

# HOW TO RUN YOUR OWN COUNTRY

By Jon' Hindly

**A fifth of the worlds money supply is tied up in tax free havens, would you if you had the power put up with that?**

**Just a 0.1%-0.25% tax on money transfers, would raise an estimated \$100-\$300 billions, wouldn't you if you had the power implement this in order to end the worst of the worlds poverty?**

**Funding Israel, in its present belligerent state has cost the world (in financial terms alone trillions of dollars), would you put up with that if you had the power?**

**The western representative democracies (this is just one example) aided and abetted genocide in Indonesia (1.5 million Indonesians and a 1/3 of the population of East Timor were murdered), the country was economically raped by western business interests, the world bank ensured its bondage with overwhelming debt and its work force have been thrown into sweatshops in order to pay for it. (Ref' The New Rulers of the World, by John Pilger) so far no one has been brought to trial. Would you have overseen such a thing?**

**Representative Democracy is not fulfilling the need to protect and nurture human beings; this is because ordinary people are not called to make the decisions...How many more history lessons do we need?**

**Career Politicians and trans-national companies are not ordinary people, the World Bank is not run by ordinary people, agro-business and the Jewish lobby as well as the media do not answer to ordinary citizens.**

**This pamphlet, How to Run Your Own Country, is a brand new type of Democracy. This model considers it axiomatic that ordinary people, if given the facts in a simple non-partisan fashion, are perfectly capable of arriving at a sound decision. This exciting new form of democracy would place ordinary citizens, chosen at random from a pool of volunteers, at the heart of any decision making process, this system is not Utopian, far from it, but it will be more humane.**

**Welcome to the site, your feedback would be most appreciated,  
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## **1. THE THIRTY YEAR CONSTITUTION.**

**It is vital that a constitution be completely overhauled periodically to ensure that it remains up to date and that corruption is forced out where ever it shows signs of appearing.**

**Below is a model that I have tried to make as positive as possible, yet to keep it as the end word would be disastrous. Institutional rigidity of one sort or another lies behind most of the conflict and sluggishness that dogs this lovely world of ours.**

**It's a sign of a sincere democracy that positive new ideas can be incorporated into society quickly and effectively. A positive media that protects and promotes non-partisan journalism will greatly help the people to see the benefit of change, and will ensure that the playing field remains even.**

**The United States, the EU, and the UN all are in dire need of constitutional overhaul.**

**The constitution of the Direct Model laid out in this pamphlet would be modernised once every 30 years- and would be commemorated by a Coronation\* and a new Long Term Plan. (see further on)**

**Constitutional Reform would happen like this:-**

**A board of say 4 randomly chosen citizens (see further on) listening to the petitioning of citizens, experts and their own council, would adjust the system, if needed, so that democracy remains fresh and alive, elements such as interest groups remain proportionate and tempered to justice and national, as well as international need.**

**There's even no reason why the majority itself can't be brought to answer for their decision in the courts. We can see from the Swiss example what can happen if it's not.**

**\*Or whatever would be culturally appropriate to the nation in which the Direct system operates.**

## **2. THE DAY TO DAY RUNNING OF THE STATE**

**All positions of power, other than the Direct Cabinet, would be held by citizens whose names have been manually chosen at random from a pool of those who have volunteered for duty without knowing the role that will be required.**

**Further on we will see the strengths of this approach compared to the way we do things at present.**

**Wherever practical the day to day running of the state would be left up to those concerned. For example, hospitals and schools would receive an annual**

**allowance from the Treasury. It would be up to the teachers, parents, pupils, local random citizen board of Governors etc to decide how best to allocate the resources. Schools, hospitals etc. can make comparisons amongst each other to discover what works and what doesn't, who is more efficient and why and so on. But those citizens involved can sort this amongst themselves. It doesn't require empire building and layers of beauracracy. In this way we can see that the Direct model is one that encourages maturation. It would be local people who determine the success or failure of local schools, hospitals etc. How else should it be?**

**The Direct Model should be flexible, and should fit with what is pragmatic. And what is pragmatic should be based on a 'can do' pioneering attitude not negative conservatism If a new way doesn't work we can always return to the old way or look for another...it's no big deal.**

### **3.THE GOVERNING HOUSE**

The Governing House would consist of the Authors of the Governing plan (manifesto). They would be similar to our present Cabinet but would not represent a political party. They would be citizens who share a common vision on how they would like to see their country developing according to the challenges they see as facing it.

Their term of office would not last for a set period as under the present system but would last for the number of years that they state it would take for their plan to become fulfilled.

The Authors of the Governing plan would have no power outside the remit of their plan.

**Citizens would not know the identity of the Authors until after the vote to avoid the cult of personality which could shade opinion. Neither would the authors be allowed to make speeches and such. The decision should be based on contents alone.**

**The Authors of the winning Governing plan would be voted into Office under a general election. The citizens would know before hand the length of time they would be there.**

**Freed up from the conforming pressures of the party political system, the new potential governing plan groups would rid a nation of its party politics. (The alternation between one party and the other in office gives an impression of change even though the ideology usually remains the same. This alternation has the effect of protecting the system since the citizenry never completely despair of it. Neither are they completely excluded from it enough to want to create something better.) Under the Direct Model those who at present belong to a party and seek to promote its ideology would perhaps be more involved in**

**volunteering for duty, or writing a Governing Plan of their own with their like minded fellows\***

**All entrants will have been previously vetted before hand for sincerity of intention by a Random Board.(This wouldn't exclude a citizen but their manifesto would clearly state that their intentions would be strongly biased according to their own self/group interest.)**

**All Governing Plans would have the same amount of resources allocated to ensure that all receive a fair hearing.**

**Once a Governing Plan is operating, the nature of its progress would be issued by a Random Board, thereby avoiding the spin thing.**

**If the Governing Plan involves central control of the day to day running of the state, (such as schools, hospitals etc) then this would be ok. At the end of the Plan the people can vote as to whether to keep the centralised aspects or to return to self running. If centralism is okayed, then the citizenry can vote every 5 years to maintain it - the door should always remain open for citizens to take back control.**

**If the Cabinet was to move outside the remit of the Governing Plan it could well invoke a call to inappropriate action (see further on) from any citizen which would have to be answered in the courts.**

**If the chosen Governing Plan can no longer fulfil its objectives because of unforeseen events or because of a more serious problem crops up which overshadows the running Plan then a petition of closure would be accepted from the Random House. The Plan would close and a new one sought in the light of the new situation.**

**The citizen as (direct) Monarch/President (see page x) in the Duty House would call for the submission of new plans at the completion of the old one. These new plans would be submitted to a Random Board, who would listen to the petitioning of citizens and to their own council and would shortlist say 8 plans for more detailed analysis.**

**The teams plus independent experts\* would check for soundness; from this, say 3, would be chosen for a general election vote.**

**Plans would be chosen on the basis of -**

**1.Vision and hope in the face of future challenges.**

**-This will ensure that politics remains interesting.**

**2.Pragmatic, though not over cautious.**

**-This for obvious reasons of morale.**

**3.Sincerity not Expediency.**

**-Leaders should be men and women who inspire and want to make real change.**

**A good plan would disregard the seductions of playing to the masses and tradition.**

**4.The Law of Appropriate Action is upheld as defined**

by the Random board. (see further on)

In addition to the submitted plans an option could be laid before the people for no government at all, with the various aspects of government running themselves as usual, for a period of say 2 years.

If the plan is completed ahead of time, a new Government will be called for by a citizen as Direct Monarch. If it runs over, a vote of continuation will be called for again by the Monarch/President.

**Goodwill.**

The fairness of the above procedures in voting for a Governing Plan will ensure that citizen support and goodwill will be more forthcoming than under the present system which is fixed against new runners who have no financial backing or the appropriate stage presence. A positive spirit of cooperation between the government and the people will speed up the learning process which will encourage good governance and abundance. Needless to say, breaking the rules will only fortify those elements that wish to disempower.

Democracy can be a turbulent learning curve. Sometimes things may go outrageously against us, but in a Direct Democracy the citizen is also recognised as Monarch/President, which is both a great freedom and responsibility. We may at times need to put aside our personal ideas for the sake of the good of the Kingdom/Republic, since we would be wedded to it, and owe it our rightful duty.

Citizens could do worse than vote according to a prioritised check list-

-Is this the best decision for humanity

-for my nation

-for my region

-for my family

-and finally for myself.

With a little thought it can be seen that voting for the former may well, in many cases be the best way of aiding the latter, although it may bring in much change.

The following example highlights the benefits of goodwill and playing by the rules.

Three Governing plans are set before the people and a general election held, the results are close-

Plan A 35%, Plan B 33%, Plan C 32%

Each plan has controversial aspects to it, and all three differ widely.

If B/C voters give plan A their full support, then any failings that plan A has will show up all the sooner, since the plan is not experiencing any blocks. Moreover, when plan A voters see their plan being fully supported by opposing voters, they will be more open to opposing points of view.

However, blocked action by B/C supporters would result in resentment and entrenchment, plan Aers will not see the faults in their own plan but in the action of the opposing groups. In addition, B/C supporters will excuse their behaviour by regarding their plans as an end all golden age which will only lead to their own disappointment.

As mentioned earlier, the Direct Model does not offer Utopia. It is a process of growth through debate and experiment, if carried out on an even playing field. There should be no justification for conflict. Of course the most dynamic plans may bring in the most change, but, as people become responsible for the running of their own country, they will be more aware of the need for change, and its benefits.

Returning to our example, plan A will not last forever, and if the B and C plans have any legitimacy it will only be a matter of time before they have their moment of power.

Finally if a citizen has great anger and passion at a contentious plan, why not channel it into writing a plan of their own. In this way a win/win situation is created.

\*Experts are of course vital to our modern complex society, but they are by definition myopic in outlook. For example, a gas light maker and supplier is not going to be interested in the potential of electric light, or an economist raised on the 'pragmatic' ideas of unsustainable development is not going to be very warm to new ways of running an economy. The random citizen has to be careful not to be bamboozled; sometimes the answer to a problem might be quite unconventional which may require courage, or there might be a need to experiment, or take risks. Sometimes Academia can encourage garrulousness and drown out common sense or unqualified yet more experienced voices, or gut feelings. At other times, the insights of experts are absolutely critical. Sometimes the solution may threaten an expert's position or intellectual security. Bad advice can ruin the often timid seedlings of hope and vision. Good advice channels enthusiasm, makes complex issues easy to understand, protects from knee jerk reaction or gives balanced argument to the unpractical. In the direct model there could be government advisors, but citizens called to duty would be encouraged to seek advice from many different quarters, say for example, university lecturers, the internet etc

#### **4.THE RANDOM AND DUTY HOUSES**

Whereas the Cabinet in the Governing House will have been elected by the citizenry to lead them in a clear direction, all other positions of power would be held only temporarily and through Random Selection. Not knowing what aspect of government or law the citizen will be required to cover will ensure fair play. Cosy relationships between powerful interest groups and those with influence would be side stepped. It would also have the effect of keeping the decision making body fresh to new ideas and more resistant to corruption. The people would also see it as an even playing field, which would help to reduce cynicism, encourage cooperation and increase citizen moral.

This branch of Government could be handled in the following way.

## **The Duty House.**

**This Government body would choose which petitions from citizens needed a decision and would also choose through random selection those who would make those decisions - the call to Duty.**

**The petitions presented to the Duty House from the citizenry would be sifted by the members of the Duty House. It would be their job to keep things to minimum- suggestions that would take initiative and personal responsibility away from the citizen or group would be thrown out. For example, reform of immigrant detention would need a national coordinated response from the Random House, the seduction of suggesting guidelines stating that cosmetic surgeons should be licensed would probably not since this would come under the Law of Appropriate Action. What we want to avoid is a watering down of the Law of Appropriate Action with rules and regulations for this and that.**

## **The Random House.**

**This would consist of those randomly chosen to make a decision.(There would also be local and regional Duty and Random Houses.)**

**A branch of the Random House would act as the Treasury.**

**The petitions submitted to the Duty House would cover everything from a call of inappropriate action to the need to send a delegation to an international summit.**

**If a petition is accepted by the Duty House as requiring a decision, a member of the Duty House (who would themselves be randomly selected) would read the decision out aloud in public and then draw cards from a bag. The cards would carry the number of a volunteer. That person along with the others chosen with him/her would then be responsible for arriving at the needed decision.**

**Manually drawing numbers from a bag is an integral part of the procedure. Human society should be decided by humans not, say a computer.**

**As to the old dilemma of who guards the guards as it were, the guards will be randomly selected.**

**Should calls to duty out strip volunteers, it would be assumed that there were too many calls to duty and the Duty House would have to be more stringent in its calling. If things suffer because of this, it would be considered appropriate since the citizenry have willed it so.**

**Once citizens have been chosen by the Duty House to make a decision they would enter the Random House. This could be a mixture of Government rooms in the capital, to village halls or personal teleconferencing facilities depending on the level of government, so volunteers from different parts of the country could communicate with one another without having to travel to the capital. Each decision would require say 4 chosen volunteers.**

Once a national decision (Regional and Local referendums would likewise accord with regional and local decisions) had been made by a Random House Board it would then be put before the people in a referendum,(or the local area concerned). The reasons and main arguments would be laid out so the people would know how that decision had been arrived at. Also, the boards 'feeling' on the matter, if that had arisen during a meeting for wisdom (see further on). The citizenry could then ratify it, seek amendment, or throw it out. However, before the matter is finished with, the Majority itself could also be called to answer for itself.\* This would happen if a citizen were to call their vote inappropriate by lodging such a petition with the Duty House and it being accepted. But let's not mess about if it gets to this stage. The decision should be made quickly and there's an end.

**\*There is always the slight chance that quite reactionary and cowardly opinion can squeeze through from a mass vote since everyone can hide behind everyone else, hence the need for accountability.**

## **5.SUPPLEMENTARY NOTES**

### **A Note On Random Selection.**

Initially the idea of Random Selection may seem a little quirky, but perhaps we should look at some of the alternatives. Could it be any worse than the rule of career politicians? Are we getting value for money from them? Two world wars, a third world in dearth in a world of plenty. Perhaps a housewife from Beijing, a forester from California, an architect from Salisbury and a shop owner from Medina can do better, it's certainly worth a try.

Many career politicians go in with good intentions to serve humanity but it is the nature of the beast that it tends to bring to prominence certain types of personality. Those that seem particularly practised in delivering a polished argument. Often lying becomes perfectly natural to them. If there are good intentions they soon become muddied with the drive for power or the desire to hang on to it. This is axiomatic as far as evolution is concerned, and also applies to the dynamic of interest groups.

It could be argued that career politicians 'represent' us, but I would argue how can one man represent the wishes of say 50,000 or a million voters, sometimes s/he cannot even represent themselves but must toe party line.

Amateurs on the other hand, those chosen at Random, are more likely to have an innocence and compassion as regards the world, provided they have access to non partisan facts. Obviously they won't be perfect, their appearance on TV will be unpolished and bungling, but they will have a freedom to act not enjoyed by career politicians.

**Another alternative to Random Selection would be experts making decisions relevant to their field, but we would be assuming their channelled form of thinking is the best predictor for the future, with potentially good ideas being overlooked.**

**Another way of going about things would be appointing those who specifically want to make a particular decision, but in this case we would be assuming that a certain passion is the best predictor for the future's vagaries. This contains within it a strong attachment to a certain outcome - For example a decision concerning the painful dilemma of abortion will attract people with strong views on the subject which will not represent the cross section of the community, who they are supposed to be representing.**

**Just because this Direct Model favours Random Selection doesn't mean that experts and impassioned citizens, are excluded. They can still have their say to those randomly chosen, but the final decision would rest with the randomly chosen citizen.**

**From a personal point of view I think that random selection should include anyone over a certain age, even including Prisoners\* and members of secret societies such as the Masons, provided that it is declared. There is a mysterious dynamic at work in Random selection and I would press it upon citizens once chosen to complete the duty given, even if the citizen feels that they know nothing about the subject they are being called to sort. Their presence is definitely required. All that is required is that we do our best.**

### **Random Selection and Spirituality.**

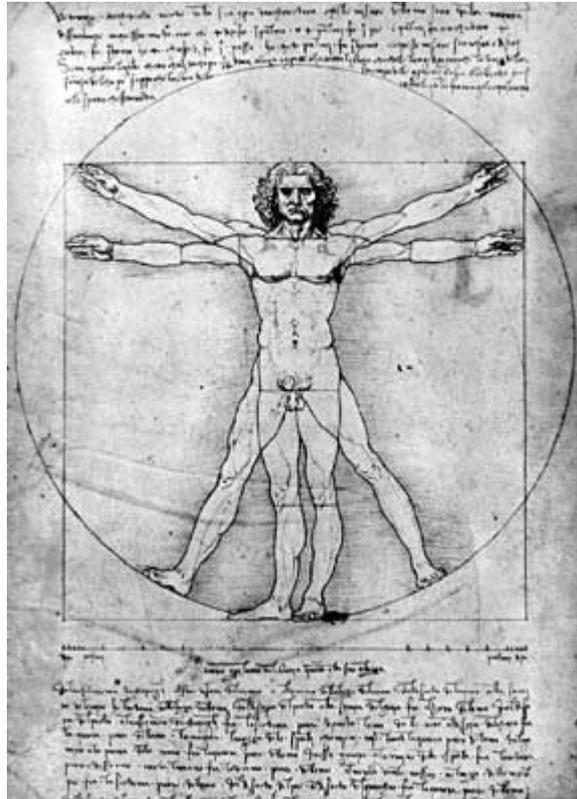
**From a metaphysical point of view it can be seen that everyone's understanding of reality is limited. It's not unknown for good intentions to turn out for the bad or for bad ones to turn out for the good and the further we look into the future the less predictable and more chaotic the picture becomes. But it could be said that the future is perfectly predictable in the face of eternity where it finds its 'limit' as it were and the entire picture 'can be seen.' Therefore Random Selection is bringing ideas of the Divine (omniscience) into the very heart of decision making, since we are fully embracing this idea with the inclusion of chance. i.e. we are allowing this 'pattern' a say as it were. Meeting for Wisdom (see further on) also resonates with this idea.**

**The use of Random Selection within government finds abstract correspondence with mathematics (see the following sketch) The square represents the debate stage of decision making, its dimensions are knowable, the circle never repeating itself, getting ever closer to completeness but never reaching it other than in infinity\*\*. Therefore we have the idea of both the rational and eternal. This is its strength. The area of the circle is unknowable representing the pull of all things to perfection; the square our present incarnated state.**

**The golden rectangle also combines the square and circle to create a dimension that is imitated in nature where it corresponds with the maximum output for the least amount of input (efficiency)**

**Moreover the idea of Random Selection finds correspondence with the latest thinking on quantum mechanics, that the universe may indeed be governed by**

chance, although some scientists disagree with this. (New Scientist 20th July 02)  
The Random aspect therefore represents the anarchistic/transcendent aspect of reality, the debate aspect represents the egoic/hierachic aspect of reality. With the former questioning order through vision and pragmatism (beauty/efficiency) and the latter maintaining stability and productivity through the dominant/subordinate. Neither can be excluded if we want a healthy society.



### A Note to the Chosen Citizen

The citizen who draws numbers out of the bag is acting as Direct Monarch (or President) with the Divine Right of Kings in the true sense, since it is a non hereditary position in the Direct Model, untarnished with bluff. To the spiritually minded the ceremony is a sacred one, since it is the transcendent aspect of reality that is being expressed through the Direct Monarch. For atheists it could be regarded as their full potential expressing itself in their reality.

A chosen citizen, therefore, should settle themselves knowing that they are indeed the best for the job and should do the best they can.

They should immune themselves to both praise and blame. Whether or not their decision turns out 'good' or 'bad' should be irrelevant to them, though this doesn't mean that they can't learn from it along with the rest of the nation.

Wherever possible they should enjoy their responsibility, suspend their pre conceived ideas\*\*\* as much as possible and should expect the gratitude of the nation for their service.

### Direct Decision Making.

**Under this Direct model, decision making would consist of two stages.**

**1. Meeting for Debate.**

**Chosen citizens would air their opinions, fears and hopes, listen to experts and interest groups, argue and persuade.**

**2.Meeting for Wisdom.**

**Whereas meeting for debate represents the secular in Government, meeting for Wisdom represents the non-secular or transcendental. Trust is required both of those involved as well as the citizenry.**

**The meeting for Wisdom is the desire to transcend the dualistic of debate in order to make a decision that will release human potential/abundance. It is taken from Quaker business procedure.**

**Those citizens that have been chosen to make a decision or to reach a verdict would sit in a room together for a pre agreed length of time. They would settle down in silence and in private. This stage is not a debate, nor should it necessarily be regarded as connected with the issues of the debate stage.**

**A citizen may have a powerful urge to speak before this stage begins but after the Random Board has settled and the room becomes still that urge may vanish and the individual should heed it and be silent. Another participant who thought they may have nothing to impart may feel drawn to speak, again this may not even be about the issues in the debate stage, that person should find the courage to speak.**

**On occasion, when the meeting centres down, a citizen could ask themselves 'how can I be of service during this meeting?' This can be powerful and a response can form within with a subsequent feeling to speak.**

**As a rule one should only speak once. What is said should be concise. I think it was Loa Tsu that said, 'If it can't be said simply it's not worth saying.' Such a thing is very applicable to Meeting for Wisdom.**

**Those assembled should listen in a spirit of support and understanding since people can become vulnerable and open during this stage. It may be that in meeting for Wisdom no one speaks. Again this is ok.**

**Meeting for Wisdom is quirky and novel. It has its own mysterious dynamic and agenda, from personal experience at Quaker Meeting, I find that it bubbles me along encouraging my enthusiasms and dreams, but it can also challenge.**

**As an attempt to bring the divine into political life, its complete lack of structure and dogma makes it the only form of non-secular activity appropriate for a pluralist society. It also represents a healthy counterbalance to debate which is ego orientated - hence the resistance many may have to this stage.**

**It would be great if citizens could come to Meeting for Wisdom without preconceived ideas (of any kind) free from fear, in a state of innocence, this of course would be great but perhaps not possible?**

**Meeting for wisdom isn't about compromise or populist majority rule but about a course of action that feels right.**

**If no specific direction comes out of this stage then the group should decide a course of action from the debate alone, though after the stillness of the second stage, citizens may be in a better space to come to a decision.**

**The two aspects to the Direct Models decision making process find correspondence with men and women. The adversarial debate stage, men are more comfortable with. The second stage relies more on feeling which is why this**

stage is carried out in private (the mystery). This stage is perhaps more comfortable for women.

In this way hopefully women will be encouraged to partake in this model as opposed to the more conventional system. Needless to say the female input is desperately needed in politics.

### A Note About Anarchism.

Anarchism has received a bad press mainly from the media who tend to describe national breakdown or other confusions as Anarchism.

Anarchism is not a lawless state. It refers to a society that lives according to universal law, (what the eastern mystics call the Tao).

There are those who state they are anarchists and yet profess to violent action.

But violent action is just an extreme form of hierarchic structure; the very thing they are trying to ameliorate. Movements such as 'class war' put themselves on the side of working people but this is partisan. Anarchism is subtler than this. To my mind, it respects the transcendent in order to create change.

There is a correspondence between maleness/femaleness and dominant/subordinate that is found within hierarchies. Parallels can also be drawn between heterosexual communion and the creation of new life and the interaction of dominant and subordinate and the creation of product, just as babies can be created through sexual abuse as well as through lovemaking. Likewise in economic activity we can have sweat shop mentality or enlightened business practise. In my opinion, Anarchism therefore is more to do with the art of making social organisations more 'beautiful'. When there is beauty, when there is right efficiency, walls and divisions disappear. This to me would be the true flowering of the Direct Model.

In the Law of Appropriate Action, Anarchism is allowed to express itself within certain confines (since to my mind its light is too strong for our dark mutually bound world) and the use of meeting for wisdom also tends its difficult development.

The ego is a powerful force concerned with gut survival. In a world of 'scarce resources' it is to be respected not worshipped. With movement being allowed which both respects egoist urges and the transcendent within politics, we will have a system which may even allow for some wonderful social changes.

### Democracy and Imperialism

We all like to organise our access to scarce resources\*\*\*\* so that we can enjoy them with as little effort as possible. If such an organisation is done with injustice then this is imperialism. In a direct democracy the question should always be how can we create a win/win situation.

### The Enemy

The Direct Model laid out here is a sincere democracy. The use of Random Boards at every level of decision making would continually undermine corruptions of every kind. If a Direct Model were to reach a point of general

acceptance then these corruptive forces would probably be wielded against it. Since an empowered people are not victims. An enemy therefore is not really an enemy but a lesson. Perhaps a certain galling definition of ourselves that we would rather not look at, or certain energies that we could be repressing. In this way, they can highlight areas in our own activity that we may need to adjust; thoughtless imitation is not what I'm suggesting, or capitulation, but a certain spirit of change, or change of focus. Seeing and acting appropriately in such circumstances may not be easy; some could almost say impossible. But meeting for wisdom would help in such difficult times, and leaders can come forward. If done successfully much energy could be released and the problem removed and a new direction taken.

**\*Prisoners would not be allowed to leave the Prison but would be able to use teleconferencing facilities.**

**\*\*In this sense it could be regarded as a name for the Divine.**

**\*\*\*Preconceived ideas make a sham of Government, and a farce of Justice. In this way the people disempowered themselves and bring the Kingdom into disrepute. It may be necessary at times to bite one's tongue and listen to the facts of the matter however galling or unsettling this may be.**

**\*\*\*\* My definition of scarce resources covers a wide area, not just physical such as oil and food etc but emotional even on the religious level where the scarce resource is access to 'heaven' sometimes bought with dogmatic belief. Scarce Resources forms the basis of our egos in the way that we behave and group together in such a way as to gain access to these scarce resources in order that we can flourish. Our egoist behaviour is often hemmed in with fear, on a group level we call this a ghetto, the dynamics of a black ghetto are no different from that of a right wing fascist organisation such as the BNP both are embryonic invasive forces hence their exclusivity, from this we can see that it is the duty of minority groups to mix with the wider culture, and for the wider community to be more understanding, in this way we all grow. A company is another form of ghetto concerned with gaining access to scarce resources. Also partisan newspapers/media encourages a form of intellectual ghettoism, in order to protect a certain group's access to scarce resources.**

## **6. DIRECT TAXATION.**

The Random Treasury Board would work with advisors, hear the petitioning of citizens and offer choices via referenda in order to determine if the nation should borrow, how to tax, level of tax and allocation of revenue etc.

If we are to sit in positions of real power, as well as determine how much our State can raise in revenue, it would only be appropriate that everyone's accounts should be made public knowledge in a central data base. This would not only help to stamp out corruption but would also encourage citizen goodwill by reducing cynicism since their will be greater openness. To start the ball rolling my tax for the coming year will be £2,200. If you would like more information

click [here](#)....fascinating stuff :-~)\*

**\*From a metaphysical point of view, I believe that an openness in accounting is a positive affirmation of abundance in life, whereas financial secrecy encourages a more visceral idea of scarce resources. Further on (see the AABA) we shall see how this latter approach to financial accounting is helping to create this latter situation.**

**The amount we earn is also tied up with ideas of envy, status and self worth as well as trust. In a nation where we have full openness of accounts, we can develop a more positive attitude with our fellow citizens.**

**If you would like your accounts to be made public on this web page then email me with the details.**

## **7. THE DIRECT LEGAL SYSTEM.**

**It is assumed, that if people are trusted with responsibility and all the facts they are perfectly capable of reaching as just a verdict as anyone. Mobbish attitudes are caused by partisan information. Such knee jerk responses to situations are a luxury afforded by lack of responsibility and accountability - a sort of artificially extended childhood as it were. I'm sure that given the full facts we would all be more measured in our responses.**

**On first reading the following, you may think that we would have chaos, but I would ask you to think how you personally would respond under such a system. Would you want a lawless state to exist? How would you act if you were called to make a judgement? How would your attitude change at work, in choosing a restaurant and so forth? What would you regard as appropriate or inappropriate action? What is reasonable in your eyes? If we want a healthy society then these are the sort of questions that will be regularly asked of people. Mistakes will be made, injustices committed, as under the present system, but ordinary people will be directly involved and because of this I believe we will all be the better for it, we will learn to manage our own society.**

### **The Law of Appropriate Action.**

**The Law of Appropriate Action would cover all citizens and organisations operating within the nation.**

**The Direct Nation state would have no written laws, nothing would be illegal unless a citizen questioned the action of another as being inappropriate and it was agreed by a bench of four random judges that it was.**

**There would still be binding contracts, but these would be subordinate to the law of Appropriate Action.**

**There would still be a police force but there would be no hierarchy of courts; judges would be selected at Random by the Duty House.**

**Justice within the Direct Model would be quite different from our present system, in as much as there would be no health and safety at work legislation, planning restrictions, building regulations, fire regulations and so forth. It would be the responsibility of individuals, managers, workers, customers, shareholders to ensure safety at work, hygiene in food production and so forth.**

**The new social ethos would do much to reward and protect whistleblowers as valued members of society, a company which flouts appropriate ways of behaviour would run the risk of acquiring a damaging independent product label (see further on) with consequent fall off in customer patronage and shareholder faith, as well as heavy fines or prison for those responsible.**

**Appropriate Action cuts to the quick, removing legality and replacing it with justice. For example, at present it is legal for companies to use TV Adverts to sell to kids, under the new system it is unlikely that this would be tolerated as it may be considered inappropriate to use children in this way.**

**Without Food and Hygiene Inspectorate, trading attitudes would change. For example - in catering, owners would be more aware of the need to reassure customers of their high standards. Restaurant owners could have an open kitchen policy for their customers. This could become culturally expected. Lists of meat and other suppliers could also be available on request and so on.**

**Customers would likewise be more awake to the situation, with proactive citizens filing cases for inappropriate action. It's not inconceivable that this new form of self policing would be more effective than the present system.**

**Press or Police complaints board, GMC, ACAS, Immigration decisions, Planning and so on would all come under Random boards.**

**Citizens called to judicial Duty would not know the case, or arbitration they were being asked to hear, thereby ensuring as non-partisan a ruling as possible.**

**Every trial would be regarded as a one off. Mentioning of previous judgments would be denying the uniqueness of the hearing and a shifting of the courts responsibility and sense of justice, i.e.- One man may have committed a similar act to another, with one being regarded as inappropriate and the other as not, but that would be the nature of the system since the two accused would not be the same. Neither would the judges sitting over them. Neither therefore, should the verdict be determined by precedent. It would not be the role of one set of judges to cloud the sense of justice and fairplay of another set or complicate the situation with case law.**

**Contrary judgments wouldn't mean injustice but a tailor made hearing, and since this system relies on citizen participation, I reckon a fairer one.**

**The removal of written law, would mean that people would be encouraged to think for themselves, to be more thoughtful about their actions and more awake. (A difference has to be drawn between procedures which allow for the coordination of people whereas written laws remove peoples inbuilt sense of justice, fairplay, initiative and responsibility. Procedures/guidelines shouldn't interfere where not necessary, the Direct Model needs to have this lightness of control, safeguards aren't needed what is appropriate is what is needed.)**

**Appropriate Action would mean that the judicial system would become people friendly- for example, the British financial sector is at present regulated by laws which would make a book bigger than the Bible. This simply isn't necessary.**

**To a degree the Law of Appropriate Action would be effective self regulation. For example, if a financial company stole an advantage over a competitor by acting in an inappropriate manner then the competitor would act quickly in highlighting the fact.**

**Another advantage of Direct Law is that it would cover areas not covered by the present legal system. For example, when my old primary school teacher first started teaching in 1957 there were 10 clerks working in county hall who dealt with schooling matters. Today there are over 100, with no appreciable shift in quality, and fewer schools to administer. Under the present system there is little that a citizen can do about it. Under the Law of Appropriate action however s/he can lodge a petition at the local Random House and if accepted the matter can be dealt with.**

#### **The Law of Appropriate Action in International Affairs.**

**The UN would be the centre for international Appropriate Action. Courts would consist of 4 Random citizens chosen from a pool of volunteers consisting every nation on the planet.**

#### **Direct Arbitration.**

**All pay rises, within the nation, called as inappropriate, would come under the Direct Arbitration Board. After one right of appeal their say would be final. This would remove the unfair advantage the rich and powerful seem to enjoy under the present system as well as the need for trade unionism. A sincere arbitration board, therefore would encourage better worker/management relations as well as creating an industrially peaceful climate conducive to investment.**

#### **The Makeup of the Direct Court.**

**A hearing to determine justice or a course of action would consist of four judges, two solicitors-where the situation warrants, as well as advisors and the petitioning of concerned citizens, should the judges consider these last two necessary. Solicitors would be chosen at random from a national (even international ) register. The wage of solicitors would be determined by their ability to uphold a sense of fairplay in their arguments and interrogations as determined by an independent court observer - This person is important in that**

he takes the place of the old fashioned judge who stands as arbiter to court proceedings.

Obviously, neither plaintiff nor accused could choose their representation, as under the present system, thereby avoiding the idea that one can buy justice.

The possible naivety of the judges would be off set by their optional recourse to advisors and concerned citizens as well as the fact that their would be four of them to discuss the situation in hand as well as an automatic recourse of both parties to an appeal.

The degree of guilt or innocence would be determined by what each judge concludes from proceedings. In this way the punishment will reflect the level of agreement.

Under the Direct legal system judges would be freer to act according to what they think is right. For example, this is an idea of my own - in certain cases the judges could call the A4 principle. This could require the prosecution and defence to submit their evidence on one sheet of A4 paper which would have the effect of reducing the argument to its bare bones- highlighting the plain facts and removing the endless hair-splitting, manipulation and pontificating. This could be used mainly in hearings similar to the Sony Walkman and Mac libel cases (the latter took 6 years to complete, under our present system, while the judgment in total took up 5 volumes, some 800 pages and must have cost a lot of money, kept bright minds from productive activity and been very boring for all concerned.) And could the final judgement on these cases be regarded as any fairer or expedient than if an A4 ruling had been applied? I doubt it.

### The Four Stages of Direct Justice.

#### 1. Appropriateness and Pragmatism.

A citizen files a petition to the Random House concerning an act which they consider inappropriate. Four judges are then randomly appointed. These Four would determine whether an action was indeed inappropriate or not and also the pragmatic course of action. For example, Random citizens find themselves on an arbitration board where a nurse has filed for a wage increase - should their verdict just concern the nurse? In which case each individual nurse would have to be heard and judged on merit, thereby clogging the whole system up. Or should the verdict cover all nurses- in this case the latter would apply, but wherever possible a judgement would be between the court and the organisation or individual whose action has been called as inappropriate or in need of an independent decision and wouldn't concern a wider field. Of course, secondary effects such as the economy would also have to be taken into account.

#### 2. The Hearing.

After a declaration of inappropriate action, the same four judges would sit in judgement. Reaching a verdict would have two stages firstly through debate amongst themselves in private and secondly through a meeting for wisdom. This second stage is important since it is meant to ameliorate the effect of preconceived ideas\* which we all suffer from and secondly to add a

transcendental aspect i.e. that which loosens the knot of persecutor/victim polarity in order to release human potential.

### **3.The Appeal.**

This would consist of a set of four fresh judges and new solicitors. The second judgment would be binding.

### **4.The Court of New Evidence.**

This would convene should new evidence come to light. This is why capital punishment would not be an option in a Direct legal system, since it would assume that a judgment is beyond flaw and society beyond reproach (Such a society isn't well)

## **The Direct Penal System.**

In a Direct Democracy prisons could be split up into smaller units consisting of say 20 inmates each. These prisons could be evenly distributed throughout the country. Prisons would still be unpleasant, but smaller units would be less institutional and allow for more chance of rehabilitation. Each prison would have some acres of land attached.

The same dull but nutritionally adequate food could be served up for all three meals. If the inmates wanted a varied diet they could be encouraged to grow their own food and keep livestock.

These small prisons would be open to locals who could offer help in reading and writing skills, counselling, meditation, Bible/Koran study etc for those who want it.

Most of the other work such as laundry, cooking and cleaning could be carried out by the prisoners themselves.

If practical, Prisoners could be encouraged to set up small business ventures, although they would receive no income while in prison. Their salaries could be accrued in a savings account, with deductions for their upkeep and tax. Product so produced would say so on the label. On release their savings could be given them and their business could go with them thus reducing the chance of recidivism once on the outside. Others could be encouraged to start Open University or other courses.

Chain gangs could be used to tend the gardens of old people and other local work that the local community couldn't otherwise afford.

Punishment for misbehaviour while in prison could take the form of removal of perks, and/or solitary confinement.

Dangerous prisoners or the criminally insane could still be housed in centralised maximum security centres.

**\*As mentioned earlier Preconceived ideas are a bane, turning a court into a farce, and would dog a direct court just as they do under the present system. Likewise if a decision is expedient it should be declared as such and the 'costs' mentioned in the summing up, that way it will be out in the open and the people will know what they are up against.**

## **8.LOCAL GOVERNMENT.**

**Local Government would act as the national. A Random Board of 4 citizens per needed decision, followed by a local referendum.**

## **9.THE TRANSCENDENTAL SYMBOL.**

**The Transcendental symbol could be either a Direct Monarch or President depending on the culture of the nation in which the Direct Model exists. The ceremony surrounding this figure would not be meaningless theatre but a reminder of the citizen's duty, freedom, and potency, ie that which every human being has always had, but has forgotten due to apathy, fear, corruption, ignorance or violation (ie humanities bane). These forces are always present. The Transcendental ceremony expressed in different ways by different cultures shows a common bond between humanity and is a commitment to see that these forces don't get the upper hand in the world.**

**In Britain the Monarch stands for my loyal government and my loyal opposition. In other words, for that which transcends the opposing sides of any debate, and through wisdom creates abundance. In other words the Direct Monarch or President would symbolise the power that enables dichotomy to be productive as opposed to conflicting - the Mysterious Communion.**

**However, hereditary Monarchy is paradoxical in that it represents that which has been stolen. Celebrating the reign of an Hereditary Monarch is a rather sad affair in this light. The Direct Monarch therefore represents that which has been rightfully returned.**

**The Coronation of a citizen chosen at random would be the symbolic enactment of the Coronation of all citizens. This symbol is important in that it represents the nation's cultural identity, where a person is needed to enact a certain ceremony, such as the opening and closing of a constitutional period, one could be chosen at random. The Royal aspect would also exist in the carrying out of certain duties. For example, in the Duty House where citizens names are chosen from out of a bag, such an act could be regarded as a sacred one carried out by the Monarch or President.**

**The use of State Theatre symbolises and helps to protect the unique culture of a nation. In an Hereditary Monarchy, the use of precious metals, rare gems and much colour in state ceremony is a statement of bluff ie this person is different and deserves power above other citizens - stolen power. With a Direct Monarch state ceremony and the use of the crown etc is completely different. It is an**

affirmation of the grace of heaven on the people, it is precious rare and sacred, it draws our attention as hopefully it will draw our decisions in the direction of what is higher and finer within human beings.

In Republics, the less flamboyant ceremony would be a reminder of the transcendent within the ordinary individual as opposed to a reflection of the transcendent itself, but the effect would be the same. The following are some examples of how the Transcendent could be symbolised in different nations, offering a cultural alternative to the gravity of globalisation and focusing on what is unique and wonderful about one's own home place. (healthy patriotism)

### Mexico.

Here it could take the form of a mixture of Aztec and Spanish influences. If it was felt right perhaps the nation could return to its ancient calendars regarding national activity, and the position of Aztec Emperor could be reinstated again stating the unique Spanish/Indian Christian/Pagan mix that is uniquely Mexico.

### China.

In this Direct Model the Mandate of Heaven would pass to the people, The Forbidden City could become forbidden to despotism, and the Square of Heavenly Peace could take on a less paradoxical meaning. China has a rich history of Anarchistic thought, where it is called Taoism. The Term Emperor could be reinstated.

### Canada, New Zealand, Australia

In these countries the Crown could shift from Britain and be adapted to reflect the national mix.

### The United States.

Here the transcendental symbol could find expression in the Office of the President. However it would be a symbolic position without power, the real power lying in the hands of ordinary citizens. Government for and by the people as it were.

### The EU.

In as much as the peoples of Europe seem to want integration, the transcendental symbol could be a powerful tool creating a sense of union and pride in a positive sense of the word. At the beginning of a Constitution a citizen could be chosen at random and crowned with the crowns of each nation state.

### The UN

Genetisists tell us that under the skin our similarities one to another are quite astonishing, we are little different from twins, Globalisation in this sense is a wonderful thing and is very much to be encouraged, reformation of the UN along

**Direct lines would greatly help in this cause, In this case national representation would be abolished. The UN represents the human race not nation states, from a goat herder in the Yemen to a financial advisor in New York, this is riches indeed. Likewise, for obvious reasons, the security council would also be abolished. Any needed decision could be taken by four citizens chosen at random which would include anyone in the world who had put his or her name forward to be selected. Citizens chosen from repressive regimes would be protected with harsh trade sanctions and future exclusion by the rest of the world if they or their families are ill treated due to the unbiased duty of one of its chosen citizens. Each nation would put 50% of its armed forces at the direct command of a Random Board at the UN. The Law of Appropriate Action would apply.**

### **Royal/Presidential Edicts.**

**As stated earlier, the motto of the Direct System is that 'You Are Your Own Best Government'. Therefore as Monarch it could become habit on occasion for the citizen to issue royal edicts. So, for example, if you didn't like the conduct of a certain country or company, we could make it a part of our duty to communicate with those concerned.**

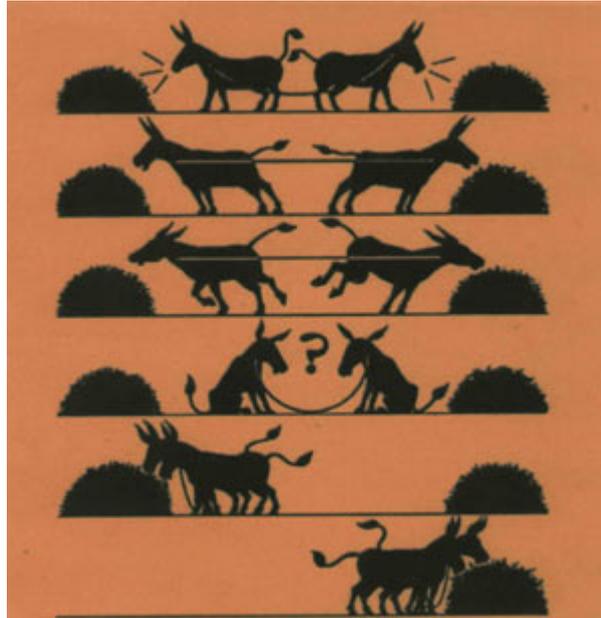
**The Edict should be positive in tone touching on what is wrong, where there is fault, but emphasising what could go right. Worrying about whether or not the Edict has effect or not is not the point. When we clean our home it makes us feel good. When we write an Edict we keep our reality clean.**

### **Rite of Passage.**

**Built into the Direct Model could be a Rite of Passage where, say, 18 year old citizens become Direct Presidents or Kings and Queens, ie responsible for the running of their own country.**

**Again the ritual would be dependant on the culture, but perhaps the citizen would receive a ring showing their first name intertwined with the national symbol. This could symbolise their 'Marriage' to the Kingdom/Republic and the Royal Seal a symbol of a persons true Potency. These things in themselves have no meaning but are physical affirmations of a positive way of being, a new way necessary for a direct democracy. Of course some may not want to go through with this.**

**The word Marriage is an important one, as mentioned above. It signifies individual, political, social and economic synergy. (see the diagram below)  
The event of course would have to be followed by a party since their would be much to celebrate.**



**The ring could only be removed if a citizen had been found guilty of inappropriate action. During sentencing the Judges would temporarily remove their own rings symbolising societies part in the breakdown. Failure to do this would be a statement declaring that citizens are not in some way responsible for the reality in which they exist, which would be an admission of disempowerment - such a court would be a harmful thing.**

**The prisoners ring would be handed over to the Judges. This would symbolise the prisoners personal responsibility and punishment. i.e. a return to a pre rite state. The ring would be handed back to the citizen when freed, symbolising their return to Potency.**

## **10. OTHER DIRECT ADJUSTMENTS.**

### **Reformation of the Media.**

**The mass media could not remain in its present form in a Direct Model. Their ability to influence public opinion either subtly or overtly whilst remaining completely unaccountable to the public would be disastrous in a Direct Democracy where the people themselves require unbiased and relevant news information in order to make sound judgments.**

**Non partisan journalism means for example, that terrorism is terrorism whether or not it is committed by the US, Al Qaeda, or a multinational corporation. Likewise terrorism is terrorism whether or not it is economic or physical\*. If a journalist is unable to relate this in his work and confront hypocrisy and criminality he should find another occupation.**

**Both Naom Chomsky's book Emperors and Pirates Old and New, and John Pilger's book 'The New Rulers of the World' makes for fascinating reading, and highlights the extent of the decay.**

**The solution to these problems would be to open up the media to citizen accountability. It would work like this - The Random House would contain a Press Board, consisting of a number of citizens chosen at random. They would sit for the duration of say 6 months. It would be their job to hear the petitioning of people from all round the world regarding the balance of domestic news reporting.**

**Since the citizen has become co-editor, as it were, they would also be entitled to write the editorial at a frequency the Random Board sees as appropriate. A citizen would send their editorial to the Random Press Board who would then discuss it and pass it on if thought appropriate.**

**Inserts by the Random Press board in newspapers would be in red, and would be written at the tone of the newspaper concerned. On TV any Random Board inserts would be read out as such by the newscaster. These inserts could refer to past or current news stories with accompanying fines if judged as inappropriate.**

**Random Press Boards would likewise have the power to adjust the news tempo. For example, there are a lot of positive things happening in the world. Such stories fire peoples' enthusiasm, encouraging them to take a more active role in the world.**

**The Random Press Board would be a difficult posting. Misinformation and other mischief would still be present but at least it would offer some defence. Their hand could be strengthened through their ability to question promotion or demand promotion of certain journalists who show particular passion for the unpleasant truth. They could also block high ranking appointments if seen as inappropriate (as could the wider citizenry of course).**

**\*Physical terrorism i.e. bombs and such go off like fireworks and make for sensational news coverage. Usually few are killed but the news coverage is seemingly endless and relentless. Economic policy bombs (such as anti protectionism for poor developing countries) go off slowly over years. They create unnecessary misery and premature death to countless numbers but go mostly unnoticed by the people whose governments propagate it.**

### **The National Long Term Project.**

**At the beginning of a New Constitution, the Direct Nation could look to see if there were any long term projects that it wanted to take up. Perhaps something exciting, or very giving- just for the hell of it, or perhaps not strictly necessary, that would stretch the people's imagination. It could even be something bold or grandiose in the positive sense of the word. Once chosen, a percentage of national income could be set aside each year to fund it to completion.**

### **On Being Prepared Should a World Crisis Occur.**

Although I hate these dramatic 'end of civilisation as we know it' scenarios, it is a sign of a healthy society that it prepares and protects itself should the worst happen. Whatever the cause, from the eruption of a super volcano to a severe climate shift the following could be followed to ameliorate a disaster:

1. Energy production, preferably, alternative, should exceed need by at least two fold. The excess can always be sold, and used to subsidise domestic consumption. The extra capacity could be drawn on should things warm up or cool down excessively, and could be used for domestic food production and so on in times of climatic crisis.

2. There should be large food supplies stored up to feed the entire population for say a six or seven year period should crop production be seriously effected on a world wide scale, for whatever reason.

3. A compassionate nation is one that fights for justice in the world even at the expense of its own self-interest, but also protects its people most comprehensively. Sincere action in the former will help to ensure the inaction of the latter.

## **11. THE DIRECT ECONOMIC ETHOS**

It was Keynes who stated that people and ideas should be international but production national. Despite the gravity of globalisation at present, its my belief that as a people take responsibility for the running of their own nation, there will be a natural shift toward a greater degree of self sufficiency- allowing the individuality of a nation to shine forth and for its citizens to feel a greater sense of effect and self worth.

## **12. INDEPENDENT PRODUCT/SERVICE LABEL.**

You will have a right to know what you are buying and the effect that it is having on the world.

Consumer spending is a huge vote for the way we wish to see the domestic and international economy develop. As mentioned earlier, in a Direct system we are our own best government, and in order to make sound choices the individual would have a right to independent labelling on whatever is being sold. The labels would be written by teams of four citizens chosen at random. They would rely on both the cooperation of companies and whistleblowers.

The label would state both the true nature of the product/service, sidestepping the commercial hype.

Shops would also be included. For example, in the window of a fast food chain

there would be a fair statement as to the true nature of the company and its effect on the world as perceived by a random board.

The labelling would also include environmental considerations these could appear perhaps as a star system. Also other details could be included where deemed relevant to direct citizens, such as transparency of company accounting, labour exploitation and interests in repressive regimes, dodgy marketing practices abroad, tax haven use,\* or particularly enlightened business practise.(Ricardo Semlar's book Maverick makes good reading as far as this is concerned.)

With the above measures in place the basic laissez faire instinct will become curbed by humane considerations; or at least the consumer will be conscious of the effect their purchase is having in the world.

Far from being a bane to the economy, independent labelling would be a stimulant to growth, creating new markets as the poor become paid decent wages and can afford to buy more products. Also the encouragement of enlightened/fairer business practise makes for a less grudging workforce, which would help the flow of new ideas, better morale, and greater resilience and sacrifice in hard times.

#### **Further note on Direct Product Labelling.**

In some cases Films could come with a product label, where the story line sets itself up as portraying real events but is a corrupted version. For example, there was a film about American service men getting hold of an enigma code machine. The events actually happened but involved British servicemen. Another film portrayed a brilliant American mathematician but his personality had been whitewashed, and likewise the Chinese were up in arms over Walt Disney's portrayal of a Chinese folk story.

In examples such as the above, a brief note could be inserted at the start of the film, written by an independent panel stating the truth behind the film. This would give people a proper perspective as to what they were watching.

**\*John Christenden of The Association of Accountancy and Business Affairs (AABA)** states that over the past 25 years the volume of bank deposits held offshore has risen from virtually nothing to approximately \$11trillion - equivalent to a quarter of the global money supply. Oxfam has estimated that developing countries lost \$50billion a year in tax avoidance/evasion. Also transnational companies encourage investment starved third world nations to race to the bottom in terms of tax concessions to set up business in their nation. (ref Observer newspaper 17 Nov. 2002)

#### **Direct Advertising.**

The propaganda of authoritarian regimes, particularly communism, resonates with the parent aspect of human nature. The propaganda (public relations) of the west/capitalist countries finds parallel with the child aspect within us and

**Democracy is the arbiter, where it finds correspondence with the adult. A healthy society is one where all three are appropriately balanced. Democracy is an art, and this is never truer than under the Direct Model where freedom and duty are both balanced with discernment. In this way the short termist and shallow freedoms of our inner child are tempered with other weightier freedoms such as the freedom that comes with responsibility, and of being connected and making a positive contribution. In this way a people become happier, since they have a greater purpose.**

**It's commonly stated that we live in a consumer society. However the market place has become so invasive in our everyday lives that it would be more accurate to call it a producer society, with the idea of the individual being equally paradoxical, more akin to herd instinct.**

**The positive aspect of advertising is that it informs people of new innovations and ideas, the down side is that unsolicited advertising corrupts the market place, i.e. Companies that can afford the advert bill can grab a larger slice of the market than their smaller competitors even though the latter may be a better product and company. This creates a gravity of monopolisation.**

**Unsolicited advertising also endeavours to sell to people things that they do not really want- and in this sense it takes people for a ride, playing on hopes, fears, and our inner child vanities. Often using humour, even truth - it scorns the people it gains a purchase from, therefore it can be called propaganda of disempowerment. This is why the true message (or spirit) of an advert is the very opposite of what it portrays i.e. it contains Orwellian paradoxes. This truth won't change with a centralised database which will be discussed below, but the important difference is that the citizen has chosen to enter a company's site. They aren't continually being bombarded with seductive and sometimes destructive images while going about their lives. Remember advertising is propaganda, it sells a certain type of shallow freedom, and there is nothing wrong with that in moderation, but the citizen has a right to see that it is appropriately contained.**

**Unsolicited advertising is particularly insidious on TV, although many of the messages seem jokey and fluffy it's not the point. Ahome is a place of rest, reflection, communion with family and friends, not a market place or a soft porn show. 'Independent' TV is not free - it has a price.**

**The deferential (class ridden) society, which includes the cult of celebrity and obsession with millionairism is all aggravated by advertising propaganda. Though we all succumb to this a little, too much can make for an unhappy and shallow people, who overlook their own beauty and potential. There is only so much cake that can be divided up.**

**In a Direct economy, the positive aspect of advertising could be emphasised. For example, all products and services could be compulsorily listed on a uniformed central database which could be accessed by anyone at will. This would have the effect of reducing the gravity toward monopolisation as well as giving small**

companies equal access to customers as the big players, thereby offering wider consumer choice.

The crudest forms of unsolicited advertising i.e. Billboards, on TV and Radio would probably become regarded as inappropriate\*

Restricting company propaganda would have the effect of increasing the importance of the independent product/service label as a promotional tool. Advertising in magazines and newspapers could be restricted to a simple Web address on the database with a brief description of the product underneath. In the database, new products, services, companies and innovations could be highlighted, as well as all the manipulative cleverness of the advertising agencies - this would be ok since the viewer would have specifically requested to enter a company's 'property'.

Contained marketing would be beneficial to marketing agencies since it would become compulsory to list your product or service; it being regarded as right that a citizen should know all the companies that operate in their nation.

Each company would have to pay an annual fee for the website, the amount dependant on sales turnover. The revenue could go to funding a four channel advert free TV and radio service, with some subsidy going to magazines, newspapers, theatre and cinema to cover their loss of advertising.

When out shopping the citizen would be entering the property of a company\*\* and on these premises again the citizen should expect to experience advertising in the raw. Whether or not a customer would like to pay for the privilege of giving the company free advertising on an item of clothing may be another matter.

Shopping is fun - we all like to have nice things. All the Direct Model does is redress the balance away from the producer society.

Moreover, Direct Advertising would do much to take the heat/hype out of an economy and would sit more easily with the ways of sustainable development, perhaps even making for a more contented and paced people.

\*Appropriate action like water after a period of settling finds its own level, and the people call this the social mores.

\*\*Company transport would also be company property so I guess could carry advertising.

### **13. DIRECT INVESTMENT.**

In a direct democracy, banks would probably operate along more ethical lines, due to the effects of the Law of Appropriate Action.

Lending could be weighted more towards the poor worldwide, by investing in the poor. Markets are expanded and real growth achieved. The deflationary years of

recent times are here because of stagnant markets. For example, Japan, at the end of the last century, invested 3 trillion yen in her own economy to get out of her deflationary rut. But this was like feeding marshmallows to a fat baby. The domestic markets were stuffed, no one could eat anymore, and the money was wasted literally on building roads to nowhere. The reason why the depression of the 30's started was because expectation of company worth far outstripped company value because the markets weren't expanding into the third world. The reason why it ended was because suddenly there was a huge market in blowing people and property to bits. The post war boom was because after the war there was a huge market in building things back up again. The third world needs a Marshall plan to bolster its physical and intellectual infrastructure and sound investment in its poor. (Projects need to be ecologically sound)

The Grameen Bank has shown the way forward as regards to investing in the very poor. As we have seen it is to the benefit of capitalism that a work force is properly rewarded.

Ethical investment isn't about sentimentalism it's about investing in dynamism and newness for profit. Banks that concentrate on the blue chip companies are just being lazy. There are greater returns to be had in the world.

A Direct Democracy could do worse than to tap into this huge untapped gold mine that is the Third World's poor and their desire to escape poverty.

#### 14. QUESTION

If the economy is an alchemical marriage between worker and manager, consumer and producer, lender and borrower, innovator and applicator, environment and human need - how can we make it more beautiful?

#### 15. ESTABLISHING THE DIRECT MODEL

A Direct Democratic Party would be set up. Its members would forward people to stand for election within the existing system on the basis that they would dismantle the representative model once in power. The parties manifesto would give details of the new system.

Once in power, the interim government would familiarise the people with the new procedures. Time would be given for companies and citizens to adjust to the new ways, and for groups of committed citizens to prepare their governing plans. The institutions that are no longer needed would be disbanded\*.

After the swearing in, the Direct President or Monarch would call for the submission of Governing Plans.

**Establishing a Direct Democratic model in an authoritarian regime would take a lot of courage. The random aspect to holding power is a natural anti-corruptive which would make it a great threat to ruling elites, repressive theologians, nefarious foreign interests and cosy military positions. All I could say to those brave enough to try is may your God keep you safe and effective.**

**\*For obvious reasons there could be trouble with investment strikes, and negative media coverage (everything from emphasis to complete lies), but I believe that if democracy is to move forward then this is the only logical path that it can take. A river cannot be dammed up forever. Neither can the beauty within human beings be ignored forever.**

**Thank You for reading my opinions that I have been working on for the last few years, if anything made complete sense, no sense or sparked off some thoughts of you own, please feel free to contact me at: [jonhh@boveytracey.fsworld.co.uk](mailto:jonhh@boveytracey.fsworld.co.uk)**