia article on “United States involvement in regime change in Latin America.” Populations are stirred up, and there are other provocations to justify intervention. If corporations operate with resistance from indigenous populations, those gunboats will be at the ready, however.

Major General Smedley Darlington Butler observed,

It may seem odd for me, a military man to adopt such a comparison. Truthfulness compels me to. I spent 33 years and 4 months in active service as a member of our country's most agile military force—the Marine Corps. I served in all commissioned ranks from a second lieutenant to Major-General. And during that period, I spent most of my time being a high-class muscle man for Big Business, for Wall Street and for the bankers. In short, I was a racketeer for capitalism. I suspected I was just part of a racket at the time. Now I am sure of it. Like all members of the profession I never had an original thought until I left the service. My mental faculties remained in suspended animation while I obeyed the orders of the higher-ups. This is typical of everyone in the military service. (Butler, 1933)

His classic 1935 pamphlet, “War is a Racket” extended these remarks to describe what then evolved into the military–industrial complex warned about by Eisenhower in 1961.

University of Chicago political science [Professor John J. Mearsheimer](#) has issued similar warnings about this institution dragging everyone into a world war using the North Atlantic Treaty Organization (NATO) to establish bases on Russia’s borders, a series of events prompting that country to intervene in the Ukraine to prevent further expansion (Mearsheimer, 2022).

The one to three (and possibly thirty) trillion dollars’ worth of mineral reserves in Afghanistan (Risen, 2010; Mining in Afghanistan, 2022) discovered by the U. S. Geological Survey in 2007 is ample motivation for U.S. presence in this “Graveyard of Empires” (Bearden, 2001), a war ending with a 1975 Saigon, Viet-Namese-style evacuation in 2021 after some 18 years. Especially after Russia’s February 2022 military intervention in Ukraine to protect its borders from artillery fire from the Kiev regime, the USA started pouring tens of billions of dollars in military aid to the 122nd most corrupt country in the world (out of the 180) in 2021, having been the 121st the previous year, according to Transparency International. Be mindful, such is based on what is generally known, not the emerging information about selling arms on the black market (Nanda, 2022), the Ukrainian regime enabling the now bankrupt FTX cryptocurrency exchange to funnel donations to that country to the US Democrat National Committee coffers (Bosnic, 2022), and the yet-unresolved infamous Hunter Biden laptop spilling its dark secrets. Yet, people in many areas in the United States cannot get potable water either because of failing infrastructure or the corporations have wantonly polluted the water supply, summarized in the problems chapter. If you doubt these words, read the 15 December 2017 “Statement on Visit to the USA, by Professor Philip Alston, United Nations Special Rapporteur on extreme poverty and human rights” (Alston, 2017).

Events do not occur by themselves; there are actors and often institutions associated with them. Volumes have been filled with polemical writings to scholarly articles about the government no longer having any independence, corporate boardrooms running the United States through its proxy the U.S. government vetting their propaganda through the corporate-owned mainstream media. Elections are said to be meaningless, the only candidates bankrolled by the corporations. Generally, the USA in many respects is a dictatorship interacting or intervening in everyone’s life not much unlike the U.S.S.R.

Polemicists and academicians also have called attention to vulgar corporate antisocial activities, the following readily documentable after a cursory Internet search. We saw in the problems chapter the issue of planned obsolescence and the production of environmentally destructive goods and services. Google, for example, may have its campus for the workers, but it does not hesitate to work with the U.S. military and others in spying, managing information generation and distribution, and otherwise channeling social wants and needs (often generated by propaganda) to its own benefit. There is no overarching concern for the welfare of society, but profits before people. It would be comfortable serving any government or regime for its “bottom line” if public opprobrium did not become intolerable. In the corporate fashion show, it is all about image, not substance. If an issue hurts its public image, it either will be masked cosmetically or even dealt with meaningfully but minimally to preserve finances. Vulgar corporations with overpriced merchandise have no problem with lower-paid workers in other countries with substandard working conditions making it. So goes it with most of them with “outsourcing,” from cell phone companies, automobile manufacturers, and food companies. Corporate executives routinely bribe government officials or cause to be sent swarms of lobbyists to influence social policy, not for the good of the public or its environment but to enhance profits.

Aside from all the above, for-profit corporations have provided great benefit to society, like developing technology, producing food, transport, and communications. There is this brighter side of invention and innovation to make life more convenient. Give credit when it is due, and there should be no reluctance to thank Edison, Knight, Tesla, Curie, Benz, the Wright Brothers, Jobs, Kwolek, and Gates, for bringing us socially useful discoveries, technology, and services, but many of these had their lives beset by jealousy and conflict. Though, some have turned around and bitten the public by their scramble for profits, exploitation of labor, and sowing discord. Research “union busting” in Zuckerberg’s Facebook (now, [Meta Platforms](#)), Elon Musk’s Tesla, Page and Brin’s Google, and Bezos’ Amazon. Any purity of what some of these achieved and presented to the world became diluted in the vulgar corporation.

Contrasted with the previous example, governments (ideally) and non-profit organizations ostensibly provide services for the benefit of the people. That is, the corporation is emerging from a state of nature—the war of all against all—surrendering this claim to be at the service of the sovereign people, just like Hobbes’ contract theory in the *Leviathan*. Ostensibly, both overall have their *raison d’être* the betterment of humankind, rather than the benefit of stockholders.

The Corporation for Public Broadcasting (<https://www.cpb.org/aboutpb/act>), for example, was established to

facilitate the full development of public telecommunications in which programs of high quality, diversity, creativity, excellence, and innovation, which are obtained from diverse sources, will be made available to public telecommunications entities, with strict adherence to objectivity and balance in all programs or series of programs of a controversial nature. Subpart D—Corporation for Public Broadcasting Sec. 396. [47 U.S.C. 396] Corporation for Public Broadcasting (g)(1)(A)

Yet, consider that vulgar corporate sponsors of PBS may not tolerate controversial programming, thereby pulling their monetary support. We have seen elsewhere that it is impossible to escape human bias, and “objectivity” more often than not is a soothing word to promote the illusion of a neutral environment accommodating diverse viewpoints, similar to U.S. elections promoting the illusion of choice.

Non-profit social service and educational organizations may operate truly for the benefit of the people, although we ask if they, too, can be influenced by corporate donors. Potential corruption exists everywhere the vulgar corporations persist. Do not confuse these with non-profit political organizations or foundations with masks behind which for-profit corporations hide to promote their agenda. For example, the Koch Foundation is a non-profit entity designed to overturn environmental regulations to benefit the fossil fuel industry. Beware of “educational” institutes backed by private business to promote training of workers for specific industries and according to specified corporate methods.

Finally there is the cooperative—an organic society, each member a part owner and controller of the means of production and distribution of goods and services. More will be said later in Chap. 12—Towards a solution—The issues.

9.5 How to Distinguish “corporation” from “Corporation”

How persons and resources are configured to produce and distribute goods and services partially characterizes an organization. The organization interacts with others and its environment begging the question of predatory versus cooperative behavior. Arguably, most essential is the mission (purpose) underpinning it. If the organization has no life, it is a machine, although machines, too, need care, and should not do harm to others or the environment. An individual can be hedonistic, caring only about her/his own pleasure, even at the expense of others. At the other extreme is altruism, helping others, even at the expense of individual integrity. The corporate purpose may just be functional, merely providing a good or service at a profit, or a means for achieving a social or philosophical end. How the people working for the corporation are treated reflects social consciousness, whether workers are mere pieces of machinery or unique individuals integrated into and equally vital as the corporation and the ones running it. The organization integrated and interdependent with the rest of society, accomplishing a more sophisticated social purpose (like operating a research foundation to produce knowledge and educate others) underpinned by an ethos compatible with the State is **the Corporation**.

Which is organic? Both technically are, given what was said earlier about societies. At least, it would not be unusual to use “organic” analogously. Yet, the SCOTUS *Citizens United* decision does allow us to give it a personhood, thus strengthening the analogy, if not giving the entity outright organicity. Our task is to single out the desired organism. An English language rule will assist in identifying our unique and desired entity. Applying the proper noun rule (particular persons,

places, or things), we have the Corporation and the corporation. The former has a special meaning, that is, an institution of the State. All too commonplace is the corporation, its materialist and hedonistic ethos of acquisition and growth. British custom calls a special John or Jane Smith Sir John Smith/Madam Jane Smith to distinguish the person from the rest with the same appellation. I follow this method here. Recall this in thinking about State versus state.

Another problem remains about the coordinator of an organism's components. "Corporation" by itself (upper or lower case) is more than a legal abstraction. A person or group of them in an organization acts on behalf of it. An individual has a ganglia, brain, or other neural apparatus to coordinate the living system interacting with its environment. Durkheim hints with his words "social brain," the title of Chap. 10.

The Corporation and corporation perhaps can be said to be potentially the most significant structural response humanity has given to the complexity challenging the very survival of the species in face of the Sixth Great Extinction. Humanity can choose to sustain the corporation or Corporation, the mere mechanical hedonistic functionality or a high-road ethos. Consciousness is assumed through a brain in the corpus. That corpus is a structure, not unlike a skeleton, muscles, etc. The word "Corporatism" describes the most mature physical stage of the social organism, the mature/wise one. It values itself the structural embodiment of the individuals composing its "corpus," the body, along with others that are the society. The corpora (plural of corpus) and consciousness merge, forming the State. The structure of the State brings together praxis coupled with theory, the intellectual with the physical in terms of how the species meets its needs, i.e. production and distribution.

This is a far cry from the vulgar corporation—the predator with its SCOTUS-given personhood, and it might be likened to giving any predator equal citizenship status and treating it a co-equal, with the same ethos, rights, and so forth. Contrast this with Durkheim's discussion of the Corporation in his preface to the second edition of *The Division of Labor in Society*. Now, let us see the embracing institution for the Corporation, the State.

9.6 The State

9.6.1 *From the Ashes of Rome to the Present*

Humanity's consciousness has co-evolved with the State, the former in search of its own identity. Both the developing awareness of organicity and its State form have a becoming, a historical context. In this context, documented historical events remain the same, but are applied with different emphases. Looking at the State with an eye for organicity we start to see the overall context of the 2022 social mentality in anarchy and peering into Nietzsche's abyss, echoing Kierkegaard's despair. Humanity must use its wings to escape its own mortal danger. How the next account of

history will be written depends upon how humanity gazes at itself. How has it been it for the State?

Plato wrote about the idealized State as a myth. Aristotle understood the mismatch with reality. Inhibited decision-making in democracy bred tyranny, followed by revolution, only to re-commence a never-ending cycle. In 410 C.E., Alaric sacked the once-proud and mighty Roman State.

After the fall of Rome, the center of material development (art, inventions, etc.) shifted to what then became Constantinople, later Byzantium, followed by the Ottoman Empire, and finally modern Turkey. The corpse of Rome was defiled by locals or expropriated by European tribes during the following millennium, the “Dark Ages,” or [Medieval period](#), scholars calling it the “Middle Ages”. In fact, those really were not so dark, with its great philosophy, art, and, yes, even some dawning science. Think of [Anicius Manlius Severinus Boëthius](#) (477–524 AD), the scholastics, represented by [St. Thomas Aquinas](#) (1225–1274) and [William of Ockham](#) (1287–1347), the [Magna Carta](#) (1215), and the [technology](#) of watermills, bellows, and adopting gunpowder. Yet, the Church put people in their place. [Dante Alighieri](#) (1265–1321) set the stage in suggesting what might happen if you did not get right with God in his *The Divine Comedy*, the first part, *Inferno*, described nine pits of Hell, Lucifer in the center. Suffice it to say, from his description, it is not a place you would want to spend an eternity. [Heinrich Kramer](#)’s (c. 1430–1505) [Malleus Maleficarum](#) singled out the witches.

After the Middle Ages came the Renaissance (Fifteenth and sixteenth centuries), a French word literally [meaning "re-birth,"](#) perhaps a reflection upon the French king [Charlemagne](#), Charles the Great (748–814), the “Father of Europe” and promulgator of major educational reforms throughout the continent. It was a reaction by those thinking that the 1000 period was dark—dead—and had to be reborn. Indeed, [Leonardo da Vinci](#) (14/15 April 1452–2 May 1519) produced intricate drawings of inventions we still use today, great art and sculpture, and philosophical work. [Christopher Columbus](#) rediscovered North America. His exploits inspired pioneers; something lay beyond the feudal domain run by the Catholic hierarchy. Humans really could think for themselves and improve their condition.

A “little” event intervened, altering the whole trajectory of Western thinking, placing it directly at odds with the non-European world, particularly the Eastern hemisphere. It is largely responsible for your predicament about “identity.”

For sure, a reformation was needed, and it was a rebirth in its own right, the Reformation. In 1517, [Martin Luther](#) (10 November 1483–18 February 1546) literally nailed his *Ninety-five Thesis—Disputation on the Power and Efficacy of Indulgences* to a Wittenberg, Germany chapel door. Angry with the Catholic Church selling “tickets to Heaven,” [Luther said](#):

5) The pope has neither the will nor the power to remit any penalties beyond those imposed either at his own discretion or by canon law. . . .6) The pope himself cannot remit guilt, but only declare and confirm that it has been remitted by God; or, at most, he can remit it in cases reserved to his discretion. Except for these cases, the guilt remains untouched. . . . 8) The penitential canons apply only to men who are still alive, and, according to the canons themselves, none applies to the dead. . . . 9) Accordingly, the Holy Spirit, acting in the

person of the pope, manifests grace to us, by the fact that the papal regulations always cease to apply at death, or in any hard case. . . . 32) All those who believe themselves certain of their own salvation by means of letters of indulgence, will be eternally damned, together with their teachers. . . . 37) Any true Christian whatsoever, living or dead, participates in all the benefits of Christ and the Church; and this participation is granted to him by God without letters of indulgence. . . . 95) And let them thus be more confident of entering heaven through many tribulations rather than through a false assurance of peace.

You could not buy your way to Heaven. And, you don't know if you will go there until you meet your maker.



Luther's [Ninety-five Thesis](#)

Was this a rebirth of the individual? If so, it has yielded a very neurotic one. Then, everyone was in a collective, the community of God, the Church (Catholic), and a solid entity—theologically. Individuals really did not matter all that much (excepting the Royalty and the Pope). So what if a person could buy their way to Heaven? The Church profited, and that is all that mattered. Put aptly by Luther, “21) Hence those who preach indulgences are in error when they say that a man is absolved and saved

from every penalty by the pope's indulgences; . . . 67) The indulgences, which the merchants extol as the greatest of favors, are seen to be, in fact, a favorite means for money-getting."

Luther said that one's ultimate destiny could be settled only by a person's personal relationship with her/his creator, i.e. God. Yet—and here is the problem—s/he would not know if eternal bliss—Heaven or eternal misery and damnation—Hell was the destination. People began thinking about what they should do. Think of not knowing your long-term—eternal—existence after you die. That's a pretty long time—like infinity. It is understandable why German *angst*, literally "fear" described the Luther-induced psyche. Not having control over your own destiny is the ultimate alienation. In English, according to [Google Translate's Cambridge German-English Dictionary](#), the primary meaning of *angst* is "fear." Western translators have softened the word to mean "anxiety"—how interesting. *Wikipedia* says, "It is attested since the 19th century in English translations of the works of Kierkegaard and Freud."

Life, said Thomas Hobbes in his *Leviathan* (5 April 1588–4 December 1679) observed, is short, nasty, and brutish. Parallel to Hobbes was the rigid U.S. Puritan ideology of the early 1600s, Cotton Mather, and the witchcraft trials. Max Weber (*The Protestant Ethic and the Spirit of Capitalism*) observed that the "compromise" was God shining his light on the industrious/productive individuals destined to Heaven. Certainly, this would be an opportunity to settle the question of "purpose."

Out of the tumult of 1776, the quarrelsome and contentious in the United States raging against Britain were satisfied by the legalisms enshrined in the U.-S. Constitution framed by merchants and planters. Peasants revolting against the 1789 French monarchy were replaced by the brute force of Robespierre, followed by Napoleonic reforms. Yet, a new realization had set in.

Governments had to be more inclusive of the population or provide an escape hatch. In the USA, people "simply" could go West. In Europe, they got some bread. However, the Industrial Revolution was to spawn its own alienating processes, mainly of one's labor from her/himself, marked by socioeconomic stratification, dependency, and impoverishment of persons who had only their ability to work in exchange for the money needed for survival, a coercion found in the arsenal of subtle but brutal dictatorships.

Our ways of knowing (epistemology) metamorphosed from the strict rationalism of Medieval logicians and seventeenth century rationalists of history to incorporate the science of natural philosophers, like Francis Bacon. The nineteenth century, onward, saw a more philosophical transition, from a mechanistic view of the world to one characterized by a) everything interrelated to another, b) uncertainty, c) inescapable human bias and the realization that humans see themselves through themselves (second-order cybernetics). The social organism was emerging with a life of its own. It also was a transition from the Cartesian notion that animals were just machines and there existed a mind-brain duality to a world in which consciousness, mind, intelligence, psychology, and other mentation bore scrutiny, accompanied by more uncertainty (hence, anxiety) than ever before. Although gone were the days of absolutism, logicians and mathematicians still held an ace with their axioms,

assumptions, and postulates, that is, establishing bootstraps, or reference frames. Philosophers identified ontology and epistemology fundamental to all knowledge.

Chapter 6—Order—the social embryo proposes innate order in the universe immanent in the singularity birthing it, predicated on the most fundamental law, the unity of difference: everything and its process exists because of what it is not. Perforce, integration and interdependence characterize organicity. Following David Hume (7 May 1711 NS (26 April 1711 OS)–25 August 1776), William Whewell (24 May 1794–6 March 1866) affirmed the spatiotemporal context with the Principle of Induction, i.e. the future resembles the past. That which was true about the processes forming this universe apply now and will apply in the future. Nothing happens to or within an entity without it ultimately affecting everything else. From a logical point of view, the character of the whole constantly changes by virtue of everything changing within it. For the ancient Greek philosopher Heraclitus of Ephesus, change was ubiquitous (Harris, 2017). Yet, change exists because of what it is not, and we recall Parmenides of Elea saying that change is illusory; everything is static. Here, what may not be changed are basic laws, the most fundamental—dialectics and physical laws like the speed of light and gravity. From this social singularity, the State was born.

9.6.2 *Philosophical Underpinnings of the State*

The State is the highest form of social organization. It has a body: the Corporation. It has a consciousness expressing humanity's *raison d'être*, the love of truth, asking who we are and why we are here in this universe. The individuals in the State organize into Corporations to carry out various functions, including producing goods and services, providing community services, and so forth. The State and Corporations have mentation housed in a collection of decision-makers. It is the social philosopher. We are going to describe the physical State now. I will describe the mental part in the next chapter, The social brain. We need to know more about the nature of the State, since it determines the character of its mentation.

The State is the embodiment of collective human capability, the paradigm of promoting virtue. It is the definer and guarantor of rights and liberties emanating from citizens' social responsibility and duty. Rights exist because of responsibilities to that guarantor, and that guarantor exists because of the individuals with their rights composing it. Hegel (1833/1896/2001) said in his *Philosophy of Right*, "...individuals have duties to the state in proportion as they have rights against it" (§261).

[**Note:** These sections (§) references are the same in content, irrespective of all editions; translations may vary.]

Remember Hobbes and contract theory. People in a state of nature give up all their freedoms (rights) to a sovereign but some (not all) are returned to the people as liberties. For example, in the wild, a person may wantonly kill another, steal, lie, etc. S/he is truly free. In a contract arrangement, these behaviors are not allowed, but

other liberties (e.g., the “freedom of speech”) not only are allowed but protected by the sovereign. We saw a formalization of contract theory in the early corporation and evolving to the present. The character of the most advanced sovereign now is the State, the transition from a mere policeperson protecting private property to a totalitarian social entity, an organism unto itself.

Note “totalitarian,” the shibboleth used by liberal democrats to label “authoritarian” social arrangements. Because the State is an organism, all parts vital to its existence, and the State, itself, vital to all its individuals, and since the State is composed of integrated and interdependent entities, it stands to reason that “totalitarian,” encompassing all aspects of the social organism, would be appropriately applied to “State.” So too, rather than an anarchic disjointed patchwork of reactive “whack-a-mole” responses to social problems, a total approach more likely will yield solutions that are permanent. Examples abound—

- substance abuse treatment programs versus addressing why people abuse alcohol and drugs
- school lunch programs rather than getting parents out of poverty
- putting a “fix,” or “patch” on software instead of looking at the overall program generating the problems in the first place
- erecting homeless shelters but not asking why these people are homeless (parasitic rentiers, low wages of predatory employers, mental health care, etc.)
- student loan programs but not universalized free education
- Obamacare indirectly subsidizing large for-profit corporations, not truly socialized healthcare (including vision and dental).

The State does not find alienated individuals within it. For the use of force, it is the fault of the State in not probing into the life of the protester. Cannot s/he find work? How about professional satisfaction? Let us say a historian of Greek architecture has no gainful occupation? At the opposite end of the spectrum—look at gangs. Liberal democracies refuse to direct energies to identify incipient alienation in the youth and channel them into organizations and activities that are rewarding and life-affirming. The State, on the other hand, would have institutions like a national youth core and a real social service network that regularly monitors family health, school performance, and types of leisure activity.

Every endeavor in life with its object the truth has a place in the State. It is the State’s responsibility to ensure that this area is accommodated. Does a person see others not integrated into society or their lives fulfilled? Precisely what does that person need or want?

For the latter, not even willing to be social but “individualistic”, just to be contrary, what does the State do? Aside from initial conditions provoking such behavior—bullying, diminished expectations, and environmental conditions remediable by the State—there is poor mental health, including depression, personality disorders, antisocial behavior, and narcissism. Also, there may be physical issues, among other things, diet, child abuse, congenital disorders, and alcoholism. Note that these conditions often are interrelated. Substance abuse, including alcoholism, can be self-medication or a way of ignoring a horrible environment. These, in turn,

exacerbate an already underlying depression. The person may be unemployed, unskilled, bullied, or even terrorized. Again, each is tied to the other, necessitating a totalitarian solution. Genetics and mental disorders (e.g.: antisocial personality disorder, sociopathy, compensatory behavior, depression) are identifiable in a well-organized health care system. These have to be diagnosed before responding, but that response has to be comprehensive for it to be effective; otherwise, the behavior most likely will reemerge later.

Behaviorally, embarrassment and shame often are excellent ways of convincing a person that her/his views not only are antisocial but there is the harm to others. Polluting a stream, not getting vaccinations, not a good steward of the land, producing articles that have no social value, and writing bad software to hurt others. Social opprobrium and shame are more powerful than laws, given collective consciousness. Hurt enough people and the whole integrity of society is at risk. Without a strong unified society, the individual returns to a predatory society, a state of nature.

In other cases, arbitration structures, paneled by experts can resolve problems, similar to courts. The major difference is the foundation: expertise, adherence to the State, philosophy, etc., rather than the legalisms of Medieval Scholastics. Again, psychological professionals should be a part of the process. Every member of the State is a “case” having a history, present description, and road map to successfully integrate into society. For example, incarceration suggests failure to integrate citizens into society.

Interdependence, integration, and totalitarian (complete, all-encompassing) solutions befit the social organism. The heart, brain, muscles, bones, and so forth (liberties) have emerged from stem cells (freedoms), and they owe their continued existence to the integrity of the whole organism. The whole organism, in turn, provides the environment in which the components may continue to thrive. Only the State is free. Under contract theory, all freedoms are given to the sovereign, in this case, the State. This does not imply oppression, merely integration and an all-encompassing organization. A totalitarian (see Chap. 3) all-encompassing entity **can** be dictatorial and tyrannical, but such would not be the State.

Hegel said:

The state is actual only when its members have a feeling of their own self-hood and it is stable only when public and private ends are identical. It has often been said that the end of the state is the happiness of the citizens. That imperfectly true. If all is not well with them, if their subjective aims are not satisfied, if they do not find that the state as such is the means to their satisfaction, then the footing of the state itself is insecure. (Ibid., §265)

Diktats and brutality signify the opposite of integration and militate against the underpinning goal of the State, the love of truth. So does stifling dissent. Mao Zedong’s dictum, “Let a thousand flowers bloom” expresses political diversity, the strength of a society. “Mongrels” are healthier than “purebreds.” Similarly, encouraging an open and free society stimulates free debate and militates against corruption.

The State is not the traditional civic or mutual protection society, mere lawmaker, contract state, mere government, or umbrella under which individuals can assert themselves at the expense of others, as is often the case in today’s world. It is a

collective person, the individual persons, organelles coming together to form the social corpus with a consciousness affirming its own integrity and that of the environment in which it thrives.

Hegel said:

“The State is the Divine Idea as it exists on Earth” (*Philosophy of History* (Hegel, 1902, p. 39.)). “Spirit is self-contained existence” (*Ibid.*, p. 17). From the *Philosophy of Right*:

The state is the realized ethical idea or ethical spirit. It is the will which manifests itself, makes itself clear and visible, substantiates itself. It is the will which thinks and knows itself, and carries out what it knows, and in so far as it knows. (§257)

...

The state in and by itself is the ethical whole, the actualisation of freedom; and it is an absolute end of reason that freedom should be actual. The state is mind on earth and consciously realising itself there. In nature, on the other hand, mind actualises itself only as its own other, as mind asleep. Only when it is present in consciousness, when it knows itself as a really existent object, is it the state. In considering freedom, the starting-point must be not individuality, the single self-consciousness, but only the essence of self-consciousness; for whether man knows it or not, this essence is externally realised as a self-subsistent power in which single individuals are only moments. The march of God in the world, that is what the state is. The basis of the state is the power of reason actualising itself as will. (*Philosophy of Right*, §258)

The State speaks through its laws, ethos, and health of its constituents—physical, institutions, human, environment, and otherwise.

Otherwise worded,

The essence of the modern state is that the universal be bound up with the complete freedom of its particular members and with private well-being, that thus the interests of family and civil society must concentrate themselves on the state, although the -universal end cannot be advanced without the personal knowledge and will of its particular members, whose own rights must be maintained. Thus the universal [State] must be furthered, but subjectivity [individual] on the other hand must attain its full and living development. It is only when both these moments subsist in their strength that the state can be regarded as articulated and genuinely organised. (*Ibid.*, §260)

In civil society, people see themselves individuals, not integrated and interdependent and coming together into the State. Liberal democrats (including libertarians) judge individuals more important than society, be it the government and, surely, the State. Social standing in the State does not mean an individual simply living with others in a social structure, from club to government. Let us be clear that “government” is not synonymous with “State”; the government is not the State, nor the State government. The former does not incorporate the latter, but the latter does incorporate the former. A government is a necessary instrument of the State to exert authority and otherwise manage society.

The State is an organism unto itself, a social person resulting from the special relationship between individuals and the collection of formalized social institutions, and having mentation. The consciousness from the social brain directs the government. The State has special and organic content. It is person with a corporate body.

Compromise any of its parts, and the body is compromised. Threaten or comprise the body, and each of the parts is compromised. The state exists because of the individuals as social beings, and those individuals are social because of the State. Neither is supreme. It is the expression of the most fundamental law, something existing because of what it is not, covered in Chap. 6.

The State with a special type of social consciousness is the “highest organized social being,” integrating its mutually cooperating citizens, making this world and its environment a better place in which to live. Each formerly alienated person now finds her/his place and with her/his compadres now can face the mounting complexity through Durkheim’s “collective consciousness.”

Surely, those “isms” and “ocracies” have not worked, but for those searching for another and subscribing to the previous paragraph, “Statist” describes the new Phoenix.

9.6.3 *What Happened to the State?*

As with capitalizing “corporation” and mentioned in the previous chapter (under the particular and general “state”), the same considerations apply to “state.” Clearly, philosophers (given their works on the subject) and their translators are divided on the issue. One approach to distinguishing the two is calling the emergent States proto-States, transitional States, and so forth, all centering about the problematic boundary conditions

Hegel said in his *Philosophy of Right*:

The state in its actuality is essentially an individual state, and beyond that a particular state. Individuality is to be distinguished from particularity. The former is a moment in the very Idea of the state, while the latter belongs to history. States as such are independent of one another, and therefore their relation to one another can only be an external one, so that there must be a third thing standing above them to bind them together. Now this third thing is the mind which gives itself actuality in world-history and is the absolute judge of states. Several states may form an alliance to be a sort of court with jurisdiction over others, there may be confederations of states, like the Holy Alliance for example, but these are always relative only and restricted, like perpetual peace’. The one and only absolute judge, which makes itself authoritative against the particular and at all times, is the absolute mind which manifests itself in the history of the world as the universal and as the genus there operative. (§259)

It does not really help much to rely upon the “universal mind,” a concept not unlike accessing the mind of God. We have to be content with bootstrapping with our previously described criteria and the way we establish them. Hegel deemed Russia, Austria, and Prussia States, but what about the public and private ends identical or the happiness of the citizens? The citizens could not have been all that happy. Feudal society with legions of impoverished serfs had been dominant for centuries until 1861 in Russia. Post-1861 saw continued misery of the peasants and industrial workers who were also impoverished, certainly with no relief from the Tsars.

Deteriorating social conditions in the latter 1800s led to revolutionaries assassinating Alexander II in 1881, and from that point, onward, the rest is well known.

Mussolini was to have once said that fascism is the merging of corporate and state power, although no scholar has been able to trace the source. First is the corporate power in the hands of managers.

The modern private corporation is a dynamic entity unto itself, organic, and persistently evolving. It represents how the foundational ownership merged with identity has become split, alienating itself from itself, one social group of multiple owners loosely acting as one person split from another having access (control) over what the traditional owners used to have. Curious in the mix is labor power, already alienated since workers sold it just to survive (truly, a blue-collar Mephistopheles scenario apropos to a cheap dime novel). Who owns what? Does it make any difference, if you have no access (control)? Ownership derives benefits, and what is left standing in the modern vulgar corporate scenario is beneficiaries waiting for a corporate handout in private welfare. All along the way, the managers with their first-hand knowledge of day-to-day operations run the show. “The stockholder?”, you ask. Not unlike the US Congress, they shape general policy, but the reality is the bureaucracy tending to the vital details. Anthony Downs (1964) in his *Inside Bureaucracy* has made a marvelous comparison.

For reading, study, and integration into the deep character of vulgar corporatism, James Burnham (*Managerial Revolution*) and Berle and Means (*The Modern Corporation and Private Property*) provide suitable backdrop. Suffice it to say, this Leviathan is a beast eating all us chicken in the sea—not a place for contentment.

In 2022, we may consult “happiness” indices, with the “[Happiest Countries in the World 2022](#)” registering China and Russia ahead of all of North America, the Balkan countries the highest. The 2022 “[World Happiness Report](#)” reverses these, also ranking highest the Baltic countries. No attempt exists here to resolve the conflicts between these two or other indices, but we have groundwork for establishing “happiness” metrics, something beyond Hegel’s subjective “happiness.” Enormously more complicated is the “happiness” and freedom of free search for and inquiry of the truth. These “happiness” indices “are skewed towards material satisfaction, though we see immaterial values, like “communal support,” “generosity,” and mutual trust.

Deeming a social organization a “State” is subjective and context-dependent, at times. How close to the ideal is sufficient? How do you set the limiting condition for finding the area under this metaphysical curve? A similar problem exists in statistics. How many samples do you need to be satisfied you have described the whole? In one circumstance, a limit may be sufficient; another may be inadequate. Subjective words dominate the criteria: “truth,” “happiness,” “ethical whole,” “freedom,” and so forth. Such is one reason why philosophers call Hegel an idealist, his not describing measurable or realistically obtainable goals. Accordingly, we see his description of the State something to work towards. However, we should observe in our judgements factors like:

- degree of organization
- non-material factors, like sense of community, mutual confidence in the other, mental health, and values
- conflict resolution
- infrastructure
- income stratification
- social services
- education/training
- etc.

... ideally, quantifiable parameters with accompanying rubrics. One thing to note is asking if happiness is correlated with material well-being. How seriously does material deprivation impact mental health?

How well has the entity addressed the solution requirements (exemplified in Chap. 5) and what are its actual solutions? For example, is there a philosophy of integration? Are the citizens happy? What about conflict? How about the number of incarcerated persons? Does it have a good infrastructure? What is the level of education and training (remember these two are different)?

Is the social entity commanding or one that merely criticizes, recommends, “condemns,” or merely reacts? A State is proactive. If it sees a problem, especially one threatening the integrity of society (as in a software manufacturer’s merely patching its operating system), it will own the problem, step in with experts, and order the needed changes. In the cacophony of surplus variety and lack of interoperability of critical infrastructure, the State will mandate standardization. Even when there is no pressure, other factors intervene. Think about wasting resources, environmental degradation, and the sheer waste of time people expend in comparing what product is “best.” Homelessness will be prevented by State housing in cooperative villages, where the clients are trained or educated, not putting a bandage over the problem by substituting politically correct language to describe the homeless, advocated by the Los Angeles Homeless Services Authority in a [22 August 2022 Twitter post](#). If students are graduating with substandard performance, the State will look at the curriculum, physical facilities, competency of teachers (among other factors), and direct solutions under the auspices of experts. While voluntary responses are desirable (as in those affected “seeing the light”), the State will not wait while the problem gets worse with the ongoing anarchy.

Attending to virtue (doing one’s best) means giving people their identity to avoid their alienation from themselves and the State, engaged in a cooperative society, where everyone has a place and is integrated and in positions, thriving contentedly at their full potential. There is a life-affirming value system, affirmative both for the human subspecies and its environment (including the plants and animals).

Most important is the State’s *raison d’être*. Is there the ethos of loving and knowing truth? Think of Plato’s philosopher queen/king State. The ideal State is one having this at the forefront of its existence. We are not talking simply of facts for personal convenience but having that true religious (in the Latin sense) of seeking that which coheres, or binds, that which tells us who we are, what we are about, why

we are here, and where we are headed. Everyone is integrated by living this ethos. Again, I point to virtue. The ethos is internalized in every individual and codified into laws.

Without that core ethos, it is a mere organism, albeit well interconnected, not enough to face what is ahead. For example, material goals (growth, production of new goods, and so forth) may be unsustainable on this planet of limited resources. What level of consciousness follows?

It is not critical that the entity “really” is organic, or living in a biological sense. If the society acts organically, even metaphorically, it is at least a candidate State.

A social philosophy can become exceedingly interesting when one raises the well-established fact that all living things die. All non-organic ones disassociate. Both cases exemplify entropy, the dispersion of energy. Although the projected ultimate heat death of the Universe (10^{100} years or more) is controversial, our world will ultimately disappear. In disparaging *homo sapiens sapiens*’ arrogance, an alien might sardonically remark that all of life is preparing for death. So it is with all organisms. While a State can evolve, it also can devolve, decay, or simply die. With respect to social entropy, an organic society can break down. Likewise, for the undeveloped or underdeveloped State. How the State confronts the situation is part of its mandate to search for the truth.

9.7 Lessons to Be Learned

9.7.1 *Entering the Classroom*

A lesson is a learning experience, which begins with comparing what you know to your knowledge gaps. The student learns first that gaps exist, to not be arrogant in believing s/he knows everything necessary or desirable. Hence, learning commences with an attitude; otherwise the potential student remains an inert or even hostile person not receptive of new ideas. Lessons often are learned from failures stemming from preconceived ideas put into practice. You have failed when the goals and the subset of their objectives have not been met. They have not been met when the conditions these goals were meant to have changed remain the same or have worsened. You have learned the lesson when you recognize there has been a failure and another response is needed. Throughout this book, front and center, has been the Holocene Extinction, the most significant of all human failures. Chapter 2 recounted numerous examples of how the Holocene Extinction is unfolding. Chapters 3 and 4 summarize the human responses (“isms” and “ocracies”) and why they have failed. Chapter 5 teaches how we need to change our thinking about ourselves and our environment if humans are to survive. Our mentation has to change, more specifically our values.

Chapter 6, about life, says mentation, or consciousness, exists within an organism, and the organism is the structure containing it. I am perfectly aware of the mind–body dualism and its multitudinous problems. These will be covered

extensively in Chap. 10, “The social brain.” For now, the distinction is convenient for this chapter. That is, what framework do we construct to accommodate this “brain” ultimately with the mentation required to direct humanity? It is clear we need to do, presumably having learned the necessary lesson.

9.7.2 *The Lessons*

9.7.2.1 Challenging the Axiom of Private Property

Since “property” is the axis around which “free enterprise” economics and its ideologues revolve, along with social institutions, we need to remind ourselves of its etymology, using my favorite *Wiktionary* (https://en.wiktionary.org/wiki/Wiktionary:Main_Page) source:

property

From Middle English *propertee*, *properte*, *propirte*, *proprete*, borrowed from Anglo-Norman and Old French *propreté*, *proprieté* (“propriety, fitness, property”), from Latin *proprietas* (“a peculiarity, one’s peculiar nature or quality, right or fact of possession, property”), from *proprius* (“special, particular, one’s own”). Equivalent to *proper* + *-ty*. Doublet of *propriety*.

Property can mean:

- An object’s characteristics (e.g., large, red, hard, and plastic ball)
- That which necessary to live (e.g., soil supporting a plant—the plant’s “property”)
- Legal ownership.

Describing, possessing (as in physically holding), and owning are an increasing intensity of association, the last implying enforcement, individually or by a social entity (from a loosely formed group to the State). The last, legal ownership. Emanates from a social recognition of how one exploits nature by expropriation. John Locke unfurled perhaps one of the most visible flag around which those “free enterprise” adherents could rally:

Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. (Locke, 1821, p. 208)

Association is contextual, and a relationship is interdependent (perhaps symbiotic) or dependent, each with a type of identity. Humans in a Lockian world depend upon Nature for part of their identity, but it is questionable if Nature does, simply by looking at the pre-human world. Extracting from Nature without replenishment has resulted in global warming (e.g.: fossil fuels and cattle), resource depletion, and environmental contamination.

Karl Marx in his “Theories of Surplus Value” brought to view how a wage worker mixing her/his labor in the production of goods is not fully remunerated in an employer–employee relationship, the former extracting “surplus value” as profit, that is, living off the labor power of others. That the worker often is coerced into the work because of need and, especially in period of high unemployment, s/he becomes a wage slave. Who wants to be called a “parasite?” Few thieves want to be called what they are, and discrediting the police naturally follows. No wonder, then, that those benefiting from the prevalent “free-enterprise” system so vociferously attack Marx.

Social ownership and control of the means of production and distribution of goods and socialism is “socialism,” exactly opposite to private ownership. The former signifies organizational accountability to the individuals, the individuals accountable to the organization. Private “entrepreneurs” own and control land, labor, and capital, including “human capital.” We have referenced Adolf Berle and Gardiner Means—*The Modern Corporation and Private Property* (1932), and James Burnham, *The Managerial Revolution* (1941) in outlining the relationship of ownership, control, and possession, essential for knowing how to understand how labor integrates into the socioeconomic structure. Suffice it to say, the philosophy embracing Lockian views on private property need revisiting, along with the desirability and feasibility of unlimited growth and production. Social productive property transcends the private. It is appropriate to insert here the central difference between socialism and what I now call “Statism.” The former seeks only the formality of social ownership and control to alleviate physical deprivation. The latter is socialism in Corporate organic embodiment, coupled with noble purpose to yield the State.

9.7.2.2 Challenging the Prevailing Social Structure

To this writer, Durkheim’s and particularly Hegel’s views are the closest description for the rationale of this whole book. The State, has a responsibility to itself, including its components, to keep healthy. It also has a responsibility to help ensure its environment is not degraded. It has a responsibility to take ownership of itself and the problems besetting it. John Locke, in his “On Property” Section 50 of *The Second Treatise of Civil Government*, says, “. . . in governments, the laws regulate the right of property, and the possession of land is determined by positive constitutions.” Research “positive law.” It means law made by humans; it is purposeful. It is not law granted by a deity or anything else outside of humans. When we see “positive constitutions,” these mean that humans go out of the way in their state of nature and act. Locke says that government can and should act to “regulate the right of property.” This also means that letting Adam Smith’s “invisible hand” determine how property is made and distributed needs scrutiny.

Challenges start with identifying the failures and thus recognizing them, but more importantly, realizing they cannot be patched or reformed. In the United States, the centuries-old history of regulating business clearly has not succeeded, given the radical income stratification and continued egregious intent and behavior of large

corporations, documented in the problems chapter. The Holocene Extinction would not be confronting us if liberal democracies were successful.

If we do not give people an identity so they see they have a useful and self-affirming place in society, alienation will drive them to gangs, suicide, and even rebellion. Without virtue, the citizens as its organelles atrophy and die, or they assume functions they cannot manage. If the government or country fails in these things—especially consciously, it is certainly not a State. If it chatters on about “the market,” “free enterprise,” “democracy,” “the economy,” or “freedom,” it is merely rationalizing anarchy, predation, and a war of all against all. The typical liberal democratic regime cares not one whit about its citizens. It is an agent of the predators. More egregious, it becomes a predator in its own right.

9.7.2.3 Taking Responsibility

A State takes ownership of a problem, because it recognizes it lives and cares for itself and its components (living and otherwise) and will take measures to protect its health and that of the individuals within it. It mandates product uniformity, environmental friendliness, standardization, and social utility. It requires all software to be tested independently by experts before vetted. The school system provides world-class training and education. It means that everyone has decent housing. They are well paid in dignified, virtuous, and socially useful work. Its infrastructure is superb. It means producing carbon-free renewable energy. On and on, it meets the problems of the types described earlier, not excusing its abnegation of responsibility by an ideology favorable to narcissism, greed, and individuality.

Both the individuals and the State not only affirm ideals but internalize, or live them. Kant refers to “duty,” inherently knowing what to do, each person responsible. Reciprocally, the State protects individual integrity, individuality, and personal property. “Right,” as Hegel said, is truth working itself out in history. It is the birth, growth, and death of the organism, both individual and social. It is natural that some “rights” of liberal democrats be upheld, as in fair trials by competent peers and sound evidence, trustworthy free speech and press, due process, protection against torture and personal violence, and so forth. These guarantees benefit not only individuals but the State, as one exists because of the other.

Virtuous responsible individuals proud of their own identity with the State as guardian do not want a police state or totalitarian dictatorship. Generally, more repression yields a less stable society, keenly observed by Aristotle in *Politics*. Defeat by war, internal revolution, or decay bring about the end of punitive tyrannical regimes. There is little or no harmony, the search for truth, or happiness in despotism. The degree of force required is inversely proportional to the degree of alienation, hence, disintegration. More often than not, widespread discontent signifies a State gone horribly wrong, with either the State or the individuals or both at fault. Both Durkheim and Hegel talk about this. Lenin wrote in *State and Revolution*—Chapter I, that the State is “. . .an organ for the oppression of one class by another . . .”. In 1991, the U.S.S.R. died from decay.

9.8 The Modern State

How do our ideas of the State translate into particular systems? We saw that with National Socialism, the State was unitary (the State IS the people, and the people ARE the State). It is said that Louis XIV, used the expression “l’etat c’est moi” (I am the State.) (Carlyle, 1837, p. 625). Hitler demanded the “*Führerprinzip*” (leadership principle), where all authority rested with one person, as the *Wikipedia* article on the word describes very well. The same reason the Bolshevik regime was not a State is the same reason the Nazi one was not. Italian fascism was diffuse, a republic with a parliament. The U.S.S.R. was similar. Today, we have countries like North Korea, theocratic Iran with their religious police, and Afghanistan with both Sharia law and severe oppression of women. Executions regularly highlight their law enforcement. Other countries like Venezuela and Cuba suffer under sanctions imposed by normal trading parties, placing everyone under hardships that can be managed often only through ironhanded regulation.

Physical cruelty is not required for a totalitarian oppressive regime. From sheer neglect, union-busting, psychological warfare (continuous deception and assaults by advertisers), corporate-controlled mainstream media reporting only from a regime’s perspective, selective enforcement of laws, and outright corruption, effects similar to those of a U.S.S.R. often occur. An ostensible liberal democracy can allow the boardrooms of major corporation to dictate policy. Eisenhower affirmed that Smedley Butler’s world changed little in 1961, and 2022 is more of the same. Contrary to the horrible treatment meted out to Julian Assange and Chelsea Elizabeth Manning (born Bradley Edward Manning; December 17, 1987), free speech and press help clean the State machine of corruption and inefficiency. Defects go undetected without inspectors.

The foregoing lesson is about the quality of order, that authority can be directed one way in a structure or be shared because the ultimate goal of the citizens is the same as society’s goals. If order is the basis of systems, societies are dynamic systems, and dynamic systems are organic in some respect—literally or figuratively, then what happens at the roots? What is manifest in foundational order percolates up to the most complex aspects of societies, and this signifies ethos, and this ethos is the consciousness of the organism. Such complexity often is not understood, as well as the foundations. For example, swarms of birds and insects exhibit regularity (swarm theory), suggesting complex order. There may be “something” in that swarm also characteristic of “life,” echoing the animists. How one separates purely mechanical phenomena from “consciousness” is the problem of consciousness, itself. It also is the problem we encounter in developing non-hydrocarbon-based thinking devices. With our focus now on what is contained in the social brain of the corpus, it is appropriate to move on to the following chapter.

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Chapter 10

The Social Brain



10.1 Overview of the Theory

Now the corpus (including the brain) exists—the State (corporation, corpus, or body). What mentation occupies it? Instantly, we encounter the classic body–mind dualism dependent upon two equally-specious words, “physical” (material, concrete, real, etc.) and “mental” (ethereal, abstract, ideal, etc.). Elsewhere (Horne, 2022), I have delved into why we have not fathomed the intricacies of “consciousness” to the extent of re-creating it. Suffice it to say, at Planck scale (quantum level), even “physical” disappears into “vacuum space.” Everything is in a state of flux, and at 1.62×10^{-35} m (size of the smallest “particle”); no certainty exists, only probability. The quoted words represent correspondingly provisional knowledge only by studying the effects of an unknown cause. All our knowledge is conditional, humans following mathematicians and logicians with their bootstrapping with axioms, definitions, and rules. Chap. 6, Order: The social embryo, outlines the foundation for developing our temporary knowledge platform. This chapter instantiates with our observations. With nothing no more relevant than ourselves, we start with the social particle and the context in which s/he is found apropos mentation.

Analogy—

Person: collection of persons (society):: individual brain: social brain

Let us give thought to us, “*Homo sapiens*,” from the Latin *sapiēns*, an active participle of *sapiō*, translated variously as “rational,” “knowing,” “discerning,” “sound mind”; “judicious,” “understanding”; “discreet,” and “sensible.” Most commonly found is “wise,” but for my purposes, this fails to account for how we make choices and why.

“*Homo sapiens*” was given to us by Swedish botanist, physician, and zoologist Carl Linnaeus in 1758. Humans are the only species left of the genus *homo*. Briefly and simplistically stated, *homo erectus*, *homo neanderthalensis*, and *homo sapiens* have been classified as species, although there is some disagreement. Taxonomists

then saw subspecies *homo sapiens cromagnonensis* and *homo idaltu* branching from *homo sapiens*, a need to classify modern humans. Biologists say the second “*sapiens*” was appended merely to distinguish us from these other two, but no special meaning was attached to the word. You usually see only “*homo sapiens*” used, because the other subspecies no longer exist. Neither does *homo sapiens sapiens* have any formal taxonomic status. Allegedly, greater intelligence separates us from the rest of the primates, but, later, we will see more than mere intelligence is required for our survival—wisdom, my second “*sapiens*” highlighting this view. Our current predicament suggests we suspend justifying the ostensible word duplication.

“Intelligent” does not imply “wise,” like clever is not smart. Why the confusion? There are intelligent animals, of course, but in advancing through the primates, we enter new territory, transitioning from mere intelligence to more sophisticated areas of creativity, such as abstraction. Look at the Neanderthal art, for example. It was reported 22 February 2018 by the journal *Nature*, “Designs at three Spanish sites are thought to predate human arrival in Europe by at least 20,000 years” (Marris, 2018). Neanderthals were a subspecies, as well, i.e., *Homo sapiens neanderthalensis*. So, what differentiates us from them? If art requires intelligence, then both subspecies were intelligent. Something else divides us from the Neanderthals and gives force to the meaning of the second *sapiens*. The original classification for the species really meant “intelligent,” not wise, and I attribute this to a failure to distinguish the two words. Remember, philosophers and linguists were not creating the terms for the species but a botanist, physician, and zoologist Carolus Linnaeus in 1735. Also, those folks were not as knowledgeable about consciousness, mind, and psychology. The second *sapiens* truly does mean “wise,” and our ability to summon its essence will determine our fate. While evolutionary biologists may chafe, my *homo sapiens sapiens* will flag our incapacities for those expecting the usual *homo sapiens*.

Australopithecus so many millions of years ago bore mental processes sufficient only for survival, assuming physical evolution has its mental counterpart. We, its descendant genus *Homo* evolved to

| | |
|-------------------------------|-----------------------------|
| Kingdom: | Animalia |
| Phylum: | Chordata |
| Class: | Mammalia |
| Order: | Primates |
| Suborder: | Haplorhini |
| Infraorder: | Simiiformes |
| Family: | Hominidae |
| Subfamily: | Homininae |
| Tribe: | Hominini |
| Genus: | Homo |
| Species: | <i>H. sapiens</i> |
| Binomial name | |
| <i>Homo sapiens</i> | |

The past 200 thousand years of humans' existence is only a blip on the screen of the Earth's 4.5-billion-year-old history. Yet, just in the past 250 years or so this subspecies has managed to imperil the whole planet's environment. Why is it that apes, chimpanzees, and lemurs harmlessly swing in the trees, keeping out of the rest of our planet's business. Humans create hierarchies based on how "smart" they are, paradoxically deluded into accepting mental decision-making equality (opposed to "might-makes-right") through their enlightenment-inspired liberal democracies.

Something lacks, and we are about to find out.

10.2 Intelligence and its Variants

10.2.1 *Sorting out Abilities*

At best, "intelligence" is a specious word; at worst, it is an instrument of elitist tyranny. "Intelligence," measured as "intelligence quotient" (IQ), is controversial (American Psychological Association, 2022; Benson, 2003; Duckworth et al., 2011). Some IQ tests include ones based on the old Army General Classification Test (AGCT), Stanford–Binet Intelligence Test, and Wechsler Adult Intelligence Scale

Correlating IQ with performance, especially that measured by tests, mentation breaks down with test anxiety, age, experience, family background, social environment, physical and emotional problems, the environment, and the simple ability to learn test-taking techniques.

For example, autism spectrum disorder is associated with low intelligence, but there are many autistic persons with above-average intelligence. A number of autistic persons have enhanced abilities that make them perform better on intelligence tests. Yet, other factors may pull their scores down. Socioeconomic status, sensory abilities, and peer interactions can affect behavioral tests. When does one factor begin to influence and another end? What are we really measuring here? Autistic persons have a "high intelligence imbalance." Overall,

The primary limitations of the hypotheses and predictions evaluated here are that intelligence, as measured in most standardized tests, does not quantify aspects of social and emotional phenotypes that are also highly relevant to disorders such as autism and schizophrenia. Moreover, some key questions remain unresolved, such as how and why especially high intelligence in one domain would tend to reduce intelligence test scores overall, how and why systemizing and empathizing are related to intelligence and its components (as well as genetic underpinnings), and how autism risk is mediated by polygenic effects, many of which apparently involve alleles for high intelligence, as well as by monogenic or oligogenic effects, which are expected to be deleterious and cause dysfunctions (Crespi, 2016).

If I am saying IQ should promote one to make social decisions, controvert me by presenting an intelligent but disastrous decision-maker, and with this exception, I can re-assess minimal leadership qualities. Emil Otto Rasch (7 December 1891–1 November 1948) and Otto Ohlendorf (4 February 1907–7 June 1951) had PhDs and commanded Nazi *Einsatzgruppen* (mobile killing units), Robert Jay Lifton in *The Nazi Doctors* documented how professionals became willing auxiliaries to the Nazi death machine. Q.E.D. (quod erat demonstrandum)

Howard Gardner forces us to rethink the standard IQ test (IQ reliability, 2022) and what they lack. For example, explore bodily-kinesthetic, interpersonal, and visual-spatial. Interpersonal suggests social skills, including ethos and how to effect it in an ethical system.

Gardner identifies seven intelligence areas, outlined by this extended and eloquent quote:

Visual-Spatial—think in terms of physical space, as do architects and sailors. Very aware of their environments. They like to draw, do jigsaw puzzles, read maps, daydream. They can be taught through drawings, verbal and physical imagery. Tools include models, graphics, charts, photographs, drawings, 3-D modeling, video, videoconferencing, television, multimedia, texts with pictures/charts/graphs.

Bodily-kinesthetic—use the body effectively, like a dancer or a surgeon. Keen sense of body awareness. They like movement, making things, touching. They communicate well through body language and be taught through physical activity, hands-on learning, acting out, role playing. Tools include equipment and real objects.

Musical—show sensitivity to rhythm and sound. They love music, but they are also sensitive to sounds in their environments. They may study better with music in the background. They can be taught by turning lessons into lyrics, speaking rhythmically, tapping out time. Tools include musical instruments, music, radio, stereo, CD-ROM, multimedia.

Interpersonal—understanding, interacting with others. These students learn through interaction. They have many friends, empathy for others, street smarts. They can be taught through group activities, seminars, dialogues. Tools include the telephone, audio conferencing, time and attention from the instructor, video conferencing, writing, computer conferencing, E-mail.

Intrapersonal—understanding one's own interests, goals. These learners tend to shy away from others. They are in tune with their inner feelings; they have wisdom, intuition, and motivation, as well as a strong will, confidence, and opinions. They can be taught through independent study and introspection. Tools include books, creative materials, diaries, privacy, and time. They are the most independent of the learners.

Linguistic—using words effectively. These learners have highly developed auditory skills and often think in words. They like reading, playing word games, making up poetry or stories. They can be taught by encouraging them to say and see words, read books together. Tools include computers, games, multimedia, books, tape recorders, and lecture.

Logical-Mathematical—reasoning, calculating. Think conceptually, abstractly and are able to see and explore patterns and relationships. They like to experiment, solve puzzles, ask cosmic questions. They can be taught through logic games, investigations, mysteries. They need to learn and form concepts before they can deal with details (Gardner, 1983, 1993, 2004; Lane, 2014; Theory of multiple intelligences, 2022).

His revised list is:

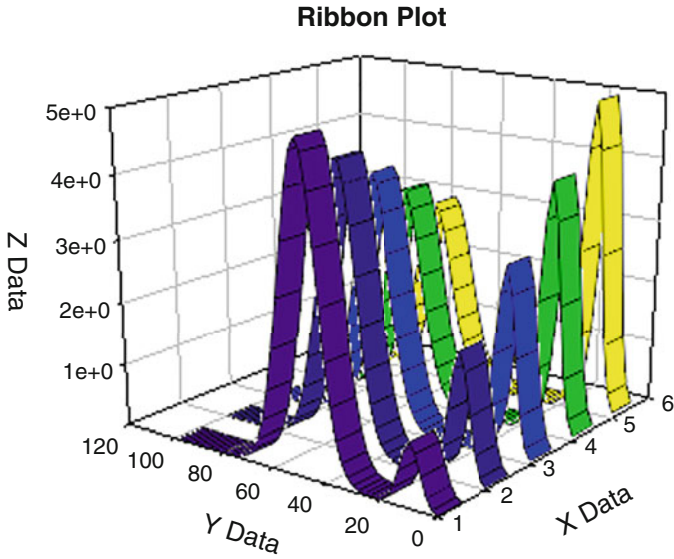
- 1.1. Musical–rhythmic and harmonic
- 1.2. Visual–spatial
- 1.3. Verbal–linguistic
- 1.4. Logical–mathematical
- 1.5. Bodily–kinesthetic
- 1.6. Interpersonal
- 1.7. Intrapersonal
- 1.8. Naturalistic
- 1.9. Existential
- 1.10. Additional Intelligences. (Theory of multiple intelligences, 2022)

Gardner (2004) says of “intelligence,” “an intelligence is a psychobiological potential to process information so as to solve problems or to fashion products that are valued in at least one cultural context.” Focus on “product,” an industrial technological model (everything a problem, rather than its philosophical genesis) and manufactured objects. Gardner refers to “. . . capacities, ranging from those based in the senses to those having to do with planning to such possibilities as sense of humor or sexual prowess” (Ibid.). He says, “In 1983, I concluded that seven candidate intelligences met the criteria sufficiently well: linguistic, logical-mathematical, musical, spatial, bodily- kinesthetic, interpersonal, and intrapersonal (Gardner, 1983). In 2004, he modified it to mean “an intelligence is a psychobiological potential to process information so as to solve problems or to fashion products that are valued in at least one cultural context.” (Gardner, 2004, p. 3). Again, like “intelligence” can we recall examples of decision-makers with these intelligences wreaking social havoc? I recall Reinhard Tristan Eugen Heydrich, a principal architect of [the Holocaust](#) and accomplished musician at six-years-old. The social cake obviously has not been baked. What’s missing?

Specifically lacking are critical thinking, ethics/ethos, and philosophy, thought transcending to contemplating beyond the immediate and intellectual accountability/responsibility.

Yet, give credit to whom it is due. Gardner does correctly point out, “different capacities have evolved in specific environments for specific purposes” (Ibid., p. 6). He mentions, “argue, debate, look at data, critique experiments, execute works of art, and so on” (Ibid., p. 12), among others. Gardner’s “multiple intelligences” is the ability to think in a multi and cross-disciplinary manner.

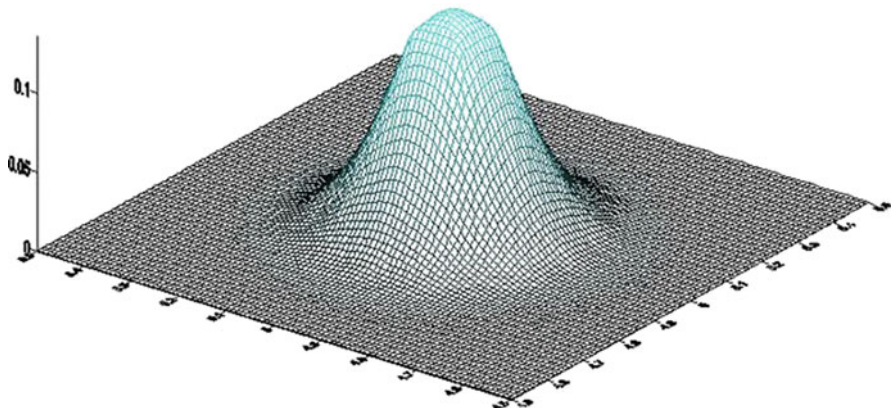
Let us modify the traditional bell (Gaussian) curve with Gardner in mind? Try overlapping bell curves, both to account for the individual intelligences, as in a ribbon plot-style, each color being a type of intelligence:



(Ribbon plot, 2017)

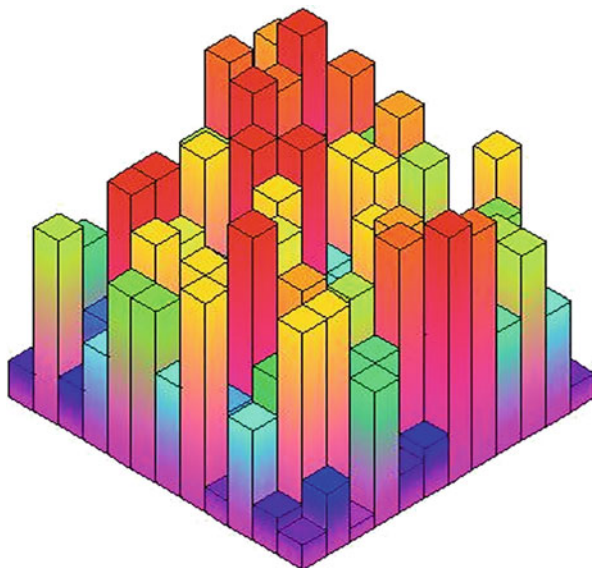
Each colored ribbon represents on this person’s ribbon plot an intelligence area, purple, let us say, visual-spatial, and yellow, linguistic. Along the Y-axis would be the bell curves for each population group. That is, the curves would not be bells but hills—going up and down, the statisticians’ “multimodal.”

Comparison to the entire population, an aggregate intelligence representation might appear like, as Seth Perler has observed (Perler, 2022):



(Perler, 2022)

or perhaps something like this 3-D histogram.



(3-d histogram, 2011)

All demonstrate why the traditional two-dimensional bell curve is insufficient. One's IQ is multidimensional, perhaps, like cosmological dimension (e.g.: strong theory), non-representationable, especially in adding variables. Complicate matters with dynamic validation, measurements spread over intervals of time and varying environments with their multi-faceted conditions. Tomorrow's genius is dumb today, and Einstein is stupid as a sack of bricks tomorrow.

My task here is not to regurgitate a textbook about intelligence, only to demonstrate its complexity and inappropriateness of selecting particular mentation features to assess decision-making qualification. Later, we consider research underpinning the mentation externals (e.g., neurocorrelates) and its application.

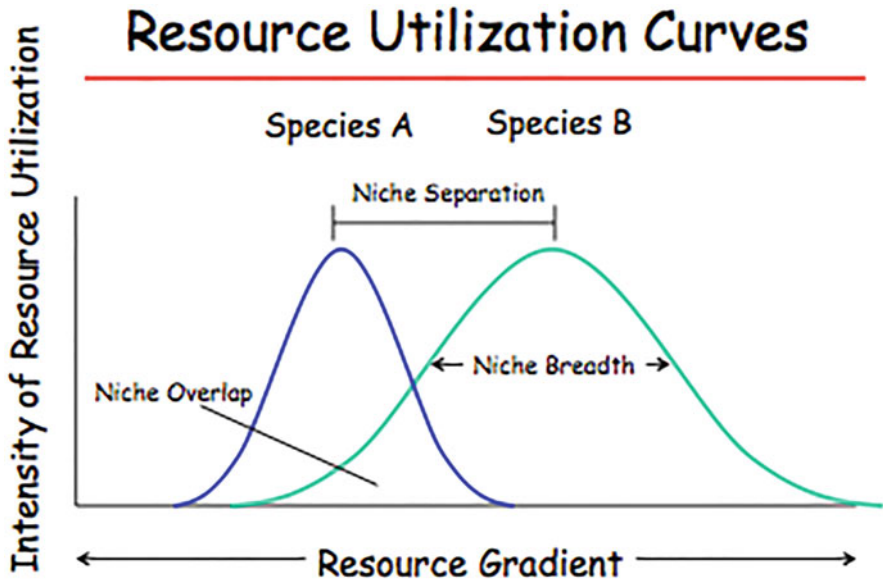
10.2.2 Species Intelligence: Individual and Collective

Is species a continuum or discrete? Punctuated equilibrium (2022) in evolution biology says that human development occurred in spurts. Those looking for a continuum search for gaps, or "missing links," and not finding any, question evolution. Yet, evidence indicates progressive species' complexity, with sub-group gradations. Says Crow, "Just as there are great differences among individuals, there are average differences between groups but usually much smaller (Crow, 2002, p. 84)". Dozens of facts militate against "race," not the least of which are intermarriage and properties continua. Like calculus, we set the limit, be it identifying biological

features, a color in the rainbow, or anything else to be quantified or described “precisely.”

The intelligence wavefront is ragged, its leading edge perhaps the future trailing one. Would the brightest *homo heidelbergensis* be the less intelligent of the *homo sapiens* species following them? However, given the predominance of liberal democracy, a centrist human may portend how we meet a more rapidly evolving complexity.

Here is our dilemma:



Species A has a narrow niche breadth and is a specialist
Species B has a wide niche breadth and is a generalist

(Resource utilization curves, 2017)

The Holocene Extinction is occurring for Species A, when Species B is required. Perhaps mixing everyone with their specific high intelligence might be a solution. “Swarm intelligence” is Aristotle’s way of saying intelligent electors in a democracy better guarantee social benefit and stability. I doubt if a cattle stampede, flight of birds, bee swarm . . . or humans collectively shouting “sieg heil” qualify. Where are all the influential bright ones mentally healthy and with a high-road ethos?

10.2.3 A Note on Leadership

Consciousness literature generally disavows of *homunculus* of mentation, i.e., a “person” pulling the metaphorical strings in one’s brain to make it think, emote, and so forth. Yet, we can characterize mentation by IQ, diagnosis mental disorders, and through other means discussed above. Common sense dictates the ideal qualities we want for individual mentation should be present in social leadership. Compare Hitler, Gandhi, Caligula, and Franklin Delano Roosevelt. So goes it with individuals, societies have a “neurobiology of leadership,” “neuroscience of leadership,” and related phrases yielding thousands of references from the Internet. For research and debate are applying what we know of human mentation to societies: cognition, ethics, healthy psyche, Gardner’s factors, Bloom’s Taxonomy (Bloom-taxonomy, 2022), and so forth.

10.3 Fallout

Mentation is not simply descriptive but implicative. Here is mere sample of a vast empire of complexity occupying our brains. Identify, describe, compare and contrast, analyze, judge, and synthesize often are included in intelligence tests. Spatio-temporal processing compromise often imperils decisions. “Spatial” is the ability to perceive dimension and what occurs in it. The “temporal” is in what order. “Based on what you have seen here, what do you expect to happen?” If the farmers have been growing wheat here for the last hundred years, what do you think they will grow next year?” Not only memory comes into play but the ability to compare the present with the past and project it to the future. Every election in the past has produced a demagogue, What will tomorrow’s election bring. If humanity were successful overall, why do we still have more of the same? “If—then” is a logical operation (among 15 others), the ability to “manage” operation concepts varying with age (Piaget, 1958, 1971; Taylor & Dunbar, 1983). Shockingly, Taylor (1983) discovered college students experience difficulties with some, despite their critical role in social decision-making.

The implication operator (if-then) is the most complex. There are intelligence tests involving temporality, where a subject identifies the present, compares it to the past, and then, extrapolating from these two, attempts to predict what will happen in the future. Critical thinking tests also depend upon spatiotemporal processing.

Coupled with spatiotemporal handicaps is inductive insufficiency, inability to synthesize or conceptualize a whole, given only some of its parts. A regime supports individual type J, another type J, and so forth, concluding with a type J regime.

Inconsistency indicates deficient or random thinking, a detriment to threat identification and social planning. Inconsistency takes no account of context, another failure of which produces deleterious consequences.

Intelligent people can fail with poor mental health, *The International Classification of Diseases* (ICD-11) and the *Diagnostic and Statistical Manual of Mental Disorders* (DSM) with their panoply of mental disorders, including antisocial behavior.

Everything is in a state of flux; a person's mentation can change according to circumstances. Light, diet, physical contact with objects, and being with others can change behavior. So can room configuration, temperature, upbringing, substances like alcohol and drugs, and psychological states. Intelligence measurements may vary, as well as their interpretations. For example, intelligence can change with age (University of Minnesota, 2010). Moods can shift with circumstances, light being a well-known factor.

Biological inequality is highly controversial and presents severe problems in policymaking, especially with liberal democratic thinking having an underlying assumption of equality. So, how are standards of difference and comparison established? Overall, it is contextual, and we already have seen the role of virtue, but Chap. 11—Towards a solution: The framework, presenting the framework holding it in its social place.

10.4 Mentation's Physical Substructure

Often, we learn the essence of something by observing its effects. While highly controversial, scientists are asking if physical constructs can produce mentation. Deviations from the norm garner our attention, signaling further investigation. Mental disordering affects double digit percentages of U.S. people, outlined in the problems chapter. Until the mid-1950s, psychotherapy was the preferred intervention, but pharmaceuticals took on a greater role in affecting the responsible biology. Palliative or curative—the central decision facing us. Now, barely the former exists.

People ignore normality; the abnormal receives attention, including social disruption and those creating it. Every village has its idiot, an entertaining diversion from the mundane. Only when s/he becomes enraged and enters a killing spree or otherwise harms others do authorities intervene. Herein begins our excursion of discovering that which propels human mentation.

mental disorder

any condition characterized by cognitive and emotional disturbances, abnormal behaviors, impaired functioning, or any combination of these. Such disorders cannot be accounted for solely by environmental circumstances and may involve physiological, genetic, chemical, social, and other factors. Specific classifications of mental disorders are elaborated in the American Psychiatric Association's *Diagnostic and Statistical Manual of Mental Disorders* (see DSM-IV-TR; DSM-5) and the World Health Organization's *International Classification of Diseases*. Also called mental illness; psychiatric disorder; psychiatric illness; psychological disorder. (American Psychological Association—*APA Dictionary of Psychology*, 2022)

To the mid-to-latter twentieth century, mentally disordered individuals either were in family custody or institutionalized. Alternatively, workhouses, prisons, and religious institutions responded. Could not there be a cure?

Two modern parallel mentation's exploratory paths commenced mid-nineteenth century—effect and cause oriented, the first by observing behavior (non-material), the second neuroanatomical (physical).

Neurologist Sigmund Freud (6 May 1856–23 September 1939), known to most for his psychoanalysis, probed the substratum of one's environmental and psychological history—the “unconscious,” dreams, and famous id, ego, and libido. Later, others received behavioral therapy, psychologist B.F. Skinner (*Walden Two*—1948) representing behaviorism, psychological treatment by manipulating human–environmental interactions. Political scientists in the 1930s jumped aboard, creating their allegedly quantifiable behaviorism to predict and control human social interactions.

Currently, we measure mental behavior with the Minnesota Multiphasic Personality Inventory (MMPI), depression scales (as in Beck Depression Inventory (BDI), Burns Depression Checklist (BDC), Edinburgh Postnatal Depression Scale (EPDS), Geriatric Depression Scale (GDS), Hamilton Rating Scale for Depression (HRSD), Hospital Anxiety and Depression Scale, and Inventory of Depressive Symptomatology (IDS)), and projective tests (as in Rorschach, Holtzman Inkblot Test, Thematic Apperception Test, Draw-A-Person test, Animal Metaphor Test, Sentence Completion Test, Picture Arrangement Test, Word Association Test, and Graphology). Numerous deficiencies lie with these instruments, not the least of which are constantly changing environmental conditions, the same factors dogging intelligence tests. Introducing chemicals or electrically stimulating the scalp or nerves—an environmental change—can also affect test outcomes. So, we ask about the other exploratory path.

By establishing a correlation between mentation and the body “housing” it, we have initiated our task of physically validating the mental. Long-term implications are creating a conscious physical entity. How did this begin?

On 13 September 1848, Phineas P. Gage (1823–1860) involuntarily received the business end of a

... tamping iron—1+1/4 inches (3.2 cm) in diameter, three feet seven inches (1.1 m) long, and weighing 13+1/4 pounds (6.0 kg)—entered the left side of Gage's face in an upward direction, just forward of the angle of the lower jaw. Continuing upward outside the upper jaw and possibly fracturing the cheekbone, it passed behind the left eye, through the left side of the brain, then completely out the top of the skull through the frontal bone. (*Wikipedia* entry for this amazing detailed account of “Phineas Gage”)

Miraculously, he survived to live another 12 years. While controversial today, then, doctors perceived radical personality changes, thus connecting mental with physical. Dr. Emil Kraepelin (1913) in his 1883 *Compendium der Psychiatrie: Zum Gebrauche für Studierende und Aertze* (*Compendium of Psychiatry: For the Use of Students and Physicians*) identified regions of the brain responsible for behavior and bodily motion. He taught that every behavior can be linked to neuroanatomy. We will explore later what is being done to find these correlates.

Still, not much is known about the physiology giving rise to behavior. Patricia Churchland (1986) and Thomas Metzinger (2017) claim neural correlates to consciousness. Gazzaniga's textbook *The Cognitive Neurosciences* (Gazzaniga et al., 2009) locates in the brain that which produces various behaviors. Meanwhile, however, one's intelligences (plural) seem to have biological correlates observable by neuroimaging. For a person to have a high IQ in music, areas X, Y, and Z of the brain need to be structurally sufficient and be active. Here, research indicates a person's spatial ability linked to mathematical ability (Young et al., 2018). So, rather than simply taking IQ and psychological tests, the person's neuroanatomy would be probed by various imaging, genetic, and other measurement techniques. Bear in mind though, the biology produces only the effects of mentation. Disassembling a radio and reconstructing it does not allow us any closer to discerning the content it produces. Similarly, electromagnetic radiation comes from something even quantum physicists cannot identify for sure. Theory and speculation are not ends in themselves.

Perhaps loosely connected with closely observing human anatomy to improve the human condition was changing the course of evolutionary development, so chronicled in depth by Charles Darwin in *The Origin of the Species and the Descent of Man* (1859). Indeed, his cousin, Francis Galton (16 February 1822–17 January 1911) asked why humans could not be bred according to Gregor Mendel's 1856 to 1865 pea plant breeding experiments. Thus, eugenics came into its own, brought forward forcefully by the early 1920s U.S. eugenics movement, largely motivated by deeply seated racism. Still, scientists ask if genetic manipulation or other techniques can overcome mental deficiencies and other human weaknesses, a topic explored in Chap. 12 under "Transhumanism." For now, they focus on discovering mentation's neural and genetic correlates, explained in the next section.

10.5 Praxis

10.5.1 Computation–robotics–full Mentation

Dating to Hero's engine, the eolipile (first century CE), humans attempted to replicate autonomous organic behavior. Charles Babbage (26 December 1791–18 October 1871) in 1822 began (but never completed) work on his "difference engine" to calculate polynomials, followed by the 1837 "analytical engine," now considered the first "Turing complete" (De Mol, 2021). Given a ruleset, is a function computable? Thus, began in earnest the modern journey towards creating artificial mentation. Well known are robotics, artificial intelligence, and replication of mentation outside humans. Who has not heard of Isaac Asimov's "Three Laws of Robotics," the primary, "A robot shall not harm a human, or by inaction allow a human to come to harm?"

Neither have governments and corporations been idle while observing mentation. I have recounted elsewhere in some detail a summary list of extant websites that

present all you should know (but may not really want to) about how far scientists have advanced in understanding the field, plus their future research directions.

10.5.2 U.S. Government Calls for Help

It is worthy to elaborate somewhat to convey an appreciation of the profundity and implications of U.S. regime research into autonomous systems, artificial intelligence, and mentation, itself. Understanding allows control. If a person's behavior not only can be correlated with neuroanatomy but predicted, the next logical question is preemption. For example, can "criminal" behavior be predicted, and if so, can it be prevented by detaining and "treating" the individual? Steven Spielberg's 2002 Minority Report scenario can be extended to ferreting out political opposition and other ideological nonconformists.

Research has been ongoing in these areas for years, often led by the U.S. regime. Such was the subject of a call for proposals in the US Broad Agency Announcement (BAA-11-65 Award, 2011) by the Defense Advanced Research Projects Agency (DARPA), Defense Sciences Office (DSO) in 2009. It is worthwhile quoting substantial parts of this document to appreciate its impact. The DSO specified a need in:

Neuroscience:

Basic Neuroscience Research: DSO is interested in neuroscience research ideas enabling innovation in the science and technology for improved human performance, specifically to overcome the challenges encountered in the operational environment. The areas for research may span fundamental, applied, and computational neuroscience. Specific areas of interest include, but are not limited to:

- Approaches that minimize the after-effects of neurotrauma and promote faster, more complete recuperation, including penetrating and non-penetrating injuries
- Neuromorphic information processing systems and architectures, electronic devices, and robotic systems
- Environments, systems, and concepts for the evaluation of machine intelligence

Understanding the human effects of non-lethal weapons

- Advanced signal processing techniques for the decoding of neural signals in real time, specifically those associated with operationally relevant cognitive events, including target detection, errors, and other decision-making processes
- Novel techniques and experimental methods for understanding the impact of stress on the brain (e.g., information processing, decision-making, attention, and memory) with a specific interest in translating work on animal models to human populations
- Theoretical and experimental efforts to quantitatively describe and understand complex human neuroscience as it relates to social and economic systems
- Experimental efforts to understand the capability of using neural activity to induce and regulate an intended physiologic activity

...

Operational Neuroscience: DSO is interested in research aimed at the use of neuroscience tools and techniques to design systems, train individuals, and measure the cognitive state in military settings. Specific areas of interest include, but are not limited to:

- New approaches for understanding and predicting the behavior of individuals and groups, especially those that elucidate the neurobiological basis of behavior and decision-making
- . . .
- Understanding the human effects of non-lethal weapons

Advanced signal processing techniques for the decoding of neural signals in real time, specifically those associated with operationally relevant cognitive events, including target detection, errors, and other decision-making processes

- Novel techniques and experimental methods for understanding the impact of stress on the brain (e.g., information processing, decision-making, attention, and memory) with a specific interest in translating work on animal models to human populations
- Theoretical and experimental efforts to quantitatively describe and understand complex human neuroscience as it relates to social and economic systems
- Experimental efforts to understand the capability of using neural activity to induce and regulate an intended physiologic activity

Operational Neuroscience: DSO is interested in research aimed at the use of neuroscience tools and techniques to design systems, train individuals, and measure the cognitive state in military settings. Specific areas of interest include, but are not limited to:

- Adaptability and resilience of individuals to high stress environments
- Novel wearable neural sensors and recording technologies
- Real-time neural signal acquisition and analysis in applied environments
- Investigations into the cognitive state of warfighters during real and simulated task environments
- Novel interface and sensor designs for interacting with the central (cortical and subcortical structures) and peripheral nervous systems, with a particular emphasis on non-invasive and non-contact approaches
- New approaches for understanding and predicting the behavior of individuals and groups, especially those that elucidate the neurobiological basis of behavior and decision-making
- New approaches for training individuals and teams, including embedded training and simulation
- Experimental efforts to link social cognition to issues such as group cohesion, leadership and followership, and education and training
- Understanding and improving team performance
- New approaches for improving rapid decision-making in chaotic or data-poor environments.

Behavioral Neuroscience: DSO is interested in the exploration and explanation of neurobiological mechanisms that are responsible for a variety of human capabilities and which are influenced by behaviors in the virtual world, as well as the neurobiology of moral judgment, development, and action.

- Understanding attitude and habit formation, particularly when uniquely influenced by or highly plastic in response to virtual interactions
- New approaches for measuring human propensity to engage in violence against out-group members
- Understanding mechanisms important to mobilization into violent social movements and groups
- Investigations into pathologies resulting in warfighter accidents, misjudgments, and maladaptive behavior

While BAA-11-65 has been submerged in the landscape, war contractors eagerly devouring DARPA research grants, the U.S. Army has not been idle in its quest for mentation control.

The US Army Contracting Command Aberdeen Proving Ground Research Triangle Park Division, Research Triangle Park, NC sent out BAA—W911NF-17-S-0002 (2018) to cover 1 April 2017–31 March 2022. Specifically research proposals were accepted in the following areas (again, it being worthwhile to quote extensively from the publication):

Neurophysiology of Cognition—This includes the study of the psycho-physiological implications of brain-machine interfaces, the measurement and modeling of individual cognitive dynamics and decision making during real-world activity, and identifying how neuronal circuits generate desirable computations.

Neuronal Computation—The Neuronal Computation thrust is focused on understanding how living neuronal circuits generate desirable computations, affect how information is represented, show robustness to damage, incorporate learning and facilitate evolutionary change. Research focuses on determining how brains (sic) structure, process and refine inputs into efficient decisions and behaviors, and how these multiscale features are altered under stresses. Cell culture, brain slice and in vivo models are used to develop better understanding of small and large-scale living neural networks for eventual application in Army systems.

Social and Behavioral Science—The goal of this Program is to promote basic research on human and social behavior to discover the theoretical foundations of behavior at all levels, from individual actors to global societies. The goals of this Program include (i) developing reliable and valid measures of social and behavioral concepts, and (ii) discovering, modeling, and testing causal theories that describe, explain, and predict human, group, and societal responses to physical, environmental, psychological, or social stimuli.

Of particular interest is research that examines (1) the interrelationships among human, social, natural, and physical systems and (2) multi-level system dynamics. Examples might include, but are not limited to: (a) understanding how change in human-made and natural environments affects migration, urbanization, change in governance systems, collective action, deviance; (b) investigating the interrelationships between individual values, group identity, and interpersonal and intergroup cooperation and conflict; (c) studying how emerging technologies impact intra- and intergroup dynamics; and (d) modeling the diffusion of values, beliefs, and influence from micro-to macro-levels of interactions among individuals, groups, and social systems along with the physical and natural contexts that impact pathways of diffusion. (Ibid., p. 17)

How ironic it is the U.S. taxpayers are funding research on how they may be controlled. Knowledge is power. BAA W911NF-17-S-0002 (2019) calls for research:

...to support Strategic Land Power Dominance for the Army of 2030 and beyond. ... Proposals are expected to be for cutting-edge innovative research that could produce discoveries that would have a significant impact on enabling new and improved Army operational capabilities and related technologies. (Ibid., p. 1). ...The Social and Cognitive Networks programs ...supports projects that contribute substantive knowledge to theories about human behavior and interaction and make methodological advancements in modeling and analyzing social network structures (Ibid., p. 54) ... Integrated Intelligence, Theory of Mind, and Collective Intelligence (ibid., p55) ... identifying and modeling the coevolutionary multiscale dynamics of human neural, cognitive, physical and social systems. (Ibid., p. 60) ...develop new theories to understand the dynamic interrelationships between individual/group cognition, decision-making and the role that these influences play on interactions with large and small social systems (Ibid., p.61).

10.5.3 IARPA

The Intelligence Advanced Research Projects Activity (IARPA) (2022) within the United States government’s Office of the Director of National Intelligence, in turn, administratively under the Director of National Intelligence (DNI), is cabinet-level. The website—patterned after the US Defense Department’s Defense Advanced Research Projects Agency (DARPA)—calls for numerous proposals (all the ones discussed below searchable under “Research Programs” on the IARPA website). Under the Office of Analysis, we find now a brief sample of closed but the ongoing (exactly as it appears on its website):

MICRONS

The human brain has the remarkable ability to learn patterns from small amounts of data and then recognize novel instances of those patterns despite distortion and noise. Although advances in machine learning algorithms have been weakly informed by the brain since the 1940’s, they do not yet rival human performance.

MICrONS sought to close this performance gap by reverse-engineering the algorithms of the brain. The research leveraged the latest generation of brain mapping tools to reveal and exploit the structure and function of cortical circuits. This will allow the design of algorithms based on biologically inspired data representations, transformations, and learning rules. These algorithms are expected to achieve human-like performance on challenging inference tasks. (<https://www.iarpa.gov/research-programs/microns>)

MOSAIC

The Intelligence Community (IC) evaluates members of its workforce periodically throughout their career. Current tools to assess the psychological and cognitive fitness of a candidate or employee include interviews, cognitive assessments, and self-reporting questionnaires. Although highly predictive of job performance, these tools have limitations including: the inability to capture dynamic and contextually-based attributes influenced by personal, social, and environmental factors.

In the first program of its kind, MOSAIC aimed to use advances in mobile, wearable, and environmental sensors to develop continuous assessments of an individual’s professional performance, and psychological and physiological well-being throughout their career. In phase 1 of the program, performers collected real-world, contextually rich data from sensors, mobile apps, and software from volunteer participants. In phase 2 of the program, performers made their rich data sets available to the research community. (<https://www.iarpa.gov/index.php/research-programs/mosaic>)

JANUS

Janus program was to revolutionize face recognition by fusing information available from multiple views from diverse sensors and visual media to deliver dramatic improvement in speed and accuracy. (<https://www.iarpa.gov/research-programs/janus>)

HFC

large amounts of data quickly and efficiently but lack the nuanced cognitive capabilities of human analysts. The goal of HFC was to integrate the strengths of human cognitive and reasoning abilities with those of machine-driven systems to produce. . . (<https://www.iarpa.gov/research-programs/hfc>)

On its “Research” page, numerous other programs invite collaboration:

- The BRIAR program began in November 2021, with the goal of developing software algorithm-based systems capable of performing whole-body biometric identification at long-range and from elevated platforms.

- HAYSTAC aims to establish models of “normal” human movement across times, locations, and people in order to characterize what makes an activity detectable as anomalous within the expanding corpus of global human trajectory data.
- Biointelligence and Biosecurity for the Intelligence Community (B24IC) program seeks to develop new capabilities, matching the wider synthetic biology and biotechnology fields, ensuring the Intelligence Community’s (IC’s) capability to meet the biointelligence and biosecurity threats of the twenty-first century.

“IARPA does not have an operational mission and does not deploy technologies directly to the field. Instead, IARPA facilitates the transition of research results to our IC [intelligence community] customers for operational application” (<https://www.iarpa.gov/who-we-are/about-us>). IARPA research speaks for itself, especially with the wide scope of intelligence activity, a double-entendre in itself.

10.5.4 *Other Work*

Sampling artificial brain we have:

- Riken Institute (Riken, 2022).
- IBM—Systems of Neuromorphic Adaptive Plastic Scalable Electronics (SyNAPSE) (IBM SYNAPSE, 2023).
- Human Brain Project (Human Brain Project, 2023)
- Research has come a long way since the ENIAC (2022) computer of 1946, with its 17,468 vacuum tubes.

Ray Kurzweil (2011) claimed, “Within a quarter century, nonbiological intelligence will match the range and subtlety of human intelligence. It will then soar past it because of the continuing acceleration of information-based technologies, as well as the ability of machines to instantly share their knowledge.”

Some neuroscientists do not share Kurweil’s optimism.

And even the lowly roundworm *Caenorhabditis elegans*, a creature no bigger than the letter l and with exactly 302 nerve cells, is for now beyond the ability of computational neuroscience to comprehend. . . . Functional human brain imaging has yet to affect standard medical practice (the upcoming fifth edition of the Diagnostic and Statistical Manual of Mental Disorders does not even mention any functional magnetic resonance imaging diagnostic criteria) (Koch, 2013).

NIMH Research Across Domains (RDoC, 2022) replies with its program to correlate brain mapping and genetics to the behaviors described in the DSM and ICD-11. The mental stands on a physical platform. A promising area is represented by the US National Institute of Mental Health (NIMH) in the Research Domain Criteria (RDOC, 2022), but the project does not specifically use DSM or ICD, although effectively the results may yield such.

Initiated in 2009 NIMH states, “RDoC is a research framework for new ways of studying mental disorders.” (RDOC, 2022). In particular,

RDoC is a research framework for investigating mental disorders. Its goal is to foster new research approaches that will lead to better diagnosis, prevention, intervention, and cures.

RDoC is not meant to serve as a diagnostic guide, nor is it intended to replace current diagnostic systems. The aim is to understand the nature of mental health and illness in terms of varying degrees of dysfunction in fundamental psychological/biological systems.

The RDoC framework provides an organizational structure for research that considers mental health and psychopathology in the context of major domains of basic human neurobehavioral functioning, rather than within established diagnostic categories.

The NIMH framework has six major functional domains, illustrated by the image titled “RDoC Framework” on the NIMH website—<https://www.nimh.nih.gov/research/research-funded-by-nimh/rdoc>. Going further, NIMH says,

Different aspects of each domain are represented by three to six psychological/biological dimensions, or constructs, which are studied along the full range of functioning from normal to abnormal. Both behavioral and biological aspects of functioning change and mature throughout childhood/adolescence and across the life span, and so research on development is essential. Equally important is the study of various aspects of the environment, including the physical environment, cultural components, and factors such as social determinants of health. The RDoC framework encourages researchers to measure and integrate many classes of variables (units of analysis, e.g., behavioral, physiological, and self-report data) in order to seek a comprehensive understanding of the construct(s) under study (Ibid.).

Neuroimaging “photographs” taken of organic structures during mentation and genetic analysis are substantial beginnings to identifying mentation’s physical correlates. Some main neuroimaging techniques now are Positron Emission Tomography (PET) for brain activity, Computerized Axial Tomography (CAT) for brain structures, and electroencephalograms (EEG) for detecting electrical activity. Research into mental states will not stop with NIMH, of course, if “What is mentation?” remains unanswered, motivated by the perceived need to control it.

Kurzweil’s non-biological intelligence suggests “mentations” indifferent to hydrocarbon constructions. Any number of eighty-nine other elements could put “life” into a non-human, and we might not be the wiser either in discerning such or interacting with it. Discoveries form the foundation for transhumanism, including eugenics, both controversies explained in depth under “Changing ourselves,” Chap. 12. Let us begin to see what happens to society.

10.6 Artificial Mentation

Most persons are probably aware of the technological “wow” of robotics, artificial intelligence, and perhaps non-human consciousness. Between individuals and society is the transition from humans directly controlling society to their controlling it via machines either imbued with human mentation, having it independently, or a combination of both.

For historical perspective, recall Hero’s steam engine, intricate sixteenth-century clocks and automated dioramas, onward to horseless carriages. From pen and ink to the typewriter, the automated printing press was not the end-it-all. By the 1990s, no

people were required between the keyboard and physical manuscript production. Now, hard-copy is a receding memory. Agriculture, too, saw automated farming—tractors driving themselves by satellite—popular in the early 2000s. Information no longer appears primarily in books, and thinking, itself, no longer is confined to the province of the human brain, with a physical dam removed by technology, itself.

Vacuum tube-based computers in the 1940s severely limited data storage and computing power, but three inventors (William Bradford Shockley (1910–1989), John Bardeen (1908–1991), and Walter Brattain (1902–1987)) were jointly awarded the 1956 Nobel Prize in physics for inventing the transistor in the late 1940s, thus jumpstarting the modern computer revolution. It would not be until the 1990s, when memory and data storage faded as an impediment, that we would see arise those memory hogs of video and real-time computing. Individuals thrilled at playing games, meteorologists began simulating weather systems, and a growing sector asked how close we could come to replicating our minds. “Supercomputer” (See entry under Wikipedia.) in the 1960s through the turn of the millennium were massively parallel machine configurations, all restricted by their linear processing, an information unit either a zero or one. From the mid-1980 onward work began on computers capable of a bit with both states simultaneously, implying the machine could compute all outcomes from an initial condition simultaneously. Quantum commuting (Wikipedia) opened the possibility of replicating human thinking.

Our brain acquires information, stores it, retrieves, and applies, and computers do similarly. While various efforts are proceeding to create an artificial brain, such has applied only to individual ones. However, all that is changing. The keyword is “networking,” just like with the supercomputer development.

The Internet of Things (IoT) is linking everything with processing power together to form a single unit, each component—refrigerator, phone, printer, coffee pot, and even infant monitors talking with each other, just like individuals in a social setting. Your house would run itself, along with the car taking you safely to wherever, and inanimate things seemingly coming alive, doing what you did manually only a few years ago. Radio frequency identification chips (RFID) (even in humans) ostensibly track objects, and their presence also is integrated. Anything to which a sensor can be attached is a candidate to participate in this network. Data travels between all these interconnected “things,” from sender to receiver and back again. The data is stored and processed on our own computers and elsewhere, but central data banks are the network’s memory. The US Future Combat Systems and projects like the Common Range Integrated Instrumentation System (CRIIS) assign Internet protocol (IP) addresses to every participant, from bullets to humans to computers. Automated war is humankind’s future, a global video game of death.

For your initial research is the Utah Data Center (formally called “Intelligence Community Comprehensive National Cybersecurity Initiative Data Center”), operated by the US National Security Agency (NSA) at Camp Williams near Bluffdale, Utah, with:

- Million and a half square feet overall, 33% larger than the US Capitol and surrounding buildings

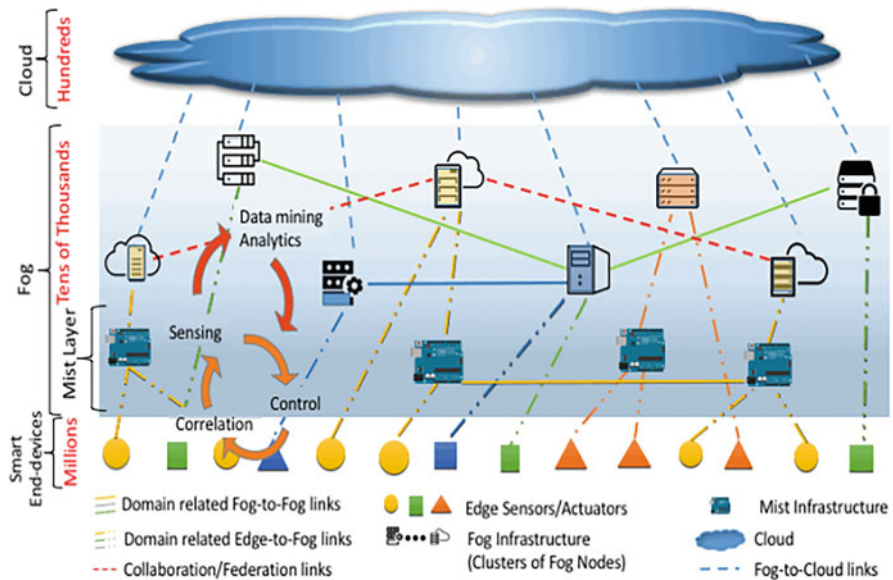
- Yottabyte capacity storage (one thousand trillion gigabytes of data)
- \$1.2 billion cost
- 200 acres
- 900,000 square feet of technical support and administrative space. (UDC data, 2022)

Searching for “large scale data centers” shows AT&T, BGP, and Cisco leaders in data storage.

Two terabyte thumb drives debuted in 2017, according to Jethro Mullen of CNN reporting 5 January 2017, “The world’s biggest flash drive can store more than 160 HD movies.” How many could the Utah Data Center’s 200-acre facility hold? An average 15 x 15-foot room eight feet high is 259,200 cubic inches, each cubic inch holding a thumb drive. Suffice it to say, storage is no problem, although access may be. Quantum computing might solve that problem, though.

Fog computing assembles everything, explained by the US National Institute of Standards and Technology:

Fog computing is a horizontal, physical or virtual resource paradigm that resides between smart end-devices and traditional cloud or data centers. This paradigm supports vertically-isolated, latency-sensitive applications by providing ubiquitous, scalable, layered, federated, and distributed computing, storage, and network connectivity. (NIST, 2018, p. 2)



(Ibid.)

Here is your artificial neurology and its mentation:

- cloud—mentation
- data storage centers—memory and processing
- “smart-end-devices” (including RFID)—neural nodes
- wired and wireless transmission paths—nerves

... all the groundwork for a social cyborg. Recall those organic thinkers identifying communications systems—those transferring information including transportation networks—analogous to nerves and decision-making structures (including government) the brain.

Big data and cloud computing are milestones on a path to what I term “artificial consciousness,” part and parcel of transhumanism, re-making ourselves into something we would like to be. It may be that, parallel to the development of individual artificial consciousness, a global consciousness (already started by the Internet) may be in the offing, given the likely networking of supercomputers. Of course, all this presupposes an understanding of “consciousness.” Perhaps the global network can solve that problem, as we face ourselves through ourselves through that creation—the ultimate introspection, given our limitations in this space-time dimension. Or, such may be pure hubris, Nick Bostrom’s simulators laughing hilariously.

10.7 Sociointelligence

While we still are clueless about creating mentation, some effects—memory, ruled-based operations, and some inductive reasoning—have been replicated, all individually focused. Parallel development should be expected. If *homo* can be *sapiens*, why not society? Earlier, we saw the futility of anarchy and visionless ambling. Emile Durkheim thought so with his “social brain,” or “collective consciousness,” and no reason exists why we cannot continue with the appellation ... with qualification, keeping the “usual suspects” in mind—the totalitarian dictatorship thing.

Societies, especially formalized organizations, are minimally organic in character, and living things have neurology directing its corpus—the physical/material. This chapter surveyed the non-physical/intangible, mental.

Welcome to:

SOCIOINTELLIGENCE!

Of course, “sociointelligence” lacks, given the previous about poor mental health, ethics, and so on, these prompting content for the second *sapiens in homo sapiens sapiens*, the repetition eschewed by scholars neglecting the philosophy of “wise.” Given the Sixth Great Extinction, the full denomination mismatches the reality, and no wonder scholars are confused, barring not caring to include previous extinct subspecies (e.g.: *homo idaltu*).

It is convenient to refer to the data, information, knowledge, wisdom pyramid (DIKW Pyramid, 2022), each category bleeding into the next and having feedback loops:



(Ibid.)

Data is equivalent to unevaluated fact, such as numbers, images, symbols, and any other things stimulating the senses. Information is an arrangement of data according to some scheme. Knowledge is evaluated information, according to epistemology, or way of knowing. How we apply that knowledge determines wisdom. Wisdom stems from an ethos, i.e., the way one uses that knowledge. The wise individual walks a path co-lateral with the social organism.

Realizing all this, why not “sociomentation?” “Mentation” does not strike a chord in the popular academic mind; “intelligence” rings the bell, and it matches how *homo* is qualified, *homo sapiens*. Frankly, it is easier to couple familiarity with familiarity—“social” with “intelligence,” rather than the psychological mismatch of familiarity with obscurity.

The social organism with Durkheim’s social brain—the State—now will be infused with a special mentation, but such cannot occur until we have a solution framework. The following chapter builds it.

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Chapter 11

Toward A Solution: The Framework



11.1 Are We Ready for a Solution?

Solution sets contrasted with problems create rubrics to assess desirability. Academics will quibble over data and interpretations, and the astute and humane observer will exit the kaleidoscope of detail and examine how it was assembled in its malevolent configuration. Come with me and see how this is done.

Solutions imply problems generating them. If you don't see a problem, the former fails to exist, simple logic—*modus tollens*. Chapter 2—What is promoting human extinction was written thousands of years ago, arguably the more succinct version by Aristotle, *Politics*. My version (out of hundreds, of not thousands before me) updates it with events, rearranges some reasons for the problems, and reviews how and why social structures, their functions, and philosophical keystones really are sandstones. The Holocene extinction imparts urgency to this book. Not only do we need a shelter but a solid foundation.

Axial for solutions and their requirements is, of course, ethos, core values. Do materialism and consumerism dominate our lives at the expense of loving and pursuing truth? Does commercial advertising overshadow knowledge quality? Do humans cooperate with each other or destructively compete? One's not willing to confront themselves forestalls their reading further.

Usually, solutions to major problems have frameworks.

11.2 Building the Framework

You no more build a partial social framework than you do a partial house, and you certainly do not set it on a patchy or dodgy bedrock. Here, implementation principles and methods determine framework robustness. Those "ocracies" and "archies" failed because the "ism" was mushy. Ethos and virtue is the soul of the successful human

social organism. A soulless organism is a zombie with no vision, just like the liberal democracies.

A framework is a skeleton, physical or theoretical, on which to arrange components, or, using the web analogy, nodes. As I am constructing a theoretical framework, a way of arranging solution sets, I will be embedding its philosophy. On my framework will be placed figurative manuals telling how problems may be solved (the solutions—issues—in the next chapter). For example, we must know what “quality knowledge” means before identifying a school curriculum or informing citizens about anything. The myth of social equality and the nature of labor enter into designing full employment programs or school pedagogy.

All the nodes are integrated and interdependent, though some areas are more related than others, such as knowledge quality, ideology, and myths, which, in turn, can be traced to what is taught in the schools and how. So, too is the framework organic.

Our framework lives, its evolving organicity adapting to its environment. Only a seed has been planted here, future social farmers cultivating it to allow the State growth and ultimate maturity.

The more extensive the problem(s), the more inclusive the solution(s) must be, that is, the more total in scope, i.e., totalitarian, or organic. “Totalitarian” does not necessarily mean secret police, the government prying into your bedroom at night, or telling you what you may or may not read and think. “Total” means “all,” that no part is left out—including the soul—but it also means that each component, as well as the whole entity (society), exists in an environment. Perforce, any solution has three general and basic considerations: each component in relation to another component, the component in relationship to the whole (society), and the whole in relationship to its environment. My solution sets are all-encompassing, variables instantiated by particulars represented in the following chapter.

Humanity manifests individual and whole. Accordingly, solution sets hang on a framework accommodating each aspect, the integrity of the unified whole impervious to the order in which each is presented. Arbitrarily, I commence with the State, inasmuch as Chap. 9 laid extensive groundwork. Now, ask, “Out of what do we build the framework?”

11.3 Some Framework Parameters

Uniting the individual and State is the most fundamental law engendering the common core value, loving and searching for truth. Such occurs within a framework. Our framework structuralizes the social system. As per Chap. 6, we now establish the substructure for the State. How do you create a solution framework? Ask how you build a house? Location, size, purpose, color, and other factors. Above all, you ensure the general solution requirements outlined in Chap. 5 are met. Our list, as in that chapter, is by no means exhaustive, only illustrative, although essential. By implication, the problems chapter exemplified conditions to be negated by the

solution set and its requirements. Our interdependent and integrated social web provides an opportunity to revisit and clarify the requirements in different form.

So far, I have filled in many blanks by re-arranging pieces of history's puzzle, culminating in the general social direction we need to take, exemplified by Hegel's *The Philosophy of Right* and Durkheim's *The Division of Labor in Society*.

How do we implement (for example in no special order):

- Intelligence
- Competence
- Virtue
- High-road ethos, followed by the same style of ethics and moral code
- Not being dispossessed (decent well-remunerated, dignified work that is socially useful)
- Good health—physical and mental
- Willingness to participate—social responsibility

This chapter modernizes the Hegel–Durkheim framework.

The first few entries shape the quality of mentation—philosophy versus ideology, knowledge quality, and a specific example of overcoming false ideas. Enabling quality mentation are the schools. Together they generate the framework, the binary State—individual, forming the human singularity. Buttressing the State is legitimacy with social boundaries—legal form and substance providing it with its identity. Allowing the State's existence, the individual assumes identity. Each legitimizes the other. Processes within a viable framework include context emergence, along with the “checks and balances” of its participants, all testable by modeling and simulation, whereupon we enact the successful results.

Here, I emphasize “toward a solution,” meaning no final word but minimal requisites set forth as “solution sets,” areas in which solutions may be found, along with some ways to solve the types of problems outlined at the beginning of this book. The members of the sets are the solutions, themselves, described in Chap. 12. You can infer the whole from these samples of how we must change our mentality to address the particulars (issues).

11.4 Ideology and Philosophy: The Content

Two basic ways of thinking are within a confine and open-ended. Consider:

| | |
|-----------|------------|
| Induction | Deduction |
| Science | Technology |
| Theory | Practice |
| Synthesis | Analysis |
| Open | Enclosed |
| Abstract | Concrete |

(continued)

| | |
|------------|------------|
| Induction | Deduction |
| General | Particular |
| Philosophy | Ideology |
| Education | Training |
| Creating | Copying |

Review Chap. 6 on order concerning open (inductive) and closed (deductive) worlds. In the second column, you are told what to think or do. Everything is all laid out for you; it already exists; you don't have to create it. The first column involves more complex mentation than the second, the second requiring only a good memory, ability to follow instructions, and in many cases good manual dexterity. You merely have to be a high-grade monkey to remember, identify, and permute. There is not much of the second *sapiens* in *homo sapiens sapiens* here. For those items in the first column, however, you have to reach out into "space," or unknown, and get something new. No one else but you can do this. Remember the data-information-knowledge-wisdom (DIKW) pyramid, wisdom the capstone?

Philosophy and ideology characterize the columns, *Wiktionary* saying:

Philosophy

From [Middle English](#) *philosophie*, [Old French](#) *philosophie*, and their source, [Latin](#) *philosophia*, from [Ancient Greek](#) *φιλοσοφία* (*philosophía*), from *φίλος* (*phílos*, "loving") + *σοφία* (*sophía*, "wisdom"). Synchronically, *philo-* + *-sophy*. Displaced native [Old English](#) *ūþwitegung*.

.. that is, love of wisdom.n

Ideology (n.)

Borrowed from [French](#) *idéologie*, from *idéo-* + *-logie* (equivalent to English *ideo-* + *-logy*). Coined 1796 by [Antoine Destutt de Tracy](#).^{[1][2]} Modern sense of "doctrine" attributed to use of related *idéologue* ("ideologue") by [Napoleon Bonaparte](#) as a term of abuse towards political opponents in early 1800s.

By now, you should know my favorite open-source (sharing) reference for these etymologies—*Wiktionary*.

Nothing is given with philosophy. It simply is the love of wisdom, from meditation to aesthetics, through intricate mathematics, science, and logic. Critical thinking in its most extreme form is contradiction, the less intense, modification, or tempering. Ideology is a system or set of ideas (as the name implies) not subject to question.

Catechisms, religious fundamentalists, dogmatic espousal of political beliefs, and holding on to ideas, despite evidence contradicting them, are representative of ideological thinking. In other words, it is the way the idea is held or something in the set of beliefs that says it is correct for all time that makes for an ideology. The idea already has been established; it is not new. It is not a process; it is an object.

A somewhat confusing situation arises, one used by demagogues, making ideology appear as though it were critical thinking and philosophy. Think of a kaleidoscope with its wide array of patterns but all constrained by the tube, as well as the shape and color of each piece. Now think of a huge kaleidoscope with millions of pieces. The pieces cannot be spread out and the patterns have to be inside a circle. Physical laws and operator determine the outcomes. It is a deductive system,

although the pattern variety creates the illusion of boundless creativity. My original “directed critical thinking” (and philosophy) arose when teaching in an Arizona prison. How creatively can one think in confinement? Even though authorities set the goals (kaleidoscope tube, its components, etc.), many unforeseen patterns emerge. Liberal democratic regimes are highly complex (many kaleidoscope pieces), but their tubes confine quite well, if you please, although the more astute frequently complain about factions of the dominant party offering electoral candidates, a critique reminiscent of Soviet Union days, picking one faction from the Communist Party field. Think of all the creative ways both factions of the Big Business Party (Democrats and Republicans) in the USA have fooled the masses into thinking they were actually making a choice, even though the “wall” keeping real alternatives out had been robustly constructed. McCarthyism, populism, and other shibboleths have been successful in keeping real solutions to social problems outside the tumultuous barnyard of the masses maintained by the socioeconomic elites.

What of the relationship of philosophy and ideology, then? The State’s ultimate *raison d’être* is the pursuit of truth, and by the nature of our world, only induction is possible. This means open-mindedness, synthesis, and no restrictions to thinking. Yet, throw a person unable to swim out to sea and s/he will drown. Place the illiterate in the Library of Congress, and if the biological capability is not there to apprehend the contents of the written word, only an idiot will emerge. Like it or not, in this limited existence, inductive, i.e., non-ideological, thinking is to be had by only those capable of it. Generally speaking, the broad masses of individuals, given the statistics of mentation covered in the previous chapter and 50% not able to read past the eighth grade (USA), there must be ideology, founded on the philosophy of a high-road ethos, the love and search for truth.

11.4.1 Knowledge Quality

Following on the heels of mindset—philosophy or ideology—is knowledge quality. Ossified knowledge—ideology—becomes false, if it fails adaptation. Ignorance and/or demagoguery generate initially blatantly false information.

We discussed Chap. 10—The social brain, extrapolating our transferring mentation from individual humans to artificial devices to transferring social intelligence to networks of those devices. We also saw in this “mental workshop,” mentation displaying itself as “intelligence,” “psychology,” mind, etc. Carrying the metaphor further and creating a framework for problem-solving, let us see what that workshop needs to create, i.e., wisdom. A civilized society is about truth, truth coming from a high-road ethos. We have argued throughout that everything has a becoming; each thing contains its own history.

Recapping the problems a bit, pseudoscience, “fake news,” false and/or unsupported (with peer-reviewed evidence), and faulty peer-review itself (Wertman et al., 2018) increasingly dominate the information landscape. Social media has replaced professional venues for information exchange, usually, to promote a

specific agenda. In critical areas, such as health, advertisements promoting “cures” or medicines often entice the viewer to questionable or costly practices. Lives can be lost and often are. Paradoxically, the now-discredited Alex Jones’ “Infowars” accurately labels the landscape.

Academia has not been exempt from deteriorating information quality. In recent decades, thousands of poor-quality journals have appeared, marked by their article for publication fee and low standards or even no peer review (Wertman et al., 2018). Academia has failed to assume responsibility for policing its ranks, and universities insist on their publish-or-perish requirements, mimicking the factory piecework model of production. Their ostensible motive to ensure instructors are current with research and contributing to the body of knowledge ignores virtue, some instructors better able to teach and engage students who research.

Our watchwords are quality mentation (especially high ethos), expert background, will, and accountability. Absent any of these, little or no quality will materialize. Revisit the DIKW pyramid in the previous chapter, asking where to begin—assembling data, making sense of it, producing knowledge, etc., always mindful of the two philosophical pillars, ontology (what exists) and how you arrived there (epistemology).

Ask:

- Who is the author?
- What is her/his background—what qualifications does s/he have to write about the subject?
- With what organizations or individuals is/are the author(s) associated that might suggest a bias?
- Under what circumstances is the author writing that might contribute to a bias?
- What motivates the author? What is her/his ethos?
- How current is the information?
- In what context is the information framed? (environment, mental health, location—war or peace, etc.)
- What method (epistemology) was to obtain the information and why?
- How plausible is the information? How skeptical should you be?
- How tight is the argumentation? (Revisit the logic section in Chap. 6.)
- How well is the information documented? (from rumor to official sources)
- Have the findings been replicated?
- What are the countervailing views?

All of the above can be summarized in one critical phrase: searching for truth is the highest ethos. Too, remember the metaphysical barriers; your knowledge is not absolute. Be humble enough to realize it is only provisional alienate(bootstrap).

In a classical Greek myth, Cretan philosopher Epimenides of Knossos (circa 600 BC) allegedly uttered “All Cretans are liars.” Unfortunately, myth is well on the way to reality, given the motive behind advertising in a consumerist society—persuading person to buy, whether they want—let alone need. Consumerist economics is predicated upon production and growth, driven by demand, and the advertiser’s function is to create that demand. Hence, such is not about truth but

hedonism. People are not presented equally weighted information, only that designed to propel sales, i.e., propaganda. Advertising pervades the information landscape and overshadows other information sources—academia, government, and other ostensibly more neutral sources, thus setting the standard pace of knowledge quality. Otherwise stated, commercial advertisers so pollute the informationscape as to transform the land into a Crete. Propaganda in its barest form is information intended to convince, so some propaganda is beneficial, such as that created by public health departments or safety organizations. Overall, though, with from fake news to social media to government propaganda to academia, we are far from achieving anything resembling the love and pursuit or let alone the attainment of truth governing social action.

11.4.2 Overcoming False Ideas

Somewhat simplistically but sufficient for our purposes, myths, allegories, parables, legends, and similar comparisons are fictional events to teach a lesson. Allegory, metaphor, may convey an underlying truth. Horatio Alger (1832–1899) wrote novels about poor youth arising to fortune and fame through hard work. False comparisons propel false ideas. Lincoln arose from poverty to become President; hence any poor person has that opportunity. An exception is not the rule, and one does not explain prevailing conditions.

Through the ages, cultures have had their myths to explain phenomena, and such provided coherence for an otherwise anxious and confused population. To the culture relying on the myth, false is true. These myths also have helped unify societies to realize a goal and purpose. While imaginary accounts often are associated with the supernatural and storytelling, they also generically involve events, social system construction, and values.

With the development of the powers of observation, critical thinking, and scientific methods, fueled by an open mind, the more intelligent and well-read realized ideology and old explanations were not sufficient descriptors or predictors, the second word compelling knowledge quality standards. In less complex times, errors in judgment had, at their worse, violence and environmental degradation confined to relatively small areas of the planet. In contemporary times, however, as World War I amply demonstrated, relatively small incidents can have catastrophic effects.

A myth or legend can also create anxiety, as well as allay it. Myths and legends are substantially different than conclusions founded on modern knowledge generation methods. Expected but impossible or improbable outcomes can convulse individuals and as societies. Sectarian religions and ideologies with their promises of a better life often polarize us. Three especially pernicious ideas flying in the face of reality threaten social dissolution. Of course, others exist, but the following suggests how they may be challenged.

11.4.2.1 Social and Ability Equality

Social equality is a myth. Read the U.S. Declaration of Independence the words “are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Equality proponents use a very questionable metaphysics of the religious “Creator” (capital “C”) and the word “among” to extend the categories in which people supposedly are equal to abilities, as in “be all that you want to be.” Even “equality before the law” prompts some interesting and detailed excursions on how individuals in a social organism are to be integrated.

A good “case study” is the jury, a paradigm of other social decision-making. Twelve individuals (a defendant’s “peers”), typically varying in mental ability and experience, are tasked to weigh evidence in simple cases through complex ones about environment, medicine, and highly specialized perplexing areas, with the defendant’s life in the balance. How crass is it to press for expert knowledge? How could laypersons muster sufficient knowledge to ascertain a medical procedure’s efficacy or even incorrectness? Would it not be equally absurd to think that a panel of Ph.D.s could correctly assess whether plumbing was properly installed in a person’s house. Again, my hammer comes down with the average U.S. adult incapable of reading beyond the eighth grade, lacking basic scientific knowledge, and unable to locate major countries on a world outline map. Just as maddening is the average juror wrestling with accounting arcana in determining guilt in corporate “book cooking.” The F.B.I. has legions of analysts all required to have advanced knowledge in accounting.

“Peer,” as in a “jury of one’s peers,” has been reduced to vulgar equality of simply exhibiting a pulse and remaining under government authority. *Voire dire* (juror screening) standards don’t mandate competence, only satisfying an attorney’s wishes, noble or malevolent. Lawyers frequently screen to obtain the most pliable jurors. Still, the idiot is on par with the genius. Farmhouse or Wild West justice does not play out very well in a sophisticated world.

Examples abound of “expert” witnesses brought in by slick attorneys to fool ignorant jurors (Servick, 2016). In a landmark case, *Daubert v. Merrell Dow Pharmaceuticals, Inc.*, 509 US 579 (1993) “The Court [US Supreme Court] expressed confidence in ‘the capabilities of the jury, and of the adversary system generally,’ and pointed out that a judge can always direct a verdict or grant summary judgment if a case rests on only a scintilla of evidence. *Id.* at 596.” Evidence is one thing and the ability to evaluate it another. Why have the jury with a directed verdict? Then, how competent and experienced in the field is the judge? In the U.S. patent system it is well known that even patent searchers have to have an engineering degree, and “To be admitted to the examination, each applicant [to be registered as an agent or attorney] must demonstrate possession of the required scientific and technical training” (USPTO, 2022). So, we have in *Daubert* the jury, as well as the judge, very likely technically incompetent and left to their own devices in making decisions about matters requiring knowledge on which many lives may depend. So much for *voire dire*. Transfer this same reasoning to the US Supreme Court.

How do you answer “complexity is multifaceted, some samples simple, others complex, all required for assessing the whole”? A plumber may recognize what the doctors does not, and conversely. Yet, there are classes of problems that members in either group would be clueless. A solution would be a blind-reviewed competence/background questionnaire to qualify a juror. Not even this is forthcoming from the “equality” advocates, the same ones knowing and practicing specialties.

The current jury system is a microcosm of the larger problem of extreme democracy decision-making, where a babbling fool is on a par with the expert. While the bureaucracy is infused with experts, selecting policymakers fares hardly better than a slot machine. Neither the Chief Executive or members of Congress are required to meet any qualifications, save for age and citizenship.

Equality before the law differs radically from social equality. What should not occur in a fair society is treating individuals differently than their peers, either in the social arena or in the eyes of the law. This follows scientific methods, because the standards we use to gather data, analyze it, and make interpretations apply equally to all phenomena.

“Virtue” the operative word, being the best one is able. Attitude assumes a primary role. We will address social decision-making in the next chapter by distributed virtue.

11.4.2.2 Liberal Democracy

“Liberal democracy” is not democracy, itself. Liberal democracy means both voters and the ones they elect to high office have only to be citizens, minimally aged, and ideally fog a mirror. You can still be a raving lunatic, dumb as a sack of bricks, and think like Hitler. Neither is liberal democratic nor democracy liberal. Liberalism means eschewing government authority over economics, i.e., private capitalism. “Democracy” is a subset of “liberal democracy,” but each voter independently capable, educated or highly trained, ethical, mentally healthy, and so forth, making her/his uncoerced decision with equal force with the others in a secret ballot. (Recall Aristotle’s distinction.) “Liberal democracy” adds the private capitalism, the latter the sheepskin covering the wolf of “liberal.” To their credit, radical critics will discern liberal democracy from democracy, by saying the latter does not prevail in political reality.

“Democracy” drove “Arab Spring” and now is the U.S. and Western European battle cry in the ever-escalating Ukrainian conflict threatening to spiral out of control into global thermonuclear war (December 2022). The U.S. newspaper *The Washington Post*’s slogan is “Democracy Dies in Darkness.” The truth is that it was stillborn in the US.

Chapter 4 detailed “democracy,” but it is worth reminding that, at best, the U.S. is a representative democracy, the reality being a deep state run by social and financial elites, as C.W. Wright Mills in his classic 1956 *The Power Elite* and G. William Domhoff in *Who Rules America* (1967) observed.

In establishing the USA as a republic, as so explicitly referenced by the documents and participants of the 1789 Constitutional Convention, the founders realized the dangers of the masses directly electing their representatives, especially the Executive. The Electoral College has been outdated for over a century and a half and has allowed the opposite of popular choice to be elected. George W. Bush's case in point. Democracy with the Electoral College is a sham.

Workplace democracy rarely exists. Most people spend a good half of their waking hours (including preparations for work) not having a significant say about their conditions; they are instruments of a production machine run by those profiting from the employee's labor. A simple review of U.S. labor history will confirm this. Think "Haymarket," "Pinkerton," and "Palmer raids." The inability for the average person to run for high office because s/he lacks financial resources and the severe income stratification are enough to shatter the democracy myth.

Demagogues thrive with liberal democracy, entreating and carting the average and knowledge-deficient person to a machine that will record a vote for either of two candidates, both members of the same ruling elite. This is no better than how elections were conducted in the former USSR. In essence, "democracy," again, liberal democracy, is nothing short of a fraud.

Alternative to the fraud is a social decision-making system addressing all these fatal flaws which are outlined in the next chapter.

11.4.2.3 Free Enterprise and Rugged Individualism

That "free enterprise" is a social problem solution can be refuted simply by Franklin Delano Roosevelt having to create a massive government infrastructure to save millions of U.S. lives devastated by private capitalism. The problems chapter outlined the fallout from "entrepreneurial" predators, whose primary motive is to "make money," preferably without social influence, save for plying on perceived or manufactured "demand."

What of the individual who decides to break out of a mold and go it alone? Perhaps no myth captivates Western audiences, especially those in the USA, than that of the "entrepreneur." An "entrepreneur" may be defined as one identifying, organizing, and directing resources to accomplish a goal in a productive way. Etymologically (from the *Wiktionary* website), "entrepreneur" is "borrowed from French *entrepreneur*." "From *entreprendre* + *-eur*», From Middle French, from Old French *entreprendre* ("to begin something, undertake"). Synchronically analysable as *entre* + *prendre*. ».

From Middle French *entre*, from Old French *entre*, inherited from Latin *inter*, from Proto-Indo-European **h₁enter* ("between").

Doublet of *inter-*, a borrowing.

Plus -.

From Middle French *prendre*, from Old French *prendre*, *prandre*, from Latin *prēndere*, alternative form of *prehendere* ("to seize"), present active infinitive of *prehendō*, from *prae-*

(“before”) + *hendō (“I take, seize”) (not attested without prefix), from [Proto-Indo-European *gʰed-](#).

You place in between. Popularly, free enterprise advocates argue the “entrepreneur” joins resources with persons to produce.

But those knowing their French remember that “entre” means “between” and “prendre” is “take.” Interpolating the full word “entreprendre,” we have “in between the takes” (as in film making).

This alone describes what a good leader does but not necessarily in the economic realm. However, given the ruling ideology, the term has been perverted to mean a person running a business. The truth is that the average person is not an entrepreneur in the bourgeois sense, nor does s/he have any desire to be one. The rate of business failures is all the evidence we need: 60% after the sixth year (Small Business Planned, 2017). Fewer persons are becoming the fabled “entrepreneur” (Hathaway & Litan, 2014).

The “inventor” is another “rugged individualist” syndrome. Here is the Thomas Edison myth of the lone inventor. A major factor shaping failure of “rugged individualism” is a person thinking of her/his creation will be successful. More emphatically, “Most patents, especially of higher value, are being generated by a small number of industries, disproportionately and primarily in fields like computer and information technology, electronics, biotechnology, energy, and transportation” (Rothwell et al., 2013, p. 11). Furthermore, “Overall, in 2011, 91% of granted patents were invented by private corporations, 1% by individuals, 1% by the federal government, 2% by national labs, and 6% by universities (up from 1% in the 1970s)” (Ibid., p. 25), and that “It is well documented that inventors and companies do not benefit from the full value of their products” (Ibid., p. 14). In fact, “. . .most patents do not make money” (Lewis, 2022). As the chief executive officer of the Inventors Assistance League, I could not locate any idea of some 300 provisional patent applications I wrote ever coming to fruition. I persistently reminded clients that even if they DID have the so-called better mousetrap, they would need a swimming pool full of gold and an army of expert propagandists to market it successfully. More often than not, the mousetrap traps its creator.

“Rugged individual”, more often than not, is libertarian code for social Darwinism, predators freely roaming, searching for the less fortunate. The Gaussian curve of mental ability is well known; the libertarians and their ilk knowing so *ipso facto* are predators, not unlike those in the wild sensing the weakness of their targets.

11.5 The Framework

11.5.1 Personal Identity

The most fundamental law—the unity of difference (existence because of another) governs a person’s development, beginning with self-reflection, continuing with identifying with another, others, and societies of others. We are familiar with

one's individuality, an individual outside the first (the closest a sibling or parent), the family, and extra-familial groups of persons, the ones most frequently encountered being the school in the early stages of growth and with maturity, in the workplace environment. Accordingly, I trace how one becomes her/himself and uncover how s/he becomes self-separated, i.e., alienated. I start with alienation, itself, proceed to self-ownership/control, expand to family, go to the schools, and end with work. Alienated persons imply social destruction.

11.5.1.1 Alienation

Society exists because an individual does, and conversely. Affect integrity of one, and the other is so affected. The individual exists in terms of society, and vice versa. Separating the two means alienation, hence the ultimate destruction of each. *Wiktionary* says “*alienation*” originates from **Middle English** *alienacioun*, borrowed from **Old French** *alienacion*, itself borrowed from **Latin** *aliēnātiōnem*, and *alienate* (v.) comes “From **Middle English** *alienat*, from **Latin** *aliēnātus*, perfect passive participle of *aliēnō* (“alienate, estrange”), from *aliēnus*. See *alien*, and confer *aliene*,” recalling from the Solution Requirements chapter:

aliēnātiō (genitive *aliēnātiōnis*); *third declension*

1. transfer of property
2. separation, desertion
3. aversion, dislike, alienation, estrangement

“Strange” is non-recognizable, unrelated to a reference frame. Either a binding relationship exists or not, the latter total isolation. Alienation, then, ranges from a tiny difference to absolute. The further removal of an individual from the whole, the weaker is the relation. If a person cannot resolve her/his relationship with the self, family, school, or workplace, and, ultimately, society, alienation results. How and why so many are alienated was partially covered in the problems chapter. What do we need to do to solve it? Start by knowing what not to do.

Superficial identity is physiognomic, revealing nothing of character. Reprobates, geniuses, and those of most occupations come as Latinos, females, Asians, blacks, the cachectic, indigenous peoples, males, the obese, and Caucasians. Perseverating on one or more features to provide identity exhibits intellectual poverty. Identity politics corrodes social coherence. Our solution phrase is “integration into the whole via virtue.” Simultaneously, the whole (society) must need or want the abilities. Ideally, the individual progresses through several social phases to achieve oneness. The actuality is jumbled, conflicted, and anarchistic, all contributing to reinforcing the deep state, at the same time somewhat paradoxically weakening it. We initiate the process with independent agency, the social building block.

11.5.1.2 Self-Ownership and Control

At the forefront of identity is ethos, or core value. Approaching it can be ontological (origination and existential) or teleological (end result). A useful categorical model is Aristotle's four causes (*Posterior Analytics*, *APost.* 71 b 9–11. Cf. *APost.* 94 a 20), how to initiate inquiry:

- Material cause: what the entity is made from
- Efficient cause: what gives rise to the entity's change or stability
- Formal cause: principle, kernel, or substance of the entity/person
- Final cause: purpose—what something or person is supposed to do or is worth

Ontology requires bootstrapping, logically the best method of observing yourself, the mirror or voice recording. Far Eastern philosophers suggest meditation, evacuating your mind of outside thoughts and inwardly reflecting, i.e., introspection—looking at yourself inwardly, still knowing you are observing yourself through yourself. If you cannot introspect, alienation results.

Once you have established your existence, you can assess where you are going, finding your teleology, or *purpose (n.)*, which (from *Wiktionary*) stems from:

From [Middle English](#) *purpos*, from [Old French](#) *purposer* (“to propose”) (with conjugation altered based on *poser*), from [Latin](#) *prō-* (“forth”) + *pōnere* (“place, put”), hence [Latin](#) *prōpōnō, prōpōnere*.

Knowing where you are headed is the noun, and deciding to get there is the verb. If either is missing, alienation results. You may develop your own purpose, or it may be imposed on you, slavery the obvious case. It is outside the scope here to delve into how to discover your purpose. Even so, much preliminary work prefaces this search, not the least of which is identifying with family.

11.5.1.3 Family

Perhaps no topic stirs reactions more intense than “family,” organizations like [Focus on the Family](#), describing itself as a “. . . a global Christian ministry dedicated to helping families thrive,” through those merely supporting families (often only giving only lip service) through the communal raising of children, the latter revealing itself through an elementary Internet search for “communal raising of children” and related phrases. However, without major attention paid to the philosophy and material application to this social unit, nothing will be gained in solving the current social emergencies before us. The seed of worldwide socialization is determined by the character of the family.

Isn't it obvious what a family is? After all, philosophers like Aristotle wrote extensively about it 2400 years ago in his *Politics*, and Plato around the same historical period deferred to the communal raising of children in his *Republic*. Today, we have “extended families,” the traditional biological family of offspring and parents as the immediate family now to include aunts, uncles, and even beyond.

A family, though, substantively is more than numbers of humans related biologically and living together. “Living together” orients us to our discussion.

Scouts and their charges may live together in a girl or boy scout camp. Prisoners, guards, and the warden live together in a prison setting. These and similar arrangements differ from what we see as a family by biology. Is the latter more of a “family”? Think of the fractured or “[dysfunctional family](#)” but is this more “familial”? After the model family is the dysfunctional one, characterized by abusive parents, disruptive offspring, members alienated from each other physically or psychologically, and general anarchy. If *Forbes* magazine is to be believed, but giving no sources, “[70–80% of Americans consider their families dysfunctional](#)” (Gourani, 2019) .

Even by 2015, only [46% of U.S. families were traditional](#), according to Pew Research (2015), i.e., two originally married parents and children, other family types being mixed, single parent homes, cohabiting parents, and so forth.

Yet it is not necessarily the type of parent dictating functionality or not but individual internal values, psychology, etc. Father absenteeism, for example, does not necessarily result in children being worse off than in a traditional family , although children raised by single mothers may be. In fact, this Pew Research website will provide just about all you really need to know in summary, at least for the immediate purposes of this article.

All in all, family vulnerability is susceptible to factors like these, as well as substance abuse, mental illness, economic deprivation, and any factor militating against the ability of family members to get along and achieve common goals. Suffice it to say, though, psychological trauma experienced in a dysfunctional family often is transferred to adult social relationships.

By implication, we have seen what a functional family looks like, but admitting that circumstances and standards for harmony are highly subjective. Nevertheless, the overarching principle of that harmony, working cooperatively, minimum of conflict, and sense of beneficial togetherness are present. It is enough to say abstractly that if the family is dysfunctional, such does not bode well for the social relationships it may have with other families, those families as a clan with other clans, clans with villages, and so forth.

A family, of course, is not a social unit existing on its own because it simply is a family. It requires members—parents minimally, plus children, and expanding to grandparents, and so forth. Here, individual integrity shapes that of the family, and conversely. More particularly, we mean individual identity, it compromised by how easily distracted persons are in substituting others’ identity for their own through social media, inattentiveness, ease in following “trends,” poor mental health, and dissatisfaction with work. Well-known research and advisory company, Gartner (2019), said in November 25, 2019, “[46% of surveyed employees report they are largely dissatisfied with their overall experience at their organization.](#)” In April 2021, Gallup Research put it at [11% \(somewhat dissatisfied and completely dissatisfied\)](#) (Gallup, 2022). One might call for more pandemics like COVID-19 to make for a harmonious workplace, but discarding such absurdity, we should not only contemplate the disparity in reporting but think why. Needless to say with our emerging

pattern of alienation, so does the disrupted individual create the disrupted family, each with bidirectional feedback (remember your systems). Now, to the larger environment.

11.5.1.4 Schools

We go from the womb into the crib, rocked by your parents to be integrated into the family. You acquire enough mentation to acquire knowledge foreign to the home created by others formally organized into the school system.

Content, method, and purpose is the tripartite ensemble forming the school system. Content and method of conveying it exhibit purpose. Review deductive and inductive logic from the chapter about order. Deduction concerns the known, induction learning of the unknown, signified respectively by *techne* and *episteme*. *Wiktionary* traces *episteme* to “From **Ancient Greek** *ἐπιστήμη* (*epistēmē*, ‘knowledge’) and *techne* to “**Ancient Greek** *τέχνη* (*tékhnē*, ‘craft, art’).” Obviously, a vast gulf separates mentation and making something.

A mechanic installs an alternator designed by an engineer (applied science—engineering—*techne*), supported by the theory demonstrated by physicists—*episteme*. The mechanic and engineer are trained; the physicist is educated (Horne, 2014). *Episteme* is more dynamic; *techne* is static. With *episteme*, we internalize the value of learning for its own sake, and *techne* for its results.

Refer back to the table above concerning philosophy and ideology. The left-hand column is induction, acquiring knowledge—*episteme*; the right-hand column is working with the known—*techne* (Parry, 2014), and these delineate two groups of students.

Applying the most fundamental law, *techne* and *episteme* each exist because of the other.

Hence, it is questionable, at best, that business administration and trade school degrees represent education, rather than training. Do they teach how to think, rather than what to think?

Curriculums, then, are *techne* or epistemically oriented, although philosophy can emerge from the former, like *techne* from the latter, since these are dialectically related. Curricula should be designed according to the capacity of the individuals to whom they are taught.

Foreshadowing the next chapter, recall the once very successful track system founded on virtue, providing an environment in which a person could learn to do the best within her/his abilities. The watchwords are “maximize your potential; be all you can be.”

If you are out of place in the school system, you are alienated.

11.5.1.5 Work

You elide from self-reflection to identifying with your family, and look beyond, the usual first main social group the schools, and then the workplace. The problems chapter outlined the baseline conditions under which most persons work, workers having little or no say in their circumstances. More often than not, they are coerced by material demands and elites manipulating the socioeconomic order (unemployment, wages, education/training) into those conditions. Solving these problems requires worker consciousness, their willingness to take ownership and control of their lives.

The next chapter offers specific examples of how to carry out these goals. For now, focus on the axiom driving identity formation: virtue, a primary solution requirement iterated in depth by Chap. 5, but contextualized here.

11.5.1.6 Ability of Workers to Organize Must Know What they Want

How well balanced is the immediate gratification of possibly enjoying work (and social recognition for self-sufficiency) against not receiving full benefit of work, deciding workplace conditions, and what and how something is produced?

What exists resides in worker consciousness. If it is mere survival and job insecurity, then, it is fear and coercion, similar to an oppressive dictatorship, begging the question why workers have (a) allowed these conditions to develop and (b) why they do not organize. Mere discontent does not have the same force as desperation and immiseration, although the latter two do not guarantee action.

While it is generally recognized that most persons are not cut out to be businesspersons, there is by no means widespread support for workplace democracy. Perhaps, they simply are content (or have been conditioned) to trod like a donkey around the well to draw water for the master.

In passing, consider the absence of workplace democracy contributes to social alienation. This is part of work's meaning. I do something for society, and society reciprocates, just like my duties and responsibilities to the State mean the State guarantees my rights and well-being.

Repeatedly voting for individuals representing the prevailing order is baffling, unless we account for the effective propaganda and workers lacking will and/or critical thinking. Recall advertising and the pervasive poor information quality, explained above. Unions have failed for the same reason governments fail to intervene, mainly because of corrupt leadership and obeisance to system values.

Workers have failed to receive the benefits of their protests; they have abnegated responsibility, preferring to place decision-making in the hands of leaders caring only for their own' interests, not the union's. Moreover, the demands, themselves, are not to own and control their labor power but to defer to business managers and owners. Worker ownership is insufficient without the accompanying control.

11.5.1.7 The Role of Work: Individual and Society

To effect a solution for the identity crises with respect to alienation from work, we focus on the role of work both for the worker and for society. For whom work is done and why? A failing of liberal democracies is their expected function of protecting the dominant private interests. Public and private social sectors train or educate persons to support the prevailing order, hiring workers to produce more value than for which they are compensated.

Generally not included in the above categories are cooperatives, where the organization is socially owned and controlled, their having the social function of promoting virtue, participation, responsibility, and social ethics just by their very structure. They obviously exist but are not the norm. Be aware of the dark side. Many times, because of failed participation, management will assume a dominant role and by default run the organization very similarly to the way any other manager in a private for-profit organization would. A cooperative is a microcosm of a government, where failure to participate invites dictatorship.

Aside from compensation, work accrues to the benefit of the one demanding it, for private or social purpose, both of which warrant fulfillment in an integrated society, the individual dialectically bound with the State. All work, then, is socially and individually useful, and, minimally neutral to the environment, preferably enhancing it. If neither have ownership and control of their identity, anarchy exists.

Overall, the State does have ongoing needs for labor, perhaps the most obvious of which is infrastructure—roads, bridges, electrical grid, housing, health care, schooling, and so forth. At every level of capability, from the construction worker to teachers and health care personnel, there is a place. All this takes is the will to implement appropriate resource allocation. The framework cannot be compromised by ideologies that militate against these solutions but be one of a life-affirming ethos and support for an integrated cooperative society, the foundation for the healthy State and benefiting its citizens.

11.5.1.8 The Ideology Versus the Role of Work

Dominating society is the ideology of the ruling class. Pervasive is “business” to cover even education—“business process” or “enterprise solutions.” “Business solutions” and “business and the government” dichotomy are ubiquitous. “Business” essentially is a sectarian religion. Deviate from the model, and you are an outlier, nerd, or egghead, alienated from society. “Business” covers even the remotest aspects of education, as in “business process” or “enterprise solutions.” Products and services are advertised generally for business or government. Words can shift the ideological content of a conversation. Look at “health care industry,” “customer” (even citizens interacting on government or education websites), or “human capital.” Indeed, Calvin Coolidge’s “After all, the chief business of the American people is

business. They are profoundly concerned with producing, buying, selling, investing and prospering in the world” is still the U.S. motto.

Is there no higher ethos?

11.5.1.9 Ability to Work

We have seen how automatons are displacing workers, and the labor-intensive jobs require an intelligence beyond the capacity of the average individual. The result has been more unemployment and shifting of workers to lower paying work, the “service industries,” leading to more severe income stratification. If the process continues, expect a tiny elite of individuals to work in reasonably well-paying jobs but requiring highly technical skills or education simply and frankly beyond the average person. Even those at the top are being increasingly challenged by technological complexity, marked by the failures in computer software and communications. Given the great mass of persons having only their labor power to survive, what do they do?

Although we often disparage work, it often is done positively by most individuals. It gives them not only a sense of self-accomplishment and worth but also helps them integrate into society—their part of the whole. Displacement because of automation or inability to meet the new complexities presented by more technologically oriented jobs contributes to social alienation.

As somewhat of an aside, social survey after social survey indicates that the main “issue” which attracts voters to a candidate is whether and how the unemployment rate will be addressed. For example, when employment is high, concern for it is low and, conversely, which would make sense. Stark examples of this were in Hitler’s Germany and Mussolini’s Italy, where support came from the unemployed. So too it was with Roosevelt. The average person is more concerned with her/his immediate well-being, rather than more abstract issues like identity politics and international affairs.

Society will have to find a “place” for these displaced persons, who, in effect, have become economic refugees. Either there will have to be available labor-intensive jobs not requiring a great intellectual challenge or work, itself, will have to be redefined. Reduced working hours will also have to be integrated into such an approach. Here, we should consider leisure time, destructive, constructive, or neutral. When a person becomes unemployed, especially over a period of time, it is unusual for alienation not to set in.

A social response does not mean abolishing entrepreneurship, individual initiative, nor a market economy. Micromanaging demand artificially imbalances supply against need because of flawed individual or small group bias. An ordered humane socioeconomic system does not imply a repressive regime. Clearly, the current system, while ostensibly producing adequate goods and services, in the long term has not worked, caused severe social problems, and clearly is not conducive to optimal human personal and social development and benefit. A well-regulated market socialism offers that opportunity.

11.5.2 *The State: Rights, Duties, and Responsibilities*

Chapter 9 developed a collection of individuals into an organic whole, the State. The State is not the generic state, administration, or “government,” although it contains these three. A state or government must pass through several evolutionary stages of social consciousness, the present stage on which stands a very conflicted population.

In short, the State says, “you are a part of society, formally, the State; we take care of you so can take care of society to the best of your ability according the high-road ethos of loving and searching for truth, the social mission.” Through social support, including State organizations and activities, a person interacts with others for a common goal, the result feeding back to reinforce individual identity.

Many “conservatives” shout “big government,” the sovereign oppressing the people. But contract theory contradicts the absurdity, if all the people are sovereign; that is, the people with equal power can’t oppress themselves. Despotism happens if some people attain more power than others, meaning not all are sovereign. Only in a democracy (one person, one vote) would all people be co-equal sovereigns. Hence, you replace grammar school “big government” with “unequal sovereignty.”

In weaponizing “socialism” (often ill thought out), the opinionated conveniently defend but ignore the military—itsself a socialist institution—with free or low-cost “cradle-to-grave” services and benefits provided to personnel and their families, the same denied to the average U.S. citizen. Public libraries, fire departments, and credit unions all are examples of socialism at work. But their employees often do not have what the soldier has—free health care, paid education, commissary, and so forth.

Re-reading Chap. 9 will settle many arguments concerning how “State” fits into the context of the social structure and their supporting “isms.”

Policy decisions in “democracies” usually occur within the framework of “human rights.” Less socially developed societies occupy themselves with the narcissistic individual “freedom” and “liberty,” used synonymously but erroneously. Liberal democrats frequently invoke the two words to signify “rights.” From where to these rights originate?

The U.S. Declaration of Independence says, “[T]hey are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. — That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed, . . .” (Note: “freedom “does not appear in this document.) “Rights” drop out of the proverbial sky from a “creator” and are given force by consent. (Should we ask if non-believers have rights?) Of course, we have the same problem with who says what the “word of God is.” Rights, then, are subjective, and in reading U.S. founding documents (e.g., *Declaration*), we see “laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness” and similar ideas. However, do not descend from the skies via a god and settle on everyone like snow.

Of course, we have to identify a source, and Chap. 6 provides the bootstrap method with the most fundamental law, here applying to the State–individual

dichotomy. For a person to have a right (secured by the State), s/he is duty bound to support the State, as an organ does for the body, the body reciprocally providing the environment for the organ. Without the State, the individual would not survive peacefully, virtuously, and productively. Concurrently, the State would not exist without its citizens. Each exists because of the other.

According to liberal democrats, statist affirm the superiority of the State over the individual. While that may be true for some statist, the dialecticians among them realize how the most fundamental law, the unity of difference, makes State co-equal with the individual. Neither is superior.

Citizens of the State implicitly know this. They know about rights, duties, and responsibilities and their relationships to each other. Affect the integrity of one, and the other is so affected.

If you deny refugee status, permit slave labor, behead innocent civilians, withhold education and training, refuse health care, allow homeless, and starve people, you imperil the social organism—state, government, country, etc. Rights are expectations of a healthy social organism. In the State, citizens have internalized Durkheim and Hegel.

How do we internalize the rights-responsibility reciprocity?

For Plato (*Republic*), “right” is knowledge, or truth. “Wouldn’t we be right in saying that this man’s thought, because he knows, is knowledge, while the other’s is opinion because he opines?” (Plato, 1968, Book V 476d) and “As for knowledge and truth, just as in the other region it is right to hold light and sight sunlike, but to believe them to be sun is not right; so, too, here, to hold these two to be like the good is right, but to believe that either of them is the good is not right” (Book VI 508d–509a). Thrasymachus in the opening book argued justice (right) triumphs because of physical strength; i.e., might makes right. A big gap exists between “right” as protection and “right” as knowledge. Do “human rights” include knowledge (by implication, its pursuit—school system), for example? Knowledge, correctness (truth), and “life, liberty, and the pursuit of happiness” all are included but within a context of relationships. It is no accident that Hegel entitled his work *The Philosophy of Right* and to which I have referred throughout this book. The State is the missing part of the discussion about “rights,” human, or otherwise.

That a person expects the State to respect human rights means the citizen must reciprocate dialectically by being responsible. How one is responsible becomes the fulfillment of another person’s right. Virtuosity (doing the best s/he is able, maximizing your potential, or be all that you can be) according to a high-road ethos—the search for truth—is the foundation of everything else. Living and working cooperatively, contributing to society, and attaining conscious of how s/he integrates into the State are foundational attributes of a responsible individual. Numerous particular behaviors beneficial to the society and environment are minimal energy use, taking and using only what is needed (as even John Locke (1821) in his *Second Treatise on Civil Government* advocated), and doing generally whatever is possible to alleviate pain and suffering, rather than preying on others like the super-rich. Even President John F. Kennedy, said in his January 20, 1961, inaugural address, “ask not what your country can do for you, ask what you can do for your country.”

Sometimes it is difficult if not impossible in various environments and circumstances to do these things to the maximum extent desired, and if such be the case, it is the responsibility of others in that society to help ensure that maximum behavior. Let's take an example of how human rights management is translated to diet.

If merchants are not providing healthy nutritious food but instead sell only “junk food,” the State needs to intervene. The increasing obesity rate described above does not bode well for society. Controversy swirls about animal-free diets, and work should be done to resolve this issue—favoring the animals. If animal-free diets reduce environmental stress, are better for one's health, and reduce animal suffering, should there not be a major State effort to promote alternatives? A visit to the U.S. National Library of Medicine of the National Institutes of Health (NIH) website will show numerous books and articles supporting these views. Compensate by providing adequate and correct types of protein, iron, and other nutrients in plant-based diets. Nutritional balance is a difficult thing to achieve in a vegetarian, especially vegan (NO animal products), diet. A second problem is availability, as well as cost. Vegan preparations, for example, simply are not available in many locations. They have to be made from scratch. They frequently are overpriced. A reality is that people, because of their work and other activity, do not have the time to engage in labor-intensive food preparation. A third problem is the giant corporations militating in every way to preserve their animal-based products. These and other factors characterize the social and environmental anarchy pervading food production and consumption. It is my right to live in a society where everyone is healthy, but it is the responsibility of everyone to be healthy. The State ensures health by creating the environment promoting it. Capitalist predators should not dominate the landscape, and the State has the responsibility to intervene and do whatever is necessary to promote the best of health, including the social ownership and control of industries.

Ubiquitous antibiotic use threatens massive antimicrobial resistance, with maladies like staphylococcus infections and tuberculosis re-emerging. We also see vaccine shortages and failure to develop drugs because large corporations claim they cannot make profits. Here, again, the predator emerges, placing private gain above public good. Rather than intervening to force the reduction of antibiotic use and mandating the development of medicines or just simply socializing all food production and pharmaceutical companies, the government, bound by the “free enterprise” ideology, sits idly by, sometimes whining or in its more “progressive” moments, making recommendations. Meanwhile, public health suffers, the threat of pandemics growing by the year.

As another example, think how governments refuse to address the growing cancer of cryptocurrencies, a blatant attempt to establish independent currencies, circumvent tax laws, and promote criminality, terrorism, and scams. Libertarians (and other anti-government types) literally treasure these pie-in-the-sky currencies with no stable monetary base. Ironically, the rogue governments and criminal gangs libertarians ostensibly disavow rely on cryptocurrencies. This says nothing about the huge energy drain to sustain the computing power to record and track the transactions. The problem is becoming so ubiquitous that millions of computers are being hacked for their computing power for the benefit of the predators. Yet, liberal

democratic governments refuse to make cryptocurrencies illegal and crack down on them, failing to understand that at some point they will be challenging the very lifeblood of legitimate and official mediums of exchange. I have a right to live in a world where the integrity of my computer is not threatened by the likes of cryptocurrency predators. Enter the State to halt the practice, just as would racketeering and corrupt practices.

Problem by problem, issue by issue, that these are intensifying in severity *prima facie* demonstrates the failure of liberal democracy in protecting rights and the well-being of citizens, from computer security, schooling/education, inflation, and health care to a seemingly endless belt of other severe deficiencies. By contrast, China has brought more people out of poverty than any single country on Earth (World Bank, 2022).

11.5.2.1 Legitimation

How a formal social organization establishes its acceptance through norms, customs, and values is legitimation. Informal and written behavioral codes legitimize social contracts. We repeatedly encounter “the rule of law,” not unlike Church catechism or Buddhist mantra. We manipulate elements in a social system with rules. Specifically, what are we doing? Do we legitimate narcissism or cooperation?

11.5.2.2 Natural and Human Law

Social arrangements can be “natural,” the way animals live. The fittest survive. Natural law is “innate,” existing universally and independently of humans, God-given. Social Darwinists merely adopt the laws governing predator–prey relationships: eat or be eaten. “Conservatives” and libertarians proclaiming their “free enterprise” ideology essentially are social Darwinists with their *laissez-faire* (from government) economics. In contrast, the classic liberal Locke’s “positive constitutions” (*Second Treatise on Civil Government*: “On Property”) introduced limits. A farmer could not acquire more land than s/he could walk around in a day. People should not waste. Humans with their “reason” create positive law, like these. Ultimately, the State is a law unto itself, an organism, a product of history, just as we are of the first entity that wriggled on its own billions of years ago.

11.5.2.3 Legal Form and Substance: The Bourgeois Legalism

Principles, axioms, definitions, and rules (laws) form the deductive system, the social reference frame, the “rose-colored” spectacles. Ask, “Whom does positive law benefit?” Systems have goals/purposes, framed by actors creating them, vague (more freedoms and fewer liberties) or more specific (fewer freedom and more liberties—scaling to micromanagement).

Our stages of civilizations reflect a developing philosophy of social community, its laws a codification of desired behavior. The advent of the Industrial Revolution brought night and day changes to most people's lives over a couple of centuries and more, the primary one being the separation of people into classes based on their relationship to the means of production and distribution, as owners of those means or those only having their labor power to sell to the owners. That is, the latter, the workers, sacrificed uncompensated ownership and control over a substantial part of their existence. Correspondingly, the elite beneficiaries established rules—laws, regulations, constitutions, and the like—etching in stone the ideology driving this type of socioeconomic organization. Charles A. Beard has it essentially correct in his 1913 work, *An Economic Interpretation of the Constitution of the United States*, that property owners were the principal architects of this document, not the ones having only labor power to offer. The Industrial Revolution exacerbated the division, and now we see the vast income disparities.

Sure, technology has made our lives easier in many ways, customs have changed, standards of living are better, and laws have been made to protect people, but these have not altered the whole prevailing ideology and its corresponding environment of exploitation. These comparatively insignificant changes and interpretations are called “bourgeois legalisms,” as it is the bourgeoisie—owners of the means of production and distribution under private capitalism and its child, vulgar corporatism—who say what laws will be passed. They bankroll the elections, media, and legal process. More recent and growing conversation swirls about the “deep state,” which an Internet search will reveal.

11.5.2.4 Implications

Ideological thinking is deductive, sound, or unsound (c.f.: Chap. 6—Order—the social embryo). Medieval scholastics were very well-heelled in their deductive logic, but that did not save Giordano Bruno's life or vindicate Galileo. Controlling word and concept meaning is at the heart of deductive logic, exemplified by Orwell's Newspeak in 1984. “Directed critical thinking” solves the sycophantic academic's problem of supporting oppressive regimes. Just be creative in re-arranging the kaleidoscope pieces, but only according to the ruleset, current laws created ultimately by the deep state run by powerful elites.

Soundness stems from hypothesis testing. The 1970s anti-Viet-Nam war protesters used to say, “Fighting for peace in Viet-Nam is like screwing for chastity.” Here, not much testing was necessary; the military–industrial complex was (and still is) was patently obvious, even the Republican ex-President Eisenhower warning of it in his 1961 farewell speech. Liberal democratic reality frequently makes deduction unsound, borne out by the problems chapter and alternative news sources (e.g., Redacted, Consortium News, WSWS, and RT). Like the blacks challenging apartheid and miscegenation laws, a critical thinker will do the same for the present social order, asking Roman senator and consul Lucio Anneo Séneca's (4 BCE—65 CE) question, “*Cui bono?*”

11.5.2.5 The Role of the State in Production, Distribution, and Remunerative Labor

Our special seemingly out of place among State-forming factors (law, legalism, legitimation) is its part in shaping how a worker spends half her/his life in the workplace. To understand a solution's advantage, you need to contrast it with the present. In short, the current socioeconomic environment is not sustainable. We have seen how both the employer–employee method of economics and the “entrepreneur” have failed and the consequences of these failures. It is a welfare system of economics, where the bourgeoisie—owners of the means of production and distribution—peddle their wares at the highest price possible and expend as few resources, including paying poverty wages, as possible. They use every device available to bring governments under their sway by propaganda, buying elections, influence peddling, and direct bribery. The revolving door of business persons and government officials swings around continuously, and you really cannot distinguish the corporate representative from the regime official, who is entering or who is leaving what domain. System failures occur in an anarchic production and distribution environment controlled only by the fickle winds of public sentiment, although haphazardly spiced here and there with some semblance of planning, reason, and science, often coordinated by small discrete groups with a semblance of ethics. Resource depletion, environmental contamination, waste, lack of standardization and interoperability, poor quality, and inconsistent pricing (including price gouging) are just some of the hallmarks of a system partially responsible for bringing on Sixth Great Extinction and causing so much impoverishment and other social misery. On the surface, the standard of living has been raised for many people but is outweighed by the overall cost, as exhibited by the problems. Be reminded, though, that much of what people have is false wealth owed to creditors. The U.S. regime is no better off with its 31.2 trillion dollar, plus debt at the end of 2022, according to the U.S. Debt Clock. With the abject corruption of liberal democracies, their control by vulgar corporations, and their only interest of using workers to enhance the ruling order, what is the alternative?

I already wrote about FDR and his New Deal, repeatedly a wake-up bell for the oblivious and ignorant. Think of the State providing really meaningful, dignified, and well-paying work suited to the person's interests and abilities. Especially in a pedestrian or Plebeian population, where the resources for creativity are not as great, it is all the more imperative that structure replete with meaningful content be provided. Only the insensitive, oblivious, and outright mean of the leaders of the government would do otherwise, usually through neglect or imprisoning the population, as is done in the USA. The response of the successful State is to integrate people into society in a productive, socially useful, and dignified way that enhances their identity. It has to recognize some basic socioeconomic processes within and outside the workplace.

Social ownership and control of the means of production and distribution of goods and services marks a socialist. “Social” includes nationalization (the State) or

State-regulated cooperatives. State-regulated small-scale private ownership with income and property acquisition ceilings fills the gaps. Corruption can be found in both social and private ownership and control, but a robust checks and balances system mitigates this, as well as the inefficiency and malfeasance in large bureaucratic organizations seem to be prone to this (Downs, 1967). Chap. 12 elaborates.

So much for the work environment. What does s/he meet upon exiting the workplace? Can s/he even survive, especially with profiteering, price gouging, and inflation, all unchecked in a “market economy.” Thus say the bourgeoisie, demand drives prices and production, regardless of whether that demand is real or contrived (as by advertising). Remember, some person(s) cause(s) this, not an “invisible hand”. Micromanaging production and distribution can choke a society. If not manipulated by selfish actors, an organic set of processes can govern reasonably efficiently how goods and services are produced and distributed. Like the brain in the body does not consciously direct muscular motions (autonomic nervous system), the decision-makers in the State cannot physically say how many oranges will be grown and to where they will be destined. Recall Stalin’s ordering so many more thousands of left shoes to be produced than right ones just fulfills bureaucratically set production quotas. Primary socially optimal parameters are efficiency, quality, usability, need, and price, among others. However, governing these are the needs for substantial social utility and benefit, minimal resource and energy use, safety, real need, affordability, and environmental friendliness. Contrast these to “what the market will bear” and maximizing profit and camouflaging low quality and durability with advertising.

With both government micromanagement and advertiser-created demand, resource allocation ignores supply, overfished oceans, the Mesabi range depleted of iron, the energy crisis, and ravaged Amazon forests. Rational demand, guided by introspection, high-road ethos, and respect for the commons, is the only road to sustainability. Here, again, Chap. 12 elaborates.

11.6 Generic Solution Methods

In bringing it all together for a general solution approach, you first view the whole social organization both within (contextualizing its components) and without—its environment. Organisms remain the same (rare), adapt, or die by attempting to achieve balance within themselves, the lack of which usually spells doom. How we know if this vital aspect of interdependence and integration is achieved is through testing proposed arrangements by creating models and simulating them. At the risk of excessively repeating the foregoing, let’s draw a road map.

11.6.1 The Dialectics of Problems: Constraints, Context, and Style

Every solution—the object—owes its existence to the process. Herein lays the expertise that is the living essence of the State. Every social attempt to solve problems must be a step toward building the State.

This book has taken a problem-solving approach in meeting social difficulties. Half of a solution to a problem is realizing that a problem exists, here a deficient ethos and the social structure within which to express it. Problems simply don't happen, like babies don't come from storks. Each problem has a becoming, a history, a context, the present one Aristotle's 2500 year-old prediction of extreme democracy's (based on hedonism—low ethos) outcome.

Ahistoricity is the bane of civilization. The second half rests upon the willingness to solve it. To solve it requires a number of conditions, first and foremost critical thinking, eschewing rigid ideologies, driven by philosophy, an ethos (core value system) with life and environment-affirming values, and education with the knowledge of how to apply them. The first half the foundation, ethos, is the theory and the second half, the ethics, applying theory. When the second emerges, it feeds back into the first, an ever self-reinforcing feedback loop, not unlike an organism.

Each of these problem areas is not well defined, as it should be ideally, but does guide us toward solutions. There are problems and limitations to this problem-solving way of adjusting our environment, not the least of which is human bias and tendency to be settled in old ways of thinking and doing things. It is beyond our scope here to resolve these and other issues, but philosophy (logic, in particular), scientific methods, and critical thinking help to overcome bias and bounded thinking.

It cannot be overemphasized that solution sets not only are deeply contextual but totalitarian to ensure whole social organism health. Bad teeth can be the source of bacterial problems elsewhere or—a startling fact—contribute to dementia (Beydoun et al., 2020). A protein-limited diet can cause edema and vein collapse. It also can make kids mentally retarded and ultimately be a burden on society. Everything is interdependent and integrated to lend to that health condition. Poor living conditions contribute to low school performance. The lack of health care affects life quality. Failure to provide full dignified well-paying work has cascading effects to touch just about every aspect of society. Refusal to intervene in a forceful and meaningful way to repair the infrastructure invites the physical collapse of a country. People evidently have not learned from the Romans not maintaining the aqueducts, roads, and buildings. Failing to address these areas is a sign of a diseased increasingly alienated-society.

Wars are fought because participants will go all out to preserve their interests, often not regarding the health of others. I keep thinking of the immense tragedy of World War I and the degenerate European regimes headed by parasitic monarchical families all too willing to sacrifice their country's youth for narrow selfish interests. In most major industrialized countries, there is now an ongoing psychological war,

each person attempting to preserve her/his integrity against the onslaught of predatory corporations and their advertisements. There are hate ideologues promoting their pseudoscientific ideas of ethnicity and race. Regime propaganda designed to protect and promote the interests of tiny economic elites goads the masses into supporting a dangerously escalating Ukrainian conflict, gleefully supplied by the military–industrial complex. Again, hear the drumbeat—a degraded infrastructure, school system, lack of health care, and lack of meaningful decent remunerative employment compromise peoples, counseling the obvious question why the U.-S. regime has spent tens of billions of dollars on that war.

What then are the non-physical parameters to bring this about? Re-read the requirements chapter, but at the apex is the supreme value placed on truth. We have to focus on ourselves and through ourselves to improve the species through knowledge and physical existence all the while realizing the context—the environment, which, if not improved, cannot be degraded further. Then, there is virtue, a realization of individual capacities—strengths and weaknesses, as well as every person doing the best according to that capability. Coupled with this is knowing that in an integrated society, each occupation has equivalent importance, the trash pickup person having as much importance as the academician. For the want of the trash pickup person, the researcher had to allocate time to go to the dump to empty the wastebasket. For want of that time, the laboratory experiment failed. For the want of the experiment, those waiting for the trials failed to get their medicine. For the want of the medicine, the epidemic ultimately wiped out the population, and so forth.

Another constraint is bias, an issue addressed further in the Preface and elsewhere. Unabashedly I have biases, but this is somewhat intentional, designed to provoke thinking and research. But one thing I am unalterably sure of, though, is predatory systems ultimately destroy themselves. I am biased toward cooperation and against consumerism. The search for truth does not have to be hidden behind the superficial mask of “objectivity.” Often, the content of a dry academic discourse gets lost on the lay reader, but this does not justify not presenting a well-researched viewpoint, as well as alerting the reader to the bias. My context is biased, but it is also built on methods by which people can arrive at the same or similar conclusions, just like the scientists would have us do.

11.6.2 Checks and Balances

Embedded in the organism should be minimal self-regulation, or homeostasis. Beyond that is adaptability. Social stratification, income disparities, and corporate abuse are rife, but government abuse is, as well, factors contributing to social entropy. Corruption is endemic to bourgeois regimes, as the capitalist has front and center her/his quest for the maximum return for the minimum (preferably none) of outlay. When was the last time you thought a leech or tapeworm worried about the host?

We can learn from the bourgeois world though, and herein is half of a method of checks and balances. If you experience abuse or dissatisfaction at the hands of one corporation, there always are others to which one can turn to satisfy their needs or wants. A central reason for anti-monopoly and anti-competition legislation is to allow persons the opportunity to make such choices. Yet, a private or government monopoly can become a tyranny and often does, and in a “mixed economy,” one having part of the means of production and distribution in private hands and the other in those of the government, there is almost of guarantee of corruption. The following is a rather lengthy lead-up to setting forth the second half of checks and balances. Yes, half the method of promoting social integration included integrative measures like social ownership and control of the means of production (including cooperatives) and meritocracy, but how do you prevent corruption and abuse? Let’s look at how centralized liberal democratic authorities have managed societies and their economies.

In the former USSR, there generally were no choices, and one had to accept the quality and level of service given. Where there is a monopoly, such as the water supplier being Flint, Michigan, or Petroleos Mexicanos (PEMEX), the only supplier of gasoline, there is little one can do if service is poor or prices are very high, save for protesting against the agency involved. However, such often has little or no effect, especially in light of well-entrenched or corrupt bureaucracies. This corruption stems from the exchange of favors for privileged status. The figurative jumping at the head of the line of the “only bar in town” does not seem to be restrained by the bureaucrat willing to accept those favors, be it monetary or otherwise.

Allowing situations like this to develop is a process often occurring over long times. A government out of control follows on the heels of repeated acquiescence of the population, failure to participate, gullibility, and, above all, failure to be educated, thus lacking the philosophy and critical thinking necessary to make crucial judgments. It usually is when persons physically experience the effects of poor governance they realize matters may have spun out of control. Then, it is too late, protests having little effect, unless the abuses have become so intolerable that more persons are brought into the streets, the 2011 “Arab Spring” and Venezuela in 2019 two sterling cases. With these situations, the governments have become so unstable, vulnerable to collapse, their support often coming more from a determined military than anywhere else. Some situations become so egregious even the military will stage a *coup d’etat*.

Authoritarian abuse, be it corporate or government, needs to be checked before it gets out of hand. In the USA, police brutality, signified by the Rodney King beating in 1991, the 2014 Michael Brown shooting, and the 2020 George Floyd murder, has been met by massive protests but typically a tepid response (save for Floyd) from various authorities. A central question is how so much unrestrained power could be placed in the hands of the police.

Corporate abuse follows similar lines, where complaints of outsourcing, poor wages, price manipulation, fraud, and other seamy practices still do not deter persons from patronizing these establishments. Corporations issue their propaganda, similar to that of tyrannical regimes, while their acquisition of more wealth, concentration of

power, environmental degradation, destruction of competition, and income stratification continue unabated, the government abnegating responsibility and failing to protect its citizens. Have you ever thought not only about the very size of these corporations (some larger than countries) but their flags? Private armies are not unknown. The power they wield is greater than a number of countries. How is it that the likes of Jeff Bezos, Mark Zuckerberg, and Bill Gates could accumulate hundreds of billions of dollars?

In Europe and the USA, despite protests against austerity measures, deregulation, corruption, and other abuses, the electorate fails to “get it” and repeatedly has voted either for establishment politicians or those holding similar ideologies. Recently, outcries against this establishment have been met by liberal democrats with their divisive identity politics weaponizing “authoritarian” and labeling critics “populists.” Sadly, the populist messengers of the truths about the deep state are tainted with xenophobia, extreme nationalism, racism, simplistic explanations and solutions, and demagogic appeal to the “common person.” In the USA, the reaction was electing a president in 2016, who, in turn, selected his cabinet mostly composed of billionaires and millionaires. A number of these individuals were transferred directly from the military–industrial complex to the highest positions in the executive branch of government. Hence, while wildly gesticulating against “moneyed interests,” the “establishment,” the “swamp,” “plutocracy,” and all that, the electorate got exactly what they were protesting against. In reality, they wanted guidance, authority, and a strong leader, but liberal democracy by its very nature never could fulfill the role. *Plus ça change* with the Biden regime.

Checks and balances need to be built into any society and processes to mitigate, preferably prevent deleterious context. Decision-making cannot be confined to official State organs. Expecting corporations to check the State is fantasy. If the regime is beholden to vulgar corporations, there is no reason to expect its internal regulation will have any more integrity. We cannot entrust bureaucrats, who seek to protect their own domains (Downs, 1967) to monitor for abuse, even with whistleblower awards.

While bureaucrats serve the people, the people must serve the State by their monitoring its integrity. Part of social responsibility is participation. The State is composed of citizens, but the citizens make up the State; each has to be in dialectic relationship to each other. Again, there is the unity of difference. Let’s revisit the admonitions by Plato and Aristotle about the requisites for successful participatory societies, the operative word “participate”.

Many liberal democratic regimes provide or structured checks and balances—executive, legislative, and judicial departments (patterned after the U.S. Constitution) counterbalancing each other. However, this structure has been outstripped by ideology and practice, considering the growth, use, and abuse of power, the need, and ramifications of which are described in Clinton Rossiter’s, 1948 *Constitutional Dictatorship* (Rossiter, 1948).

Task urgency, counterbalanced against the resources and citizen quality, affect, if not determine, solution outcome. Without citizen participation, authorities assume the masses either accept willingly or at least tolerate how affairs are being managed. Citizen apathy or sense of powerlessness encourages State slovenliness. Protests and

demonstrations reveal State neglect. They are suppressed, like a band-aid covering a festering untreated infection. Social gangrene often is fatal.

Ongoing citizen participation by monitoring is the social immune system. In turn, the corpus houses the antigens. Citizens may have rights, but they have responsibilities, the first of education, experience, and gainful self-sustenance, all the while actually converging on the halls of decision-making and, well, participating by quality control. Oh yes, do not forget the life and socially affirming ethos. The angel sits in the cloud of detail set forth in the next chapter. Spoiler: think of the Corporation (capital “c”).

11.6.3 The New Political Science

Let’s look at some typical political and social science courses from.

- Yale
- Princeton
- Florida State
- University of Maryland

The courses are disconnected from each other, there being no thematic unity. They are usually liberally-democratically oriented, with the built-in biases that have led to the problems I discussed at the beginning of this book.

Coupled with the previous, Western prejudices permeate the courses, exemplified by one Florida State University comparative politics professor handing out the syllabus containing no non-European entries on the reading list. I asked the professor about Latin America, Asia, and Africa, the response being there was nothing significant from these areas and that all the substantial work came from Europe. Naturally, generalizing from the particular is erroneous, but Western linear thinking generates the statistical analysis of voting behavior, comparing and contrasting governments, and conducting a security analysis.

Organic thinking conjures up Prussianism, “authoritarianism,” rigidity, and other boogeymen. Yet, the conventional scattershot approach, vignettes all smashed together and with no thematic cohesion, fails as a science. What is the purpose of society? Yes, you’ll see obvious references to the thinking underpinning various movements, but always from that liberal democratic bias of individualism, people struggling to be “free” from authority. Yet, there is no philosophy of society. True, political science students usually are familiar with the basic tenets of Plato’s *Republic* (often in brief outline form), but these are quickly dropped for their “authoritarianism” or “idealism.” Selected works of philosophers, like Hobbes, Rousseau, Marx, and Hegel, may be read, but not required, especially at the undergraduate level. Students are usually fed a Pabulum of secondary writers, those often struggling to obtain or maintain their faculty or research positions under the publish or perish regime dominating academia. Surely, there is no framework

relating all these around a theme. Usually, syllabi across the various courses are anarchic, often containing secondary sources.

Courses are taught in a sterile vacuum with little or no practicum. Here and there, modeling and simulation will appear, as in SIMSOC, but no required reading. Neither will you usually see programs coupled with field experience, as in interns in political situations or in social service environments. Political science, too, has a historical context. In its marvelous summary of how political science has taken shape, Wikipedia states:

In 1787, [Alexander Hamilton](#) wrote: "... The science of politics like most other sciences has received great improvement." (*The Federalist Papers* Number 9 and 51).

Improvement might have occurred but compared to other sciences, whose applications from antibiotics to communications and transportation make politics a midget, it is not able to contain the smallest of wars or create an efficient honest long-lasting government serving the people. Honest political and social science departments know this, their experiencing angst over the science. Fickle voting behavior does not conform to their Statistical Package for Social Sciences (SPSS) data analysis and is not the stuff out of which probability density function analysis is made. Bona fide scientists just guffaw. Alchemists by trial and error attempted to create gold. While they never succeeded, there did emerge what we now know as chemistry with far greater benefits. Political science, with its modest origins, advanced to asking how many angels could dance on the head of a pin and answered by studying their behavior with histograms and chi squares. Logicians among them organized their observations better with systems analysis. Some luminaries such as Ross Ashby and Norbert Weiner started breathing life into their schemata with cybernetics, now, sociocybernetics. Law majors just drop out of these courses at the first whiff of a differential equation.

However, a tighter and more coherent complex model is in the organism, where the precision of disciplines (as proposed by Comte and for which academics had wrung their hands with respect to the social sciences) could be established, as was in the biological realm. We can identify the analogues to an organism, with the executive in charge of carrying out the will of the decision-makers (legislative and courts) the brain, communications channels the nerves, and so forth.

Critiques be damned, if we can advance the theoretical frame of societies as organisms, we can test this hypothesis with modeling and simulation. That is, we can diagnose the social organism for maladies and restore and maintain its health. As it stands now, the Hobbes' Leviathan is a very sick beast. To restore it to health we, as we did the individual, establish the ontology, specify the theoretical groundwork, like Galen did with the circulatory system, and identify the institutions, their participants, and supporting infrastructure, all oriented to its teleology.

Modeling and simulation (M&S) has four distinct stages: system creation, modeling the system, instantiating the model with specific descriptions, and running the simulation to learn the outcome. (Bellinger, 2004).

First, describe the society as a system, identifying inputs, outputs, processes, the environment, and so forth. Introduce problems, study their effects, and test solutions.

Simulated Society (SIMSOC) and Second Life are excellent paradigms. With both examples, the user in real time “instantiates” the model by interacting with it. Think how we could study a State’s “brain” or evaluate its potential survivability.

Articles on modeling complexity (Grimm et al., 2005 p. 987) review several recent advances in simulation modeling in pattern-oriented modeling, a general strategy for designing and developing explanatory models of complex systems. Morin (2006) has discussed how scientists have had difficulty in confronting complexity because of determinism (everything is all laid out in front of us based on the past), Cartesian reductionism, and separation between disciplines. Not only must we come to terms with complexity, but have to take a new direction of exploration, possibly transforming ourselves. So, where do we start?

For modeling and simulation (M&S) is *The Modeling and Simulation Body of Knowledge* (MSBOK). Numerous sites provide basic ideas on the purpose and scope of M&S, as well as techniques.

Dot the metaphorical “T” with ver1.6.3 The New Political Scienceification and cross the “t” with validation (V&V). Verification is making sure requirements specification is sound. Validation is making sure it works as expected. All along, beware of it working too well and assuming a life of its own.

Does this look familiar?



Now, the State with its brain loaded with philosophy, having risen above the social anarchy, knows what the problems are, and what is needed to solve them. Let’s do it with sociointelligence!

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Chapter 12

Towards a Solution: The Responses



12.1 Applying the Unity of Difference

As we saw in Chap. 9, the modern Corporatist State looks primarily to Rome, Durkheim, and fascist Italy for its historical foundations. In all these cases, social authority precedes individual priority. Hidden among these and embedded in the United States are the public administrative organs of the incorporated cities, counties, and so forth. Corporations also are private institutions. All corporations share “corpus,” assuming organic character. No bar appears in presenting Roman and Italian repression under the corporation format. Hence, it is not “corpus,” per se, but the actors, who oppress. Neither does “corpus” in itself impose the reviled “authoritarianism.” More particularly, individuals acting through regime supremacy over the individual trample perceived rights. The most fundamental law expresses two pivotal principles altering this arrangement in the modern corporatist State.

- First, neither the State nor the individual is supreme, none of the historical corporations recognized the most fundamental law or its social application. In a society, individual integrity exists because of State integrity, and the State’s integrity exists because of individual integrity.
- Second, individual rights exist because of individual responsibilities, and those responsibilities confer individual rights. Neither stand alone.

From these ensure the solutions to meeting the Holocene Extinction. Here is where all the “shoulds,” “oughts,” “musts,” and other imperatives appear. It is no matter to transfer them from the reports recounted in the problems chapter (e.g., *IPCC SIXTH ASSESSMENT REPORT (AR6)*).

12.2 How the Responses Are Selected

Each problem—a disease in the social organism—in Chap. 2 begs a solution—a treatment, preferably a cure. This chapter categorically responds with representative suggestions within the framework provided in the previous chapter. Solutions, themselves, will alter according to changing conditions. My purpose is not to specify microscopically but show what a solution would look like under the State. Of course, this chapter is not comprehensive, because circumstances constantly change and shape responses to social and environmental challenges. Hence, I, like the statistician, can only sample the whole in an instant in time. Ongoing solutions might be the subject for a journal, perhaps entitled *The State's Journal*, *Journal of State*, or related phrases.

For selection purposes, problems occur in a web or a chain, the former covering almost endless territory, the latter purposeful to demonstrate an argument. In our case, we are facing the onrushing Holocene Extinction, some unresolved problems eventually almost guaranteeing its arrival. For example, if we do not effectively solve the global warming problem, humanity will die. Some other problems may not cause our immediate extinction but they more than likely will fester with a knock-on effect in meeting more critical threats. Even though solution sets can be unique, the solution requirements framework set forth in the last chapter remains relatively stable. Otherwise stated, Chap. 11 is the metaphorical algorithm for generating solutions. There is no smooth leading edge of social development. Rather it most likely will be (providing we live that long) very ragged, some aspects advancing way ahead of others. Some sectors may undergo violent change, other smooth transition. Here, you can see what a solution might look like.

Effective long-term solutions materialize within the State, the individual-social group organism with its collective consciousness loving and striving for truth, but socialization does not occur overnight. Violent revolutions have demonstrated that without a philosophy (particularly including a high-road ethos), planning, competent leadership, and checks and balances (among other parameters), they lead to dictatorship, as Aristotle predicted 2500 years ago. People change their consciousness and methods of social interactions by realizing how the present has failed. Situations often are complicated, with no clear-cut solution method. On the one hand, social abuse should not continue; on the other, certain methods have served minimal social requirements. Eclecticism must occur within a larger social framework.

An obvious case is private business and how many originate—from inventing. Agents motivated by material reward prosecute their ideas by patenting and selling them. However, patents close the door to sharing, and businesses often expand, generating exploitation (surplus value and profiteering and degraded working conditions, scuttling democracy). On the other side of the argument, patents are material rewards for creativity and give material incentive, the businesses providing jobs. With economic success, businesspersons see no reason to change, and workers beset by coercion and uncertainty are reluctant to change. Their traditional routes to labor reform largely have failed, first by not proffering demands for ownership and

control of the business and second, by not monitoring union leadership (active participation). What do you salvage from this ensemble of contradictions?

Between the status quo and the failure of violent revolution lies transition. However, attaining strong authoritarianism also has merit in that from the initial order a civilized communitarian society providing widely-distributed material benefit can occur, China is the obvious case of bringing more people out of poverty—eight-hundred million—than ever before (World Bank, 2022).

Solution leaders first question the dominating ideologies, prejudices, and their consequences, followed by critically studying their opposites.

By habit, people have equated State with government, never having read ground-laying works like Hegel and Durkheim, only keenly remembering how regimes more often than not have suppressed workers and protected private property, the latter enshrined in liberal democratic laws and constitutions as their main function. Wealth begets power, and wealthy opinion-shapers through their media effectively propagandize in favor of the prevailing order, generating mistrust of “big government” infringing upon “freedom.”

Mine is a prescription for the currently sick social organism. It is up to the patient to heed the advice, not because it is mine, but history has shown the consequence of the opposite, now the road leading to the Holocene Extinction. Logicians and mathematicians initiate their systems with definitions, axioms, and rulesets. Logicians and experimental scientists, in particular, start by assuming the negation and try disproving it. Here, I suggest the purported bane of liberal democracies, Russia and, particularly China, the world’s two and possibly only true major States (capitalizing “State”), following Hegel and Durkheim, not, of course in every detail, but form. Behind them lie thousand of years of history and culture, giving them enough time to evolve and develop to their present social consciousness. Theirs is a progression in those bits and spurts, but the proof of their progress is their unfolding record of prosperity, education/training (evidenced by publications, prizes, world test performance, etc.), and diplomatic relations. In the same breath, liberal democratic complaints about these two are smokescreens, usually describing the liberal democratic regimes, themselves. Important is the outcome of these two States—material improvement, allowing persons to turn their attention to philosophy. Undergirding it all is the Classical Greek realization that prioritizing philosophy is predicated upon quiet contemplation. Such is hard to do when lives are preoccupied with making physical ends meet.

With these caveats, there are a lot of things to do, so let us get busy.

12.3 Solutions Framework

To make the before-after comparison easier, this chapter generally tracks the problems chapter in problem-solution organization. Summarizing the rationale, individuals exist because of the State, and vice versa. Although every event is related/integrated/dependent upon the others, some problems are more

individually-oriented, hence demanding individual attention. So it is with the State. Others affect both individuals and the State, and each works with the other under the decision-making umbrella, the corporation (later explicated).

Critics may haggle over the categories with their nitpicking, and, admittedly, they could be re-labeled, arranged differently, and even re-categorized, but such does not alter the desirability to structuralize the problems and their responses. My rationale now follows.

An individual needs to be comfortable with her/his own person, knowing whom s/he is, namely an identity. S/he cannot live another's life or be unsure of whom s/he is or have anxiety. S/he must be fulfilled both confident of her/his abilities and content with the environment.

In non-exhaustive outline form, the individual framework comprises:

Individual

- Alienation and identity
- Health—physical and mental
- Education
- Work

Similarly, for the State, it, too—loosely corresponding with the individual—has an identity, health requirements, and institutional processes/interactions. Hence,

Society

Identity—The noble State—a being with purpose

Health—Checks and balances, Infrastructure

Education—Public schools

Work—corresponding to deciding about producing/deciding about goods and services)—service corps and “the boss”—The Corporation

Both individuals and the State need a healthy environment, both natural and the created one.

Environment

Natural

- Climate change/global warming
- Resource depletion
- Environmental degradation

Artificial

- Ethos, ethics, and morals
- Knowledge quality
- Overpopulation
- Socioeconomics
- Technological complexity
- Telecommunications vulnerabilities
- Artificial mentation

Oriented in the above-prescribed manner, let us begin.

12.3.1 Individual

12.3.1.1 Alienation and Identity

Identity is individual and contextual. Aside from general society, contextual identity transpires at home, in schools, and work. Chapter 11 said what individuals need to do, but what some actualizations?

Introspection can be enhanced with social support, like mandatory philosophy and critical courses in schools, support groups (social and private), and State-initiated campaigns. Healthy personal exploration corresponds with mental health, and universally-accessible comprehensive health care is essential. Such is an excellent example of a totalitarian solution approach.

So it goes with the family, a healthy one also looking to the State, the State to the family, mutually enhancing each's identity.

Individuals in schools (see below) find their social context with an opportunity to discover and develop their virtues/abilities through training or education. Core curriculums, infused with philosophy and critical thinking enrich the learning experience, building a substantial quality knowledge base. Personal development, including values identification, goes hand-in-hand with one's ever-widening knowledge horizon. Guidance counselors—all with substantial philosophical backgrounds—coach students.

From school, students meet a substantially complex challenge—the world of work. How to they maintain their identity? The following section easily could find itself in another solution category (Environment—Artificial, for example), but I must explain the situation before locating an individual in it. Here, “owner,” itself, means being in the care of oneself, responsible for the core and how to manifest it outside the self. How does one do that in the workplace?

In the previous chapter and elsewhere, significant attention was paid to the ownership and control of the means of production of goods and services, focusing on a person's consciousness about their ability to labor, both intellectually and physically. More pointedly, is that person to own and control their lives, or will someone else? What are the prevailing realities? How is this to be done in the State?

First, some economic realities seem to defy social management, matching production and distribution to peoples' wants and needs a real problem. Micromanagement of personal lives has been proven an abysmal failure. Market-based demand to a certain extent is more efficient despite substantial inefficiency and waste, owing to the lack of social and environmental consciousness and coordination. Yet, look at the number of times developers have overbuilt, falsely anticipating a demand. Then there are severe shortages (e.g., vaccines) stemming from the pure greed of the manufacturers saying they cannot make enough profit. Just look at the infrastructure, itself! Now, think of the efficiency of the autonomic nervous system; the brain does not have to be occupied with every detail of how an organ functions, only the ultimate “supervisor”. Substantively, we would have a regulated market-driven

economy, the regulators panels of experts—academicians and practitioners. Always, social need would supersede private gain.

The **second** consideration is everyone needs to be gainfully employed to satisfy individual needs, ensuring s/he is not alienated and not a burden on the State. Everyone would be working, in school, or retired. For “homemakers,” they would be paid by the State, in that their work is vital. What about volunteer work? I discuss the adult service corps below in a separate section.

Third, a State-wide wage determination should be applied all across the spectrum in the economy. Classification schemes are represented by US Department of Labor Standard Occupational Classification (SOC) system and the Standard Industrial Codes (SIC), issued by the US Securities and Exchange Commission. An interdisciplinary panel of experts would set standard wages for each category and be applicable population-wide. The schedule then would be approved by the legislative/corporatist assembly, described below.

Fourth is private interests cannot dominate the landscape, meaning the organizations producing and distributing should be socially owned and controlled, either by the State or semi-autonomous private social groups (cooperatives) regulated by the State. Ultimately, no individual would own and control the means of production and distribution, save for just the owner her/himself not hiring others. Making exceptions allows the proverbial camel to stick its nose under the tent prior to a full entry. Even individual family members have exploited others. This said, a transitional period is expected, similar to China’s.

Three consequences occur with private ownership. For large corporations, we have events in vital industries, like cutting off utilities to poor people for non-payment (often killing them), refusing medical care over the inability to pay, raising prices like any monopoly, and vetting poor-quality products and services at exorbitant prices. Be it noted here that prices do not rise like Prince Husain’s magic carpet. Individuals or organizations act to demand money for the goods and services they present. Responding to the liberal democratic ideology, the capitalist raises prices; they simply do not rise. In all these cases, the profit motive drives the actions, and little no consideration is given to social need, poverty, or injustice. Second is the labor power issue, outlined in the problems chapter. Summarizing, a worker is “human capital,” another resource (like machinery) manipulated by private owners to make a profit. Workers, themselves, are not fully compensated for their labor, thus partially alienated. Workplace democracy (the same “democracy” touted by liberal democratic demagogues, rarely exists. Third, accumulated wealth devolves to super-rich individuals or small groups, enabling them to purchase political power. A note here. These individuals did not EARN their wealth; they parasitized it by living off the labor power of workers and speculation.

How much ownership does a person have in a corporation run by stockholders? What happens to the self? The current system of stock ownership in vulgar corporations is not social ownership. Ownership is proportional to wealth, and workers normally do not participate in organizational decision-making. Generally, the workers are not owners. Even in employee-owned corporations, the employees often have little or no control. They are like the voters in a liberal democracy,

selecting a name proffered by management or the power elite. The stock market itself runs counter to basic State philosophy, for social ownership and control come not in the form of a social right and responsibility, merely purchasable. Votes literally are bought, so many dollars per vote. Socially responsible ownership of the means of production cannot be a mere thing to be bought and sold. Recall, ownership means receiving the benefits of production, selecting leaders and management (CEOs, for example), and having final say in how the corporation is run. Overall, the stock market means buying social power. Suffice it to say, workers are entirely alienated from production, save for slaving in behalf of it.

In a socially-owned enterprise—State or non-State, it is reasonable to expect that workers contribute part of their labor for the benefit of the community in exchange for the opportunity and, frankly, the effort to maintain the enterprise. However, the commanding principle is that the worker's identity not only is shaped by the society, but the worker, in turn, co-equally (through the decision-making corporation—see below) helps effect social decisions. State identity is affirmed by the individual, and conversely.

There are staffing, management, coordination, and myriads of resource-demanding activities to create and maintain the environment for the worker. The rationale for private cooperative enterprises is based on material incentive founded on the same philosophy as the State, everyone a contributor and compensated equivalently. While, idealistically, people should work for altruistic motives, the reality is otherwise. Borrowing from privately-owned businesses, cooperatives ostensibly have the same immediate motive for survival—profit, but in the alternative social model (the State), existence is for the betterment of all, that betterment sustaining individual identity.

To create cooperatives the principles would be required to attend training, consisting of an intensive inculcating of State philosophy, followed by the mechanics of establishment. A probationary period monitored by an interdisciplinary panel of experts would determine the continuance of the cooperative.

Humans still are in a primitive stage, material incentive driving them to work. Making a profit per se is not altogether to be scorned if done constructively and in a socially positive way. While there is regulatory oversight, a profit incentive in a State-regulated environment will cause managers to be more careful about production costs, and individual workers will know that their failures are their own and affect everyone else, risking opprobrium or censure, from fellow workers. Yes, goods and services have to be paid for, but there has to be a cap on “the sky-is-the-limit” for how much money a person can earn. Profit-sharing and firm regulation answer the question.

What of small groups of individuals, the greater part of which simply do not want to have any decision-making authority? I think of a person starting out as an individual and finding she/he needs help. The key word is “small,” as in family restaurants, specialty shops, and garages. To prevent a person from living parasitically from the labor power of others and by price inflation, two mechanisms have to be in place. First is mandatory profit-sharing. Simply put, after all expenses are subtracted from gross receipts, the rest is divided equally among all business

participants, the assumption that every individual is equivalently vital. Second is abiding by the State-wide price control schedule, explained above. Third, the State must monitor working conditions. Fourth, as per the Goods Production and Service Quality Department/Commission/Agency (see below) would help ensure quality and social utility of goods and services.

Fifth, creativity needs to be recognized and rewarded, thus sustaining virtue, hence identity. What about allowing profiteering from innovation and invention, as in patents? How are these to be rewarded? If Abraham Maslow's hierarchy of value has merit, people more often than not strive for recognition among their peers before material gain. Nobel Laureates, among others, savor their recognition much more than the amount of money in the prize, itself. So true it was in the former Soviet Union with hero-of-labor-type awards. These solutions are models for State enterprises, a type of constructive competition, perhaps an Olympics. While destructive competition often degrades humanity, cooperative-style competition we find in athletic events, academic contests, and engineering fairs (MIT) offer models for an alternative economy. Individual success obtains group success and vice versa.

Overall, it is nothing short of obscene, mean, selfish, and otherwise antisocial to have one individual capitalize on a patented development otherwise benefiting society. On the other hand, this person should be rewarded, and depending upon what has been invented, provisions can be made for a State salary or percentage of receipts. Patents in the social service domain—health and education, in particular—deny social benefit in favor of private gain, pharmaceutical patents arguably the most egregious. Under an alternative patent system, the inventor/innovator would be recognized but material reward minimally would be capped, others free to replicate the creation, albeit compensating the creator up to the limit, the overage to the State. Individual identity is preserved within social context, greed supplanted by an ethos of social contribution.

Note: non-governmental social ownership and control of means of production and distribution (cooperative) does not imply monopolies or cartels. The same intent of the anti-aggregation laws (monopolies, trusts, and cartels) also must be applied to these institutions. Corporate aggregates can and often do hinder invention and innovation by discouraging incentive (St. Louis Reserve). Their patent effectively forestalls further development of the idea. Then, too, why bother to improve anything if the present is adequate? Often, any stage of technological development has this element. People were quite satisfied with the clunky fuel-inefficient automobiles of the 1950s, and if the companies had been nationalized, the State very likely would have been conservative, discouraging the incentive to improve things. State-induced or created demand frequently engenders inefficiency, just like the current system. Only informed/educated choice in a well-regulated market economy will correct the problem.

Do you allow a corporation to become large and gain so much power and influence that people are forced to pay higher prices? Here, too, invention and innovation can be adversely affected. Cooperatives constructively competing against each other would foster an environment of invention and innovation. Nationalized industries have their costs, rates, and conditions of production determined by panels

of experts, subject to the audit procedures described above. I'll have more to say on this later.

Sixth, every person in the organization must have the opportunity to be virtuous, or do the best at which s/he is capable. This means that the best in training and education must be available. Work, itself, should be a learning and sharing experience, and appropriate trainers and educators need to link the actual activities to longer-term intellectual and practical development. I marvel at all the essential work lacking people to do it, while gazing on the trivial occupations, like valuable engineers wasting time designing and developing superficially-varied products. Why is re-configuring a vacuum cleaner or designing a "new fan or other appliances that have been around for decades more critical than rebuilding the electrical grid or constructing alternative energy-generating plants? How much more beneficial and productive it would be to have these people solve real problems, like creating a really efficient, long-lasting, and safe battery.

Overall, then, there would be State-owned enterprises, cooperatively-owned ones, a relative handful of small businesses, sole proprietors and family-owned businesses, all with mandated profit sharing. Formally, the Corporation (not vulgar corporation) structure (later outlined here) is a viable decision-making model, there being several styles and forms, depending upon the level of social organization. In any event, these would either be linked to the State or be an actual part of it.

With the above, it should be patently obvious how the identity politics solicited by liberal democratic demagogues is a poor substitute for one developing her/his own identity through introspection, supported by society, and finding her/himself through the school and work environments, "virtue" the overall watchword. Identities cannot assume superficial sexual, ethnic, or specious physiognomic traits. Recalling Dr. Martin Luther King's famous words in his 28 August 1963 "I have a dream address," "I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin, but by the content of their character." Let us turn that dream into reality by rejecting identity politics out of hand.

12.3.1.2 Health

Health Care Overall

We do not need to perseverate about the woefully insufficient and most expensive in the world so-called health care system, all summarized in the problems chapter. The current bourgeois-provided substandard level of health care is unacceptable. That predatory insurance company parasites can ultimately cause your premature death by refusing to pay for medical care is criminal. My solution is brief, direct, and effective: a universally-accessible, low-cost/free comprehensive health care system, incorporating general reasonably good preventive, maintenance, and curative care for physical, vision, dental, and mental situations. Nutritional counseling is necessary, with less reliance on animal-based foods, more vegetables, less sugar, less

saturated fat, and all the other things we have read about and should know about by now. Also, exercise programs would be a part of the program, coupled with activities in nature preserves and parks.

Co-pays would be on a sliding scale, designed to encourage preventative medicine—checkups, exercise programs, and so forth. Cuba, Canada, and the United Kingdom, while surely not perfect, at least are universally accessible. Coupled with accessibility is prohibiting private insurance, supplanted by a State-managed public risk pool/compensation system. To goad the State into efficiency, cooperatives would offer health care but at the same or lower cost. All health care professionals would be salaried, and like all others in the school system (kindergarten through graduate school), training would be gratis the State. Private health care would be forbidden. Of course, pharmaceutical companies would be nationalized or cooperativized, ensuring the availability of medicines and doing ongoing research in medical treatments. Patents granted in the medical or biological arenas would be only to recognize the creator and not obtain monetary gain. The results of medical (and scientific) discoveries would be available to all.

Transhumanism

Aside from the stark death-life dialectic, there is the persuasive argument that the human body, itself is imperfect and the death of itself (“death gene” causing cell apoptosis). Like all organisms, we are programmed for extinction. People cope with diseases, vestigial organs, broken bones, and so forth. Look at hair, the appendix, toenails, and fingernails (vestigial parts of the body), the placement of most sensory organs only in the front of the organism, and so forth, and you will begin to realize that if this is the best that a creator can do, then, such does argue very well for a very intelligent or compassionate one. Humans have been able to out-design with prosthetic devices with functionality and durability. Now, it is the bionic person. Think, too, how much of the health care system would be needed if the artificial components had lasting quality?

The great difficulty is in understanding the most vital in human identity: human consciousness, as seen in Chap. 11. Much work is being done in trying to ascertain the nature of consciousness and the requisite substrate on or within it can be “housed.” The chapter on the social brain discussed some of these problems. Shaping the transhumanism conversation is creating a human better fit to meet future challenges.

Exploring how to surpass the design of humans has evolved through a number of stages. Prostheses have been around for thousands of years, artificial toes and hands being fabricated by the Egyptians and Romans. Brain prostheses—an artificial hippocampus—began in 2003 (Graham-Rowe, 2003). A Gedanken, or thought experiment may be done, replacing the maximum number of body parts with inorganic ones until the threshold is reached, that most critical part of the body and which we know the least about—the brain.

Now comes artificial brains. If hypothetically one were to be able to build a device with non-hydrocarbon-based structures that could be mapped on a one-to-one basis to the human brain, and if this artificial device were “set aside,” would it somehow “absorb” consciousness? Then, does the cloned brain assume the same parental “consciousness”? Searching for “States of Mind” raises some intriguing possibilities.

There are subtleties to consciousness, (e.g., sleep paralysis or hypnagogia) when you can awake, not conscious of your body. This condition can lead one to think s/he has been abducted by aliens or visited by angels or spirits (Emery, 2015). The science of anesthetics raises another investigative area of the boundary of waking and non-waking conscious states (Hameroff, 2022).

Aside from the medical aspects of this project, what are the experiences of consciousness, and what is its origin? By virtue of having a brain, a person is said to have consciousness, thoughts, ideas, and so forth. At this point, we can discern the effects of an idea, etc. by mere articulation in a medium: writing, sound (symphony, talking, etc.), olfactory conveyance (perfumes), etc. Can consciousness exist apart from a physical entity? Otherwise asked, “is consciousness independent in its own right?” Rupert Sheldrake has argued persuasively that consciousness may exist independently of the brain. Humans cannot directly perceive electromagnetic waves, nevertheless obviously detectable. Similarly, Sheldrake’s “morphic fields” would as effects of consciousness would be picked up by instruments. Towards a Science of Consciousness has been held for a quarter of a century, *despite no definitive presentation unambiguously identifying what consciousness really is.*

We may be at the threshold of transforming this situation, not unlike how relativistic physics and quantum mechanics transformed the Newtonian world. We enter a whole new field: transhumanism, a world in which we can remake ourselves. There is a body of literature on “transhumanism” that discusses the replacement of human body parts with artificial ones. We need not even implant microelectronic chips into our brains. Artificial neurons could be fabricated to comprise artificial neural network (Condon, 2011; Harikesh et al., 2022), thereby creating an elementary cyborg. The question is asked, “at what point, if any, is a transition of consciousness from ‘natural’ to ‘artificial?’” The last step has the entity totally artificial. Does the mentation exist outside, being readily transferred from the former to the latter? With this “cyborg” approach, we ask, then, how much of the human consciousness the artificial one retains? Consequently, what, then, would we do if this entity then started to tell us how we should behave and think? Would it be capricious? Caring? Hateful? Tests, Glasgow Coma Scale or the Rancho Los Amigos Scale, among others and discussed in a previous chapter, will help assess the appropriate test and level of test to be administered, along with the protocol.

While we can vary the environment to observe how those conditions for each are changed, there is to us a “crossover” point when a self-sustaining or even an adaptive entity no longer can maintain its integrity. These are the mechanics of constructing a device which we surmise might contain thought. What of thought, itself? Perhaps some of the efforts described in the chapter on the social brain will arrive at answers.

All these technical aspects of reproducing mentation are fascinating enough. Beyond that, the implications for society are even more dramatic. The social brain up to now has been more metaphorical, a collection of individuals. Right now, humanity seems incapable of addressing complexity; it needs assistance, in the same manner a doctor needs implements for an operation or meteorologists requiring supercomputers to model weather systems for forecasting. Comes the quantum supercomputer of quantum supercomputers, the artificial and social brain that can manage the complexity in the same way the computer can do that modeling. It would it incorporate the capacities of the human brain and reach beyond that, perhaps in a dimension beyond our own, a “third eye” knowing the source of the raindrop passing through Flatland. Here, is the opportunity to see if those paradoxes of quantum mechanics, dialectics, and all that can be understood. Yet, it may be understood only by this supercomputer and not us, resulting in our being dependent on the artificial device. Only it could solve complex problems ... and be friendly to us and our environment.

Eugenics

Transhumanism inevitably is coupled with eugenics, overcoming human deficiencies by re-making a person. There has not been sufficient research to predict accurately how a modification will appear in future generations, although we very well may be on the verge of this, given gene splicing, and the gene editing tool clustered regularly interspaced short palindromic repeats (CRISPR). The following explains more.

A major revulsion to eugenics is in the form of “medical” experiments and euthanasia under the Nationalist Socialist regime in Germany. John Glad (2008), professor of Russian studies at the University of Maryland and writer about Nazi atrocities, says that society selects the best humans through university admissions, civil service jobs, and granting licenses. Indeed, it is in many ways a meritocracy, an ultimate objective of eugenics. Right now, “A post-human or even a non-human evolutionary path to intelligence—contrary to a general uplifting of the whole population—therefore appears more and more likely” (Ibid., p. 84). Therefore, a general or widespread programme needs to be ongoing to avoid this. Previously, simply false ideas about race, genetics, and ethnicity, stemming from mere prejudice (pre-judgment without evidence) have been responsible for millions of deaths on this planet. Then, even if we did know the precise genetic make-up of the best qualities in a human, there has not been sufficient research to predict accurately how a modification will appear in future generations, although we very well may be on the verge of finding out. Then, should we breed for the best? Who determines what “best” is? In *Brave New World* necessary work that most persons would not do or otherwise could not be done by automation was by the epsilons, the lowest of social castes. What are the ethics of organic automatons with limited mental function? Tangled in the debate is the role of virtue. In Huxley’s world, each person was content with their status, a requisite for a stable society. How about a paper on manufactured virtue? I

also see intriguing entries under a search for “artificial psychology.” There are those also who see nothing wrong with or even regard it desirable to have a variety of individuals with severe mental disablement, a view that seems to draw more upon subjective aesthetics than practicality. Regardless of varying opinions about human genetic engineering, it will be one of those ongoing efforts. Coupled with the fallout from eugenics is cloning, in essence, ramping up a production line apparatus to populate society with one’s idea of perfection, the 1978 film, *The Boys from Brazil* coming to mind.

The Future of Our Nature

In the overall picture of how the whole Universe evolved is English ethologist and evolutionary biologist Richard Dawkins (1986) saying humans could be just a statistical probability. Permute all past events in the universe and some assemblage will produce our world. Creationists argue for a deity intentionally making us. Throughout this book, I have stressed humans do not seem to be the best there could be. Sure, a number really are ideal candidates for the State, their being virtuous, competent, human, and valuing truth above all else, still a relatively small minority, especially compared to what is needed to save humanity. Biological limitations on mentation and longevity partially control survivability. For example, all the time for education, training, and experience have to be repeated with each new person born. So much of this time and effort could be conserved with a relatively immortal being, “merely” building on the preceding without having to recreate it. The transhumanists are showing why this is the case.

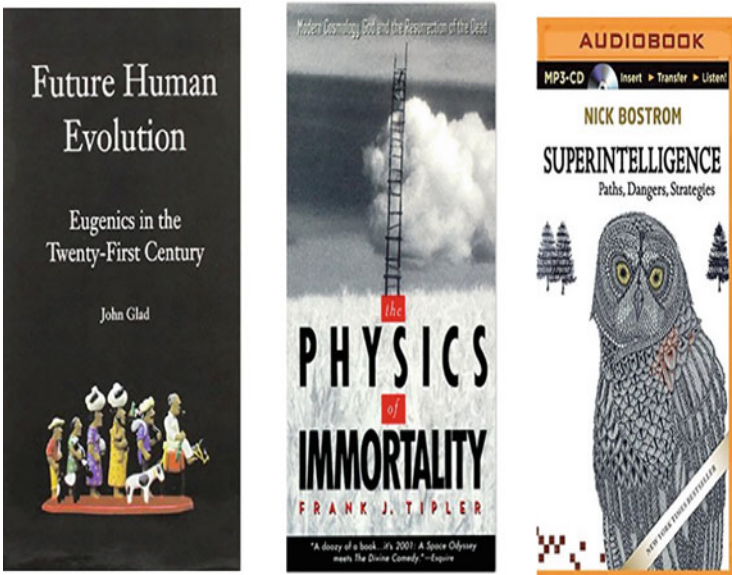
The Gedanken experiment is the general direction of transhumanism, literally and etymologically “across humanism,” “From Latin *trāns* (“across, on the far side, beyond”).” More than human suggests non-physically corporal, or non-hydrocarbon-based. Only the imagination is the limit, and it is not inconceivable an artificial consciousness may advance the idea beyond what we may conceive. Perhaps a network of supercomputers, with their qubit technology doing contradictory computations simultaneously will lead the way to developing artificial consciousness that someday may figure out everything. How is that for hubris?

Beyond trivial individuality is another world by re-creating ourselves—digital immortality (2022; Tipler, 1994), a step past artificial mentation, including that quantum supercomputer of all quantum supercomputers discussed above, the society of artificial universal mentation. All of mentation (intelligence, psychology, mind, consciousness, etc.) are the zero and one representatives of the basic order, explained in Chap. 6—Order—the social embryo.

Yet, the joke may be on us. Philip K. Dick in 1977 (Jones, 2014), Nick Bostrom (2003), and Daniel Canarutto (2011) suggest we may be a simulation created by . . . well, not us. Science fiction writer John Michael Godier in a YouTube video, “10 Spooky Solutions to the Simulation Hypothesis” (November 2022), extends the debate by introducing a developer’s motives and actions both presently and the future. Are we an experiment or someone’s past? Why could not we be inside

someone else's computer? Yes, we might be created, though let us say the creator was not able to answer questions like the ultimate origin of the Universe or it "containing" world nor its purpose. We are to do the computations to figure it out. Entertain another layer. If we discover that we are in this role and the "programmer" realizes it, what then? Imagine you were a programmer and the beings you created told you that they were creations. This becomes more interesting with programs themselves creating unique code, doing tasks the programmer never originally intended. How about recursive code, the outputs recycled as inputs? That is, the beings you created not only have figured it out; they can do something about it. Such speculation provides more essence to a species' quest for truth.

So, I'll end this section with a graphic reminding us that we have some reading to do.



(compilation of book cover images created by Horbe)

12.3.1.3 Education

Children emerging from the home enter the schools, their success largely dependent upon the child's attitude and parental support. Overall, the child must be healthy in all respects—physical and mental. They cannot be nutritionally deprived, experience familial conflict, or deprivation (physical or mental).

Parents should foster in their children a love for learning, supporting the school by interacting with teachers, administration, and community. Attending school board and Parent-Teacher -Association meetings is vital.

Ethos comes from nurturing a child's curiosity, engendering a love of truth. Success breeds success, the child seeing the wonderment of personal accomplishment. More precise disciplines, like mathematics, logic, and the "hard" sciences, can be the foundation, the child (whose abstractive ability has not yet developed) immediately observing correctness. Ethics, predicated upon ethos, and a child's personal security, confidence in her/his abilities, virtue, and knowing s/he is valued has a place in society can forestall dishonesty. Dishonesty stems from one's compensation of deprivation.

Fostering a child's internal discipline is indispensable to successful learning. By working closely with the State's mental health agencies, many nascent problems can be identified and treated before they spin out of control. Disciplinary problems are symptomatic of insecurity and lack of respect. Too, if the parents exhibit narcissism, conflict, and other mental problems, children often will follow accordingly. From a great follower comes a great leader.

Curriculum content never can be exhaustive, only providing basic tools allowing one to fabricate knowledge. A child has internal experiences but she/he requires socialization, this dependent upon effective and accurate communication. The traditional "3 Rs," reading, writing, and arithmetic are the backbone of communication with precision.

It is expected these values will carry over when children metamorphose and enter post-secondary institutions. Later education and training, from philosophy to curriculum, are explained below under the main heading, "Society."

12.3.1.4 Work

Transitioning from the school to society means how one can constructively interact with it by responsibility and contribution, in turn receiving the benefits of the State. Collections of mature individuals imply the mature State, in accordance with the most fundamental law, the unity of difference. The integrity of benefits is predicated upon the individual platform, and conversely. The work environment is the praxis of the theoretical education/training. How is the individual's adulthood expressed in the workplace? Social ownership and control of the means of production and distribution relies upon how s/he has internalized education/training, including ethos, ethics, and social responsibility.

Every person has something in common—their ability to labor—both mentally and physically. The way this ability transmits itself throughout society shapes social character. At the core of the whole State socioeconomic system is the abiding rule that no individual will not live off the labor power of another and whatever labor is done is for the benefit of society. That is, a person and society receive the full value of her/his labor. Such constitutes basic individual respect, reinforcing identity and forestalling alienation. "I will not lie, cheat, or steal from her/him. I will show honor and treat her/him as a person, not an object."

12.3.2 Society

12.3.2.1 The Noble State: A Being with Purpose

Philosophical guideposts for this book are:

- Durkheim, E. (1893/1984). *The Division of Labor in Society*, W.D. Halls, Trans. London: MacMillan. <http://sites.middlebury.edu/individualandthesociety/files/2010/09/division-of-labor.pdf>
- Hegel, G.W.F. (1833/1896/2001). *Philosophy of Right*, S.W. Dyde, Trans. Ontario: Batoche Books, Ltd. <https://socserv2.socsci.mcmaster.ca/econ/ugcm/3ll3/hegel/right.pdf>

They are religious in character, not in name. Like a monk or nun, we are to aspire as luminaries of truth. Ours is a social organism mentating and carrying out those mentations to live in harmony with our environment, corresponding with universal consciousness, at one with it. Idealistic? Utopian? Euphistic? Flamboyant? More noble than possible? I respond with, “What other is there than continuing existence without meaning, simply laboring away with no vision, mission, or purpose?”. Life is just as much a process as object, “quest for truth” giving force to the former. Only, we lack a vehicle to reach it.

12.3.2.2 The Constitution: Rewriting the User’s Guide

All the foregoing needs to be codified in a new constitution to account for the State in all of its aspects. The problems are locating some deficiencies of the present US constitutions. Of course, other constitutions exist, but since the US has been foremost in leading others in the liberal democratic crusade, it is only fitting to identify its critical flaws.

It would do no good in the present US environment to have a constitutional convention, even though the Constitution in use now is seriously outmoded to dysfunctionality. The language in which it was written was 1788-style Colonial English, Germanic capitalization, and antiquated phraseology.

There is nothing inherently deficient with the tripartite law-making branch, the adjudication branch, and a fulfillment branch. Neither are some of the other sections, some Executive and Congressional powers, or provisions for treason. However, compared with creating an organic society, i.e., the State, the US Constitution is a mere illegible scribble on a dirty napkin. Where are the fundamental rights, like health care, education, jobs, or housing? Correspondingly, there is no provision for the individual responsibilities and duties to secure rights. No individual-State reciprocity exists. Enshrined in the document’s main purpose is the protection of alleged individual “rights,” stated in the *Declaration of Independence*, “life, liberty, and the pursuit of happiness,” part of the natural law suite of documents underscoring the US

liberal democracy. Each of these is vague and requires extensive analysis to extract any substance.

A new constitution would have to be rewritten to include, among other items:

- The philosophy of the State/individual rights/duties/responsibilities and how they come about.
- An outline of rights and responsibilities of the citizens and how they come about.
- Executive—carries out the laws.
- Legislative—A structure of integrated deliberative bodies, the Corporations, based on episteme-techne and their powers/functions, and the selection process.
- Final adjudication of laws—interprets the enforcement and reviews policymaking. It would not have the judicial review of law, only passing back contradictions to the legislative chambers for resolution. The court cannot over-rule the State, which comprises its citizens. Included in the review structure would be checks and balances.
- The amendment process and constitutional conventions.

To maintain stability and consistency, the Constitution would enumerate basic powers. Changing the Constitution would be through democratic voting by qualified electors. The Judicial branch would render its view on the Constitution's feasibility, make corresponding modifications, and re-submit the document to popular acclaim only by qualified voters. For consideration is a single State party to prevent factionalism.

12.3.2.3 The Corporation

It is not my purpose here to delineate a State structure, only outline a platform on which a Corporate structure may rest. Even though the US Constitution is very defective, some major aspects can be salvaged and re-arranged to encapsulate modern social solutions.

My advocacy of Corporatism is founded upon its deeply organic character and naturally evolving from the simplest social unit, the family. That is, we want to transfer whatever binds persons together in a family through the local and ultimately to national levels in both non-governmental and governmental institutions. Enterprises, schools, or any other social organization can be founded in Corporatist form. Of course, the same applies to government decision-making. Perhaps someday we may dare to think this can happen at the global level.

Recall in Chap. 9—That special social organism—the State our differentiating between the vulgar and predatory corporation (lower-case “c”) from the Corporation (upper case “C”), a State organ. Remember the etymology of “corporation”—“-corpus,” the body, realizing the concept has been expropriated by those advocating the current prevailing system and its modern antecedents.

The Corporation expresses the will of the citizens, providing codification of behavior in its laws, policies, regulations, and so forth. At the local and factory

level, two sides come together in the dialectic in its many forms—manager-worker, leader-follower, theoretician-technician, and other polarities in a hierarchy.

Corporatist (Wiarda, 1978) history describes representation based on management/ownership versus labor. Since the beginning of the Industrial Revolution has been an ongoing conflict between the owners and controllers of the means of production and distribution and those having only their labor power to offer. Unions for some time were reasonably effective in partially stemming some of the worse abuses of vulgar corporatism and its antecedent private petty capitalism. In the recent past, they have become deeply corrupted and often work hand-in-glove with owners/managers to suppress workers. Syndicates are more a European tradition and support Corporatist-oriented systems. The Preface to Durkheim's second edition of *The Division of Labor in Society* presents an excellent outline of a Corporatist system and its philosophy.

The Corporatist Domain

The US federation is antiquated and unsuited for the modern Corporatist State. Its states are anarchic and artificial constructs emerging in the same manner as the whole US. Frankenstein in Shelley's novel by that title did better with his monster. Instead, I'd dissolve completely all the states and establish administrative districts according to what characterizes the region. All towns, cities, and states would be under one set of laws and regulations. This includes building codes, motor vehicle laws, and similar situations. All registrations would be uniform, from vehicles to deaths and births. There would be no local or state taxes, only the State tax. Gone would be the disparate voting procedures, road numbering systems, official document formats, the porridge soup of laws, and hodgepodge of individual state school curriculums. Legislatures, themselves, are ragtags of circus rings displaying any manner of demagogue, clown, or other showperson, more often uttering triviality than formulating socially useful policy.

Both houses of the US Congress literally represent decisions by numbers and not competence. They are not unlike popular social media forums, knowledge quality more gauged by popularity than validated substance. The states, themselves, came about by a patchwork of swindle, war, genocide, under-the-table dealing, and generally corrupt politics. That large swaths of empty territory like Virginia with a vote in the Senate could have the same voice as a small patch like Delaware was supposed to be balanced by having multiple representatives in the House of Representatives. Over the years these large states filled up with people, and all states have a twisted web of districts carved out by various corrupt practices and motivated by selfish and narrow political interests bankrolled by ... well, you know who. "Gerrymandering" and "uncoordinated" are the watchwords.

The Legislative Chambers: State Legislature (Corporatist Assembly)

Two foundations for representation are the traditional management-worker dichotomy or the episteme-techne dichotomy. The former enshrines the corporate bossmentality; the latter expresses the social episteme-techne dynamic, knowledge and its application for human improvement. Corporatism infuses the social organism with this dynamic. Hence, decision-making would occur in two legislative chambers.

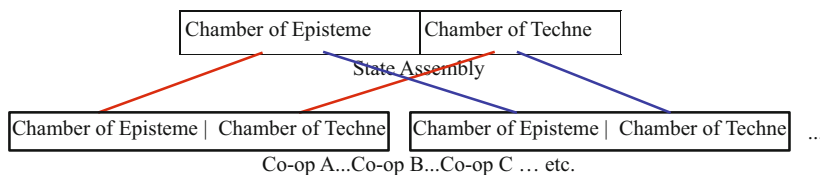
The legislative branch translates the ethos into the ethics—how we behave. That is, the laws are a codification of ethics. How we carry out ethics is morality, and the Executive branch acts accordingly. (Cf: Chap. 5—Solution requirements under Ethos, Ethics, and Morals) “Pause to reflect”, a checks and balance function, is not so much deterministic but comparable to peer review.

Bottommost in the decision-making assemblies is virtue, the engine of attaining excellence. Meritocracies embrace episteme and techne, neither existing without the other. Theory begets practice recursively, the knowledge body ever growing within the social brain.

A bicameral house emerges, one the chamber of theory, the other praxis, the former composed of the philosophers, scientists, and other whose main activity is of epistemic, the latter the practitioners—tradespersons, blue collar, engineers, and so forth in techne.

In both cases, the qualifications of competency, mental health, ethos, and so forth would govern their decision-making eligibility. Representation would be territory-independent, proportioned according to the number of persons in an administrative district. That is, instead of states, regions would be formed with practical parameters. Functions (agriculture, technology, manufacturing, and so forth) are more akin to organ activity and describe the territory, rather than principalities haphazardly carved from a history of anarchy, sentiment, politics, murder, and other conflicts.

The State legislature (Corporatist assembly) is part of Durkheim’s “social brain,” and even though it does make decisions, that is not all there is to what the brain does (Chap. 10). This State assembly of the two State chambers—theory and praxis—would be composed of representatives from various cooperative assemblies, each also having two chambers, one of theory, one of praxis. Each cooperative would be created based on what it does, a profession or craft. Ultimate determination of it being either, plus the type and number of representatives, would be by the State Assembly. The individual cooperative would send representatives to the Special Cooperative Assembly, some cases being professional, crafts, or both. The Special Cooperative Assembly would determine how the individual coops would select which type and number. Professional and trades associations accommodate the rest. Individual proprietors would have their own assembly that would govern their own specialty cooperatives and would send one or more representatives to each State chamber. One rough configuration might be:



Specialty Cooperative Assemblies, professional and trade associations, etc. (Image created by Hone)

Problems of undue influence of Corporation type seeing that its size and number of representatives is a potential issue. For example, if there are more architectural cooperatives than accounting ones, the former, their numbers sending more representatives, is a problem. One approach is proportional representation. All I have done here is to present a system of representation based on the dialectic of theory and practice in various occupational areas. The underpinning philosophy is that labor—both intellectual and physical—occupies the major portion of our waking lives, outlined in an earlier chapter. It is the area of human existence most contributory to the integrity of society. Intensive research and study based on Hegel and Durkheim and related philosophers is needed to guide us further in the development of the Corporatist State.

Now, we have integrated real decision-making by democratically-voted on vetted representatives at all levels of society based on competence.

Judicial

Laws are codifications of social behavior, a behavior guided by the philosophy underpinning the State. Codification has to be consistent, including accounting for changing circumstances. Contradictions in the current adversarial system by complaint, not an unreasonable warning bell.

SCOTUS decisions rely on precedent, codified custom, beneficial for stability but dangerous in preserving the worst practices. If no sustaining deep philosophy guides society, changing precedent becomes an exercise in fickle sentiment.

To replace the US Supreme Court, a broadly-based deliberative body parallel to the Corporatist assembly but much smaller in scale would ascertain if a law or regulation is consistent with philosophy and existing codes. While the Corporatist assembly requires competent representatives, the Judicial branch representatives are the experts, analogous to university professors. Indeed, in the Court's episteme chamber, professors would dominate, because it is a research-oriented institution. So too would they appear in the Court's techne chamber but as engineers, architects, and other practitioners or "applied science" persons. Co-equal with them are the Masters in the guild apprentice-journeyman-master hierarchy. How many times has the plumber spotted the theoretical physicist's failings? A statistician would marvel at how Corporatist decision-making diversity reflects the best sampling (of the whole society) practices.

For judicial review, (a) the number of individuals in the final determination process must be greatly expanded from the current SCOTUS nine, (b) their terms must be limited and sectors periodically rotated, and (c) they, like all other decision makers must be experts from all walks of life. Here, an extreme form of checks and balances must be introduced, with all affected sectors of society giving an input.

Selecting the Judicial branch members is a research area, but feasible would be a combination of direct vote, Corporate legislative chambers, the school departments, and audit committees all voting from a list of screened (as in civil service for their competency) candidates (both epistemic and technic).

Executive

Carrying out the Corporatist assembly mandates is rather straight-forward and bureaucratic. Both Hegel and Durkheim say that happy State is not an oppressive one, laws guiding principles, not truncheons. Each person internalizes responsibility, gentle reminders or counseling often all that is required. To be explored is a social credit system, reminding persons how organicity and cooperation make life better for all.

Nominally heading the Executive is the State's "point," a president, a coordinator, or the representative with powers granted by the Constitution, interpreted by the Corporatist assembly.

Law enforcement is highly contentious, police having too much power and abusing it. A simple arrest can complicate lives, in many cases devastating to finances, reputations, and future opportunities. All the while, police are permitted to lie to suspects in interviews, present false evidence to them, use inmate witnesses, pay informants, and use just about any means, all with the idea of obtaining a conviction, thus enhancing the reputation of the police being effective in lowering the crime rate. Part of this corrupt system is the bail bonds persons extorting exhortation fees to obtain a person's temporary freedom. Too often, financially compromised individuals supporting families on meager incomes need to be at work.

I would outlaw private bail bond outfits and bounty hunters of all sorts, from criminal apprehension to process service in civil matters. The State should handle all these. Private prisons would disappear, as well.

What about the police? Two immediate solutions are at hand: in-depth training and civilian review boards. Each person would have a position based on education and training, those having a higher position being more educated and experienced. Arresting officers would be required to record all actions (including videos), with the recordings available for public inspection. On patrols there would be assigned randomly a civilian observer (as from the adult service corps, described above), this person being present at all arrests. All records would be open to audit. Citizens would be allowed—no, encouraged—to record—including photographing—all aspects of the police activities. The State also would encourage the press to be monitors. Inside the police stations, themselves, cameras would be mounted ubiquitously, their recording accessible publicly. All police activities would be open and

above board. Intelligence matters at some stages might have to be secret, ultimately reportable to all parties involved, including the public.

All suspects would undergo comprehensive screening by professionals, including those in the health field (physical, mental). DNA would be collected and entered as evidence in court with no judicial override. Too often, judges and district attorneys have denied DNA evidence, which frequently has proved a defendant's innocence. All her/his data collected would be entered into a crime database. Of course, legitimate problems will arise, mainly the suspect actually being responsible for what s/he is being charged and using every device possible to evade prosecution, not the least of which would be lying. Barring torture (to be expressly prohibited), all scientific and peer-reviewed means should be used to probe the person to obtain the truth. Live neuroimaging promises to be a method to supplant polygraphs.

In the justice system, all judges should be appointed based on legal expertise and competency in the field(s) in which judgements are to be made. Needless to say, each should be scrutinized for mental health, ethos, and all other factors enabling a person to be a State decision maker. So with the judges, juries should be selected to include a substantial number of members with expertise in the field, along with the defendant's peers.

All data in central records should be available, according to the defendant's wishes. The defendant would be allowed to have anyone represent her/him, together with an attorney. At an appropriate time, the defendant would have access to all investigative records and be allowed to present any information in a trial, the goal of adjudicating guilt or innocence, not simply to win a case. In other words, the proceeding must advance in a manner like a scientific inquiry in an open environment, not in the current adversarial one. Not to be excluded from consideration would be an appeals process, consisting of another blind trial, similar to a scientific replication of conditions to produce a conclusion. That is, the current system of appeals based solely upon the arcane reading legal entrails is not sufficient.

Overall, expertise, even handedness, and transparency have to govern the justice system.

12.3.2.4 Service Corps

US President John F. Kennedy in his 1961 inaugural address admonished his audience, "Ask not what your country can do for you—ask what you can do for your country." Subsequently, he started the Peace Corps, followed by the domestic Volunteers in Service to America (VISTA). However, participation was voluntary, and help was ad hoc, not under any comprehensive national program, vision, or philosophy. Specific projects and services would occur, often with no permanent effect or addressing the root causes of the problem(s).

Internalizing "being a part of" does not simply mean, alluding to Kennedy, the State supporting the individual. Rather, the citizen must reciprocate, the "must" given force by State compulsion—one of the individual duties and responsibilities,

like military service and serving on a jury. Reciprocity is vital to stemming alienation.

National Youth Service Corps

Gangs, idleness, obsession with social media and video games, and suicides signify a youth alienated from society. Youth often are idle, not engaged in constructive activity. These are malicious germs causing serious trouble. Private non-profit groups, the Boys and Girls Clubs of America (BGCA), among others, have proven themselves successful in raising social consciousness in youth. Yet, these are anarchic, with no link to national purpose, philosophy, or other overall social thinking, certainly, no philosophy of the State.

I am going to controversially borrow from the very successful *Gioventù Italiana del Littorio* (GIL) (English: Italian Youth of the Lictor) and modify it for the twenty-first century. Unfortunately, this organization had paramilitary functions and was directed against the Catholic Church youth. Let the Wikipedia description stand on its own, providing a base on which to construct a contemporary State youth corps.

I use the word “corps” here just like “corporation,” deriving its substance from “corpus,” or body,” of the State. Couple the non-military functions of the GIL with those like the BGCA, and you have a worthy organization with which youth can identify themselves with and find guidance and purpose in their lives, all the while being integrated and not alienated. Aside from the learning and recreational-oriented activity, there would be a social service component, with various forms of assistance provided, similar to community service. Tutoring, reading to the blind, picking up litter, orderlies in hospitals and nursing facilities, park maintenance, helping the elderly, working with animals, and scanning works in print to be digitized come to mind. Consider The National Youth Service Corps the praxis of the school’s theoretical, and both working together can assemble a well-rounded total youth program, preparing kids for adulthood.

Adult Service Corps

Continuing the vista/peace corps tradition but better coordinated with state philosophy, with these provisions:

- Adult (18, and older) service corps members drawn from the citizenry by lot, similar to the current US selective service system or jurors from a jury pool formed from registered voters
- Both voluntary and conscripted options in place, similar to the military, along with periods of service (1–2 years)
- Each adult school/work history entered into a skills database for appropriate project assignment
- All monetarily compensated

While charity work helps others, in the healthy State, there is no such need to provide necessities. Persons collecting funds for cancer (and other medical) research, youth organizations, and environmental defense funds would be totally unnecessary. Volunteer literacy programs would be superfluous in a real school system. Nonetheless, there are other tasks—litter removal, emergency responses to natural disasters, assisting disabled persons in their home, animal care, tutoring, advising cooperatives, counseling, and so forth. Americorps VISTA (Volunteers in Service to America) and the Peace Corps, are suitable models.

While the State already would provide necessities, the corps would offer special vacations, purchase discounts, learning opportunities, and the camaraderie found in persons working together on a project. Recognition by awards, prizes, and badges spur people to excellence. Social work is often a “feel good” endeavor, letting people experience their giving something of themselves. Like military members being recognized in society, so would these those of the adult service corps.

Prison Alternatives

Prisons evidence an unhealthy society, simply because the inmates have not been successfully integrated into society as contributing human beings, often are mentally disordered, not trained (let alone educated), and, above all, alienated.

This is a human rights abuse. A prison population often reflects the symptoms of the larger society. True, just about every society has had its hardened criminals, but the current responses are no solution. It is all the more egregious when a substantial portion of persons in prison are mentally ill. Typical of the anarchy pervading liberal democratic regimes, hard and fast data on something basic as mental health in prisons is scattered and varied across governments and advocacy organizations. Outrageous, too, is the US Bureau of Justice Statistics having 2016 its latest date for the number and proportion of mentally ill persons in jails and prisons, data released June 2021 (Maruschak et al., 2021). Suffice it to say, prisons are warehouses for the mentally ill. So how is it that over a million persons (about two million in all being in US prisons and jails) have been so cast out?

We have discussed substance abuse and mental illness, and these factors, alone help explain high recidivism rates. Actually, the institution provides the structure the inmate lacked in society. Often, m you will hear returning inmates expressing relief in being back in an environment that provides for them, even if it is minimal. Throughout history, attempts have been at rehabilitation, training, and engagement in useful occupations, mostly failure mainly due to the lack of follow-up. Rehabilitation measures have failed to assess of capability for total social integration, both mental and physical and whether the inmate can even integrate. What is to be done with inmates, then? With a comprehensive health and school system, problems of substance abuse, mental health, and training would be lessened considerably, if not almost completely solved, with attendant prison populations dropping precipitously. Besides adequate social support services, decriminalizing non-predatory behavior would go a long way towards a solution. For example, substance abuse is a health

problem rather than a crime, obvious to a civilized person. Prostitution, gambling, and property theft stem from financial need, and mental health issues.

Data indicate that countries with robust support services have lower rates of incarceration, described earlier. The State with high-road ethos is integrated, and provision would already have been made for persons less-abled. These persons would have been identified early in life and guided into appropriate channels, typically a trade school or sheltered workshop, set within a structured monitored social environment. Barring this, it seems that given present trajectories, there will always be that element that will be incarcerated, and for them, a more rigid or structured environment is needed. How it is structured determines successful social outcome.

In the early 1920s, chain gangs were composed of inmates literally chained together and working on various projects in full view of the public. The system was much abused, corruption ubiquitous, with inmates mistreated. Yet, underscoring the idea was prisoners providing socially useful work—at least ostensibly. There is no reason not to borrow from that idea to construct a system truly integrating the inmates into society humanely way, while recognizing the realities about this population's characteristics. Having been a teacher in a prison for over a year, I saw that an inmate occupied in a life-affirming way tended to be more the model inmate, opposed to those not channeled into a program. Such is why prison authorities encourage those incarcerated to be in programs. Empirically and theoretically, then, low or no recidivism through structured activities is the goal of any successful incarceration. Usually, there is little or no follow-up when the inmate is released, save, perhaps for parolees, and supervision terminates with the prison sentence. Recidivism results from the underlying circumstances bringing the inmate to prison in the first place never having been resolved.

A solution to the problem comes on two fronts, the first—preventative—being taken care of by the well-ordered State with its social support system of schools, health care, etc. “At risk” persons need to be identified and targeted for monitoring and guidance. The second is what to do with the “incurable”—literally non-correctable—population.

Evidence of the failure of the death penalty is ubiquitous (DPIC, 2022; NCADP, 2022). In the background always lurks the possibility an executed inmate was innocent. As with the rate of mental disorders in prisons, the US liberal democratic regime fails to present data on the death penalty deterring crime. An internet search under “does death penalty deter crime” reveals that advocacy organizations and academics says the death penalty is not. Here, many executed persons are mentally ill, if the results of an internet search under “mentally ill inmate executed” is accurate. Then, executions are expensive, along with the appeals process.

Barring re-ordering or “re-programming” of the neural net, one thinks only of prolonged or even lifetime confinement. For examples, pedophiles and other sexual predators rarely are cured (Ho, 2015; Fong, 2006).

In all prison circumstances, a system of labor villages, an integrated society within a humane society with attendant ideology answers the alienation, virtue, and social integration questions. In a tightly structured and in a goal-oriented activity, the inmate produces socially useful goods and activity.

Essentially, incarceration looks more to a mental health model, rather than a criminal one. While the person has violated moral codes (laws), consciousness has neural correlates, and we should look to these to diagnose the root of the deviance. Poor physical health can affect mentation. Each inmate needs to be assessed in a total fashion—social history (including education and training), physique (including neuroimaging and DNA analysis), mentation and behavior (also correlated to neuroimaging and DNA). Investigation of the inmate's background should be equivalent to that of a person applying for the highest security clearance. Once the assessment is done, the inmate is placed in a labor village by the expert committee assessing guilt, length of imprisonment, and social potential.

In these villages exists a mini-society, emphasizing rehabilitation—counseling, health care, education, training, and work experience. A complete and ongoing evaluation is made of the inmate's attitude towards socialization, concluding with how developed is her/his social consciousness. A program includes appropriate education or inculcation of ideology. Looking to other countries (e.g., Scandinavian) having the highest success rates will help shape the programme. Ongoing research should parallel this solution.

A cynic will observe the US is designed to be a purposed failure but an industry unto its own, supplemented by private prisons. Durkheim calls it repressive, it provides a lot of jobs and can be an excuse for hiring more police and maintaining a surveillance society.

12.3.2.5 Health – Mental – Selecting Decision Makers – Making the Social Brain

The State's social brain decides at both the individual and social level, the former individual voters, the latter State officers, including the legislature. Embodying the individual and State ethos of valuing truth at the highest level, exhibited by schooling, experience, and behavior is a social layer to which everyone would aspire and one preserving continuity in philosophy and its application. It is the pool from which the highest of State decision-makers is drawn. For research and development is the Chinese Communist Party model. Imperfect as it may be, it has a coherent philosophy and represents organic development and proof of concept by taking that country from an agrarian society befitting the mid-1800s to the most modern in the world, and infrastructure second to none and brings a billion people out of poverty in 20 short years. Arguably, China is the most advanced State on Earth,

12.3.2.6 Voting

I have not said it anywhere in this book there should be no democratic voting by secret ballot for decision makers. Indeed, the Corporatist system demands it. My objection is with liberal democracy, where the substructure of values is hedonistic and nearly anyone fogging a mirror can vote. My goal is to minimize selecting incompetents, mentally deranged, and iniquitous individuals.

Recall Aristotle in reference to an educated middle class as the electors. Of course, material wealth should not enter into elector qualification. I added in Chap. 5—Solution requirements, high-road ethos, mental health, and so forth. Maturity and experience requirements should be included too. While age limits are common, they are not necessarily determinants; there can be exceedingly bright young persons surpassing duller older ones. Yet, the brain has not fully developed until the average age of 21. Even so, if a person is expected to serve in adult compulsory service, like the military or Adult Service Corps, it is only reasonable she/he should be allowed to have a say in State affairs.

All voters in the State would have to carry identification cards and present evidence of having being educated or trained at least at the twelfth-grade level, evidenced by diploma, degree, a passed examination, or other screening. The card would be biometric, containing that certification information. Internet voting, access would be biometric. Having the education/training requirement for suffrage would be an additional motivation to complete school, doing the best one is able.

Standards for Selecting State Decision Makers

An aristocracy defines the State.

What? An “ocracy” that you described in an earlier chapter?” my critics will say. Recall the etymology.

Aristocracy—Rule of—“best of its kind, noblest, bravest, most virtuous” (see [aristo-](#)) aristocracy (n.)

1560s, “;,” from Middle French aristocracie

(Modern French aristocratie), from Late Latin aristocratia, from Greek aristokratia “government or rule of the best; an aristocracy,” from aristos “best of its kind, noblest, bravest, most virtuous” (see aristo-) + abstract noun from kratos “rule, power” (see [-cracy](#)).

In early use contrasted with monarchy; after the French and American revolutions, with democracy. Meaning “rule by a privileged class, oligarchy, government by those distinguished by rank and wealth” (best-born or best-favored by fortune) is from 1570s and became paramount 17c. Hence, the meaning “patrician order, the class of hereditary nobles” (1610s) and, generally, “persons notably superior in any way, taken collectively” (1650s).

I also said that up to now these “ocracies” have failed in solving world problems, so how is it that I would be advocating one? Focus on “government by those who are the best citizens”, here, those superiorly able and proving their virtue in all respects, including ethos and health. Hence, our aristocracy is not about limited numbers of decision-makers, only prioritizing their qualifications and sustaining a high-road

ethos. Dispense with flowing purple robes, Divine Right of Kings, the overthrowing of the King of France, and inheritance. That higher quality is “*Noblesse Oblige*” the obligation of nobility, far from that of Louis XVI in 1789.

It is the content of the Aristotelian ethics I described before. It is Kant’s Categorical Imperatives. It is Bentham’s greatest happiness for all. It is the Asian philosopher’s realizing one’s context in the Universe. It is a sense of duty, rights, and responsibilities, also discussed above.

An aristocrat is known by:

- Education and intelligence (in all areas)
- Good mental health
- Ethos
- Her/his material needs being met
- Civic responsibility
- Experience (praxis)
- Virtue
- The transcendence of philosophy
- Religious in a secular way, not sectarian
- Critical thinking, logic, valuing science with avoidance of theocracies and rigid ideologies
- Ethics—from which follows the morals

All of these are required to be a decision maker in the State, and I doubt little that both Hegel and Durkheim would heartily agree.

Cannot *techne* be a part of the epistemic-based decision-making? For sure, artisans, craftspersons, tradespersons, and the like, can be ethical, virtuous, and the like. They also have what the epistemic person lacks, practical experience. This I made clear earlier, alluding to the need to include them in decision-making. Yes, there is an aristocracy of *techne*, equivalent to the epistemic one, not the least predecessor were the guilds.

Selecting Elected Decision Makers

Incompetent, uneducated, corrupt, and unethical leadership abounds in history. One need only go back to Roman times to learn about Nero and Caligula. Bloodthirsty, corrupt, and intolerant religious leaders are common. Royalty has similar qualities. “Democracy” has not been shielded from these either, more recent examples the United States presidents Richard Nixon resigning after an impending vote on impeachment for obstruction of justice, abuse of power, and contempt of Congress and Bill Clinton impeached for perjury and obstruction of justice stemming from an extramarital affair. Other US Presidents have not been without their controversies, the most recent case (2018) arguably the most disturbing. We had open commentary from legal, psychology, and political science scholars swirling about Donald

Trump—mentally balanced, acting illegally, or even incompetent (McAdams, 2016; Murray, 2016; Nelson & Bonifaz, 2017; Vales, 2016; Wittes, 2017; Lee, 2017). The current (2022) doddering US president Biden is losing his faculties, often fumbling words, and on one occasion calling out at a 28 September 2020 [White House conference on hunger, nutrition and health](#) for Rep. Jackie Walorski, (Republican from Indiana), but she died in a car crash the previous month.

Yet, no competency requirements exist Article II, Section 1 of the US Constitution says only:

No Person except a natural born Citizen, or a Citizen of the United States, at the time of the Adoption of this Constitution, shall be eligible to the Office of President; neither shall any Person be eligible to that Office who shall not have attained to the Age of thirty five Years, and been fourteen Years a Resident within the United States.

No background checks are required (Lazarus, 2017; Stein, 2011, pp. 11–12). There are no ethical bars, competency ones, or even basic criteria for assessing mental stability (Lazarus, 2017) for someone taking high office, with the power to start wars, destroy the infrastructure, and otherwise wreak havoc. This means practically any incompetent mentally deranged fool can become president. Even a barber or cosmetician must pass competency exams in most US states. So, too, does a commercial truck driver, evidenced by the commercial driver’s license (CDL). Many occupations require personality profiles and mental health exams.

Aside from the Executive, presidential appointments are vetted (Kelner et al., 2016). We saw in Plato’s *Republic* the head of State was to be a philosopher queen or king, a far cry from what exists now. Comte and Rousseau argued for competent people to lead.

For the US Senate the Constitutional qualifications are:

No Person shall be a Representative who shall not have attained to the Age of twenty five Years, and been seven Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State in which he shall be chosen. (Article I, Section 2, Paragraph 2—*US Constitution*)

For the US House of Representatives:

No Person shall be a Senator who shall not have attained to the Age of thirty Years, and been nine Years a Citizen of the United States, and who shall not, when elected, be an Inhabitant of that State for which he shall be chosen. (Article, Section 3, Paragraph 3—*US Constitution*)

For the elections, we need free, open, and secret voting for leaders having all the qualities of an aristocrat, described above, with security clearance rigor. If merit is the backbone of civil service, why not elected office, at least to minimize the problems, Plato and Aristotle’s surely nodding their heads? For research and consideration is requiring decision-makers at higher levels to be members of the State’s official social party, whose members would have attained by study and experience, and certified to have internalized State philosophy/ethos.

Appointed and Civil Service Officers

Appointed State officers serve at the request of high officials, where policy formulation requires close teamwork. Incompatibility can devastate effectiveness. Accordingly, those officials could select their staff from a pool of talented individuals. Other State workers perform routine bureaucratic functions common to most modern governments. Common sense and the history of abuse of office dictates civil service for these persons.

Anyone working for the State needs to fulfill the aristocrat's requirements, listed above. Thus, both appointed officials and bureaucrats are equivalently qualified.

Meritocracy has critics (Meritocracy – Criticism, 2022); so does Technocracy (2022). Ask, "What are the alternatives?" Bureaucracy, the "Peter Principle" (2022) (a person ascends to her/his level of incompetence through promotions and ultimately is sent upward towards the top avoiding disrupting the environment with the incompetence), and inefficiencies creep in, but these are more easily corrected than correcting the consequences of incompetence and poor ethics. Ongoing evaluation with subsequent transfer, periodic evaluations, refresher courses, and outside public/open audits can mitigate the shortcomings. Because State is virtuous, the person would be transferred to a more appropriate work situation.

If a meritocracy encourages a destructively competitive environment, fostering virtue is an answer. Those not selected for positions are given an opportunity to be considered for others according to their background and interests. A place for every person in society means only position is lost. Remember, all necessities are taken care of, and there is sufficient income for everyone to live comfortably. Only an ego may be temporarily affronted, perhaps some prestige, pay differential, and authority. You establish a balance between the motivation to do the best of one's ability with the reward of a position and mitigating the consequences of not getting it. Whatever the case, the reasons for the destructive competition must be eliminated. That the State embraces the communitarian and cooperativistic ethos, integration of a disaffected individual into society ensues.

What if the experts simply are wrong? Let us be honest and ask this in a larger context and answer with a question, "what do you suggest?" I doubt if the response would be that finding a truck driver to do your open heart surgery or that doctor to drive the truck would be a satisfactory answer. You surely do not want to go back to the days of reading goat intestines, reading palms, or water witching to get expertise. Yes, there are Ph.D.s who barely can screw in a light bulb, let alone do much more complicated technical work, like repair an automobile. Again, I point to the driving force of virtue. Everyone does the best at what they are capable. Errors occur with even the finest of us, though it doesn't mean you reject the whole system. In short "elitism" means wanting only the best available.

12.3.2.7 Health: Physical

Infrastructure

No much needs to be said here, because repairing the infrastructure is simply common sense and a mechanical issue. If your cart needs brakes, fix them! So it goes with bridges, road, the electrical and so forth. How current you are with the technology becomes another issue. China and Europe have the most advances in high-speed rail in the world, trains reaching speeds up to 300 miles per hour. Meanwhile, the fastest US passenger trains barely reach 150 mph (rare, the usual about 70–80 mph). Its freight trains creak alone at the 1950s pace of 50–70 mph, with cars frequently in dilapidated condition—squealing bearing, defective rails, and antiquated locomotives. One need only look at the American Society of Civil Engineers website to see the “fix it” list. Bring in foreign engineers, if no internal talent exists.

Culture

There should be a national cultural ministry coordinating all national cultural activity by:

- Creation of “Culture Olympics” organized by the State regarding all major university subjects with guaranteed access to work placement for all first ranked.
- Control and legislation of the invasion of advertising into all media. Content evaluation would be through a knowledge quality institute explained elsewhere in this chapter; All advertising needs to be quality information-based, not propaganda.
- School curriculum coordination for culture enhancement, underpinned by positive social values.
- Involvement of researchers and academicians in cultural ministry affairs, especially focusing on mental health.
- Drastic revision of the norms that allocate State funds to cultural projects and promotion of culture inspired by high road ethos.

Those promulgating degeneracy (including drug-inspired “culture”) need to undergo rigorous mental and physical health examination, including neurocorrelates and genetic links to behavior.

12.3.3 Citizens Accountability Corporation

12.3.3.1 Scope

Abuse takes many forms, chiefly extracting resources from society for personal gain and exerting power out of authorized bounds and not for the benefit of the State. Poor quality work, burnout, malfeasance, and incompetence are telltale signs of an unhealthy State organism. Our metaphorical doctor locates the problem and offers a solution. Part of what preserves integration and interdependence is checks and balances, an organism's way of regulating itself. The kidney "looks after" the urine, the heart "looks after" every part needing blood, and eyes guide the body. The former in each of these sets of two "looks after" the second; it is the second that also does the same for the first. When one "gets out of line" the other is warned. All parts interact together in a web this way for the whole biological organism. The social organism is the same. To be adaptive and survive in its environment, it has to be healthy. This solutions section offers some examples of how that may happen within the State framework.

The State has its law enforcement apparatus. Correspondingly, the individuals have theirs, the Citizens Accountability Corporation (CAC) to monitor State organs, cooperatives, and other businesses. This audit organization unit is a quasi-public entity, itself, an independent corporation designed for quality control of State and commercial activities (cooperative and individual/family). Corresponding to each State sector would be an audit division. More starkly, it is the citizens policing the State.

A healthy State is unconcealed, it always displaying to citizens its radiogram, its contents and quality subject to citizen review 24/7/365 through open audits, or open books. Competent civilian reviewers with accounting and legal background, plus subject matter experts go a long way towards checking abuses.

Audits are general and classified, the former for general and public applicability, the latter for national security, personal health, judicial matters, and situations requiring confidentiality. Upon investigation, auditors report their findings to the State's corporate assembly and to the public, in general, save for confidential matters, where selected cleared members of that legislative body review the auditors' findings. Here, full transparency occurs after the investigation is complete.

All records (including financial) of private institutions interfacing with the public would be open to inspection. All reviews would be published, saved for classified ones, those having a special procedure but ultimately resulting in transparency.

12.3.3.2 Selection and Participation

All eligible citizens are entered into a central database, including their their education, training, skills, experience, and so forth. Auditors are competent in their fields and selected by lot from a pool of individuals, not unlike military service and juries.

Their training or education assigns them to the applications or theoretical domain. Expert assignment panels blindly assign auditors based on qualification exams, experience, and interviews. Each is matched to the audit entity local to their residence, or if possible, through the Internet for remote auditing.

Two levels of participation exist: mandatory (drafted) and voluntary. Citizens may form their own audit units with all the rights and privileges afforded regular CAC members.

Periodically, audit organization a proportion of members in an audit unit or project are rotated to prevent one having a special interest in the audited unit. Rotation is common to prevent corruption, deter favoritism, and encourage diversity, although in liberal democratic regimes (e.g.: FBI, Federal Reserve System, and US Congress) rarely anything substantive happens. Throughout the CAO, overlapping terms provide continuity and stability in investigations, policies, and methods. Members serve on the review boards for a single long-time period (1–2 years) or several short periods, all compensated with a living wage. These audit member's terms cannot be renewed unless the audit pool is exhausted.

Regular public hearings would be held, citizens encouraged to present their ideas, concerns, complaints, evidence, and so forth. In turn, the State would be required to respond to these citizen observations. The proceedings are published in a government gazette, similar to the US *Federal Register* and reported to the Corporate legislative Assembly.

12.3.3.3 Response Requirement

Built into the constitution and laws is the requirement the State not only respond to these organizations but with full public disclosure and a well-defined procedure for correcting the problems. The Corporate legislative Assembly has ultimate responsibility for ensuring the Executive has the authority to correct problems by creating the legislation/laws. Failure to respond would be consequential, not the least being the removal of the perpetrators. Impeachment is an option.

12.3.3.4 Legal Aid and Rights

State accountability includes guaranteeing legal protection, including free attorneys and ensuring rights, a person innocent until proven guilty.

12.3.3.5 Elections

Perhaps no better example of the anarchy, demagoguery, malfeasance, and incompetence in managing elections exists than in one of the most industrialized liberal democratic regimes on Earth, the United States. Each state has its own procedure, and votes are tallied in disparate ways. Legendary are the 2000 Bush-Gore/Florida

paper butterfly ballots and the 2020 Dominion voting machined debacles. A Wikipedia entry, “2000 United States presidential election recount in Florida” outlines the problem. On election day November 8, 2022, the Dominion machines malfunctioned Maricopa County, Arizona, the one with the highest number of voters. Having a private business responsible for the integrity of a civil process is a conflict of interest.

Instead, the CAC would assume the responsibility to ensure uniform voting procedures are in place, from selecting Corporate legislative assembly delegates to voting mechanics—ballots content/appearance uniformity, counting procedure, and election results publication. A counter check is the Corporate legislative assembly monitoring how the CAC carries out elections.

12.3.3.6 Corruption

Social corruption in its most primitive form is theft for private gain from social institutions by deception and is a main concern of the CAC. Theft may be of authority or material. That is, a person appropriates more authority than s/he is entrusted or is needed. Material appropriation follows similar lines, acquiring dishonestly something of value for personal benefit. Arguably, the main reasons corruption exists are individualism (personal entitlement), selfishness, material deprivation, mental disorder (typically sociopathy) lack of education, greed, and narcissism. Narrowing it down to a single element, it is excessive love of the self and disregarding others. These people clearly have not been integrated into society; they are alienated. More pointedly, they are at odds with society by their expropriations. The root of corruption is the lack of a high-road ethos, i.e., the search for truth and willing to see society compromised in favor of individual gain. There are two solution areas: appealing to those who do have a high-road ethos and losing their way, and those who do not seem to have any foundation either for not ever being educated or trained or they simply refuse.

Bribery exemplifies material corruption. Corruption often is legal, flawed individuals applying regulations favoring private corporations or appointing regulators who have private interests. Influence peddling means lobbyists providing legislators favors to vote in behalf of vulgar corporations, another example of authority abuse. All of these exhibit a low-road ethos.

In solving the problem, it only makes sense to identify the perpetrator(s), but, moreover, the motives. A well-organized and directed State provides material necessities. The person simply may be acting from material desperation. Barring that, matters become more complicated, i.e., what the person truly thinks is important in life. Aside from correcting structural defects in the system (auditing and alert mechanisms, checks and balances, etc.), we focus on intense personal investigation, determining values, mental health, schooling, and all the mentation surveyed in Chap. 10—The social brain.

If the person can be re-oriented, we must locate the institutions and potential solution methods, from re-education/training, mental health treatment, or, in the

hard-core cases, imprisonment and doing socially useful work. Minimally, there simply may not be enough neuroanatomical development in the brain to accommodate the abstraction required for appreciating the value of truth. Recall from the chapter on the social brain multiple intelligences and their neurocorrelates.

Corruption is an assault on the State organism, an assault on truth itself. Identifying and treating the corruption disease is not easy, and like any organism, the State must have a will to be healthy. A cancer can metastasize to engulf the whole organism. The individual with her/his greed will permeate the host until death.

For research is finding out why some countries are less corrupt than others. Organizations like Transparency International offer useful information.

12.3.3.7 Knowledge Quality Institute

A knowledge quality institute (KQI) does its “checks and balances” in the State and in the information landscape generally. Auditors also monitor school curriculum quality. Truth in information specification would go a long way towards protecting people. Remember, the *raison d’être* of the State is the search for truth, and the willing vetting of information without assessment evidences compromise. Fake news and rumors gaining predominance in the social landscape are threatening the viability of any confidence left of information integrity. An Internet search for “fake news,” “peer review problems,” “fake journals,” and “poor knowledge quality,” and similar words and phrases will produce literally hundreds of thousands of entries describing the problem. I have outlined the background of the peer-review problem in various articles (Wertman et al., 2018),

Three major areas of information dispersal are academic publications, news outlets, and advertising. People are justifiably sensitive about governments supervising information content. This flip side is the public demanding some reasonable assurance of quality.

- The academic community is in a state of anarchy, not able to coordinate on peer review standards. Some general rules are recognized common practice, exemplified by providing sources adhering to basic double-blind scientific methods. Over the past decade, the worst-case scenario has become more common. There have arisen literally thousands of poor quality or even fake journals, publications having the look and feel of professionalism while accepting articles with minimal or even no review, if the author pays a fee. A common practice by universities is to require a faculty member to undergo a “publish or perish” requirement, meaning either publish a number of articles or books in a peer-reviewed environment or lose the faculty position. The number of substandard journals makes it almost impossible for universities admitting faculty to permanent status to check the articles or the journals for their integrity. Questionable journals lists have appeared fraught with many problems. Peer review is not the only academic minefield threatening knowledge quality. Academicians are supposed to publish free of commercial association and influence. More often than not we find major

conflicts of interest, the academician under the implied obligation to present findings favorable to the sponsor. Too, researchers may have a material vested interest.

- Reporters for news outlets usually try their best in researching and presenting events, their inexperience and lack of formal education giving credence to pseudoscience and other misinformation. Ideology frequently shapes the content, influencing news selection, itself.
- Advertisers spew out lies, misinformation, and slanted versions. Tell them long enough to the gullible public and they will be believed; there is no conscience, only the lust for sales. A serious clampdown on the advertising world is needed. No longer can claims to be “the best” and comparable superlatives be allowed unless supported by published peer-reviewed evidence.

Overall, persons vetting information would have an opportunity to have it rated by a specifications organization. Correspondingly, the public would realize that without such a rating, information would fare no better than a rumor; that is, it could not be trusted. Information without the rating would be deemed antisocial. Claims would need support by peer-reviewed evidence, along with the reason for making the claim (commercial gain, education, etc.). Send it out you may without a rating—and such should not be censored; an intelligent person will see it for what it is.

If science and other knowledge quality enhancement methods are to play a significant and positive role in our world, academicians and non-academicians alike will need to take responsibility for the mounting problem and assume a more active and effective role to reverse these trends. Already, numerous organizations, represented by the American Association for the Advancement of Science (AAAS), Union of Concerned Scientists (USC), the Society for Technical Communication (STC), and the Centers for Inquiry (CFI), have sections devoted to promoting knowledge quality in our society. The American Association of Retired Persons (AARP), Consumer Reports, the Institute for Electrical and Electronics Engineers (IEEE), and American Civil Liberties Union (ACLU), among others, represent their constituency’s interests effectively, and the same can be done for knowledge quality. In the information quality world, publishers, academicians from all subject areas, teachers, information scientists (including librarians), and researchers, among others, have a stake in knowledge quality, and many of these belong to professional associations. Yet, there seems to be lacking a single organization to coordinate these efforts for more powerful advocacy in this domain.

The Knowledge Quality Institute (KQI) would enhance the regularization of knowledge production by creating and promulgating specifications. That is, when a knowledge producer (journal, technical publisher, newspaper, audio producer, etc.) adopts a specification issued by this organization (like a standards body), that producer would announce a regular procedure has been used to produce that knowledge. In the previous chapter under “knowledge quality,” a number of criteria are listed. While advertisers normally do not produce knowledge, I would have their propaganda come under the same purview.

In the same way the Institute for Electrical and Electronics Engineers (IEEE) or similar standards organizations create standards, the KQI would follow approximately the same format, having its own seminars, conferences, voting on standards, and journal. Already, through the product review boards explained above, they would have to substantiate their claims, and the KQI would be the gatekeeper. Foundational for standards formation and action are epistemology, philosophy of scientific methods, educational philosophies and the systems they generate, and philosophies of life, in general.

12.3.3.8 The Press

Part of the checks and balances system is an open and free press. A healthy Fourth Estate is needed; reporters are sensors selecting problems to be scrutinized and solved, literally reporting or recounting ongoing events. Investigative reporters go beyond in academic-quality research to reveal incipient problems. They are needed with the full support of the State and, of course, the citizens. More reporters and news outlets means more monitoring. Ideally, everyone should be a reporter, a participant in society, one of the requirements for voting or running for office. Students should be encouraged not only to be participants but, they, along with other citizens, need to be the “eyes and ears” of society and, of course, the mouthpieces, all reflecting collective consciousness. Remember, the State is the collectivity of citizens, and the citizens the State. Both take care of themselves, and this starts with observation and knowledge sharing.

For a metaphor, think of the endorphins, endogenous opioid neuropeptides, and peptide hormones, that bring out the positive side of life. The quantity of release will tell you how serious a problem is or how well the State is doing. Social discontent should not build up like pressure in a tire and explode. Suppression and censorship only masks problems, not solve them.

12.3.3.9 Censorship

This section extends the previous. Let us call this “killing the sensors.” Is it better to drive a potential problem underground, more difficult to detect, or is it better to be manifest in the open so you can observe its development, locate the origin, and solve it? Analogously, it would not make sense to remove the gauges in a complex instrument. Two examples are Prohibition and the US anti-communist acts. Besides both creating a class of criminals that entail a whole police force, prosecution, and incarceration apparatus—all very expensive and socially taxing, they are ineffective. The much ballyhooed “war on drugs” has been an abysmal failure, many states legalizing marijuana. Substance abuse and political cases require knowing the etiology. This was covered elsewhere. Substance abuse is a mental health issue and political extremism comes from alienation, full stop.

Censorship requires making the citizens fearful, surely not conducive to a contented society. In an open society, you can observe not only motivations behind anti-State sentiment but those generating it. Normally, protests are about persons being left out of the decision-making process. Typical are representatives not voting their constituency's preferences. Dissident voices usually are a beacon of malfunction in the State, and if silenced, the problem merely grows. Echoing Hegel, happiness of the citizens is a hallmark of the healthy State. Often, alienation overall is at the root of discontent, that coupled with not fostering virtue. Too, if there is oppression, the oppressed become martyrs around which malcontents can rally for their personal grievances.

What you do not want to do is drive dissent, opposition, or resistance underground so you cannot identify and treat this social disease. Mao Zedong said, "let a thousand flowers bloom." People have to see the good, bad, and ugly. Dialectics also plays a part here, too. How would people know what the good is without the ugly? Too, from a practical standpoint, who wants to spend all those resources on a widespread state police apparatus? If there is growing discontent, the State is not doing something right about its health. Again, go back to Hegel.

Allowing dissent does not mean allowing the narcissistic and sociopathic, and libertarian elements to be successful in threatening the State. There is antisocial behavior, a diagnosable mental disorder, both in individuals and groups. Both the individual and social brain need good health. It is to the expert panels of mental health professionals and those competent in the political philosophy of the State to make this determination.

12.3.4 Goods Production and Service Quality Department/Commission/Agency

All production entities, public and private, fall under this section. The private sector has gained from current practices of the lowest quality at the highest price. Planned obsolescence in order to produce more has been a major contributing factor to environmental degradation. Advertisers take every opportunity convincing buyers they want or need an item, sparking artificial or induced demand. Superfluous variety reveals itself in patents. Inventors and innovators can sidestep the intent of the novelty by tweaking functionality, all the while the products doing essentially the same.

Before anything is to be sold to the public, including computer software, a committee of experts (engineers, environmentalists, etc.) and potential users would review the product to see if it is the best that can be produced, not limited limited to these standards:

- Having the maximum of social utility and not superficially varied
- Least energy usage
- Effectiveness—does what the designers and producers claim

- Optimum use of natural resources
- Maximum durability (mean time before failure)
- Recyclable materials
- Minimizing disposable items (razors, flashlights, lighters, etc.)
- Maintainability and repairability
- Modularity
- Interoperability, exchangeability, and standardization

Things wear out; that is entropy, but do create articles that are the highest quality and durability. There is no reason not to manufacture articles that do what the advertisers claim. When they do wear out, the materials out which they are made should be recyclable. Speaking of materials, re-usable products (including those that can be remanufactured) and recyclable ones would reduce the need to produce from scratch. There is no reason why items cannot be exchanged with one another. Second-hand stores are auxiliaries to this programme.

Extensive attention focus is needed on disposable items, like razors, pens, plastic utensils, lighters, and containers. These small items add up quickly to contribute to landfills and environmental pollution.

Most of the items on the above list can be addressed by standardization like Industry-led organizations—The Institute of Electrical and Electronics Engineers (IEEE) and the *American Society for Testing and Materials* (ASTM). Numerous governments have adopted these standards and are engaged in their own standardization and interoperability activities, like the North Atlantic Treaty Organization's STANdardization AGREement (STANAG). Of course, the International Organization for Standardization (ISO) collects, assesses, and re-issues international standards. Two faults permeate standardization: privatization and scope.

Large corporations dominate the outcomes usually benefiting from product sales, rather than the public-at-large. Having been heavily involved IEEE fiber optics standardization activity, I witnessed numerous times very violent arguments between representatives of large corporations who had a material interest in a proposed standard. Often, size, wealth, alliances, and politics governed the standard's content. There was little science driving the process, instead, propagandistic claims about the benefit of one design over the other. Huge amounts of money were at stake. I specifically remember two corporations already having invested in their own style of fiber optic connector. The adoption of one would make one corporation's type obsolete. Ultimately, both connectors were adopted, thus defeating the idea of standardization in the first place.

The solution to this conflict is an independent non-profit organization operated by scientists and engineers, the product standardized after extensive testing for durability, usability, convenience, and so forth. While voting on a standard is reasonable, it needs to be by qualified individuals not associated with private interests.

Standardization is insufficient. Superfluous variety permeates the manufacturing landscape. "Different" air conditioners, computer keyboards, wastebaskets, automobiles, and so forth all require different tooling. Those buying these products often are confronted with claims about why one is superior to another with rarely any

scientific evidence. Reduce all these product types to a few models with all parts having the same functionality, exchangeable across all models. State-mandated uniform pricing would correct price gouging, too. Gone would be paying high prices excused by specialty item status.

Of course, real technological improvement occurs. Few would want to try using the old crank telephone, instead of a smartphone. “Upgrades” are problematic, begging the question why the designers did not anticipate the changes. Devices can be overly complex, washing machines an example. A few decades ago people were quite content with the convenience of automatic washing, rinsing, and spin drying clothes at various speeds, all done with a mechanical controller. These machines were modularized, allowing for the removal and replacement of various parts at a relatively low cost, albeit with superfluous variety of machines. Now, delicate and elaborate control panels (differing from manufacture to manufacturer) are—you guessed it—, very expensive to replace. What environmental strain do they case? If scientific studies could demonstrate reduced energy use and resource depletion, the remaining issues would be robustness, interoperability, and repairability. Such criteria apply to all manufacture. To remedy the problem, a team of competent and up-to-date experts, backed by substantial peer-reviewed research, can optimize resource utilization and technological development.

Items do wear out, and it would be unreasonable to expect an “overdesign”, making something last a couple of centuries, when a much shorter time span is all that is required. Yet, there is no reason not to build in the requirement that all materials be recyclable, with an infrastructure (established by the manufacturer) capable of accepting the expended materials. Private non-profit consumer organizations could monitor product quality and safety. Currently disposable item (razors, flashlight, etc.) should be replaced with reusable ones, the alternatives being resource depletion, more landfills, and general waste of resources.

Service quality, too, needs attention. In place are minimum requirements—even some set by the industries, themselves. Recall automotive mechanic certification, contractor licenses, and, for sure, a sophisticated system of licenses and training for engineers, doctors, lawyers, teachers, and other professionals. All across the board, though, even in areas like computer and electronics repair, similar requirements should be in place. Less technical areas not affecting other lives may not need so much rigorous peer review. The standard should apply more so if it affects the well-being of others. Chefs, caregivers, and installers are those whose poor handiwork can adversely affect large populations. Periodic monitoring of building construction, repaired items, and care given in retirement homes would be subject to monitoring. All services, too, need rigorous care.

Consumer surveys by non-profit groups would set manufacturing pace, environmentally friendly and their other enunciated criteria applying. This is towards rational market-driven demand.

How goods are produced and serves rendered is coupled with the ethics of a worker getting her/his fair share from her/his labor power and working in supportive conditions. In a system of democratically-run cooperatives, such would be expected a minor problem. Besides coordinating with labor enforcement agencies, this goods

production and service quality department/commission/agency would work with the environmental quality departments to assess the feasibility of producing in accordance with best practices designed to meet the above criteria.

The conditions of production and pricing need control, and this department would scientifically analyze costs and fair returns to assess prices, which would, again, be uniform all across boundaries, although accounting for legitimate costs, transportation an obvious example. In essence, price and wage controls would be rationally determined. This short paragraph should stand on its own and obvious to those who desire environmental quality over consumerism, waste, and profit. Yes, a slogan might be in order. Try “people and environment before profits.” Production serves the people and their environment, not vice versa, the former only a means to an end. Internally, trade should be restricted to only those meeting the above requirements. Hence, issues like “fair trade” would be resolved automatically, thus excluding products made under antisocial conditions.

International trade poses a problem, countries with very low-paid workforces able to sell at prices much lower than goods produced domestically. Tariffs and attendant trade wars have consequences. Either principal accedes to consumerism, or the world can see in the State a model for civil behavior. Lurking in the background is Mother Nature, saying, “do it or else.” Autarky, associations/alliances of civilized countries, and diplomatic relations are three areas that can help drive international commercial policies.

Before anything is to be sold to the public, there should be a committee of experts (engineers, environmentalists, etc.) to do a final review of the product or service to see if it is the best that can be produced, including having the maximum of social utility and durability. This is the validation board that compliments the initial review board described this chapter. No product or service should be vetted with claims, superlatives (e.g., “the best,” “superior,” and “excellent”), or the efficacy of using it unless these are substantiated by several peer-reviewed scientific sources, those sources and references accompanying the claim. Validation includes extensive testing. Of course, all these activities must be overseen or done by the State.

12.3.5 Communications Development and Security Institute

From what has been described in Chap. 2—What is promoting human extinction, a major emergency is facing us, and the response has been an ongoing patching of an already over-patched agglomeration of “gee whiz” software developed piecemeal and haphazardly. Phones, computers, and everything connected is affected and could be infected, especially in the emerging Internet of Things (IOT) world. Every day, a new vulnerability appears, with organizations, both public and private whining, recommending with “shoulds” and “oughts,” and otherwise wringing their hands. At this writing (January 2023) a radical upswing in phishing email has beset Microsoft’s Outlook, three or more emails daily common, their seemingly unable to stanch the flow. Click on a link, and kiss your computer goodbye.

Governments will mandate certain procedures, often disjointed. Private corporations producing much of this mediocre and poorly tested junk are allowed to continue vetting it. Password hacking is left to private entities like Have you been PWNED? Liberal democratic regimes refuse to take charge, their attitude like that towards voting irregularities, dogged by the “free enterprise” ideology or intimidated by giant corporations producing security software.

Communications infrastructure cannot be left in private hands for four basic reasons. First, the profit motive drives maintenance, resulting in cheapening of goods and services at the highest price. Second, there is no coordinated way of identifying and responding to problems. Third, most of these corporations have legions of propagandists touting the superiority of their wares, each incompatible with the next. Four, under the present scheme, either governments can only recommend action or have to go through a contorted process of legislating against private interests to bring about action.

Governments, supported by competent academics and highly experienced technicians should seize control of this critical situation by acquiring all the source code of the operating systems and applications, subjecting them to extensive research and study, making them more secure, interoperable, flaw-free, usable, and user friendly. Emerging from this effort would be a single open source operating system undergoing a persistent review by these expert panels. Fundamental redesign of systems may be in order (e.g., the von-Neuman architecture). Minimally, allowing large corporations to continue vetting both hardware and software to make a profit with minimal effort is socially irresponsible and poses a security risk, if not a danger to lives. Routers, chips, central processing units, and anything connected to the Internet is fair game for review. We have become dependent upon the integrity of these systems, and selfish interests can no longer drive production and distribution of the telecommunications infrastructure.

Before being released to the public, systems and applications would have gone extensive testing at all levels: unit, integration, system, stress, and user, according to a non-profit process like the Carnegie Mellon Software Engineering Institute or the IEEE Computer Society set of software lifecycle standards. Documentation accompanying the software would be included.

The urgency of this project is on par of that with any telecommunications infrastructure; society depends upon it for its very life. A successful penetration of these telecommunications (including computer networks) can have devastating efforts equivalent to that of physical destruction. “Cyber warfare” is not a set of words accidentally juxtaposed; neither are they co-joined for a Hollywood effect.

All the security organizations—public and private need to be merged into a central body: Computer Emergency Response Team—both of the US Government and Carnegie Institute, SANS, SC Media, the anti-virus companies, and many others, these in their own right doing arguably the best they can in attempting to stem the tide of predatory behavior though isolated from each other.

Using the Internet in a responsible way is monitored haphazardly. We have in usual style some social media companies trying in a fly-swat manner to remove hate-oriented, false news, and harmful sites, and many still remain. Corporate censorship

and poorly-designed filtering algorithms have blocked substantiated (sourced), albeit controversial and sometimes unpopular content. The worldwide web is populated by practicably anyone, from the mentally deranged, perverts, and rouges of every type to scholars, scientists, and staid research organizations. Many present themselves under “handles,” pseudonyms, and spoofs. A first principle of honest communication of high integrity is true identification.

To obtain a post office box, the US postal service obliges the applicant to provide any of the following identification to get the keys:

U.S. Government ID: U.S. Government ID may be federal-, state-, or tribal-issued. You may provide the following:

- Identification card issued by a federally or state-recognized tribal nation (tribal identification card)
- U.S. certificate of citizenship or naturalization
- U.S. permanent resident or other identification card issued by U.S. Citizenship and Immigration Services
- Uniformed Service ID card
- U.S. Armed Forces card
- Non-driver’s identification card
- State-issued driver’s license
- Passport
- Matricula Consular (Mexico)
- NEXUS (Canada)
- Corporate Identification
- U.S. University Identification

Currently, an email address simply is created on the Internet. Emails can be falsified. Telephone numbers come with the phone, and these can be altered. To stop this problem, there needs to be biometric identification of each individual using the internet, and a physical address should be required. The same applies to telephones and the mail system. Spoofing capabilities must be blocked. The person you see on the screen has to be the one really sending.

In addition, every device attached to the internet should be accessible only by biometric identification. Public communication, from village to the world, cannot be done anonymously, since anonymity is socially irresponsible. In a healthy State, numerous outlets channel dissent. While fraudsters could circumvent the system (false contact lenses, artificial fingerprints), advancing technologies would overcome the problems, thus minimizing security threats. Additional security incorporates two or three authentication methods—phone, security questions, common access card, and so forth. Ideally, the person with whom one is communicating is correctly identified, physically present, and locatable.

So little is known about the “Dark Web” discussed in the problems chapter. How could it be a world exists in which anything can occur from selling malware, child pornography, military-grade weapons sales, hardcore drugs, and even assassins for hire? Allowing it to continue is tantamount to accommodating a criminal sitting on your doorstep.

State regulation of telecommunications does not work for international exchanges, since there is no control over other countries, except in trade agreements. Any country not doing something major about communications security should be ostracized and sanctioned. Think of “favored nation status,” for example. Diplomatic relations offer golden opportunities to address telecommunications problems. Of course, the State would maximize resource availability for the country to actively combat cybercrime. Ours is not the task to provide a technological solution, instead to set forth the groundwork for a secure Internet. A nation-wide sandbox system, technical security filters of international traffic, and a robust domain name system operated by the United Nations are starting points for research and development.

12.3.6 The State’s Environment: Foreign Policy

Affecting individual and State and environments is foreign relations. The United States has the most bloated military budget in the world. It has bases in more than 70 countries. Ex-President Jimmy Carter 16 April 2019 called the US “the most warlike nation in the history of the world,” saying further, it had had only 16 years of peace during its 242 year history (Brennan, 2019). Dwight David Eisenhower’s 1961 admonitions about the military–industrial complex have gone unheeded, the US spending more on war than the next nine highest countries all together, including its two main rivals, China and Russia (Peterson Foundation, 2022).

To mitigate—hopefully prevent—this, a foreign policy has to be predicated upon cooperation and negotiation, preventing corporations of any type from benefiting. All war *matériel* must be produced by the State, domestically, and without profit. There cannot be any military contracting, even by cooperatives, considering the lust for profit creates motivates pressuring decision makers to favor war. The draft must be re-instituted for all women and men above the age of 18, with State officials (especially decision-makers) a part of that pool. The same standards for exemption must apply equally to all registrants. All persons making foreign policy and those working in the war department (“Department of Defense”) should be required to have served in the military to appreciate the horrors of war. For pacifists (which hopefully would be many), alternative service can be available, exemplified by National Guard, civil protection agencies, or the Adult Service Corps, described above. No foreign intervention should be allowed except in response to a direct attack or a request of other State with same high ideals. Only the Corporatist legislative assembly would be empowered to declare war and authorize interventions only if a country posed an immediate direct threat to the State and when all negotiations have failed. First order of preference is the United Nations.

All foreign military bases need shutdowns. Aid to other countries should be given only if the receiver invites it and has the same value system of the State or is a proto-State well on the way of becoming a State. This does not rule out alliances, of course, to confront the Hitlers.

Typically, mutually-assured destruction, and other Cold War methods of conducting foreign affairs have often been proven to be counterproductive towards world stability, not the least reason the strain on the participants' resources. Overall, civilized countries realize through analytical tools like game theory, cooperation goes much further in achieving world stability and prosperity than maintaining armed camps.

12.3.7 Public Schools in General

Without quality schools, you may as well be living in a state of nature. Fifty-percent of US adults not able to read past the eighth grade signals a failed school system. Any student graduating from high school with this disability has every right to charge the school system with fraud. I start by surveying an alternative under the State, a comprehensive school system offering free training and education to all.

All students should be inculcated with knowledge that their school experience will be a major determinant of their future and they are participating in their own outcome. The curriculum reflects national unity tied to State goals and programmes in space exploration, energy development, consciousness research, and similar "blue-sky" efforts, infused with the philosophy of reaching for the truth and knowing more about ourselves and our place in the Universe. "Vision," "mission," and "purpose" link the school curricula to the State.

Schools incorporate students assembled with mentors/teachers with a curriculum in an institutionalized setting, i.e., from kindergarten through universities and non-school-credit venues. Good schooling depends upon comprehensive student assessment for appropriateness and instructors armed with the latest developments in their fields. Quality well-paid instructors, excellent physical plant, and, above all, high-quality curriculum are the essential ingredients to quality training/education. Periodic refresher courses for instructors help keep them current.

Both State and cooperatives will manufacture goods and provide services based on the latest technological developments found by researchers, engineers, and practitioners. This content will be conveyed to school instructors.

The education curriculum looks to works lasting history from all parts of the globe and numerous cultures, from all major areas of human endeavor, including history, literature, science, mathematics, the arts, and, primarily, philosophy. Inspiration and critical thinking constitute the engine of knowledge discovery. Communication facility relies on a rich vocabulary, foreign languages (including Latin and Greek for the Western world), and strict attention to writing in varied styles, from declarative to creative, those dependent upon a student's exposure to the sciences and arts. The Great Books program and Paedia education incorporating worldwide works offer a foundation. Latin America, Africa, and Asia surely have their "greats," and it is imperative to include them even-handedly with European luminaries, women and men having equal say.

Mexico's (SEGOB, 2022; Sistema Educativo de México, 2023) has a 1119-page program assembled by academics and other practitioners throughout the whole country, outside countries and institutes, and even involving the United Nations. In Mexico—and emphatically in contrast to the United States, every student graduating from high school has to take a course in *metodología*, or epistemology—how we know something, a fact known by me, who tutored a student in preparation for his high school exit exam. Without passing *metodología* (among numerous others), he never would have graduated. This very comprehensive program is interdisciplinary, covering very broadly areas the US had in its high school programs many decades ago. English as a foreign language is required, along with chemistry, physics, biology, literature, the arts, ecology, mathematics, and history, among many others. This mandatory program is so daunting that it is seriously doubtful whether most persons graduating from US High schools could pass. Given what I experienced in university and college teaching in numerous US states, I also wonder about seniors in college being able to get through. Supplementing the academics are environmental experiences—field trips, nature walks, etc. and field trips to manufacturing plants, technology centers, museums, and so forth.

The Knowledge Quality Institute would work with curriculum developers for quality integrity, applied to reading lists, lesson plans, and library holdings. Educational psychologists have their role in an ongoing evaluating pedagogy.

Part of schooling will be linkage to field work done by the State and cooperatives. Each student is attached to a work situation, including community service, in which her/his learning can be applied in this cooperative activity.

The benefits in the program are incalculable and very well may obviate much of the fake news and poor information quality. Gone would be the days of religious fundamentalists, climate change deniers, and ignorant parents intervening to compromise quality education.

Throughout the school experience, the student will learn her/his potential and bring it out in attaining virtue, doing the best s/he is able. Courses are to be related to each other. Much repetition exists in the current schools (a source for boredom), and courses typically are soloed, a fact widely know by those familiar with project-oriented learning.

Teachers are to be among the highest paid in society, All schools should be State or cooperatively-run (no locally-operated schools). Other social programs have to be integrated into the school programme, incorporating family upbringing, participation in social organizations like the youth service corps, and so forth.

Such are the schools and their curricula. What do you do with recalcitrant, bored, or otherwise unreceptive to training/education? Yesterday, the “bad” student imbibed some beer or smoked a cigarette; today, drugs and school shooting punctuate a problem spun out of control. Lack of family support does not help, either. How do you discipline them? Corporal punishment is counterproductive evoking what you are trying to stop—unruliness. Acceding to narcissism, permissiveness, or failing to address mental disorders is no solution. A student must be ordered/disciplined so s/he can impose order/discipline, hence making sense of the world.

Initial evaluation will obviate most of these problems, taking into account the student's physical and mental constitution (intelligence, mental health, ethos, etc.), interests, and life experiences. A square-peg student in a round hole program spells disaster. Relevant training/education is paramount, and the student must see why and how. An academician's ideal of everyone quoting a great philosopher does not obviously supplement a mechanic's ability to service an automobile transmission or an architect's building plan. More often than not, a vocational student will develop her/his own interest in academic areas, and academically-oriented students will see the utility in learning a trade, if only to gain a sense of self-sufficiency.

An academician under pressure doing a repetitive or mechanical task very likely will rebel or go insane. Correspondingly, tell an average person to theorize and abstract, chances are, similar results will occur. With the less intelligent, there is a greater probability of violence, and this often happens when kids leave school early. Violence is about the only problem-solving method they have, not having learned conflict resolution skills, critical thinking, or other non-violent methods.

"Virtue" must be the watchword in creating a curriculum. Persons have a level or area of suitability. If you give people a chance to do that which they are capable and to the best of their ability, you will have the foundation of the virtuous State. Developing a sense of self-pride and social consciousness for the citizenry is essential for a successful State.

Bringing it together, the school system has a modified track system, one for episteme, the other for techne, one existing because of the other, according to the most fundamental law. Yes, abstract thinking can and does occur in technological environments, of course, and techne also occurs in epistemic environments. Overall, though, the greater part of mentation concentrates on the epistemic activity—theory and the technical area on application. Theory is affirmed by practice and vice versa. Students in epistemic schools need the chance to see how theory is translated into practice and their taking a trade school course or two would help them discover this relationship. Of course, it works the other way around to a certain extent, for trade school students require some theory, automotive mechanics students needing to know the basics of internal combustion engines a common example. This does not mean they have to know the foundations of thermodynamics or calculate the number of joules required for optimum compression. The technical students should have a generalized program appropriate to their capabilities to appreciate the role of those in epistemic schools.

Placement in these tracks is by a selection process akin to any other in identifying who goes to instructional institutes. First is the general mentation screening—intellectual, emotional, etc. Specialty tests follow. A student raised on a farm may have sufficient knowledge to challenge courses by exam (including an instructor observing practice). One from a professional family could be correspondingly proficient. Similar to a credit bank system, students would be examined, their minimum score of 80% allowing them to bypass a course. Over-reliance on tests can exclude persons with excellent ability, so other factors have to be taken into an assessment, including psychological disposition, ability to create, intellectual and practical achievements, and attitudes.

A word is in order for post-secondary schools wrestling with teachers versus researchers in a publish or perish environment. A competent instructor is one current in her/field. Commercializing training/education is no answer. Schools are not factories producing knowledge units as articles and books. Ridding them of a factory model comes by allowing those better suited to teach. Tenure in its present form is not unlike civil service, shedding an outdated instructor or incompetent bureaucrat a “move a mountain” affair. Dynamic tenure means periodic performance evaluations, including refresher courses and/or published works. Relieving an instructor of the publish requirement would lower the volume of forced knowledge and allow her/him to devote attention to what s/he does best: teaching.

12.3.8 Environment: Natural

Without the environment, there can be no survival. This obvious fact supersedes the selfish and greedy opposition to measures to preserve it. Oil pipelines, clear-cut deforestation, river and stream pollution by mining, oil shale fracking, alien species intrusion, resource depletion, and continued use of fossil fuels are just a few examples contributing to environmental destruction. A number of these can be addressed in other solution areas. A comprehensive renewable and environmentally friendly energy policy (not all renewable are environmentally friendly, electric car, nuclear power, and some windmills, for example) is a start. Comprehensive research is in order revealing the total energy and resources used in producing an ostensibly “green” alternative. An electric car’s fumes may be spouting from a coal or oil-fired plant producing the electricity to power the vehicle. What happens to the highly toxic expended lithium battery, and resources used in manufacturing it, to say nothing about the intricate electronics—circuit boards, etc.?

Species must be protected and there has to be a re-population of at-risk wildlife. A permanent ban on privatization of waterways oceanic and inland shorelines, and national parks and wilderness areas needs to be promulgated. There should be a severe regulation on private access to national lands and serious and prohibition of deleterious activities, represented by cattle grazing, deforestation, mining, and so forth. The land must be restored to its former condition. Public lands cannot be used for private gain, including cooperatives.

National parks, wild areas, reserves, and other lands must be preserved and expanded, coupled with education programs. Integrated with this should be re-forestation and other environmental renewal, regeneration of coral reefs and species, and carbon sequestering. There should be condemnation and outlawing of all natural fur products.

Monoculture farming is questionable, at best. The more locally-grown and truck farming-based agriculture there is, the greater benefit there is to the environment. Synthetic fertilizers and pesticides ultimately should be phased out, replaced by organic farming. Related to agriculture is the devastation wreaked by factory farming, including that of animals.

According to the UN Food and Agricultural Organization (FAO), “Total emissions from global livestock: 7.1 Gigatonnes of Co2-equiv per year, representing 14.5% of all anthropogenic GHG emissions (FAO, 2022)”. The US Environmental Protection Agency says, “**Agriculture** (11% of 2020 greenhouse gas emissions)—Greenhouse gas emissions from agriculture come from livestock such as cows, agricultural soils, and rice production.” (EPA, 2022). Recall the problems recounted in the problems chapter about the declining fish populations. These two factors, alone, let alone the animal suffering, warrant the State needing to embark on a vast program to encourage the transition to a vegetarian or preferably a vegan diet. At issue may be dietary requirements, necessitating extensive research, a priority task. A critical example is answering if it is possible to obtain all the required nutrients from a strictly plant-based regimen.

Non-biological consumables (food, medicines, etc.) need to be recyclable. The section above on nationalization of or socially owned and controlled energy production has to be based on there being only renewable energy.

Environmental policy should adhere maximally to the overall framework of leaving the environment in the same or better state in which it was found.

For the rest, all those “shoulds” and “oughts” can be transferred to here.

12.3.9 Environment: Artificial

The artificial environment is created by individuals, the State, or a combination of these. Mother Nature’s adage, “You made your bed; now lay in it.”, applies.

Many more entries appear here than in the problems chapter.

12.3.9.1 Ethos, Ethics, and Morals

If you do not start on the right foot of ethos, the journey will end disastrously, as is happening now with the Holocene Extinction. While the above heading with its few words is most critical, the content spans a lifetime, a totalitarian experience, in itself. Any deficient node in a person’s social web can adversely affect the rest, compromising her/him. Family, training, education, and experience comprise the soil nurturing one’s core, or ethos. ‘nuff said.

12.3.9.2 Philosophy and Ideology

The Role of Philosophy/Ideology

For the State to have coherence and vitality, plus a humane direction, it needs a philosophy of truth-seeking, articulated previously. It needs to be infused into the

society and permeate all levels. Philosophical systems are dynamic *vis-à-vis* theory and praxis.

Core values are expressed by systems of thinking, and these systems may be held in one of two basic ways: philosophically or by rote and/or without question (ideology), explained by the previous chapter. The first necessitates epistemology—way of knowing (justified belief), critically thoughtful and openness of mind, all the while having that quest for truth the guiding axiom. The ideologue unquestioningly accepts, in the same manner a mechanic with no foundational knowledge in engineering design would a repair manual to fix something.

Religious catechisms helped stabilize (albeit repressively, for the most part) the Catholic Church-dominated Europe for centuries. Ideology provides stability and order. Imposing order does not justify despotism and cruelty.

In 1975 *America needs an ideology ubiquitously* appeared, published by the Christian Moral Rearmament. Phrases with “ideology” in a positive way appeared in Moral Rearmament (MA) propaganda throughout the decades of its existence, against the background of the highly popular Karl Mannheim’s *Ideology* (1929) and Utopia relegating ideology to masking the real nature of a society. Eric Hoffer’s *The True Believer* (1951) complemented the critique by demonstrating ideologues fluidly exchange content in their rigid ideological shells. MA argued that the United States was adrift, in turmoil, its citizens not having any guidance. They needed a Christian-based moral code. Such orients the masses effectively and provides an essential repair manual, but a narrowly-purposed beneficiary, MA, hardly is a solution to wide-ranging deep social problems.

Ideology clarifies the State’s purpose, providing guidance, and making life cohere, especially persons uneducated due to will or inability. In this same vein, the State must be careful not to turn its ideological version of *raison d’être* into a sectarian religion, like MA, Durkheim and Hegel firmly assenting, quickly reminding us of organic social consciousness. Directed critical thinking embodying the Golden Rule ethics, the love of truth, and the way of thinking underpinning how society lives—integration and interdependence with persons working in a cooperative and communitarian manner—how could an ideology be more noble?

If there is no guiding philosophy, the ideology is ossified. Instead, with our automotive analogy, above, new theoretical developments lead to re-engineering and ultimately to a revised or new repair manual, so the philosophy-ideology pair evolves, following the episteme-techne developmental path, exhibited by the school system. The State, like the brain, does not simply impose a will on the other components, contrary to the often-misunderstood “mind over matter.” All the organs work together with the brain, so all the citizens work together to form the State, an organicity common to both.

Philosophy/Ideology for Whom?

Philosophical systems standing the test of time traditionally have arisen from very intelligent and well-educated thinkers. Mentation, with its many interpretations and

aspects, was described earlier, and aggregating its measurement necessarily implies an average. The central question here is, “Is average normally sufficient to create or understand a complex philosophical system?”, barring supercomputers (perhaps). Logically, “yes,” perhaps, usually, no. Occasionally, some main theories or their applications are; the thinking leading to them is another matter. Inabilities manifest themselves in less complicated arenas the National Science Foundation Science and engineering indicators 2020 revealed, documented in the problems chapter. Even more striking is the low level of literacy and other knowledge defects. If persons cannot even get basic facts correct, it is questionable at best they can manage anything more complex. The social brain chapter and elsewhere showed that if a person does not have a grasp of logical operators, like the implication or exclusive “or,” relating abstractions will be a challenge, to say the least. Again, the www.criticalthinking.com website explicates “pre-critical thinking” skills, where many average people falter, a terrible limitation of *homo sapiens sapiens*. Was Aldous Huxley observing the reality in his caste system of alphas through epsilons? Nevertheless, complexity usually demands complex thinking, and such has a corresponding way of thinking about it, i.e., a philosophical system.

Not everyone can or even wish to engage in deep philosophy. Even philosophers, themselves will burn out or go mad searching for their stone or perpetually anxious of the consequences of not finding it. Opposite the spectrum are those seemingly living quiet, contented lives, their only major concern a malfunctioning automobile.

Problems are relative, of course, but not when extended to one unfitted to making complex decisions under pressure, holding elected office a prime example. Most voters equally scratch their heads, no better equipped to make a correct decision than if in front of a slot machine. Think of a mechanic having to pore over complex physics books to learn theory enough to trace an electrical circuit in an automobile. Imposing these barriers would be patently unfair, if a repair manual were handy. Manuals have their analog in deductive logic and ideology, a set of unchanging ideas. August Comte’s and his “Social Physics” is apropos here.

The unvarnished truth outlined by Chap. 10—The social brain is that the average person is not cognitively able to apprehend the profound abstractions of philosophy. De Tocqueville wrote in the Preface of his second volume of 1835 *Democracy in America*, “Americans are not philosophically inclined but more practically-oriented.” He also said in the first volume, Chap. XV, “In America, the majority raises very formidable barriers to the liberty of opinion within these barriers an author may write whatever he pleases, but he will repent it if he ever step beyond them.” I will expand this to include people generally.

Many simply want to live a life of *carpe diem, quam minimum credula postero* (“Seize the day, put very little trust in tomorrow”, depending upon the translation) (*Carpe Diem*, 2022). “So make use of to-day, trusting the next, little as possible.” And “Seize with delight the present hour’s enjoyment. Business tomorrow” is another version (Horace, 1897, Book I. XI, p.;12; Book III.VIII, p. 76). How about that for an academic flourish? More prosaic, too many people are party animals seeking “fun” and not serious, their intellectual apogee dabbling in pseudoscience.

Further, most persons are not the rugged individuals described by the current ideology, identifying themselves through others and under an authority. David Reisman and Eric Fromm observed such conformity in most people three-quarters of a century ago, referred to earlier in this book. Additionally, the less malleable genetics raises a substantial problem.

So, how do we support citizens appropriately? A *Center for philosophical research and development*, patterned after the *Académie Française*, a State “housing” for its philosophical brain provides a guiding light, not all that dissimilar to Plato’s philosopher queen/king embodied in the philosophic State. This academy would coordinate academicians and practitioners, the State’s dynamo to recharge that battery of *raison d’être*, or national purpose. Think of it as a combined super university-research institute of academics collaborating as an organism unto itself responsible for leading the world, a collective philosopher queen/king.

12.3.9.3 Knowledge Quality

I left this heading in place to emphasize its importance in the artificial environment. The solution is the Knowledge Quality Institute, explained previously.

12.3.9.4 Socioeconomics

Autarky

Autarky is self-sufficiency. It should be obvious that gutting a country’s industrial base and forcing dependence on foreign sources for basic materials and goods and outsourcing labor comprises security. Even if those supplying countries are friendly, circumstances could (and often do) change, placing the country in jeopardy. Excessively importing goods contributes to trade deficits. Aside from these, any node in a foreign supplier web can radically increase prices. The problems chapter outlined how the US stands, it now scrambling for the basics in this conflict-ridden world of diminishing resources.

Autarky, or self-sufficiency, forms some of a States’ backbone, especially in critical areas, like heavy manufacturing and information and communications technologies. Gone are the nineteenth-century smokestacks signifying a healthy burgeoning industrial country able to sustain itself in the worst of times marked by war, famine, and other calamities. While we truly are in an information and knowledge age, our whole national fabric is being jeopardized by exported jobs and dependence. Every strong country has an industrial backbone either through its own resources or those it can guarantee with long-held alliances, preferably the former. To ensure the security of the country, all of the necessities must preferably be available domestically or otherwise come from reliable foreign sources, the more proximate the better. This simply is common sense, and private profit motives should not interfere.

Ultimately, only the State and cooperatives would do the manufacturing and provide services, hence, few issues here. Transitionally and ideally, US corporations should not be allowed to leave the country, with all labor domestic. However, efficiency and resource conservation (closeness to raw materials and labor) can make overseas plants a better option. Foreign corporations doing business in the US should, and US corporations overseas should do the same. All corporations should be required to pay US wages and salaries and have the best working conditions possible, and give rights to workers to unionize in organizations independent of the corporation. Long-term all should have a trajectory to workplace democracy, ultimately cooperatives. Correspondingly, US corporations having overseas plants should have to abide by the same US conditions. These measures would have the effect of incentivizing domestic production, exemplary of a high-road economic ethos. Gone would be “human capital”, with the service sectors having clients, not “customers.” With the foregoing, how would corporations and liberal democratic rabble-rouser frighten the workers into voting for reactionaries with, “You’ll lose your job.”?

Money, Banks, Credit, and Currency

Money manipulation is a boon to speculators and other parasites. Control of the money supply also is control over the society, the rationale for the legislature empowered to “. . . coin money, regulate the value thereof, and of foreign coin.” (Article I Section 8 the US Constitution). Private interests, not the citizen-elected government now are the boss. There is no national bank, only the private the US Federal Reserve System (FRS) controlling the money supply, the “Federal Reserve Note” just a promise from the regime to pay the bearer upon demand. Again, how is the bearer to be paid in this shell game? Major countries, like Russia, China, and India have their currencies at least in part backed by gold, because this element represents stable scarcity (ideal in a currency) dictated by Mother Nature and mining history.

Over the 1970s, the US started losing its industrial base in earnest, and in keeping with these times, abandoned the gold standard August 15, 1971, thus forestalling other countries draining dollars to purchase gold and to mitigate the fiscal pressure brought about by US imperialist intervention in Viet-Nam. Currently, gold’s value fluctuates according to the market.

Liberal democratic economists argue the gold standard fails to create price stability or solve unemployment problems. Of course, a “free enterprise” ideology would forestall obvious solutions, like nationalization, wage-price controls, and national employment programs. Mannheim’s take on ideology, for sure, applies here, the rigid system of ideas masking fundamental social reality.

Both the FRS and the gold standard issue signify how predatory parasitic capitalists have overshadowed a reasonably stable society, indebted its citizens to increasingly centralized corporations (forcing them to obtain more credit), and

otherwise created anarchy, uncertainty, and insecurity. Alexander Hamilton's lessons on why a US national bank secures a country are ever more pressing than ever.

Alternative, or cryptocurrencies bespeak libertarianism, criminality, greed, bandit and oppressive regimes, and how antisocial elements prey on others. Aside from these general antisocial aspects, two egregious consequences are radical speculation and price volatility (Tong et al., 2022), and create sufficient emission to tumble the world over the two degrees Celsius mark by 2033 (Mora et al., 2018). On 11 November 2022, FTX, among the world's largest and respected cryptocurrency exchanges with over a million users and valued at \$32 billion beginning 2022, filed for bankruptcy. Complicating matters, FTX was hacked, \$600 million disappearing into cyberspace.

The obvious solution is a central State US Bank, all other banks nationalized, although the non-profit credit unions/cooperatives should be allowed, checking and balance State complacency with efficiency and service.

Some mechanics are the homogenizing automatic teller machines (one network only), issuing a single credit/debit card, multi-sized and colored currency backed by gold or other scarce metal, and proportionate distribution of State banks throughout the country. Cooperatives would follow, issuing the State credit/debit card but, of course, not issuing currency.

Speculation

Plain and simple, speculation is predatory and parasitic. Money is acquired solely for personal gain doing no socially-productive work. While some occurs based on honest individual savings, large speculators have initial wealth pools, ill-gotten, derived from previous speculation, unpaid labor, and overpricing. Politely put, speculation represents a person's willingness to take chances on what will happen and devote surplus resources accordingly. The usual speculator already has enough wealth to cushion against any adversity.

Speculation occurs on many front and in numerous forms. The more stark in-the-gutter type of speculation is gambling, most cases of poor people so desperate in spending their last penny on the lottery, slot machines, or in other scams. Emerging from this predatory environment will be the one-in-a-million winner of a jackpot, exemplified by a record two-billion-dollar US Powerball draw November 8, 2022. This degenerate form of "propaganda of the deed" tells the others they too can be a winner, thus encouraging them to put their hard-earned money into the same scam. Above the plebeian is the wealthy speculator and institutions, including corporations, plying on currency exchanges, "futures," hedge funds, and other price fluctuating situations: buy cheap and sell high without exerting labor power beyond clicking a mouse or talking on the phone. Meanwhile, consumers suffer with uncertainty and inflated prices to fill the bellies of these parasites. Efforts to stem gambling generally have failed, liberal democratic regimes vacant of social philosophy and laden with hedonism failing to identify the "why" of gambling. Economic deprivation, mental disorders (depression, anxiety, ennui, etc.) drive the problem, a

person well-integrated into the State rarely resorting to such activity. For research, casual and low-level gambling adversely affects society overall and grows worse.

Well known is how wealth buys power, more crudely, votes, the stock market being a prime example. Again, the mouse click suffices, few joules required to lift the wrist. Other speculators content themselves with bonds.

Labor imparts value to objects, and money represents it. Speculation perverts labor. The State economic system would criminalize all forms of speculation, including but not limited to currency exchanges, cryptocurrency, commodity or mercantile exchanges, gaming (save for token amounts), bonds, and stock market “trading.” This also goes for futures trading, derivatives, options, buying on margin, and hedge funds. The State bank would determine foreign currency exchange rates, persons exchanging domestic money for foreign only at that bank or cooperative banks. Black market speculators would be targeted, the consequence of the re-education village. For needed funds—development, start-ups, etc., the State would have an investment fund pool.

Loans, Investments, and Savings

Four basic reasons exist for a person needing more funds: poor budgeting or insufficient income, emergencies, starting an individual enterprise, and large purchases.

State financial counseling initially available through the banking system (State and cooperatives), supplemented by social services, solves the poor budgeting problem by professional intervention, from simple financial planning through mental health services. Income inefficiencies are addressed by involving the one paying the wages. Emergencies are met by the State risk pool (explained below).

Since the State provides social services, loans are not necessary in these areas. Yes, there may be actual personal crises (traveling afar to see dying relative), and these may be considered coverable items by the national risk pool. So are natural disasters, and theft. Maintenance eventualities are built into personal budgets, State-available financial counselors helping the individual to establish the reserves.

There should be convenience, and the credit card serves that purpose, but abuse leads many persons to accumulate onerous credit card debt that places an undue burden on financial planning. A short-term low amount loan could be had on a credit card for unexpected circumstances, but, with a Healthy State, no life-compromising situations would arise. Credit, then, is for convenience, not necessity. Hedonism cannot drive one’s finances.

For purchasing private homes, automobiles, appliances, and other large items, loans may be the only answer. Purchases need overseeing—price, quality, effect on environment, and so forth. The system of reviews and checks and balances mitigates problems in this arena. About the only area left for loans here is personal want.

While cooperatives could extend credit, the circumstances would require outside review by the State to help ensure the financial health of the cooperative. Personal loans involve reviewing the need and ability to repay, criteria not too much different

from what exists now. Then, through the State central bank and its branches or credit unions/cooperatives, credit can be extended only in accordance with a well-laid-out schedule of payments.

Credit reporting agencies now are private, and these need to be consolidated into a single agency run jointly by the State and credit unions. Additionally, an individual should have unrestricted access to her/his own file free of charge, with the opportunity to make notations. No longer can predators be able to control information for a profit.

Raising money for developing production is by a State resource fund, monies dispersed to cooperatives after extensive review, the National Science Foundation review panels for project funding a model. Whether business startups or expansions are compatible with the State and socially useful, are questions answered by an independent social authority. The prospects for success also need to be assessed.

The State provides for retirement, so no need exists to squirrel away funds for essentials. Savings, perhaps up to a years' income or enough to make a large purchase, is just common sense for uncertainties and short-term situations.

Debt servicing should cover only administrative costs. No interest would be charged.

Rents and Interest

Both rents and interest have in common the payment for borrowing something. The one from whom the item (habitation, object, money, etc.) is borrowed benefits monetarily, the borrower by the use. At first glance, there is nothing ostensibly unethical about the exchange, if one is not coerced into the arrangement and that being borrowed is not for something critical, like housing, money, or medical needs. Look around, though, and you will see how a simple exchange has spun completely out of control, violating all norms of decency.

Thus, I'd begin correcting the situation by restricting renting objects to the State or cooperatives (except family person to family person). An individual proprietor lending money or renting is her/his own personal affair if this does not involve more than a couple of individuals, and always available are State investigatory services if an issue does arise.

Interest, too, is unearned (through labor power) income. Money embodies labor power, the borrower obtains its immediate use, and the lender is compensated for losing the opportunity to purchase goods and services. Money is a medium of exchange, not a way of garnering more, the latter unearned income and parasitic.

Housing

In the State there would be no homelessness, these people being in public housing and enrolled in a comprehensive social program of on-the-job training, family planning, and so forth, i.e., a totalitarian solution package. Housing for permanent

residents is owned or rented. Homeownership takes care of itself, like one owning an automobile. Private home ownership for struggling families occurs by construction on public land to be sold at a fair price with monthly installments not exceeding a fifth of their income. There would be no private finance companies, and loan interest would be only for debt servicing. If the debtor defaulted, either the home would revert to a rental or if the person(s) left, they would be refunded all that was paid into the home, minus costs to restore it to re-sale condition. Homes would be controlled by public housing associations to be maintained properly and sold solely to tenants at a fair price granting them all rents paid over the years as purchase credits (see entire project on: <http://www.mutuosociale.org/progetto.html>). All titles would be searched for and kept in a State repository, there being no private title companies. Individual-to-individual homes sales via a Realtor would be replaced by the State as real estate agent. Homes could not be sold for speculation, the price set to recover maintenance and cost-of-living rises to be determined by expert panels applying the formulas universally.

Some persons simply do not want the responsibility of home ownership. Also, transient persons (e.g., contract workers) likely would prefer rentals. The State guarantees baseline housing, but it or the cooperatives rent units, comparable to US Federal housing projects, but on a sliding income scale. If persons wanting to rent their residence, such would be done through the State or cooperative, the rents applied in a fashion similar to public housing, thus eliminating the profit motive and potentially predatory situations. For residential ownership, itself, the State would cap at two the number of residences one could have.

Income and Property Control

Even classic liberals, like John Locke (On Property, §31, et seq.- any edition), said

It will perhaps be objected to this, That if gathering the Acorns, or other Fruits of the Earth, &c. makes a right to them, then any one may ingross as much as he will. To which I Answer, Not so As much as any one can make use of to any advantage of life before it spoils; so much he may by his labour fix a Property in. Whatever is beyond this, is more than his share, and belongs to others. (§31) . . . This partage of things, in an inequality of private possessions, men have made practicable out of the bounds of Societie, and without compact, only by putting a value on gold and silver and tacitly agreeing in the use of Money. For in Governments the Laws regulate the right of property, and the possession of land is determined by positive constitutions. (§50) . . . This [*“how Labour could at first begin a title of Property”*] left no room for Controversie about the Title, nor for Incroachment on the Right of others; what Portion a Man carved to himself, was easily seen; and it was useless as well as dishonest to carve himself too much, or take more than he needed. (§51)

In passing, axiomatic of value is his “For ‘tis Labour indeed that puts the difference of value on every thing; (§40).”

Locke also writes of the commons, that which is left and shared by all. To be consistent, classic liberal would be arguing in behalf of income and property limits, as I now do.

The popular “eat to live, not live to eat” applies. Power often follows monetary wealth, the super-rich disproportionately represented in society and exerting unfair advantage over others. These individuals build empires, which easily corrupt the elections process by massive propaganda campaigns equaling the best psychological warfare created by wealthy countries has to offer. “Nip it in the bud” by setting income limits. Since parasitizing a worker’s labor would be prohibited in the State, along with private ownership of large corporations, this income cap would solve, if not radically mitigate, wealth accumulation.

Poverty and Employment

Throughout history—from ancient times to the present—social layers displayed the very wealthy to the destitute. Today witnesses the technological haves and have-nots. Despite welfare programs, the problem persists, liberal democrats by their very nature refusing to address causes meaningfully and comprehensively.

Long-term dispossessed populations traditionally are less educated or trained, have poorer health (mental and physical), predominate in prison populations, claim disproportionate substance abusers, live in dilapidated conditions, and are the target of predators. A “short-term” segment of the population simply has, popularly phrased, “fallen on hard times.” Health (mental and physical) and schooling provide solution determinants but in a totalitarian context. The more recent and increasing income stratification is marginalizing the previously job-stable population, the “gig” economy replacing conventional unemployment, a form of day laboring and piece work. Even the bourgeoisie admit the super-rich are not providing the bulk of jobs by re-investing their wealth into production (Blodget, 2013) but acquiring it mainly by inheritance, “crony connections to government and monopoly” (Lawson, 2019), and basic logarithmic growth.

Under the State, poverty would be minimal, or accidental, readily correctable in short time. That China brought a billion people out of poverty in 20 years demonstrates that this can be done. Only the will has to be there.

A prevailing delusion caused by the dominant free enterprise ideology claims: (a) jobs are readily available, (b) anyone can be an “entrepreneur”; the opportunity to start one’s own business always is there, and (c) poor people are “naturally” lazy, a major reason for unemployment.

When people are left to their own devices, poverty persists or even worsens, with an attendant deleterious effect on society. A significant factor is intelligence being innate (biological) or compromised by poor nutrition (among other reasons) and mental affliction, often cascading into substance abuse, forestalling their integrating into society. For sure, liberal democratic demagogues ply on this population at election time. The problem has persisted and in the United States, at least, is getting worse, given the data on income stratification. Meaningful and effective alternatives need to be found.

Unemployment is a major cause for civil tumult, and leaders from dictators to those championing free elections have realized this. FDR’s New Deal put people to

work, from infrastructure projects to art, resulting in an almost immediate cessation of social unrest. Donald Trump's election success stemmed from his promise to bring outsourced jobs back to the US and create jobs. "Security" was the other, the insecurity stemming from xenophobia, the fear of foreigners, persons who allegedly would threaten jobs and disrupt stable lives.

It is folly to expect an uneducated population accustomed only to doing low skilled work to muster the resources and skill to find replacement work. At the minimum, the US Department of Labor realizes this and offers a job service or training, even though success is not systematic.

There is plenty of work to be done, and workers on tap to do it. Think decaying infrastructure, medical personnel shortages, tutors, and environmental projects. Only the will, (dispensing with a predatory ideology, and organizational resources lacks to solve job problems, hence most poverty.

Following is an intermediate solution an existing political party could incorporate as a platform plank, echoing FDR. It commences with establishing several permanent government corporations, the first one under the Department of Energy to produce alternate/renewal energy—geothermal, hydroelectric, wind, solar, and so forth. The current Department of Energy would become more than a Defense Department playpen. The second corporation would be one for national construction to rebuild the infrastructure. A third corporation for social services would create medical personnel jobs, fulfilling nursing and doctor shortages, with free medical school training, "reimbursed" by a term of community service. Fourth would transforming the current US Corporation for National and Community Service (<https://www.nationalservice.gov/vcla>) into one on par with that of the Department of Defense having a cabinet post and requiring of every person not entering the military a year or so of national service. The State serviced corps elsewhere covered provide suggestions. A fifth solution would be "US Transport Corporation" unifying rail, air, ground, and sea transport. Particularly, immediate work would begin on reconstructing the US rail system and adding lines to all major areas receiving goods and shipping them, with an eye to seriously reducing the truck transport crowding our highways, otherwise making them dangerous, and causing abnormal heavy wear and tear. The sixth corporation would greatly widen the scope of the current US Department of Housing and Urban Development, with a massive home building program, residents paying rent to the State for upkeep. This corporation also would build affordable rental housing for those not wanting home ownership.

Long-term the State ultimately would be sufficiently developed to implement the overall program herein outlined.

Cooperatives and Individual Businesses

Ubiquitous in this work has been the growth and power of large corporations, exploitation of workers, and why the social ownership and control of the means of production and distribution of goods and services forms the backbone of a healthy social organism. "Social" is collected individuals, so, cancel one individual, the

group is diminished a bit, continuing nibbling consuming the whole. Social Darwinism spells doom for society, the competition finally destroying itself, proof positive the Holocene Extinction. Hobbes and other social contract theorists recognized this common sense, saying each person will agree not to nibble, bite, or outright kill the other separately or in packs, if they want the collectivity to survive. These philosophers also recognized the organic character of formally organized societies, knowing how cooperation bears more fruit than fighting each other, a fact borne out by modern research, hallmarked by the “prisoner’s dilemma” literature. Cooperatives, while individuals because they are smaller than the State, have ethical integrity by their linkage to the State and because they, themselves are socially organized, both infused with a high-road ethos of valuing truth above all else.

To modern times the individual has been paramount in invention and innovation, but often their work has wreaked social tumult as monopolies and other large-scale corporations. Technological development liberates us from material deprivation and overall makes life more bearable, but creators cannot hold others hostage for private gain. Cooperatives would obviate the problem. The State needs to provide an incubation environment in which ideas can be brought to fruition, their creators duly rewarded and recognized in society.

The State initially may allow the establishment of “ma and pa”-type operations when no one from the outside is involved, including extended family. Sole proprietorships and family-owned businesses stand little chance of getting out of hand. The State would require ideological orientation, followed by observation in a probationary period for compliance and ensuring no antisocial behavior occurs, especially living off the labor power of others or tricking customers into buying substandard goods. Further, each business would be required to adhere to laws concerning workplace conditions, hours, and so forth. Additionally, all small business would be required to profit share. Each business would be a member of a larger union of small businesses that would send delegates to the State legislature (Corporatist assembly), described elsewhere.

What, then, if the business does prove to be wildly successful, computers and automobiles paradigm cases? The small business would apply to the State to become a cooperative, and anyone hired would be under the State-approved cooperative system. Such cooperative would be established according to a set of uniform social and economic rules having to do with workplace conditions, pay grades, profit sharing, worker participation, and hours, with each organization having its own charter and by-laws subject to public inspection.

Advertising

Our lives are permeated with corporatist propaganda in what amounts to sophisticated psychological warfare designed to create and maintain an endless belt of goods and services (often of minimal quality) to the public—needed/wanted or not—in exchange for usually inflated prices. Advertising is ubiquitous and intrusive,

polluting every medium, from pulpwood magazines and books to even staid scientific journals. Who has not been startled early in the morning with phone solicitations, despite the “Do not call” registry (US)? Reading the news on the internet is hampered by banner headline corporate puffery interceding between lines of vital news content. Hardly anywhere is free of advertising, drumbeating into everyone’s mind the hedonistic/materialistic ethos. Many people are being hurt by the propaganda, fleeced of their meager income by poor quality and bloated prices. Rarely is there an effective “opt-out” option. It is usually a one-way street, the hustler bothering someone. Solving the problem is opt-in in lieu of the current method.

People need to know what goods and services are available, and the suitable neutral and unaggressive approach is a central directory listing providers, hard copy and virtual, which the public can access, i.e., opt-in. In it would be all the information necessary- description, seller, etc. The information quality would be reviewed by the Knowledge Quality Institute before posting. Protecting the public against poor quality is the previously-explained goods production and service quality department/commission/agency.

Insurance

Unforeseen events requiring resources and money can wreak havoc on a person or society. Accidents, natural disasters, and other unplanned for events can be mitigated by having reserves, and it makes sense to have insurance. Yet, we have seen how a relatively simple indemnify system has transmogrified into a hydra, exemplified by the 2008 bankster scam, led by the American International Group, Inc. (AIG). Obamacare externally touted universal low-cost health care, but, alas, another scam, taxpayers picking up the tab written by pharmaceutical and insurance companies through the “marketplace.” No better ax to cut the hydra exists than to outlaw private insurance companies. Instead a national risk pool, individuals contributing according to what they own (auto, home, fire, agriculture, etc.) would supplant current private reserves. Actuarial tables, risk assessment, and other factors shaping a person’s liability would essentially be preserved. However, factors contributing to high risk would be targets of State social service agencies for mitigation or elimination. Health insurance would not be necessary, since care is gratis the State.

Taxes

Taxes have two functions: financial support for the State and making a citizen cognizant of her/his obligation to the State, thus developing a sense of responsibility.

A heavily progressive income and property tax help ensures State solvency. If there were to be sales taxes, they would be on non-necessary items made from nonrenewable resources, also heavily progressive. The sales tax also has a social and environmental function: to make a purchaser pause and reflect on whether s/he really wants, let alone need, the item. This latter reminds people that material objects help

deplete natural resources. Progressive energy taxes also provide such reminders, the funds going towards a renewable carbon-free energy system.

Any fight against tax evasion and avoidance means aggressive monitoring of individuals and organizations, with open books for public inspection for the latter, a task for the Citizens Accountability Corporation.

Why should not taxpayers choose to have a percentage of their annual income tax return allocated to the youth corps, infrastructure development, parks and recreation, or housing, among others? Such citizen allocation motivates compliance.

Retirement

Every citizen would be guaranteed a retirement income to live comfortably for the rest of her/his life. There would be no private pension programs.

Citizen Participation in Local Governance

A healthy State is an integrated one, and this means that citizens actively participate virtuously, i.e., according to the best of their abilities. For each area, they are screened and monitored according to competence, mental health, and all the other factors that qualify them to vote. Social participation in budget decision-making has citizens involved in choices regarding the allocation of expenses of part of a government budget. Creating consultative committees composed of representatives of local associations, voluntary bodies, cooperative councils, and other social sectors is another participatory avenue. Mandatory participation is in the national service corps Citizens Accountability Corporation, described elsewhere in this chapter.

At all levels of government and administration, there should be implementation of electronic means to deal with administrative matters cost-free and do not require human intercession. Obvious examples are the Internet and telephones.

Centralized Records and Privacy

Records anarchy is cumbersome, inaccurate, costly, and inconvenient, the transferring of information from organization to organization readily solvable by a central records system. Credit, banking, healthcare, and other personal records are subject to consolidation. Records access can work two ways: to the detriment or benefit of a person, depending individual history, others' opinions, and how the State judges the record. Inherent mistrust of others creates anxiety, the Gestapo, Stazi, and NKVD conjuring up vivid memories of abuse. How much do governments know? How much do you want them to know? Alongside these questions, as the same of private entities. How much should be centralized? What would be benefits and drawbacks?

Already, the government and business know names, addresses, and much other information about individuals, with agencies often sharing data (outlined in

Chap. 9—The social brain), the US CIA and NSA routinely abusing their authority (Horne, 2018). So, in essence, there are no new ostensible substantial privacy issues in coordinating this information in a central database. More troublesome, so do criminals have access. Hence, databases are not ironclad secure. Records contain results from old paper and pencil technology, albeit with the aim of uniquely identifying an individual, social security numbers and license plate numbers already established. At the same time, database record entries often contradict each other or are inconsistent.

Starting the last century, biometric identification took shape with “1902 First systematic use of fingerprints in the US by the New York Civil Service Commission.”, says The US Marshall’s Service website. DNA would enhance fairness by its precision, along with retinal scans. Biometrically-based security would go a long way towards preventing the rampant fraud now threatening communications networks and finance. How do you preserve confidentiality, especially with body-implanted radio frequency identification (RFID) chips coming online?

Only transparency with checks and balances, non-State institutions working with individuals to monitor the State, and neutral adjudication bodies can make a central records system work while shielding privacy. No deviation can be allowed, and the Constitution and laws are to enshrine this, bolstered by an omnipresent free press.

Currently, one has little opportunity to refute the information or appeal to adjudication mechanisms like review committees or courts. Especially, privately-held data is closeted, with no checks and balances to prevent abuses. “If you are doing nothing wrong there is nothing to fear” is not adequate protection against the bureaucrat’s subjectively-based decision or predator misusing information. The current system does not prevent rumor or other specious information (think of a neighbor’s complaint or agent’s prejudice) entered into one’s file. No systematic verification and validation of information with a uniform rating system (e.g., a scale of official document to rumor) prevails.

If there is to be a State-centralized database, an individual must be given free, open, and continuous access to her/his information kept by anyone. S/he should be able to make notes in the file. Compartmentalization of files from each other would help ensure no other individuals have universal access, save by the State and after specific procedures are followed. Only a “need to know” would allow access. An audit trail of each person accessing the record must be made and open to public inspection. Any information in the file released to the public can come about only with the subject’s written permission. To medical personnel, the subject would give authorization; for credit transactions, the same would apply.

The same applies to a non-State non-profit auditor (Citizens Accountability Corporation) having an access key granted by the individual. This two key system—one for the one gaining access and the other for the person involved—is in a secure environment (similar in style to that used in launching nuclear weapons). So would it go for the person vis-a-vis the State, one held by the State, the other by the subject. What the State knows about me, I also know.

Across the board, records changes would occur after a joint investigation by all parties involved (State, auditors, and individual) of circumstances on which the data

is based. In any future proceeding involving the individual, only this data could be used. This includes banking, credit, finance, and judicial actions. Again, information be available only on a need to know basis.

For public access, only the individual would be able to give consent. From a practical standpoint, though, many events could not transpire without the records, and it is the individual who would determine how much s/he would want to be a participant. Private posting of personal information would be supplanted by the State database, the Cooperative databases, a subset under State control. No other databases, save for personal use (e.g., list of family and friends, business cards), could be used in any actions; they simply would be outlawed.

Self-incrimination in judicial proceedings is prevented by default, the individual controlling outside record access, need to know controlling government unit compartmentalization. All information collected in any State proceeding must be accessible to the person after an investigation is complete.

Immigration

Our planet is sociologically shrinking in size, given communications and other forms of interconnection. Either we get along with each other or there will be no environment in which to survive. Wasting resources in destructive competition, the extreme case global war, hastens our demise. The philosophy underpinning the State has to be global.

Unemployment fears and xenophobia generate nationalism and opposition to immigration. For the interim, the previous FDR-style jobs program with State corporations managing public works projects. the first concern evaporates. Xenophobia flourishes with personal insecurity and ignorance of other cultures, a problem readily solved in the school system and various State institutions, like the service corps (foreign service).

For the immigrants, themselves, foreign assistance (a.k.a. Marshall Plans), controlling US corporations doing business in these places, working with governments to stem corruption, and a generally anti-imperialist approach to problem solving buttressed by cooperativeness starts the solution ball rolling.

Most prominent in scrutinizing those crossing the border is contraband, primarily drugs. Abandon the repressive failed “war on drugs” and treat it as a health issue, and much of the trafficking, gangs, and prison-like border security will vanish. Agricultural monitoring must continue, but rationally. Other contraband—items smuggled to avoid duty would not exist, were it not for private capitalism. Ultimately, there should be a free flow of individuals across all borders in this hemisphere, not unlike that of the European Union. If European countries have no concern for border transit, the US should not. People do not like leaving their homelands; they are driven to exile by internal conditions, again, Europe contrasted with the US.

Energy

Energy production is critical to any modern society, and most countries have failed miserably in this regard, preferring to kowtow to privatization and attendant greed of vulgar corporations. Without exception, there needs to be socially owned and controlled energy from production to distribution and development of energy sources. All sources have to be renewable and carbon-emission-free—geothermal, tidal, wind, biomass, solar, and nuclear. (only if deemed safe by experts in a peer-reviewed setting). That is, all energy production and distribution are to be done by socially owned and controlled institutions or the State.

Aggressive public funding for research should be on hydrogen, fuel cells, non-siliceous photovoltaic cells, and any other renewable source. Two ultimate goals are environmentally friendly carbon-free renewables and energy sovereignty.

National Pride Projects

Perhaps no greater unifying US program has existed than the one for space exploration. There was so much national unity when humans first walked on the Moon in 1969. Many spin-off technologies emerged from the decades of this program, though all that started to change when the US sat on its laurels and turned attention to the space station. While this too was a fine accomplishment, matters have degenerated to the US no longer having a way of transporting humans and supplies to it, thus relying on Russia or private capitalists. So sad it was to see the once proud space shuttle *Atlantis* land at the Kennedy Space Center for the last time 21 July 2011. These times can return in greater force, if there is the will to make the US proud again.

Another unifying area is energy, where a workforce in the tens, if not hundreds of thousands could build a comprehensive energy system of geothermal plants, solar fields, wind farms, desalination plants for the Great Southwest, and other infrastructure projects rivaling Manhattan Project scale and intensity.

What national unity these and others would bring!

Family Planning and License to Have Children

Intricately intertwined with overpopulation is family planning and its quality. Most persons have heard of family planning. In the humane State it does not simply mean limiting numbers of offspring, abortions, or infanticide. A part of the current socially entropic social situation is the lack of appropriate parenting. Children breed children (teen pregnancies). Latchkey kids are those whose parents return home long after kids have returned from school and are at home alone; single-parent households abound. Poor nutrition, poor upbringing, uneducated/untrained parents, and lack of parental attention are ubiquitous. All help create a person who does poorly at school, abuses drugs and alcohol, and, in the extreme, ends up in prison. Child abuse, gun deaths, and lack of schooling plague poor populations and afflict the well off. We

should ask if children from homes with a high degree of social entropy tend to pass on those conditions to their families. The question is how to break or at least slow down this cycle. Remember, the family is the first unit of socialization; without it, alienation usually results.

The humane State would intervene for both the child's benefit and for society's, requiring ongoing guidance for the parent and child to adulthood. Plato argued children should be raised separately from the parents; this is Draconian and has been found to be destructive. Alternatively, a society-parental cooperative and mutually reinforcing partnership incorporates the idea children are raised in the most supportive environment possible. That is, child rearing needs to occur in a social context, with each member of society also a parent.

It is not unreasonable to have a screening of parents before they are permitted to raise children. Such would involve a comprehensive review of upbringing, physical resources, health (mental and physical), and ethos. Yes, I advocate licensing, remarking that there are more requisites to driving a car than doing something so much more critical: raising a child. The comparison should be obvious.

Religion

A special heading is required here, for we need to seek what binds or coheres. I am going to repeat the etymology of "religion" set forth in Chap. 5, a partial solution for humankind in the philosophy of the State. Using my favorite *Online Etymology Dictionary*, we have for "religion,"

... from O.Fr. religion "religious community," from L. religionem (nom. religio) "respect for what is sacred, reverence for the gods," "obligation, the bond between man and the gods" is derived from the Latin religio . . . One possibility is an interpretation traced to . . . Tom Harpur and Joseph Campbell favor the derivation from ligare "bind, connect", probably from a prefixed re-ligare, i.e. re (again) + ligare or "to reconnect," which was made prominent by St. Augustine, following the interpretation of Lactantius.

Effectively, you have philosophy, and such is principally why both the religion and philosophy departments are under the same roof in a number of colleges and universities. Idea ossification (ideology) transforms the secular religion (etymological version) into the sectarian.

Hegel (*Philosophy of Right*) said these sectarian religions often have ideologies often hostile to the State. The State values the search for truth, and ideology only affixes an idea, false or true.

What of "separation of church and state"? With the broader view (cohere, bind, truth, etc.), unite them. Hegel would agree. Just don't support facilitate sectarian churches, organizations, movements, and persons. Aside from the obvious, this means, for examples, not having a chaplain in the legislature, military, or prisons, oath requirements, or allowing sectarian-based charities to work under State aegis ("faith-based initiatives"). Needless to say, religious phrases and even the declaration that there is god cannot appear on currency or in State documents.

Other Issues

Growing technological complexity perhaps is inevitable, all the more reason to reward competence. On a daily basis, the State must implore those promoting it—especially to the public—to ask of its necessity. Because you can create must, must you?

Overpopulation threatens our planet, and the schools, along with social services, have a vital role in orienting prospective parents properly to the problem. Adoption should be proffered for social responsibility. Psychologists and researchers should ask why people are obsessed with demanding the child they raise be their biological own. China's one-child policy helped enormously in taming its population (Wikipedia "One-child policy"), and rest of the world would do well to follow.

Many other solution approaches surely exist, but the foregoing provides at least a start in meeting the challenges of the Holocene Extinction. Be they absolutely right, wrong, incomplete, or desired, for sure, the current path is suicidal. The close to urgency the situation the more radical and often uncontrollable to consequences will be. Excuses, ideology, and rationalizations make up the knife that will kill the social organism.

12.4 Policy Implementation Framework

People will ask me, "So, you have presented solutions. How do you propose to bring them about?" Let us ask the futurists. It is not my place in this book to predict what will happen, only to address requisites for solutions, and suggest solutions based on those requisites. That is what has been done here. Technology is advancing so fast, artificial mentation is already upon us, nanotechnology potentially enables humans to construct just about anything they want, and communications allow people worldwide to participate in just about any scenario imaginable by virtual reality and holograms. All the while, abiding with us are those same constants that have been written about for thousands of years, from indigenous cultures, Aristotle's *Ethics*, and in Asian writings. These focus on ethos and what binds humans together in society. They are about cooperation and living harmoniously in the environment. They are about encouraging every person to be the best that s/he can be for the benefit of her/himself, humankind, and the environment.

Often, revolutions have resulted in reactions (Thermidorian Revolution in France). "Grand designs" often are unattainable. Saint-Simon's Positivist Philosophy and others were idealistic conceptions of society. Similar to logic, they may have been elegantly crafted though failing to meet the social reality.

At the outset, it is legitimate to ask how practically can a solution occur? For example, the US has never had a coherent energy policy, only tumultuous arena run by private corporations doing pretty much what they want, regulations a slapback, or reactionary response to egregious and immediate harmful corporate activities. Three general tiers of ownership and control of the means of production of goods and

services (albeit distributed by a well-regulated market economy to avoid micromanagement), are social: outright nationalization (the State), cooperatives, and private: small regulated businesses. Major policy shifts and their implementation, especially driven by immediate need, often fail to occur in time to avoid harm, infrastructure, a prime example. Current events highlight the shortcomings, runaway inflation, shortages, and unemployment key indicators of failure.

FDR in 1934 responded to the Depression with the National Recovery Act (whose methods proved effective in other countries), but a reactionary Supreme Court (SCOTUS), driven by its “free enterprise” ideology, invalidated it. Both in 1973 with the Middle East oil embargo and currently with the Ukrainian war, fuel prices skyrocketed due to shortages (often contrived), the liberal democratic regimes obsequious to large corporations and failing to serve the people. Nationalization is the obvious response (Katzarov, 1963; Hanna, 2019), and has had a long successful history, but large corporations are so powerful they can destroy any government, SCOTUS sycophantically tagging along. While nationalization has occurred in the US, it has not dominated the socioeconomic landscape. (Eminent domain is not the same as nationalization, the latter acquiring ownership/control of an ongoing production/distribution facility and maintaining it.)

US President Harry Truman learned this painful lesson in 1952 when the United Steelworkers of America (USWA) struck US Steel (USS) and nine other steel-makers, and he nationalized them all. Dutifully, SCOTUS came to corporate rescue and invalidated the nationalization with its *Youngstown Sheet & Tube Co. v. Sawyer*, 343 US 579 (1952) case, telling Harry he was powerless in the face of anarchy.

Barriers like these an incipient movement must face. Mass popular support does not guarantee change, and liberal democratic politicians with the corporate propaganda apparatus through its mainstream “news” media control the public narrative. How the *ancien* regime collapses can vary from an epiphany (e.g., Viet-Nam war), degeneracy (evolving into a failed state), to violent revolution. How effective the bit-by-bit replacement of dominant values by the high-road ones and demonstrating the efficacy of emerging solutions will, of course, be shaped by circumstances, but often, environment (e.g., global warning) will motivate action. Action it will be, but harmful or constructive, such will be shaped by the emerging group, peacefully or violently, partially looking to the sizes of opposing forces.

Perhaps Depression-era social ethics may return as times get worse, people frequently coming together and cooperating, setting aside their personal ambitions. Social ownership and control, contrary to “free enterprise” ideologues, does not imply inefficiency and operating in the red. Recall our vignette on capitalism in Chap. 4, that the State can be just as much capitalistic as an individual or private corporation. Nothing excludes a market economy, although for the benefit of everyone, it must be well regulated. Necessity is the mother of invention, and distress caused by the vulgar corporations may create that communitarian epiphany.

How do we know whether these are the right solutions, which ones are critical, or whether they will even be adopted? Enough literature and research have been produced to demonstrate that destructive competition, allowing incompetents to

elect incompetents, unlimited resource exploitation, overpopulation, refusal to create and maintain high-quality school systems, not providing for peoples' basic needs (employment, health care, etc.) are causing these problems. We need to change and fast. Allowing special interest groups with their narrow-minded nationalistically-based ideologies couched in "free enterprise" economics is demonstrably destructive. Too, we need to shed light on the myth that growth and production are necessarily beneficial, contrasted with sustainable steady-state economics.

Humanity has to affirm the supremacy of truth as its high-road ethos and live virtuously, such a short phrase to describe the formula for this species' survival. Call it a Chautauqua tent crusade far exceeding the intensity of the early 1900s or the passion of any Deep South Bible thumper. Whatever the case, the message not only needs to get through seriously to the point of massive social action compressed into a small unit of time. The long road of history, though, seems to be going in the opposite direction required by the solutions. But we can turn around and survive.

12.5 Action Plan: Shadow Governments and Their Organelles

You do not snap your fingers, clap your hands, and have the State magically appear. Alerting the public to problems by spoken and written word is not sufficient. You need action. Groundwork is required, building the State block by block. "Start local; think global" is heard, and, although a solid route, that takes an enormous amount of time we do not have. Instead, the steam shovel has to replace the shovel.

Overall, a core of dedicated individuals organizes a core group of individuals to identify and organize initial individuals and individuals to carry out a blueprint for the future State, using the corporate approach summarized above, following Durkheim. With constantly changing social conditions, details cannot be specified, but the outline for decision-making remains viable. It probably will ring loud dissonant bells for many, but structurally, at least, the Italian corporatist system still offers itself as a decision-making model compatible with the overall social philosophy advocated in this book, shaped by Hegel's view of the State.

Typical or social protests and movements is their lacking a philosophy, organization, and plan. Theirs is how to "fix it." What do you organize around; what structure arranges the activities? What model society are you striving for, the context? Here I describe the practicum those seeking change can execute.

You start small, building a social organization unit by unit. Individuals and their organizations—clubs, businesses, associations, etc. join a growing central organization, each individual acquiring what s/he need through that organization, their patronizing businesses only within the organization, comparable to consumer clubs (COSTCO, Sam's Club). A central organization, a "party" coordinates the activities and is the nascent State. As the organization grows, it seeks legitimacy and assumes more formality, ultimately challenging existing regime units, from town

through county, state, and finally, the national level. Hence, the growing State is not simply a political action movement but a social one. As the current regime decays, it will be obvious by how successful the burgeoning State is, that the latter is preferred. Legitimization is attained for the State by its laws passed with the Corporatist legislative body, to which citizens adhere within the domain of the State's purview, thus avoiding direct confrontation with the regime.

Along the way, leaders of the movement would identify existing resources and institutions likely to jump aboard, given the deteriorating conditions. Representatives of each would be merged into the developing State structure. Sympathetic businesses, advocacy organizations, and cooperatives are candidates.

The growing membership would provide persons for the checks and balances system to demonstrate how to meet the challenges of corruption and inefficiency. As the State grows a core for the Citizen's Accountability Corporation can be formed from existing monitoring organizations, like Consumer Reports, and government accountability organizations.

Social serviced units, also servicing the community-at-large demonstrate the communitarian world outlook, the propaganda in deed. Working with service organizations, the Parent-Teacher Association (PTA), non-governmental audit boards, consumer organizations, and police civilian review boards further the shadow government's activities. Aside from the growing material benefit is the socialization and experience of what it means to live in a truly civilized society.

Prior to this action plan I described the model and its rationale, followed by the solution framework, and, now, solving issue by issue. Successful examples of how others, like China and Russia, have solved problems should apply here, as these two countries arguably are the only major States existing today. However imperfect, they follow Hegel's footsteps.

"Bureaucracy," people may scream. Yes, there would be more persons involved in State activities, providing opportunity for fulfilling one's social participatory responsibilities. Much contemporary work is superfluous, with dubious social value. Think of churning out substandard products, the want for which is generated by advertising and the beneficiaries being capitalists. Being a part of something larger than yourself provides a real personal identity. For those legitimately worried about a static structure and obsolescence, sunset laws force legislatures to revisit periodically the philosophy and application of the State ethos. Add the checks and balances system, and many fears should dissipate.

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Chapter 13

Conclusions



13.1 Observations

We are facing the Holocene Extinction, and the “ocracies” and “isms” have not been sufficient to alter the current trajectory towards humanity’s demise. Both the structures and the thinking underpinning them either need alteration or replacement. Essential unalterable facts (not in any order of preference) are:

- Humanity’s environment is exceedingly complex and becoming more so.
- Humanity and its environment compose a complex system (supersystem) and each is composed of complex subsystems.
- The human system is a social system. The environment is non-human, i.e., natural.
- Every element in these systems is a member of a web (set) of interdependent and integrated elements.
- The supersystem and its subsystems are dynamic, adapting, homeostatic, or dying, this one dying (Holocene Extinction).
- At least for the purpose of identifying maladies and successful responses, regarding the dynamic systems as organic facilitates the formulation of solution set frameworks.
- Social system complexity requires responses beyond the current ones.
- The social system is dynamic, hence organic (at least for our purposes).
- Such an organic system is guided by elements collectively analogous to a brain and its mentation.
- Alienation destroys societies. Individuals cannot be alienated from themselves nor their work.
- Labor imparts value to goods and services, whose integrity rests on the social conditions producing them.
- Complex problems require complex solutions created by complex minds, intelligent ones.
- Consequently, the school system (education and training) is vital for social health.

- The previous statement affirms the need for the love of truth to be humanity's core value or ethos.
- The much heralded "working class" is not the unified mass of working ready, wiling, and able to overcome their capitalist overlords and never will be, principally because they are not capable, due to their average ability.
- Half the population remains with an average intelligence and not able to read past the eighth grade (US). The first is biological, the second questionably (at best) remediable.
- The history of "isms" and "ocracies" bears out Aristotle's prescience 2500 years ago: only a well-educated middle class is capable of sustaining democracy.
- Liberal democracy not only has been an abject failure but in its essence is fraudulent, founded on hedonism and materialism, and is the bane of humane social progress.
- While there are anomalies, average minds are not capable of making many complex situations in multitudinous subject areas.
- Specialized knowledge held by experts is the norm for solving complex specialized problems. Such is borne out by the fact that results-producing research is done by such individuals and not those of average ability. Anomalies occur when an occasional person with average intelligence makes a significant discovery, and seemingly intuitive views are successfully challenged by one with contradictory views, but the overall trend has affirmed the previous sentence.
- Information quality is critical for a civilization's integrity, and it must be freely available, not commercialized.
- Without those doing mundane work, the intelligent would find it much more difficult, if not impossible, to survive. As with real organisms, a highly specialized component often regarded as minor can compromise the whole body by malfunctioning. Hence, all an organism's components with their specialized functions are integrated and interdependent, each contributing to the health of the organism.
- Without the integrity of the organism, the components would not survive, and conversely. Each must have ethos and virtue.
- Both Hegel and Durkheim provide the roadmap we can follow to solutions and their underpinning philosophy of loving truth and working together cooperatively.
- Everyone has a place in an organic society, doing the best s/he is capable, that is, virtuous.
- Both the individuals and the society must have noble thinking, persistently inquiring about their reasons for being and their place in the Universe, as well as contemplating how both as a system may change for the better. Theirs is the quest for truth.
- An organism can destroy, remain neutral, or create, contributing to, detracting from, or remaining inert with respect to its environment, the last decaying, remaining the same, or enriched.

- All-encompassing problems require all-encompassing solutions (totalitarian), and such requires collective humanity working in a communitarian way, dispensing with the predatory, hedonistic mentality.
- Transhumanism is among the options for this subspecies' self-improvement.
- Hence, it is vital the human social organism be healthy physically and mentally.
- The State is the highest expression of human civilization.

The “aphorisms” provide support for the State, the social organism capable of meeting the challenges of the Holocene Extinction.

Critical problems abound, and if not solved, will guarantee humanity's demise. The problems chapter presented a brief outline. The solution scope is totalitarian, if one node of the vast interdependent web of society is not addressed, the rest is compromised, perhaps fatally.

13.2 Bringing It All About

So, how are we all going to do this? How are we going to bring on this great set of solutions so we can avoid being exterminated? Hegel once said in *Reason and History*, that Reason works itself out in history; there seems to be an internal coherence unfolding throughout time in society, one now challenged by the Holocene Extinction. More accurately, the challenge is whether part of that wisdom of *homo sapiens sapiens* includes the will to survive. Yet, it simply is not a will, as even predators like hyenas have that will. Only, the hyena “ethos” is not sustainable in a social world, nor is it a sustainable option when it comes to surviving in this ever-increasing complex environment. Systems, in order to survive, have to adapt, or they will disappear. That adaptation depends upon the cooperation of everyone. Three solution means are before us: the method, an avenue, and default.

13.2.1 Method: The New Social Science

How we have carried out political and social (hence, political) science has been inadequate, mainly because it frequently is an agglomeration of disparate courses failing to have a sustaining theme, let alone sufficient descriptive and analytical methods anywhere near approaching those used by real scientists. Ironically, Aristotle emerges as the field's Ptolemy, accurate in prediction but failing in method. Appendix II sets forth the outline on achieving the Newtonian intermediate and ultimately the quantum with “sociointelligence” by integrating all the previous aspects covered in this book, from discerning simple order and its foundations, social organicity (including neuropsychology), and overlaid by philosophy. Further on, in the manner similar to scientists enhancing natural thinking by computers, so it will go with networked supercomputers as what I see moving towards first a hybrid

(call it a “social cyborg”) and then a fully artificial social brain, the quantum supercomputer coupled with the State.

The new political science will help us clarify how societies emerge and function, along with treating them—literally—as organic beings. Armed with this knowledge, concerned individuals can lay the groundwork for the shadow State and ultimately supplant it with the David meeting the Goliath of the Holocene Extinction, the State.

13.2.2 Avenue: Shadow State

Previous chapter—Now, do it!

13.2.3 Default

It’s up to you—proceed to the end of the book.

(You) The Unfinished Book: The Final Chapter?



What do you see?

What are your core values?

Are you virtuous enough to help save us?

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Appendix A: Major Conceptual Building Blocks

Scope

Misunderstanding often begins with a word. A word is used in the context of thinking about the environment and your place in it. An example of this is the use of the word “industry” juxtaposed to “health care” and “education,” the former describing production, its goal, and the forces giving rise to it. The latter are social services. Is caring for someone an industry? Prevailing economic ideology dictates production is growth oriented, done with minimal resources, and exacting maximum profit. Are we prepared to accept commoditization of learning and health care? “Human capital” follows similarly in this ideological framework. Land, labor, capital, and organization are factors in production manipulated to maximum advantage.

Other words are either ideologically charged or misused. We read of “right wing,” “left wing,” “conservative,” “liberal,” “socialist,” “progressive,” or “libertarian.” The plain truth is that most people do not know what they are talking about, evidenced by incorrect use. Many words are simply weaponized, epithets slung at opponents.

I have selected a number of “red flag ” words, but this list is not meant to be complete, nor is their extensive history; myriads more could have been included. Yet a method abides, albeit requiring some scholarly diligence predicated upon the will to learn.

Aside from its etymology (my “go-to” Wikipedia and Wiktionary—https://en.wiktionary.org/wiki/Wiktionary:Main_Page), each word resides in a semantic web, a node interrelated and interdependent on the others, inductively presenting a rainbow of meaning.

Clarity helps avoid conflict, so let’s start here with a semi-formal alphabetical list of commonly misused words.

The Terms and Concepts

(The ocracies and isms are in Chap. 3)

Bourgeois

Because I am arguing for the social ownership and control of the means of production, accept John Locke's labor theory of value, and to maintain consistency, I follow Karl Marx and Friedrich Engels, that a bourgeois is one owning and controlling the means of production and distribution of goods and services, hires one having only her/labor power to sell, and extracts value by not fully compensating that worker. "Bourgeois" standing for "middle" class may be acceptable in other contexts, but is too vague without instrumental value.

Petty capitalists trade in goods and services directly. S/he owns and controls the means of production and distribution. A petty bourgeois, still owning and controlling the means of production, hires another. However, the worker does not get paid the full value of her or his labor, the owner expropriating what the worker should be paid, given her/his labor input and what the good or service is sold for. "Surplus value," the worker paid only enough to survive, despite the excess value produced, is controversial, but mounting income disparities and impoverishment lend credence to Marx's original view in his "Theories of Surplus Value" in *Capital*.

Since Marx, much more refined and modern analyses have been done by socialists and others, such as James Burnham in his *Managerial Revolution*, where ownership, control, and possession assume their special roles in an ensemble that can be used for taxonomies of economic systems.

Capital

The traditional economist's three economic "pillars" are land, labor, and capital. Especially, with organizational theory and the "information age" we see references to "entrepreneurship" and "information management." "Human capital" has emerged. What, then, is "capital." In a crass sense, it is the "input" of a system that produces goods and services for distribution. A curious and more subtle definition has emerged with respect to the educational/health care "industry", as well as "human capital." We need to examine how human beings for whom a political economy supposedly benefits are regarded, as reflected by the word usage, a primary question being whether social services and humans are regarded merely as inputs into a production machine.

Investopedia's 2022 website says, "Capital is a broad term that can describe anything that confers value or benefit to its owners, such as a factory and its

machinery, intellectual property like patents, or the financial assets of a business or an individual.” Wikipedia quotes Paul A. Samuelson, famous economics textbook author, “those durable produced goods that are in turn used as productive inputs for further production” of goods and services.” Its other definition “production” is axial, and in the current economic environment, it has as its goal, profit. Capital is a resource, objects to be manipulated by owners and controllers of the means of production to make profit. I simply ask if human beings are mere objects in the process, used to benefit her/his “owner,” giving “wage slavery” substance.

Class

“Class” for logicians is a set of sets, and sets are defined by their properties. Sets, then, are constructs. We have “lower,” “middle,” and “upper” classes, but these, like the loosely used “bourgeois” for “middle class,” are vague and not consistent with my theme for the same reason. Mine is a social model of one’s relationship to the ownership and control of the means of production and distribution of goods and services, i.e., worker or bourgeois. Yes, one can be a bourgeois (“owning” a business”) and worker (when not conducting the business) at the same time.

Collectivism

“Collectivism,” as the name suggests by an Internet search, is bringing together individuals into a whole, it with a greater presence than the sum of the individual parts. This society is organic entity, with each part articulating with its adjacent ones, cooperating to accomplish something that individuals could not do alone. Contract state thinking is collectivist; without the society, the individual would be thrust back into a state of nature, a war of all against all. Collectivism can be destructive (Hitler), neutral, or beneficial (Hegelian/Durkeimian State).

Conservative

“Conservative” generically is preserving the status quo. Preserving the monarchy (or liberal democracy, Soviet communism, etc.) is conservative. One can be conservative in one are (keeping in place bourgeois economics and changing another social aspect (e.g.: the contemporary school system). The French literary romanticist and monarchist Viscount Francois-René de Chateaubriand is reputed to have coined the term in 1814 (Hamilton, n.d.). He started *Le Conservateur*, or “the conserver” in English. Edmund Burke, a conservative, reviled the French Revolution for its excesses and principles of equalitarianism. While preserving current order is impossible, as everything is in a state of flux, a conservative wants to preserve as much as

possible; any change must be minimized. Yes, there are conservatives advocating any ism or ocracy.

U.S. “conservatives” see humans inherently flawed (“original sin”, narcissistic, greedy, etc.) and needing guidance. Many minimize the role of the State, preferring to defer to religion and its authorities. An outgrowth is the “natural law” of social Darwinism, the “best and the brightest” emerging from destructive competition. A useful distinction between the previous paragraph and this is lower-case “C” conservative generically (preserving the established order) and upper-case “C” for the avowed adherents (Donald Trump, Clarence Thomas, and American Enterprise Institute).

Contract State

Social contract theory is at least as old as the second century BCE (Wikipedia – Social Contract Theory, 2022), with Buddhist Mahāvastu (2020) reputedly referring to people acceding to the leadership of “the Great Chosen One” (Mahasammata) in exchange for guaranteed returns from agricultural production. Western philosophers, exemplified by Hammurabi, presented ideal ways of governance. Sophists of Greece (see Plato, Republic, Book II and the Gorgias) should be included along with many others of importance, as with French Calvinists and Huguenots, Samuel Freiherr von Pufendorf (year—1673), and Immanuel Kant (year—1797). Early-modern contract theory philosophers (circa seventeenth century) set the stage for the State. Concepts like freedom and liberty are framed in terms of contract theory.

Hugo Grotius (April 10, 1583–August 28, 1645) said “laws of nature” incorporated basic human rights, such as the right to defend yourself, “a right to the use of whatever he found unoccupied” and “care of offspring” (p. 11). These form the basis of an agreement among individuals for civil power.

The disputes arising among those who are held together by no common bond of civil laws to decide their dissensions . . . Natural right is the dictate of right reason, shewing the moral turpitude, or moral necessity, of any act from its agreement or disagreement with a rational nature, and consequently that such an act is either forbidden or commanded by God, the author of nature The civil right is that which is derived from the civil power. The civil power is the sovereign power of the state. A state is a perfect body of free men, united together in order to enjoy common rights and advantages. (Grotius, 1625/1631/2001, p. 13 – Sect. XIV)

Thomas Hobbes (1651) in his *Leviathan* (analogy to a Biblical sea monster) said in the *Introduction* “Nature (the art whereby God hath made and governe the world),” elsewhere:

Art goes yet further, imitating that Rationall and most excellent worke of Nature, Man. For by Art is created that great LEVIATHAN called a COMMON-WEALTH, or STATE, (in latine CIVITAS) which is but an Artificiall Man; though of greater stature and strength than the Naturall, for whose protection and defence it was intended; and in which, the Sovereignty is an Artificiall Soul, as giving life and motion to the whole body; (Hobbes, 1651, “Introduction”, spelling and emphasis in the original)

Otherwise, people are condemned to live in a state of nature, where life is “... solitary, poor, nasty, brutish, and short.’ (Chapter XIII). “Hereby it is manifest, that

during the time men live without a common power to keep them all in awe, they are in that condition which is called war; and such a war, as is of every man, against every man.” (*Ibid.*) Again, you do not point to an actual contract signed by everyone giving up their freedom in exchange for liberty; the “contract” is symbolic of a mutual recognition that everyone is together to prevent anarchy and returning to the original state of the war of all against all. From his Chapter XVIII:

Hitherto I have set forth the nature of man, whose pride and other passions have compelled him to submit himself to government: together with the great power of his governor, whom I compared to *Leviathan*, taking that comparison out of the two last verses of the one-and-fortieth of *Job*; where God having set forth the great power of *Leviathan*, calleth him king of the proud. *There is nothing, saith he, on earth, to be compared with him. He is made so as not to be afraid. He seeth every high thing below him; and is king of all the children of pride.* (emphasis in original).

Human pride is controlled by the monster, Leviathan, and but as that monster reigns, so also can be misery, but of a different kind that existed in a state of nature. Hobbes talks of “... his diseases, and the causes of his mortality...” Surely, all the freedom given to the sovereign, the State, leaves people as pure subjects, and they would have reason to fear that State as you would fear a monster. Hobbes attempts to overcome this by arguing for the divine right of kings, but this was ably challenged later by such philosophers as John Locke in his *First Treatise on Civil Government*. (Cf: an interesting discussion of Hobbes attacking the Scholastics with their the “word of God” against the Leviathan, a beast of reason Gordon Hull (2002). Hull notes the Leviathan is a sea monster representing the multitude, rather than the narrow organization of church organizations speaking for “God”.)

Seminal to liberal democratic regimes is John Locke (1821), also articulating the philosophy of modern political contract theory, starting with his *Second Treatise of Civil Government*, Chapter VIII. Drawing on Hobbes (*Ibid.*, p. 272), he says people come together in a community, deciding by majority rule how to get along with each other, rather than fighting in a state of nature.

And this is done by barely agreeing to unite into one political society, which is all the compact that is, or needs be, between the individuals, that enter into, or make up a commonwealth. And thus that, which begins and actually constitutes any political society, is nothing but the consent of any number of freemen capable of a majority to unite and incorporate into such a society. And this is that, and that only, which did, or could give beginning to any lawful government in the world. (Locke, 1821, Chapter VIII)

Answering those objecting such compacts ever existed, Locke wrote, “I have given several examples out of history, of people free and in the state of nature, that being met together incorporated and began a commonwealth (*Ibid.*, p. 285).”

Observe Locke’s “compact,” not “contract,” a word he reserves for particular arrangements among persons.

Jean Jacques Rousseau (1762/1923) in *The Social Contract* stated pretty much the same idea, that “... common liberty results from the nature of man ...” (Chapter II). The family is the first of political societies, a view held by Aristotle in his *Politics*. For Rousseau, humans don’t simply give up their common liberties (freedom) in exchange for nothing. Slaves remain so because they choose not to organize and overthrow their masters. People always have themselves to give, and

they have the power to take away, as well. That civil societies exist is because the people allow them to do so. Even the law of majority is so because there is consent. In comparing Rousseau to Locke, the former wrote in Chapter VI, “The Social Compact”:

I suppose men to have reached the point at which the obstacles in the way of their preservation in the state of nature show their power of resistance to be greater than the resources at the disposal of each individual for his maintenance in that state. That primitive condition can then subsist no longer; and the human race would perish unless it changed its manner of existence.

...

But, as men cannot engender new forces, but only unite and direct existing ones, they have no other means of preserving themselves than the formation, by aggregation, of a sum of forces great enough to overcome the resistance. These they have to bring into play by means of a single motive power, and cause to act in concert.

(Rousseau, (1762/1923, Chapter XVI—That the Institution of Government is not a contract)

Contract theory separates “freedom” from “liberty,” seen below under this heading.

Freedom (See “Liberty and Freedom”)

Human Capital (See “Capital”)

Human Rights

The shortened version of “human rights” (Wikipedia – Human Rights, 2022) is “rights.” Protesters want their “rights”; so does a prisoner. Decision-makers talk about “rights” Plato sets “right” (truth) against might (force). Mao Tse-tung's “rights grow out of the barrel of a gun,” and Kant’s right comes from duty (Johnson & Cureton, 2022).

The Declaration of the Rights of Man from the French Revolution (“liberty, property, security, and resistance to oppression”), the Universal Declaration of Human Rights (UDHR) of the United Nations (“life, liberty and security of person”), and the U.S. Declaration of Independence (“Life, Liberty and the pursuit of Happiness”) explain “rights.”

Hegel’s *Philosophy of Right* is what emerges in history, the truth. For some, “rights” are innate, exemplified by Dworkin’s *Taking Rights Seriously* and the related Rawls’ *A Theory of Justice*.

I argue “rights” are contextual, balanced with responsibilities under the individual–State relationship. They are not mere abstraction, or absolute, but organic.

Ideology

Borrowed from *French idéologie*, from *idéo-* + *-logie* (equivalent to English *ideo-* + *-logy*). Coined 1796 by *Antoine Destutt de Tracy*.^{[1][2]} Modern sense of “doctrine” attributed to use of related *idéologue* (“ideologue”) by *Napoleon Bonaparte* as a term of abuse towards political opponents in early 1800s.

The first known use of the term “ideology” was coined by Antoine Louis Claude Destutt, comte de Tracy, but formally developed in his 1803 *Eléments d'idéologie* (Tracy, 1803). Keeping in with the spirit of enlightenment and natural philosophy, he thought sets of ideas could be scientific and objective, if they were well specified. Social ills were caused by emotionalism, and schools could teach ideas objectively, thus promoting harmony and tranquility in the light of reason.

Karl Marx and Frederick Engels agreed with de Tracy by calling belief systems ideologies, but these sets were instruments, rather than listings of ideas. Ruling classes (defined by one’s relationship to the means of production) used ideology to impose their versions of the world on the masses. That is, the ruling classes set forth a false account of how the political-economic world came to be. Inasmuch as the one who owned the means of production (bourgeoisie) dominated society, its sets of ideas also dominated, those sets serving the wants and needs of the bourgeoisie to remain in power.

According to Marx and Engels in their frequently quoted phrase from *The German Ideology* (Ruling Class and Ruling Ideas), “the ideas of the ruling class are in every epoch the ruling ideas” (from <https://www.marxists.org/archive/marx/works/1845/german-ideology/ch01b.htm>). Their writings are permeated with the idea that societies are in a constant state of flux, driven primarily by class conflicts. Accordingly, a set of ideas set forth as an eternal law, moral standard, or rights is untrue.

Karl Mannheim in *Ideology and Utopia* said that ideology is a set of ideas imposed upon a society by the ruling class but is, to a certain extent, illusory (Mannheim, 1936, p. 8). Like Marx and Engels, he agreed that ideology reflects a person’s class status, along with expressing content or discontent with society. However, because of the emotional involvement in defending the status quo or challenging the belief, content often is prejudiced and does not reflect actually what is happening or the reasons for it. Prevailing views, especially those promulgated by authoritarian regimes, did not always match social realities, even though those systems could be treated as logical and even mitigating disagreements about the way a society was to be run (Ibid., p. 71). Because of this distortion, the belief system is an ideology (Ibid., p. 194). There is the set of ideas; there are peoples’ actions. If people can act, despite the set of ideas, those ideas in themselves are a utopia (Ibid., p. 204). Ideology can hold back change and progress, and if it does, these sets of ideas are conservative (preserving current circumstances) or reactionary (throwing back a social situation to previous times). “Utopia” signifies what someone thinks should or ought to be in the best of circumstances, i.e., a vision of utopia.

Contemporary views emphasize that ideology is a set of ideas not subject to question, this including sets of ideas drawn from many areas of society. Science, religion, and education are not exempt. For example, scientists can hold notoriously false ideas until a hurricane of research, publication, and public admonition occurs to convince the die-hards (if at all). (cf: the classic Thomas Kuhn's *The Structure of Scientific Revolutions*.) Galileo, flat-Earthers, and Newtonian physicists are paradigm cases. The dynamism of ideas certainly has not changed, and in 2022, the process continues. Creationism versus evolution, global warming deniers, and neoliberalism (laissez-fair economics) evidence ideology.

Eric Hoffer's (see access to later free edition under "References") *The True Believer—Thoughts on the Nature of Mass Movements* in 1951 argued that the content of the ideology does not matter as much as the way a set of ideas are held. He illustrates this by showing how fanatics of one "ism" can switch very rapidly to another, suggesting that it is not a change in fundamental philosophies but the appeal of a set of ideas that can help obtain social identity.

Daniel Bell (1962) in his 1960 *The End of Ideology* said technology would consume ideology. That remains to be seen. Given 2022, Hoffer is winning the race.

Industry

"Industry" refers to production and is discussed more appropriately under the entry above: "Capital".

Left-Wing

This word is discussed under "Right-Wing/Left-Wing" below.

Liberal, liberal (Lower-Case "l")

Generically, the word "liberal" stems from the Latin "liber," or "to free." Earlier in this work, we visited this word in the context of "liberty" and "freedom."

Herbert Spencer (complained about those who presumably advocated more liberty:

They have lost sight of the truth that in past times Liberalism habitually stood for individual freedom *versus* State coercion (Spencer, 1884, p. 4). (State capitalized)

Liberalism has to an increasing extent adopted the policy of dictating the actions of citizens, and, by consequence, diminishing the range throughout which their actions remain free ? (p. 5)

The gaining of a popular good, being the external conspicuous trait common to Liberal measures in earlier days (then in each case gained by a relaxation of restraints), it has happened thug popular good has come to be sought by Liberals, not as an end to be indirectly gained by relaxations of restraints, but as the end to be indirectly gained. And seeking to gain it directly, they have used methods intrinsically opposed to those originally used. (Spencer, 1884, p. 7)

To be noted is the upper case “l” in liberal.

“Liberal” (lower-case “l”) also means classical economic liberal doctrine, i.e., laissez-faire or free-market capitalism with little or no government regulation. Adam Smith (1723–1790) in his *Wealth of Nations* talked of the “invisible hand,” a self-regulatory mechanism of capitalism, even while condemning rents as non-productive income and acting to the detriment of business. However, “liberal” became “Liberal” during and after Franklin D. Roosevelt’s social change period, the latter government regulators hobbling “free enterprise” liberalism.

Today, it is a free-for-all, “liberal”/“Liberal, epithets hurled emotionally with little regard to content. In reality, each is a pair of differently colored sunglasses gazing at the same Enlightenment-inspired materialism, more particularly the Liberal Democrats and Liberal Republican factions of the private capitalist party.

Liberty and Freedom

Brought to fore are two commonly misunderstood terms, “freedom” and “liberty,” shaped by social contract theory. “Freedom” comes from the Sanskrit *priyos*, or “dear,” “one’s own.” “Liberty” is derived from the Latin, *liber*, or “free.”

Scrupulous attention was paid to the difference between “liberty” and “freedom” in Article 9 of the *Magna Carta* (1225), “and the city of London shall have all it ancient liberties and free customs . . . all other cities, boroughs, towns, and ports shall have all their liberties and free customs.”

Thomas Hobbes (1588–1679) was the forerunner of modern contract theory, and he said in his *Leviathan* about liberty that it is “the absence of external impediments” (Hobbes, 1651, Chapter XIV), but qualified this by saying:

But as men, . . . have made an artificial man, which we call a commonwealth; . . . In relation to these bonds [civil laws], only it is, that I am to speak now, of the *liberty of subjects*. . . . The liberty of a subject, lieth therefore only in those things, which in regulating their actions, the sovereign hath prætermitted. [permitted]” (emphasis in original) (*Ibid.*, Chapter XXI). Hobbes does talk of “absolute liberty” in order to address persons who used “liberty” simply to mean “without restraint,” i.e., the “the absolute liberty of nature.

There are various degrees of restraint, ranging from none to total. It is important to distinguish between the limitations before and after a social contract. Hobbes states, “For in the act of our *submission*, consisteth both our *obligation*, and our *liberty*; . . . all men equally, are by nature free” (*Ibid.* emphasis in original—p. 133—*Leviathan*—original). The words “by nature” refer to humans in a state of nature,

i.e., with no sovereign. Further in the text, Hobbes refers to “. . . If a monarch, or sovereign assembly, grant a liberty to all,” clearly meaning that it is the Sovereign who has liberties to dispense. He states explicitly, “The liberty of a subject lieth therefore only in those things which, in regulating their actions, the sovereign hath pretermitted: such as . . . (Ibid., p. 131).” “For right is liberty, namely that liberty which the civil law leaves us: but civil law is an obligation, and takes from us the liberty which the law of nature gave us” (Ibid., p. 178). Liberty, then, concerns limitations to be dispensed; you can do only as much as allowed by the one dispensing it, keeping in mind that people have given up all their power to determine restraints. “As for other liberties, they depend on the silence of the law. In cases where the sovereign has prescribed no rule, there the subject hath the liberty to do, or forbear, according to his own discretion (Ibid., p. 135)”. However, people do use liberty without reference to whether humans are restrained by a sovereign or not. Liberty, then, is a restrained or qualified freedom. Also, there is “natural liberty” (Ibid., p. 134) or “absolute liberty” (Leviathan—original, p. 215) that is equated to freedom, i.e., “If a monarch shall relinquish the sovereignty, both for himself and his heirs, his subjects return to the absolute liberty of nature (Ibid., p. 137)”; but when it comes to the State, all this changes, where liberties are those freedoms allowed by the sovereign (Ibid., p. 164)”.

John Locke (1689/1821), in his *The Second Treatise of Civil Government*, did clarify the distinction by using the word “freedom” to refer to the unlimited actions people have in a state of nature. He makes it perfectly clear in Chapter II, Section 4, “The State of Nature,” that “what state all men are naturally in, and that is, a state of perfect freedom.” Again, in Chapter IV, “Of Slavery,” this difference appears,

. . . freedom of men under government is, to have a standing rule to live by, common to every one of that society, and made by the legislative power erected in it; a liberty to follow my own will in all things, where the rule prescribes not; and not to be subject to the inconstant, uncertain, unknown, arbitrary will of another man: as freedom of nature is, to be under no other restraint but the law of nature.

The sovereign acquires the freedom from the people that existed in a state of nature, and subsequently, a person’s liberty is being able to act where the sovereign has prescribed no limit. That is, the sovereign determines liberty. Again, note that the people, who were once sovereign, have given up their sovereignty to a person or assembly of people.

There is a confusion that needs to be clarified, one arising out of the looseness of using “freedom” in conjunction with the sovereign, i.e., “freedom of men under government.” In Chapter VI, “Of Paternal Power,” Locke states:

the end of law is not to abolish or restrain, but to preserve and enlarge freedom: for in all the states of created beings capable of laws, where there is no law, there is no freedom: for liberty is, to be free from restraint and violence from others; which cannot be, where there is no law: but freedom is not, as we are told, a liberty for every man to do what he lists: (for who could be free, when every other man’s humour might domineer over him?) but a *liberty to dispose, and order as he lists, his person, actions, possessions, and his whole property, within the allowance of those laws under which he is*, and therein not to be subject to the arbitrary will of another, but freely follow his own. (original spelling) (emphasis added)

In civil society, people retain freedoms, areas in which the sovereign has not elected to place restraint. Freedom is a liberty to act as the law allows. Further, “[God] . . . allowed him a freedom of will, and liberty of acting, as properly belonging thereunto, within the bounds of that law he is under” (Ibid.). There emerges the concept of “perfect freedom.” As Locke says, “Man being born, as has been proved, with a title to perfect freedom, and an uncontroled enjoyment of all the rights and privileges of the law of nature” (spelling in the original), but these cannot be had if humans are restrained by fighting each other. To put it another way, “This [uniting into a community] any number of men may do, because it injures not the freedom of the rest; they are left as they were in the liberty of the state of nature” (Chapter VIII, “Of the Beginning of Political Societies”). Freedom is a liberty dispensed by nature, nature being the sovereign. Further clarifying, Locke states in Chapter IX, “Of the Ends of Political Society and Government,”

IF man in the state of nature be so free, as has been said; if he be absolute lord of his own person and possessions, equal to the greatest, and subject to no body, why will he part with his *freedom*? . . . though in the state of nature he hath such a right, yet the enjoyment of it is very uncertain, and constantly exposed to the invasion of others: . . . This makes him willing to quit a condition, which, however free, is full of fears and continual dangers: and . . . is willing to join in society with others, who are already united, or have a mind to unite, for the mutual preservation of their lives, *liberties* and estates, which I call by the general name, property. (emphasis added)

It is clear that we can go through Locke and find examples where “liberty” and “freedom” appear to be used interchangeably, but the overall thrust and contextual analysis places the two in the relationship as discussed above. The central concept is that people give up unrestrained action to a sovereign in the form of freedoms and get back in return as liberties. This concept is discussed by another major social contract philosopher, Jean Jacques Rousseau (1712–1778).

While Rousseau in *The Social Contract* does not use “freedom” and “liberty” the same way as Hobbes and Locke, the concepts are, nonetheless, the same:

Let us draw up the whole account in terms easily commensurable. What man loses by the social contract is his natural liberty and an unlimited right to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses. It may be said, that if the people allow a regime to exist without any opposition, they, in effect are consenting to the authority, having the same results as if they had come together and made a compact. (Rousseau, 1762/1923, Chapter VIII, p. 47)

What loses by the social contract is his [natural liberty and an unlimited right to everything he tries to get and succeeds in getting; what he gains is civil liberty and the proprietorship of all he possesses. . . . he must clearly distinguish natural liberty, which is bounded only by the strength of the individual, from civil liberty, which is limited by the general will (Ibid., p. 19)

One set of limits to action are exchanged for another. “Natural liberty”—echoing Hobbes—is exchanged for “civil liberty.” A person in a society is different than living in the wild and the limits of one’s actions should be designated by the correct term. “Freedom,” then, is acting without restraint, period, including those imposed by having to fend off attackers. “Liberty” is action allowed by the sovereign (or laws enacted by the sovereign, including legislatures), i.e., is acting within societal restraints.

Narcissism (and Its Derivatives)

It may seem a bit off topic to include a formal psychological term here, but “narcissism” is an excessive love of the self with little or no empathy for others, and from it stems a number of mental disorders, as well as social ones.

The Diagnostic and Statistical Manual of Mental Disorders (DSM) characterizes narcissism as:

A pervasive pattern of grandiosity (in fantasy or behavior), need for admiration, and lack of empathy, beginning by early adulthood and present in a variety of contexts, as indicated by five (or more) of the following for Narcissistic Personality Disorder:

1. Has a grandiose sense of self-importance (e.g., exaggerates achievements and talents, expects to be recognized as superior without commensurate achievements).
2. Is preoccupied with fantasies of unlimited success, power, brilliance, beauty, or ideal love.
3. Believes that he or she is “special” and unique and can only be understood by, or should associate with, other special or high-status people (or institutions).
4. Requires excessive admiration.
5. Has a sense of entitlement (i.e., unreasonable expectations of especially favorable treatment or automatic compliance with his or her expectations). (p. 669—Diagnostic Criteria - 301.81 (F60.81)—p.

The United Nations World Health Organization, *International Classification of Diseases (ICD-11)* does not elaborate in detail on the term but says that the following includes narcissism:

- a severe disturbance in the characterological constitution and behavioural tendencies of the individual, usually involving several areas of the personality, and nearly always associated with considerable personal and social disruption.
- markedly disharmonious attitudes and behaviour, involving usually several areas of functioning, e.g. affectivity, arousal, impulse control, ways of perceiving and thinking, and style of relating to others;
- the abnormal behaviour pattern is enduring, of long standing, and not limited to episodes of mental illness;
- the abnormal behaviour pattern is pervasive and clearly maladaptive to a broad range of personal and social situations;
- the above manifestations always appear during childhood or adolescence and continue into adulthood;
- the disorder leads to considerable personal distress but this may only become apparent late in its course;
- the disorder is usually, but not invariably, associated with significant problems in occupational and social performance. (ICD-10, F 60.0, p. 157)

Christopher Lasche in his 1979 *The Culture of Narcissism* said the excess love of self has helped create an atmosphere of alienation and consumerism. Narcissism drives the plethora of “me” advertising in “health,” fashion, travel, and other activity focusing on the self, rather than the community or society. It also helps drive social

predation, along with growth and production-oriented economies, economies which are questionably (at best) sustainable. Narcissism is an outgrowth of extreme ego, excluding others, and drives destructive competition. Also, ask why one of the most industrialized countries cannot do what the civilized ones have done in establishing universally accessible health care and higher education systems.

Charles Darwin in the *Origin of the Species* “[survival of the fittest](#)” meant destructive competition among animals, and we see it in humans, the phrase first found in Herbert Spencer’s *Principles of Biology* (1864). The phrase “social Darwinism,” appeared as the title of Emile Gautier’s 1880 book (Gautier, 1880). In 1994, the term gained currency with Richard Hofstadter’s *Social Darwinism in American Thought*.

Opposite of social Darwinism, predation, and narcissism is cooperation, community, sharing, and teamwork. The former is characterized by attempting to seize or identify resources and information, holding them at bay, and, for private gain, forcing others to pay for their use. The latter is characterized by making resources available to others for the common good and to advance the welfare of all, of humanity and the environment.

Ownership (See “Property”)

Power

Wiktionary attributes power to

[Middle English](#)*power*, *poer*, from [Old French](#)*poeir*, from [Vulgar Latin](#)*potēre*, from [Latin](#)*posse*, whence English *potent*. Compare [Modern French](#)*pouvoir*. Displaced the native [Old English](#)*anweald*.

Focus on “potent,” or capacity/ability. Coupling this with “political” (see below) and persons the basic “unit” or subjects of study, “political power” is the ability to make another do one’s will, including force through gentle persuasion to obtain outright support and loyalty.

Hobbes (*Leviathan*), Nietzsche (*Will to Power*), and classic philosophers like Machiavelli, Marx, Galbraith, Juvenal, Foucault, and other writers—Sharp, Clegg, and Kraus—have their say in this wide-ranging pivotal idea. (Wikipedia – Power (social and political, [2022](#)))

Political and Political Science

Political economy consists of “political” and “economic.” “Political” refers to the manner in which power is acquired and managed. “Power,” simply put, is the ability to make one do your will/before it selfishly put its definition behind a pay wall.

Oxford said power means “the capacity or ability to direct or influence the behavior of others or the course of events.” In the spirit of sharing, Dr. Charles Stangor, Dr. Rajiv Jhangiani, and Dr. Hammond Tarry have made available their *Principles of Social Psychology*—1st International H5P Edition, 2022 Chapter 6.2, explaining power (<https://open.lib.umn.edu/socialpsychology/>; <https://opentextbc.ca/socialpsychology/>). “Polites” in Greek means “citizen,” as well as “city” (polis), so any discussion of power, perforce, refers to how the city (or the State) is related to the one living within it (Wikipedia – Politics, 2022). “Economics” ultimately is derived from the Greek word *oikonomía*, where an *oikónomos* is a manager of a household, *oikos* is “house,” and *nómos* is “managing” (Remember our reference—tool—https://en.wiktionary.org/wiki/Wiktionary:Main_Page). It is not difficult to see that a person running a household has to be mindful of how resources are acquired and used. Putting this all together, people in the form of a government direct or influence how others will acquire and use resources.

A science of politics stems from applying scientific methods (experimental method—hypothesis testing, observational, etc.). Both behaviorism and behaviorism are inadequate, given modern neurocorrelate research. Following cybernetic models developed earlier in the past century (Ashby, Weiner, Ludwig von Bertalanffy, etc.), systems analysis (discussed in Chap. 6—Order: The social embryo, under the heading, “The maturation of order into systems”) in the 1960s further analyzed societies as ensembles of institutions and processes, focusing on how they interacted within their environment in terms of adaption, their inputs, and outputs. A subset of dynamic adaptive systems is organisms. For society as an organism, we can discuss components, health, treatment regimes, interactions with each other, and so forth. Appendix B outlines a proposed modern social science program.

Predator

Social Darwinists see the best of humanity emanating from destructive competition. Predators do that, as in:

- deception
- stealth
- viciousness
- cruelty

the objective in attacking another being to kill and eat the target.

Persons who are predators exploit, rob, or victimize another for personal gain. In society, the predator will cheat, lie, steal, distract attention, conceal or distort the truth, and even use violence or coercion to gain advantage, not caring whether the recipient of the information is in any condition (mental or physical) to discern fact from fiction or how the environment is degraded. From a psychological standpoint there is a substantial amount of narcissism, sociopathy, and sadism involved. Luring

children into dark corners, placing the thumb on the scales, not paying workers their fair share or placing them into hazardous working conditions, ruining the environment to increase profits, or withholding the truth in advertising are all hallmarks of predatory behavior.

A carnivore deceives, luring its victim, as in the anglerfish with its modified dorsal spines appearing as fireflies to other fish, or conceals itself like the leopard blending in with the foliage. There can be little question about the rapacity of hyena or how an animal may experience the agony of prolonged death. How different is this from capitalist advertising, especially after the victim finally realizes s/he has been scammed?

Businesses conduct psychological war, as a review of a typical curriculum and advertising will indicate (Advertising, 2022). Surely, it is not about promoting truth. It comes as no shock, then, that corporations decidedly bias rather than inform in a more even-handed and deliberative manner. The central goal of the advertiser—however it is dressed up in fancy suits or whatever mask of civility is worn—is to intrude, distract, or compromise one’s critical thinking faculties in order to sell, to get someone else to buy, whether the good or service is needed or even wanted. Deception, as with the predator, and taking advantage of your weaknesses are not out of range, either, as in the phrase “target audience” ubiquitous on Internet advertising sites.

Advertising to promote a good or service more often than not is not about truth, justice, or the love of knowledge than it is about obfuscation and deceit to take advantage of a victim’s weaknesses of knowledge and resources. Getting people to buy and consume, even at the expense of the public/social service sector (Galbraith, 1958) and selling products whether people wanted, let alone need them. Packard (1960) stimulates demand and production for profit and production’s sake, a primary generator of environmental destruction and resource depletion. In essence, it is a predation on the environment.

It is the predator that deceives, packaging goods so as to make the contents appear greater than what really exists, from deodorant sticks with extra length to cereal boxes that come only half full, the predator telling the gullible consumer than “settling” caused the problem. Such waste further strains an already strained environment. Predators are not environmentalists. They are an existential threat.

In social behavior, I look at the writings of those who have such thinking, such as those who argue for no government regulations. Just study the actions of predators in the wild and compare them to human behavior, the difference being the human should “know better.” Ask whether the tolerance of social predation is a sign that the society is heading for barbarism.

The predator also lusts for power and uses propaganda to achieve her or his aims. Whether s/he is peddling an ideology or a good or service, the elements of predation discussed above are often present.

Couple this discussion to “narcissism,” described above.

Progressive

“Progressive” originated in modern times from the historical “era of progressivism,” dating back from the 1890s to the time of Woodrow Wilson and the 1920s (Wikipedia – Progressive Era, 2022). While much research needs to be done on how this “Progressive Era” was foundational in establishing modern U.-S. corporatism, suffice it to say that progressives were in the midst of battle against industrial tycoons, such as the railroads and meat packers, and their call for amelioration of conflict between corporations and labor was similar to that of what happened in Italy, culminating in the rise of Mussolini (cf: Frank Norris’ *The Octopus*, an account of the ruthless practices of the railroad barons, represents a progressive work.)

Overall “progressive” implies moving from a lower stage to a higher one, but what defines these stages depends on the one creating the hierarchy. The next time you hear the word, ask the person precisely what s/he means.

Property

The etymology of “property” is *proprietas*, or “ownership” in Latin. As far back as Aristotle (384–322 BCE), use value differed from exchange value of an item, but to say that either can be determined presupposes a relationship between a person and the item (Aristotle, *Politics*, Book 1), one of property.

Three senses of “property” are attribute of an individual, that which needed to survive, and labor power creating property.

In logic, an individual cannot be without its characteristics, or property. Sets are groups, and things are placed in those groups according to a feature, or characteristic. According to the most fundamental law, individuals exist because of their properties and vice versa.

Gottfreid Dietz’s *On Property* borrows from logic in that property is something necessary for an individual to survive. Soil, for example, is a plant’s property. Whatever a human needs for survival is her or his property. A superficially unidirectional dependence relationship exists. Excluded here is environmental stewardship, the soil depending upon human care, beyond soil fertility depending upon the life cycle of the plant.

We come to the third view of property presented by the seventeenth-century philosopher John Locke (1632–1704) in *Of Property* in his *Second Treatise of Civil Government*. It is worthy to quote directly:

The “labour” of his body and the “work” of his hands, we may say, are properly his. Whatsoever, then, he removes out of the state that nature hath provided and left it in, he hath mixed his labour with it, and joined to it something that is his own, and thereby makes it his property (Locke, 1689/1821, Sect. 27).

Locke states, “every man has a ‘property’ in his own ‘person.’ This nobody has any right to but himself” (Sect. 27). The human consents to expending part of her/his

own person, “giving” it to the natural object. Part of the human is bound up with that object and conversely. Think of human-made objects, such as metal things; we realize that a part of humanity is bound up with those things. We have in Locke the famous “labor theory of value,” an idea often attributed to Karl Marx.

Locke had a very strong sense of “the commons,” ecology, and how positive governments should regulate property.

The world was given to humanity in common by “God.” No one person was to have dominion over everything.

It will, perhaps, be objected to this, that if gathering the acorns or other fruits of the earth, etc., makes a right to them, then any one may engross as much as he will. To which I answer, Not so. The same law of nature that does by this means give us property, does also bound that property too. . . . But how far has he [God] given it us, “to enjoy”? As much as any one can make use of to any advantage of life before it spoils, so much he may by his labour fix a property in. Whatever is beyond this is more than his share, and belongs to others. Nothing was made by God for man to spoil or destroyed (Ibid., Sec. 31).

This statement easily could be adopted readily by any environmentalist or “green” organization today. Taking more than one’s share, i.e., wasting it, was robbing others. As to how this all might be regulated, Section 50 of *The Second Treatise of Civil Government*, Locke says, “... in governments, the laws regulate the right of property, and the possession of land is determined by positive constitutions.” So much for the *laissez-faire* economists using Locke to justify unfettered property acquisition.

What of excess property? Marx wrote of “surplus value” and money as abstractions, a step in alienating a worker from her or his labor. Surplus value is bourgeois (see above) expropriating the wages over and above those needed for the worker to survive.

As we see, while property was enshrined in Locke’s thinking, it was also set within the context of the society and its commons. No one either could strip away labor as a human’s property nor the things that the human had transformed from a state of nature. An individual may have her or his own property, but this occurs within a social context, that of the State, the subject of the next discussion.

Ownership, control, and possession of property form the basis of modern socioeconomics.

Ownership

For Wiktionary,

Own

From [Middle English](#) *owen*, from [Old English](#) *āgen* (“own, proper, peculiar”), originally the past participle of *āgan*; from [Proto-West Germanic](#) **aigan* (“own”), from [Proto-Germanic](#) **aiganaz* (“own”), from [Proto-Indo-European](#) **h₂eyk-* (“to have, possess”).

Also cognate with [Sanskrit](#) *ईश्वर* (*īśvará*, “able to do, capable of; owner, master”).

The above etymology is also consistent with logic, the self an individual acquiring through authority—possessing, and Locke, in that the self-commands Nature by transforming it. “Ownership” is variously defined, but, in the man, it confers benefits from holding on to something.

To be considered is property held in common, and if every member of a society has an equal access to the benefits of that entity, then we speak of “communal property.” Here, we pass from individual ownership (and competing with others for that ownership) to a diffusion of ownership and collective decision-making as to how that entity (property) will be disposed, i.e., control.

Control

Again, using my favorite *Wiktionary* source:

Control

early 14c., “to check, verify, regulate,” from Anglo-French *contreroller* “exert authority,” from From [Middle English](#) *controlen*, from [Old French](#) *contrerole*, from [Medieval Latin](#) *contrarotulum* (“a counter-roll or register used to verify accounts”), from [Latin](#) *contra* (“against, opposite”) + [Medieval Latin](#) *rotulus*, *Latinrotula* (“roll, a little wheel”), diminutive of *rota* (“a wheel”).

Control does not imply acquisition and deriving benefit from it. Conversely, ownership does not imply control, as Burnham and others have made it clear.

The Split in Human Identity: Ownership and Control

Since Locke, economic institutions have arisen, private social entities that could be called states in themselves, which have caused a division in your deriving benefits from their own powers. You can trace this development in modern times to the origin of the corporation, i.e., stock companies, where persons would contribute to establishing an organization that would venture to obtain natural resources, convert them to use, and sell them. The Hudson’s Bay Company is a case in point.

Berle and Means observed that with the owners, the “recipient of the wages of capital,” “separation of ownership and control has taken place through the multiplication of owners” (Berle and Means, 1932, p. 5). Workers give up the direction of their labor to the corporation. Investors buy a share of a corporation, i.e., own it, but surrender their control to managers. Multiple investors, *ipso facto*, mean a separation, or division of ownership. That is, “... responsibilities towards the owners, the workers, the consumers, and the State thus rest upon the shoulders of those in control” (Ibid., p. 7). The quasi-public corporations have transformed full ownership

into nominal ownership, i.e., surrendering part of their benefits (Ibid., p. 9). Reading Chapter I will better round out this thumbnail sketch.

Burnham sees control as highly advanced knowledgeable organization, coordination, and direction of resources to achieve a goal.

Control is:

... first, the ability, either through personal strength, or, as in complex societies, with the backing—threatened or actual—of the state power acting through the police, courts, and armed forces to prevent access by others to the object controlled (owned); and, second, a preferential treatment in the distribution of the products of the objects controlled (owned). (Burnham, 1941, p. 56)

The operative words are “access” and “preferential treatment.”

For Burnham all of society will undergo a transformation based on ownership apart from managerial control:

The managers will exercise their control over the instruments of production and gain preference in the distribution of the products, not directly, through property rights vested in them as individuals, but indirectly through their control of the state which in turn will own and control the instruments of production. The state—that is, the institutions which comprise the state—will, if we wish to put it that way, be the “property” of the managers. And, that will be quite enough to put them in the position of ruling class. Control of the State “. . . by the bourgeoisie means fundamentally a state which, by in large, most off the time and on the most important occasions, upholds those rights, those ways of acting and thinking, which are such as to permit the continued social dominance of the bourgeoisie (Burnham, p. 69).”

Just because we can receive the benefit of power does not mean they have control over it (Morel, 2006) (The Separation of Ownership <http://law2.wlu.edu/deptimages/Law%20Review/63-4Morel.pdf>).

What of an employee-owned corporation? Deriving benefits is not sufficient, because control is also a benefit. While the owners may have a say in stockholders meetings, other mechanisms may be in place that prevent the equal distribution of that decision-making, some stockholder having more power than others. Also, this principle applies to governments, even representatives ones, as in a Republic. Even with equitable ownership and control, consider possession, although this may be less of an issue. On the other hand, the expression “possession is 99% of the law” bears consideration, as well.

Without entering into arguments about legitimacy and management, generically, profit is what is left over in a company’s treasury after all expenses have been paid (Kenton, 2022; Wikipedia – Profit, 2022). Theoretically, each stockholder is an owner and receives a portion of the company’s profit, i.e., benefit from having a stake in the business.

In this rather extensive but crucial section, we have seen how “political,” “economic,” and “property” are combined to create a foundation for discussing how resources are acquired, managed, and distributed. The Greek *oikonómos*, or *household manager*, personifies the abstract, the human embodying the notion that something transformed from a state of nature becomes a part of that person. The person then manages that resource, not unlike in the same manner a person manages her or himself—or so the theory goes. When people combine to form a larger

managerial unit, we have a polity, or an organization that assumes acquisition and management of resources available to all those persons.

Radical

There is not much to be said here, except to note the widespread incorrect usages of this word, often associated with extremism, violence, dictatorships, and even anarchy. However, this word simply means “getting to the root of,” or, in Latin, “radix,” or “root.” A true radical is a social philosopher.

Reactionary

As the word suggests, a reactionary is a person who pushes back or wants to return to a previous state of affairs. Historically, “reactionary” comes from the French word *réactionnaire*, or go backward. The British philosopher John Stuart Mill in Chapter Two of his work *On Liberty* (1859) used the word to describe Christians who wanted to go backward in their thinking that Christianity was the only religion having a moral code. The *Oxford English Dictionary* attributes his using “reactionary” in an 1840 article in the *London and Westminster Review*. Reactionaries usually are traditionalists and think the previous order was not only more stable but provided the proper place for everyone. Again, we have to think relativistically and contextually. Let us say that a previous system was socialist and that capitalism gained ascendancy. Here, wanting to revert to the former socialism is “reactionary.”

Revolutionary

A “revolution” etymologically means:

From [Middle English](#) *revolucion*, borrowed from [Old French](#) *revolucion*, from [Late Latin](#) *revolutiōnem*, accusative singular of *revolutiō* (“the act of revolving; revolution”), from [Latin](#) *revolvō* (“roll back, revolve”).

From *re-* (“back, again”) + *volvō* (“roll”).

Overturning the established order can be reactionary, exemplified by the USSR collapse replaced by capitalism first overthrown in 1917. Revolution does not mean rotation but a change from old to new. Truly new would be replacing private ownership and control with social and destructive competition with community and cooperation.

For the Marxist, “revolution” is supplanting one class by another, class depending upon ownership and control of the means of production and distribution of goods and services.

Right and Left Wing

“Right wing” has its historical roots in the 1789 French Revolution, when delegates favorable to the monarchy in the *Estates General* sat on the president’s right-hand side. Correspondingly, those who favored the common people sat on the speaker’s left, and were “left wingers.” Counter to this tradition and many other major world parliaments, such as the European Union, in the U.S. Congress, the Democrats sit on the speaker’s right-hand side, and the Republicans the left-hand side. Still, “right wing” generally has traditional meanings, adherents conserving privilege for the existing regime, the church, monarchy, or wealthy persons. Right wingers include libertarians, classical liberals, conservatives, and others against government regulation. The left wing places more of a trust in the goodness of a person, while the right-wing ideologies emphasize that humans by nature are predatory, bad character, and in many cases oriented toward evil. The ideology of “original sin” is indicative of this.

“Left” and “right” are deeply contextual. Some countries, such as the USA, never have had even a social democratic party (like Europe), let alone a socialist one in power. While Franklin Delano Roosevelt instituted social welfare programs and had the government regulate capitalism, there was no goal of the social ownership of the means of production, universal health care, or anything that would put the U.-S. economy on a track toward socialism. There have always been the European equivalent to Christian Democrats, nationalists, or those advocating capitalism or private corporatism. Arguably, the most “left-wing” in mainstream US politics is a European social democrat. In the USA, the Democrats frequently are called “the left,” but to a socialist, they are “right wing.” To many political analysts, the terms have lost meaning (Wikipedia – Left-Right, 2023). Without context, this statement is true.

Social Contract (See “Contract State”)

Social Entropy

There is a plethora of literature on “entropy,” a lot of it confusing, conflicting, complicated, inaccurate, and often not very useful. Usually, and accurately, “entropy” is energy dispersion in statistical thermodynamics, from [Lazare Carnot](#), [James Joule](#), [Rudolf Clausius](#), and [Ludwig Boltzmann](#), among others. In information theory, entropy is the amount of information not transmitted, also known as

“Shannon entropy” (Shannon, 1948). Much confusion arises over chaos and disorder, the latter thermodynamic entropy. Here, thermodynamic entropy is applied to social systems, i.e., their seeming tendency to “wind down,” decay, or be obliterated, or so change or adapt as the original is not to be recognizable. In all history, there has been no case of any civilization retaining its original social structure and governance since societies are organisms with a “built-in” death gene, like biological organisms. Reducing all to the atomic level, thermodynamic entropy applies. “Social entropy,” a destructive aging, or decomposition, is apropos.

All these perspectives on entropy have one thing in common—equality. There is with thermodynamic entropy equal energy dispersion. In information theory, the more difference there is among transmission units, the less entropy. A source of social entropy is social equality and extreme democracy. On the social level, the best way of slowing entropy is diversity, with its cross-currents of ideas, cultures, and ways of doing things.

Applying Terms

Society is highly complex, containing many facets—economic, political, educational, environmental, social, and even dietary. A person can take a wide range of positions, being highly conservative on economics and very anarchistic on social issues. One can be conservative in education (or even perceived “reactionary” in bringing back the school track system and requiring the classics) and socialist in favoring nationalization. Classifying a person is further complicated by how well a person is informed and their often ill-informed and changing viewpoints change. How deeply does one hold a conviction? Would providing new information change that person?

Rather than labeling a person anything, understand their thinking, probing into their ethos and motivations.

Appendix B: The New Political Science

Contemporary Programs

In surveying political science programs at major U.S. universities, you will find a disjointed array of courses not having any overall theme. Courses usually were liberally-democratically oriented, with the built-in biases that lead to the problems I discussed at the beginning of this book.

There is rarely any real coherent philosophy infused in many courses; they usually are mechanically based. For example, a substantial part of a standard political “science” program is based on behaviorism (survey research), analyzed with statistics calculation programs (SPSS and MINITAB), creating a “research instrument,” and conducting the research based on the foregoing. Other courses are observational—historical, comparative systems, and so forth. Other courses intervene, but, overall, the typical political science program rarely fits into any larger social context. No set of core courses exists across nationwide curriculums, resulting in fractured preparation. Some students may have an extensive knowledge of foundational thinkers; others have no familiarity, save, optimistically, a fleeting glimpse. Practicums—if they exist at all—are disproportionate; even more rare are social service requirements. Surely, there is a better way.

Our New Social Science

Science is the organization of study beginning with description based on classification that depends upon logic, hence order. Cartesian reductionism produces description. Science is also a way of extrapolating from the past to predict the future, to enable our ability to adapt and survive, a central and inductive method of hypothesis testing. Individuals form groups, or societies. So goes the life and organicity of those individuals, so goes it for society. Political circumscribes how leadership within

groups is formed. Political is found within sociological. If societies are organisms, considerations for the health of individual apply to societies, including diagnosing and treating both physical and mental problems. As there has evolved a taxonomy and method of studying individuals scientifically, a science of societies can take shape, starting with the following suggested outline, coupled with the contents of this book. Students completing the program with their practicums, then, will be prepared for participating in the sociointelligent way of managing social complexity.

Underlying the following is educating students in a social context, the becoming, that which has preceded, and that which has been lasting. Accordingly, I suggest a curriculum modeled after a Great Books Program incorporating all the globe (rather than merely Western-centered). The following punctuates this background with specific courses, not ordered specifically but in an ensemble oriented to project-oriented learning and practicum. This outline is not exhaustive and is organic.

Undergraduate

Philosophy

- Introduction
- Logic
- Political philosophy
- Ethics
- Philosophy of religion
- Philosophy of science

Interdisciplinary communication

Mathematics

- Statistics
- Calculus

Sciences

- Two science laboratory courses—other than biology
- General biology or biology with laboratory

Psychology—General and Abnormal

Comparative social systems—emphasizing ocracies and isms

Sociology

World history

Two foreign languages, one preferably Latin or Greek

Graduate

Foundations of neuropsychology

Philosophical symbolic logicals

Organic thinkers

Modeling and simulation (based on logic—system—model—model instantiation)

Systems analysis

Sociocybernetics

Advanced statistics

Advanced courses in sociology, psychology, and mathematics, depending upon student's teaching/research direction

Coupling the previous together, a sociointelligence program initiate would learn in an interdisciplinary manner its scope, appreciating how classic scholars around the world have identified and analyzed human behavior, particularly their struggle to achieve leadership in social hierarchies and driven by a philosophy or ideology. S/he would learn the inadequacy of the field in light of modern scientific understanding—our ability to better predict the future. Such could not be in a philosophical vacuum, for the love of truth and achieving world peace through cooperation and community would motivate her/his studies and practice. Through the graduate program, s/he would identify more specifically her/his virtue, refining course selection and ultimate social contributions.



(author's image)

Welcome to sociointelligence!

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