

MESSAGE IN A BOTTLE

*thoughts on classical liberalism
and Australian politics*



Cornelis PJ Visser-Marchant

Message in a Bottle

(c) Copyright 2020, Freedom Philosophy

All rights reserved.

No part of this publication may be reproduced, distributed, or transmitted in any form, without the prior written permission of the publisher.

Bulk orders may be placed by contacting the author:

Telephone/SMS: +61 416243242

Other purchases available via online book stores

Printed in Australia

Publisher's Cataloging-in-Publication data

Visser-Marchant, Cornelis PJ

Message in a Bottle : thoughts on Classical Liberalism and Australian politics / Cor Visser-Marchant.

112p. 14x21cm.

ISBN 978-0-6450743-0-7 (Paperback)

1. Australian Politics —Political Philosophy —Economics.

First Edition

Scripture taken from the New King James Version®.

Copyright © 1982 by Thomas Nelson. Used by permission. All rights reserved.

Message in a Bottle

Message in a Bottle

*Thoughts on Classical Liberalism
and Australian politics*

by Cor Visser-Marchant

Foreword

My reason for speaking up is to return to some sensible limited government. To empower all Australians to lead their own lives in freedom and to maximise opportunities for all to live out their dreams as much as possible.

Currently I see government and growing bureaucracy seeking to dominate and control. We are on a road to serfdom and it needs to change. Too many hard working tax payers have their trust abused and have become unwilling pawns in a game of political chess. Dangerous Marxist ideas grow in popularity, showing a failing liberal message. Many politicians pretend to want to protect citizens from themselves, while in the process making life no life worth living at all.

I like to see a world in which all individuals are empowered to pursue their own dreams and talents, where they are freely able to explore their inner world and test and build their character, a world where hard work and having a go is encouraged and applauded, where your character, effort and skills determine your value rather than what identity group you belong to.

The current pernicious victimhood mentality of identity politics is harmful and disempowering. It removes accountability and so hope and respect. It creates dependency and more important a culture of division and class warfare, rather than unity and cultural harmony. I prefer a small government that works for you, rather than one that forces you to work for it and I like to see a legislature that will protect your rights rather than one that keeps taking your rights away.

Therefore, I have now taken pen to paper.

Why this Book?

The goal of this book is to challenge a return to fundamental principles in the broader body politic and legislature. To challenge the reader to go beyond the status quo and demand that our politicians lead from the front. We should demand our politicians stand on core principles. This seems to me to be an otherwise long lost message and is now becoming a cry for help. The book title, given our Island nation too, seems appropriate for this purpose.

When we have leaders rest upon clear principles, we have a scenario where there are few surprises and where potential political decisions are anticipated as a matter of course, derived from these elected representative's same advertised principles. Too much to ask? I don't think so, but I appreciate that the 'Canberra Bubble' can corrupt the thinking and the rot of love of power infiltrates the minds with the idea that politicians (government) and bureaucrats (the machine) can and should do everything that needs doing. It is the ego-centric power of dominion and narcissism that subtly creeps in and which we must guard against, because there is never a lack of things that can be done.

The second goal is to share those principles I believe are the most ideal, together with an explanation of my reasoning. I believe that these are the very same classical liberal principles and values that underpin the Liberal Party's *Raison d'Être* (reason for its existence) and lie at the heart of every western democracy. You can also use terms like libertarian or conservative to cover most of the same, all quite happily being part of the same 'broad church'. As such, I foresee this booklet to be as much of an introduction to classical liberalism as it is an introduction to the values of the Liberal Party of Australia (or equivalent political party platforms). Not to mention some criticisms of modern day politics and warning against contrary collectivist ideology.

In other words, I am hoping to inform liberal party members and voters more broadly, as well as liberal politicians and political leaders more broadly about those fundamental principles and values that formed the building blocks of our Judeo-Christian democratic nation and it's prosperity for all and hope that all those who care about these values demand its principled insistence in our eco-political landscape for the sake of future generations.

Table of Content

Foreword	... 4
Why this book?	... 5
Introduction	... 7
What is Liberalism?	... 9
Australian Politics	... 12
Liberal Party Beliefs	... 13
7 Core Themes	... 16
Indefeasible Rights	... 20
Human Prosperity	... 25
Liberal Policy	... 27
Law Enforcement	... 33
Left vs Right	... 35
The Key Problems with Socialism	... 39
What is at Stake?	... 52
A Deadly History	... 56
The Collectivist Playbook	... 59
The World in Chaos	... 62
Post Modernism	... 64
Cultural Marxism	... 66
So? What is wrong with it?	... 68
The Issue isn't the Issue!	... 71
Going Deeper	... 73
Unpacking the root cause	... 75
Summary of thought	... 76
Myths about Capitalism	... 79
3 Political Mistakes	... 86
Tiers of Debate	... 88
Are you being Manipulated?	... 92
Policy Consistency, Please	... 93
Principle Lessons	... 94
About the Author	... 96
A Final Word on Modern Hypocrisy	.. 103
National Unity in a Divided World	.. 105
Appendix	...110

Introduction

They say no man is an island, but being conservative or classical liberal in today's world does make it feel like it. Even within the ranks of conservatives there isn't always the consistent appreciation for fundamental liberal principles as one would expect. Perhaps I just have high expectations, maybe I am simply too perfectionist or, as I like to look at it, have an above average drive for integrity and consistency. I appreciate the world isn't always black and white - clear cut, and compromises are inevitable, but principles and values, in my mind, if they are truly so, must be held sincerely. Truth is truth, not just when it suits.

In the political realm the compromise is often made before it reaches the chambers of parliament/the legislative assembly. One reason is a product of the system we have in Australia and perhaps I can discuss this a little further on, the other is on account of party politics and choices made by individual politicians. In my mind a politician must be principled and announce his values, then be unwaivering and be prepared to be rejected by the people rather than betray his conscience.

Trust is everything in life as in politics and in order to have the people's trust, politicians, and as a consequence a political party, must be consistent and predictable. If trust is lost, everyone loses. We see this in a disillusioned citizenry who, when they don't trust politicians, switch off. This then gives rise to more opportunist or corrupt behaviour breaking even more this cycle of trust and downward it goes: everyone loses out.

What the world needs is leaders, true leaders. People who have vision and integrity, those who know the change that is needed and can articulate this, while commanding trust and inspiring others to follow. In my ideal democracy, we have a small and limited government that seeks to limit its interference, a police force that actively protects our rights and a body politic of parties and individuals that have clearly defined values and principles to choose from as representatives.

What we actually have is a relatively complacent body politic and public service, asleep at the wheel and unaware we have eroded those principles and values that have brought us into the era of greatest prosperity. While we may disagree between left and right, we must always be able to articulate how what we believe is in our opinion (or experience) the best way forward for the nation as a whole. This ability has clearly been lost and is evident by the growing amount of unrest and division and the

Message in a Bottle

subversive Fabian fascism that is seemingly becoming normal. The KGB and CCP could not have done a better take over of the West with direct confrontation.

We must wake up.

What is Liberalism?

Liberal is derived from latin's *liber*, which means free. Liberty, which means freedom, comes from the same root. The term liberal can be summed up as less strict or tolerant, meaning more free. This is an important term, because liberalism is, or at least started out as, a live and let live approach. Classical liberalism really is all about freedom of the individual, and through it, as a consequence, the community as a whole with voluntary participation in any activities. I believe we cannot have a free and prosperous society without free and prosperous individuals.

Classical liberalism also has a fundamental take on human rights, that these are 'self-evident' and come from our ability to reason. This is termed natural law (Acquinas) and forms the founding basis of the US constitution and UN Human rights charter. These too can be found in the Magna Carta (1215AD) and have been championed by John Locke (1632 – 1704) for "*Life, Liberty and Property*", Frederic Bastiat (1801-1850) in his work "*the Law*" and John Stuart Mill (1806-1873) to name a few.

We will not delve into the full history of this, as that is not the reason for this work, but let it suffice that liberalism is founded on longstanding and fundamental principles that have withstood the test of time and have been proven time and time again as the requisite basis for human flourishing and happiness and that certain freedoms (rights) are innate and inseparable from our humanity.

We seem to have forgotten this, or at the very least, are very poor at communicating and sharing the enduring values and their importance. While not always popular in the modern era, since Socialist (ie collectivist/statist) ideology keeps raising its ugly head, but they are worth fighting for.

Let it be said here, now and without confusion to those who may be subject to feelings of political populism: Doing what does good is not the same as doing what feels good. Quite the contrary, to achieve good one must often go through hardship, compromise and difficulty. To learn, one must study and apply tiresome effort, to grow muscles, one must painfully labour in the gym and to find happiness, one must subjugate to reality itself, rather than fantasy. Resilience is only built through enduring resistance.

There is a potential predisposition in all of us to consider ourselves better or more moral than everyone else and wanting to

dominate or lord it over others, telling them how they should live. This is part of our humanity, and our apparent autonomy and self-control over our own lives.

However, if not a faith in a Divine Creator who has created us all to be equals and given us free will, then at the very least the acceptance of natural law and requisite tolerance of individual choice and difference must constrain the liberal in his infringement into the lives of others. This is the fundamental basis of the political 'right'. Isn't it?

To make it even simpler, it is often referred to as the "non-aggression principle" (Rothbard), which I believe ties directly to what is commonly termed the Golden Rule in scripture and as found in almost every major faith tradition. Perhaps, because of this close relationship, freedom of religion is often expressed to be a fundamental right.

To summarise, classical liberal values are fundamentally libertarian: in other words, supportive of individual freedom. However, they are not anarchical (ie without rules), because social justice demands the strong protect the weak and vulnerable, so a position of 'survival of the strongest' is not acceptable. Maybe for another discussion, but I believe that there can be no freedom without rules and that it is exactly those rules that provide liberty.

The classical liberal position therefore demands a common rule of law and so a boundary jurisdiction within which the rule of law can be upheld and finds support.

It also demands representation and democracy (voluntary support) to maximise the power of the voice and freedom of individuals.

So, then it therefore also demands protection of indefeasible human freedoms and so property, again this requires a judiciary or limit.

Therefore the discussion is about the range of government functions, from minarchist (law enforcement, protection of national sovereignty, justice) to small (adding: health, education, environment, infrastructure etc.), but, following natural law and the non-aggression principle, a liberal anchoring position is always '**minimal**' – in direct contrast to collectivist, statist positions of 'government first'.

Or to state it in different terms, it is the liberal view that individuals are fundamentally free and responsible for themselves and that the role of government is in protecting and supporting individuals, which is in direct contrast to a government responsible

Message in a Bottle

for ruling the people and that the only rights people have come by way of the government.

Liberty is quickly and easily lost, yet readily taken for granted until it is gone. We must therefore be vigilant and articulate in defending it.

Australian Politics

Now let us move on to politics and while I more specifically address the Liberal Party in Australia, most or all of the foundational values and beliefs underpin all equivalent political parties globally, like the Republicans, Tories and others on the right side of the political spectrum.

First I must make a couple of assertions.

1. I separate left and right on the basis of individual freedom, without distinction between social and economical. I believe such distinction is non-sensical in broader terms given they are two sides of the same coin. (one cannot have true freedom in a single of these two domains.)

2. I assert Anarchists to be a separate category and while at first glance they seem to be on the extreme right of the political spectrum (full freedom), it falls to the left, because without the rule of law human nature will see despots rule and subjugate the many, they quickly become like any other tyrannical dictatorship. Without the rule of law, there is no freedom and I am happy to discuss this position if anyone disagrees.

I hope these make sense, but perhaps I will explain them in further detail later in this book.

Rather than swaying like the wind with the popular ideas in order to chase the majority of voters to 'like' you and in doing so, protect your position in the body politic, honourable politicians will clearly express what they stand for and remain firm in their conviction values and principles. Now, this doesn't mean no one can change their mind or that there can never be compromise, but it does mean a justifiably clear and solid anchoring point.

This is sorely lacking today and it seems most politicians believe that each decision is to be made on the basis of popularity or should find majority support. Here, again, let me be absolutely clear to make it simple. I hold that a majority agreement doesn't make something right. This, to me, is self evident. The idea for us to have elected leaders to lead (not rule over) and make decision in the best interest of all, not on the basis of political expediency or popularity.

I will discuss leadership and this 'vote buying' a little later.

Liberal Party Beliefs

Constitutions and foundation documents that express the reason for being are important. Like mission statements that clearly define the intent and which must be agreed to and supported by all who subscribe to it. These are what define and unite its membership and support base. Without such clear positioning there is no enduring unifying aspect to an organisation or movement. It is also what holds those in charge to account and against which any or all activities should be measured and tested. If the *raison d'être* is worth it, then it is worth doing well - isn't it?

The Liberal Party of Australia was founded in 1944 by Sir Robert Menzies on the foundations of classical liberal values and opposition to collectivist ideology. This is evident in the seventeen specific belief statements that Menzies expressed at the 10th anniversary of the party's founding. Furthermore, it was clear during the world war era from Menzies' thesis on "*The Forgotten People*" that his focus was heavily on the entrepreneurial/working middle-class. Here are his statements:

1. WE BELIEVE IN THE CROWN as the enduring embodiment of our national unity and as the symbol of that other unity which exists between all the nations of the Commonwealth.
2. WE BELIEVE IN AUSTRALIA, her courage, her capacity, her future and her national sovereignty, exercised through Parliaments deriving their authority from the people by free and open elections.
3. WE BELIEVE IN THE INDIVIDUAL. We stand positively for the free man, his initiative, his individuality and acceptance of responsibility.
4. WE BELIEVE IN THE RULE OF LAW Under it, there is freedom for the nation and for all men and women, Democracy depends upon self-discipline, obedience to the law, the honest administration of the law.
5. WE BELIEVE IN THE SPIRIT OF THE VOLUNTEER, This does not mean that we reject compulsion in matters in which a uniform obedience is needed by the community. But it does mean that the greatest community efforts can be made only when voluntary co-operation and self-sacrifice come in aid of, and lend character to the performance of legal duties.
6. WE BELIEVE THAT RIGHTS CONNOTE DUTIES and that

Message in a Bottle

- sectional and selfish policies are destructive of good citizenship.
7. WE BELIEVE THAT IT IS THE SUPREME FUNCTION OF GOVERNMENT TO ASSIST IN THE DEVELOPMENT OF PERSONALITY, that today's dogma may turn out to be tomorrow's error and that, in consequence, the interests of all legitimate minorities much be protected.
 8. WE BELIEVE IN LIBERTY, not anarchy, but an individual and social liberty based upon, and limited by a civilised conception of social justice.
 9. WE BELIEVE THE REAL CONFLICT OF OUR TIME IS BETWEEN THE IRON DISCIPLINE OF AUTOCRACY – WHETHER COMMUNIST OR FASCIST – AND THE SELF IMPOSED DISCIPLINE OF THE FREE MAN. The spirit of man must prevail.
 10. WE BELIEVE THAT LIBERALISM MEANS FLEXIBILITY AND PROGRESS. Its principles and its spiritual and intellectual approach enable it to meet and deal with new and changing social and economic circumstances. By elevating the individual, it meets and defeats the terrible doctrine of the all-powerful State: a doctrine at once destructive, reactionary and negative.
 11. WE BELIEVE THAT IMPROVED LIVING STANDARDS DEPEND UPON HIGH PRODUCTIVITY AND EFFICIENT SERVICE and that these vital elements can be achieved only by free and competitive enterprise.
 12. WE BELIEVE THAT NATIONAL FINANCIAL AND ECONOMIC POWER AND POLICY ARE TO BE DESIGNED TO CREATE A CLIMATE IN WHICH PEOPLE MAY BE ENABLED TO WORK OUT THEIR OWN SOLUTION in their own way and not to control other people's lives.
 13. WE BELIEVE IN THE GREAT HUMAN FREEDOMS: to worship, to think, to speak, to choose, to be ambitious, to be independent, to be industrious, to acquire skill, to seek and earn reward.
 14. WE BELIEVE IN SOCIAL JUSTICE in encouraging the strong and protecting the weak, in widening opportunities for education, in the preservation of family life, in good homes owned by those who live in them.
 15. WE BELIEVE IN RELIGIOUS AND RACIAL TOLERANCE AMONG OUR CITIZENS.
 16. WE BELIEVE THAT ALL FORMS OF INDUSTRY, PRIMARY OR SECONDARY OF OTHERWISE, DEPEND ONE UPON THE OTHER and that their community of interest will be

Message in a Bottle

the guarantee of the nation's growth.

17. WE BELIEVE THAT UNDER THE BLESSING OF DIVINE PROVIDENCE, and given the good-will, mutual tolerance and understanding, energy and an individual sense of purpose, there is no task which Australia cannot perform and no difficulty which she cannot overcome.

As you can see, the themes of individual freedom and the importance of the individual over government shine through and I will later explore, apart from the fundamental moral basis of it, why these are so effective and critical for human prosperity.

7 Core Themes

In trying to simplify the founding and enduring beliefs, as expressed by Sir Robert Menzies, and an attempt to make them easier to remember, I truncated these into a short list of 7 statements that encompasses the essence of the original seventeen by removing some redundancy and duplication. In other words, these are extracted, rather than rewritten, in order to retain the full intent captured in totality by his original list:

1. Uphold and protect Australia's national sovereignty and its open parliamentary democracy and support our national unity within the Commonwealth under a constitutional monarchy.
2. Uphold equal and uniform compliance under the rule of law to protect the indefeasible rights of all Australians, to ensure free and competitive enterprise and to protect the weak and vulnerable members of society and other legitimate minorities.
3. Maximise the freedom for each individual and uphold the value of personal responsibility and self-discipline (through voluntary cooperation and self-sacrifice where possible) to enable citizens to work out solutions in their own way and to guard against the dangers of authoritarian and totalitarian statism (govt).
4. Promote an individual sense of purpose and liberty, which is required for innovation, improved living standards and efficient economic productivity, through supporting reward for effort and free market enterprise with minimal government regulatory interference.
5. Protect family life as integral to a healthy society, while recognising the interdependence of all individuals in our community
6. Promote good-will, mutual tolerance, peace, understanding and social cohesion through voluntary action in the economy, charitable service and social justice, across religious, racial and cultural boundaries.

7. Protect the great human freedoms: to live, to worship, to think, to speak, to choose, to be ambitious, to be industrious, to acquire skill, to be independent, to seek and earn reward and to own property.

New Themes

For the sake of simplicity, I have then used these extract statements to create the following seven overarching themes and simple verses, to state what the Liberals (and classical liberals for that matter) believe in:

National sovereign democracy:

We protect our national sovereignty and open parliamentary
democracy

Equality under the rule of law:

We protect the equal and the uniform application of the rule of law
for all Australians

Individual freedom and responsibility:

We maximise the freedom for each individual, while promoting
personal responsibility and self-discipline

Free market enterprise:

We promote innovation and an individual sense of purpose with
reward for effort and free market enterprise

Strong families:

We honour family life as integral to a healthy society and recognise
the interdependence of all

Charitable society:

We promote good-will, mutual tolerance and understanding for
peace and social cohesion

Human rights:

We protect human rights: eg life, free speech, freedom of religion

and private property to be independent

As mentioned, these themes were distilled from the extracted re-statements that came out of a process of distillation, while trying to stay as true as possible to the original language and meaning of Sir Robert Menzies.

Menzies' original belief statements were displayed on the Canberra Liberals and Liberal Party of Australia websites at the time I distilled the above 7 statements and themes in 2019. More recently, the federal party published a new shorter summary on its site:

We Believe:

- *In the inalienable rights and freedoms of all peoples; and we work towards a lean government that minimises interference in our daily lives; and maximises individual and private sector initiative (3)*
- *In government that nurtures and encourages its citizens through incentive, rather than putting limits on people through the punishing disincentives of burdensome taxes and the stifling structures of Labor's corporate state and bureaucratic red tape. (4)*
- *In those most basic freedoms of parliamentary democracy - the freedom of thought, worship, speech and association. (7)*
- *In a just and humane society in which the importance of the family and the role of law and justice is maintained. (5)*
- *In equal opportunity for all Australians; and the encouragement and facilitation of wealth so that all may enjoy the highest possible standards of living, health, education and social justice. (2?)*
- *That, wherever possible, government should not compete with an efficient private sector; and that businesses and individuals - not government - are the true creators of wealth and employment. (4?)*
- *In preserving Australia's natural beauty and the environment for future generations. (n/a?)*

Message in a Bottle

- *That our nation has a constructive role to play in maintaining world peace and democracy through alliance with other free nations. (1?)*

In short, we simply believe in individual freedom and free enterprise; and if you share this belief, then ours is the Party for you.

The numbers are my way of linking these to my 7 statements above, to determine how they relate and whether they cover the breadth of beliefs. They are quite specific and clearly written for today's political sensitivities, but I prefer taking a more taxonomical approach to ensure everything that is covered should be covered from first principles. Otherwise these statements are likely to shift subtly off the originally intended meaning and start to demand something different entirely. We must guard against the subversive fabian corruption. Words are important.

Consider yourself how these resonate with you and how such statements impact voter expectations and inform (or rather should) policy, regulatory and legislative proposals and positions. I think the only way to build trust is to manage expectations, which is done by being consistent and dependable. In the political arena this is by ensuring policies and regulations are proposed in harmony with first principles. Therefore it is important to get these clear and understood, following which they must be conferred regularly to members and voters alike in appropriate messaging.

What are your thoughts about these statements, what expectations do these raise? Can you remember them and clearly explain the principles?

Indefeasible Rights

What Sir Robert Menzies referred to as the great human freedoms: to worship, to think, to speak, to choose, to be ambitious, to be independent, to be industrious, to acquire skill, to seek and earn reward, and the US Declaration of Independence calls Inalienable Rights (Life, Liberty and pursuit of Happiness), have been described in various forms in different lists.

In fact, after Socialist Nazi Germany destroyed much of Europe and murdered over 6 million citizens in the second world war, these were codified by the United Nations in the Universal Declaration of Human Rights in 1948.

The UN Universal Declaration of Human Rights (1948) refers to recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family as the foundation of freedom, justice and peace. It too explicitly states that all human beings are born free.

It also singles out life, liberty and security of person, and it lists privacy, property, thought, religion, opinion, assembly and association as rights too and states too that government derives its power from the people. (This should be well remembered, given politicians today seem to think otherwise)

Natural Law

I would like to make the case here for a simplified list of five basic indefeasible rights. These can then form the fundamental basis of all others as a consequence, either directly or as a result of a combination. Regardless of what list you follow, the underlying point is that these are inherent in our humanity (natural law). The 5 proposed are directly derived from our innate human abilities, I hope you can agree.

Taking then the fundamental and universally agreed position that all humans are born equally important, it logically follows that each of us individually should fundamentally have equal rights. In other words the law should apply to all people equally, impartially and without exception and no collective should be allowed to reduce this principal equality by force.

Born equal doesn't relate to our intellectual ability, our physical capacities, our wealth or status nor opportunity to prosper. It relates to our humanity and the associated dignity and our own unique existence and right to be recognised as equally human.

In the West Christianity recognises that all humans are equal in the eyes of the Creator and that everyone is made in the image of God, regardless of sex or race. Scripture also demands Christians to love their neighbour and honour and respect the stranger in their land. Again, this does not take away individuality, functional importance, status or the like, but merely that every soul is important regardless of all the peripheral differences. This is what makes everyone equal in their own way being responsible for their own characters.

In the same way, the law too should have no distinction and see everyone equal, knowing all are treated with fairness and can expect the same consequences.

What this then translates to is that empowering you to make your own decisions requires governments to protect some fundamental rights. It requires government officials to recognise your own sovereign decision making and be the captain of your own life. You can only have that sovereign choice if that choice is available to all, rather than is being made for you by disproportionate application of the law.

This sovereign decision making, as a result of common rule of law, to me, is fundamental to human dignity!

So, let me suggest to you that there are five fundamental rights that are not granted by the action of government legislature, but are simply inherent to human life and come courtesy of our Creator. In other words, they are already yours until they are taken away. They are:

Right to life

It seems almost too crazy to need to express this separately, but unfortunately there are many who think someone's convenience is more important than human life. All humans have a right to live and have this right protected. Without life and the fundamental right to your own, there are no other rights possible. What would be the need if you can never exercise it.

We are human on the basis of having been conceived with a mind and soul. We are, we exist, we live! Each of us have our own potential, our own unique capabilities and individual mind. No human life is more important than another's and once our life begins, it should be protected and treasured. Life cannot be granted to us, it can only be taken away by force.

Right to think

Part of being human is our ability to contemplate and consider our thoughts about various matters. We have each a conscience of our own and therefore this thinking-ability comes innate with our humanity.

It seems universally agreed that mind-control is not acceptable and that we should be free to make our own choices about what we believe, wish or otherwise contemplate. We are neither born mental slaves, nor puppets. While we may differ in capability, our thoughts are our own and our mental capacity ours to apply within as we wish. We should protect our ability to think freely, as it can only be curtailed by force or the threat of it.

No matter how clever a politician or bureaucrat, none can grant us this ability and right.

Right to express oneself

One cannot live without expression. We go to great lengths to learn to express our thoughts and emotions, through speech, art and work. It is everyone's right to use their voice to speak through various means. Limiting expression involuntarily can only be done by force and no voice should have more or less right to be expressed than another. Given the ability to speak or write are natural abilities that come with our god given humanity, this right is not something that can be granted by act of government. It can merely be restricted.

Right to travel

All humans have the ability to move about and travel from one place to another. It is simply part of the function of our arms and legs that we have mobility and coupled with our higher analytical and thinking ability to utilise technology and science to increase efficiency. Any unnecessary and involuntary restriction amounts to imprisonment and is therefore an act of aggression and not acceptable. People must be free to move about on their own or common property and so this is a natural human right that is unable to be granted, but can merely be restricted.

Right to own property

Since we have the ability to create, courtesy of our higher faculties, we must be able to benefit from and have control over that which we create. We must be able to trade or sell our own creations. This can be as simple as having the right to eat the food

you grow in your own land, be able to be paid for a piece of furniture you have built or anything else you have acquired by peaceful means. Therefore private property rights are a fundamental element of human action and can only be restricted, rather than granted.

Since these five fundamental rights apply to all persons equally and without exception, they automatically require an absence of coercion of any form. Coercion diminishes the ability of another to enact these liberties and these should only be voluntarily relinquished (which may be as a result of breaking the law). Any legislation that does not support these rights can therefore only act to reduce them.

This liberty or absence of coercion is referred to as the non-aggression principle. By extension then, we all should also have the right to protect ourselves and our property against infringement in order to stay safe and remain free from coercion, aggression and tyranny, including, or especially, from our own government and legislature.

Now allow me offer a few words on some often expressed rights, which I have not included above.

Freedom of religion

This is often specifically mentioned, but to me this is a combination of the above, especially freedom of thought. The primary reason why I do not necessarily use a phrase like that, is because a religion is adherence to a set of beliefs. These beliefs often require expression and there are certain religious ideologies that would violate the non-aggression principle and we are not born with a specific religion pre-programmed. I hope this makes sense. While those who express this freedom expressly often do so from the belief that all religion is about peaceful gathering and being kind to one's neighbour, this idea of religion is not shared amongst all religions and believers. A fundamental right therefore to express any religion is therefore not what is perhaps intended nor able to be upheld.

To those critics that often chastise religion and say it has no place in politics, let me say a quick word on this too. No government should dictate our morality or philosophy. All individuals should be allowed to go about their peaceful private business, whatever that is. Does this mean that no spiritual or other philosophical ideas are allowed or able to underpin the

personal values of politicians? Ofcourse not, to demand politicians leave their moral values at the door when they enter a legislative assembly or party room is just absurd. Separating 'church and state' does not mean philosophical, religious and moral values - where they pertain to what is commonly referred to as 'religious' - are not allowed to influence individual legislators decision making, while those 'anti-theistic' and 'humanistic' or 'collectivist' philosophical ideolies may go unchecked? This is ridiculous. Individuals may remain true to their own and assert their rights, as listed above, provided we are all equally allowed to do the same.

Freedom of association

This is also often mentioned separately also, but again - to me - is a derivation of the above, in this case especially travel. Being in a particular location or gathering with other individuals, is all about your freedom to move around where you please.

It is by protecting the rights of each and all individuals freedoms that a collective can benefit and express itself freely. In other words, it is by protecting the individual that society is protected as a whole - not the other way around, because society is a collective of individuals. If it is controlled by a central group with disproportionate rights, inequality will be the result and freedom will disappear but for the mighty few.

Human Prosperity

Now, because I can already hear some arguing about lofty ideals and dreams, I think it needs to be said that these rights are not merely an ethereal or arbitrary philosophical concept, simply because they come innate with your humanity.

It is not merely morally right for you to retain these abilities and a requirement for you to allow others to retain theirs as a result of their natural rightful ability to express. They also truly empower you as you go about living and only they make this living worthwhile. They are absolutely fundamental to empower our humanity and life, morally AND practically! They are both critical to your prosperity AND happiness! How?

Free speech empowers you to learn, develop your understanding and pursue truth. Stifle this and you stifle understanding. Without being able to ask questions and question answers, there is no means to explore truth and progress science. For future generations this freedom is also critical to understand what has actually occurred and the ability to learn, what then will be referred to as, history.

Freedom of thought is directly tied to speech. They cannot be decoupled in any practical sense. Limit speech and you automatically affect what people think. Ignorance disempowers decision makers, such as voters and a lack of information means a lack of consideration and therefore a lack of choice. It is self-evident therefore that reducing this freedom directly limits our ability make appropriate decisions and so our future prosperity.

In order to be free to associate with whom you like, you need freedom to congregate, travel or be left alone. This is how you develop character, relationships and this empowers you to express yourself and contribute to society. In fact, it is how we build families and societies. This is fundamental human behaviour and the basis of our economic life as well as social.

Freedom of religion, as a combination of others, is important for the pursuit of happiness and the building of moral values – our character. It supports personal accountability, meaning and so hope. Furthermore, it offers an additional perspective on life that empowers you to look beyond the mere physical senses. Philosophy also helps with rationality beyond

Message in a Bottle

mere scientific knowledge and it places importance on something bigger than yourself that you can be part of and contribute to.

Property rights empower you to be independent and prosper, as it empowers you to earn an income of what you create. It also incentivises responsibility for intergenerational wealth transfer, including natural resources, such as land. Meaning it promotes prosperity beyond the immediate consumption requirements, which in turn allows future generations to benefit of a better starting position than the generation before.

Think about it, prosperity is a miracle and it is only the ability to harness human ingenuity that allows this to happen. Unlike our collectivist opposition who think Socialism is great to distribute the wealth evenly, thinking that the wealth is already there, we recognise that there is no wealth to begin with and the starting position is 'poor', that wealth therefore must be created and that prosperity is a product of this effort.

This is one of the primary reasons why every communist nation, where property rights fail, falls head-down into poverty. Communism is a race to the bottom.

Liberal Policy

I see the principles of classical liberalism as fundamentally libertarian in nature and believe they can, against current political slogans, be viewed as being vehemently pro-life, pro-freedom, anti-aggression and for personal responsibility.

Individuals, families and local communities should (be allowed to) make their own decisions whenever possible and so, the government should be the actor of 'last resort' and principally only be there to protect our fundamental rights. In other words, that is to say that those who have to experience the consequences should be able to make the decisions as a matter of principle and personal freedom - a fundamental human right to autonomy and personal sovereignty.

This means policies should always err on the side of caution and avoid unintended consequences, which increase as decisions are removed beyond those who understand and experience the consequences of same. Let's have a look at what this means for more specific areas of the political landscape:

Legislation

Any agreed rules within society should support and protect the natural human rights discussed earlier. If they do not, they can only reduce them at the expense of few or most individuals only to elevate those who have the powers to enforce them, which is often the government itself.

Oftentimes in today's society legislation is in place which criminalises conduct for where no victim exists outside the individual engaging in the behaviour themselves, if at all. In other words, there either is no victim at all, or the behaviour is not in the best interest of themselves.

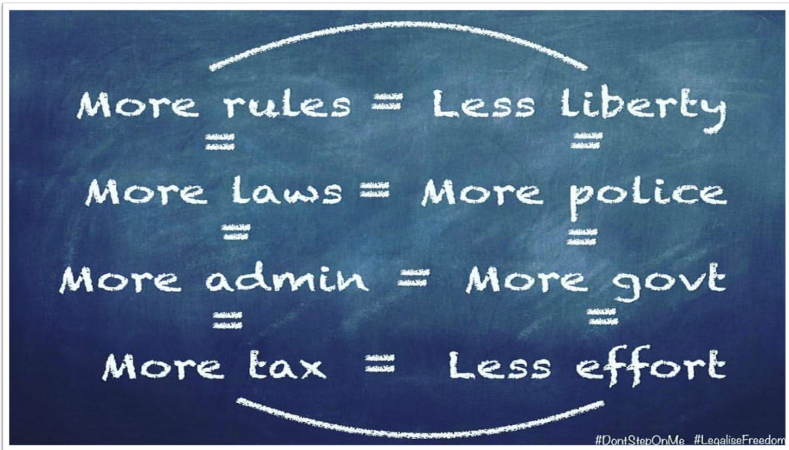
Examples for these are parking on nature strips, not wearing a bicycle helmet, smoking marijuana, not wearing a seat-belt, jay-walking and the like. In such circumstances, there will be no 'complainant' and thus it becomes a crime against the 'state', with the state enforcing the legislation and pursuing the enforcement of its own laws aggressively.

The enforcement of victimless crime should not exist in a truly liberal society and as such has no place in its legislation.

Moreover, as you read before, the classical liberal idea is one of limited government. The phrase popular in libertarian circles

of “Minimal Government, Maximum Freedom” comes to mind. You have seen this idea expressed too in the belief statements expressed by the Liberal Party founder Sir Robert Menzies.

Why is this so? Well, as more rules (legislation) are written into law, there are a range of subsequent impacts as a result. I have tried to capture a cycle of cause and effect in this image below:



Economy

Based on these principles, central economic interference should be avoided and human action fundamentally left to a laissez-faire (read live and let live) approach. Like society as a whole, ‘the economy’ also is simply made up of individual actions. Any central interference amounts to coercion by limiting free individual actions and to stimulate otherwise unwarranted actions. Two individuals should be left free to interact or trade voluntarily.

In an environment which is absent of interference, we have a maximum potential for competition and therefore minimal chances of monopolised control – thus providing freedom through choice.

Classical liberals recognise that economic actions rely on individual interactions not government regulation and stimulation. Under principles of natural law there should be minimal if any regulation and no regulatory interference to protect or bail-out any uneconomical industries or individual entrepreneurs. It recognises that no state ‘creates’ any legitimate jobs which add economic value, but that small entrepreneurs and other enterprise does.

It is only in a free environment, devoid of stifling regulation, that new ideas can emerge (often out of uncomfortable need and/or opportunity) and risks are taken to develop and support these with investments and intellectual effort prioritisation.

Let me hasten to add though, that again here too, there is a need for some regulation and common law. We also need to view our economy in light of international competition and relationships and so also need to be a little protective of our national sovereignty, environment and contract laws to name a few. Again, it is not an Anarcho-Capitalist position (which is a free for all) that a classical liberal would advocate for, but Liberal politicians do need to bear in mind the fundamental elements of individual decision making and the central requirement for individual freedoms.

Government

The place of government in our current society is to govern (read 'rule over') the people through elected representatives. In a free society of autonomous individuals, and without limiting the rights of others, people should ideally govern themselves and our politicians 'lead'.

In Australia, under the Constitution, the legislature (parliament) has the power to make laws, the executive (government) has the power to implement the law and the judiciary (legal system) has the power to interpret the law. In other words, through these three arms, the government has the power to create law, enforce law and interpret the same laws as it sees fit. It is a central power that effectively amounts to being judge, jury and executioner in one, which heeds only the vocal populist voice of dependent residents in order to maximise its own potential to stay in power.

In a free society the law should remain sharply focused on protecting the 5 fundamental rights of each individual and provide an effective and supportive mechanism of arbitration. It is not (or rather should not be) the place of a monopoly government to coerce individuals into specific behaviour. In particular if doing otherwise does not impinge on the fundamental rights of others. The government should work for the people and seek to empower its citizens, not the other way around.

Therefore, where government may be useful, it should have severely limited powers and essentially be elected unanimously (Democracy is a mob-rule scenario and does not necessarily equate to better outcomes for all, which is especially evident where the majority has become dependent on government in some way.).

Together with the expectation that those who would experience the consequences of decision making, should be making the decisions, this automatically leads to more localised representation and better alignment with the local community needs and expectations. In other words, government should be devolved and with active engagement of a responsible local community. Governments are not simply a replacement for us to engage within our own community.

Taxation

Governments are dependent on contributions in order to be able to spend money on particular programmes or outcomes. Unlike other services people seek to obtain, and for which there would be a voluntary exchange, governments force contributions by compulsory acquisition of your funds – called tax. While it is obvious that certain services the government provides benefit all or most and have an establishment and or maintenance cost attached for which one would expect all who are able to contribute to do so, it is, in fact, the first and foremost form of aggression performed by the state. History has shown that taxation ever increases, both direct and by stealth.

Taxation in a free society should be voluntary and as a result automatically minimal. It should certainly not be used to ensure wealth is transferred from those who earn it to those who did not via legalised theft. This seems to be highly contentious and I suppose, one can make a claim that taxation is a reasonable compromise to have fair and equal contribution and accountability amongst citizens to share in the burden of communal life. Such a compromise in my mind is only tolerable if there is a hard limit and better control over government and a small equal percentage for all. There is also a potential argument to only have tax on consumption and not on wealth creation, which at the same time provides a choice and applies a tax burden equally, while also seeing the more wealthy carry the larger proportion.

Most important though, is that we see little accountability and an every increasing tax burden fall on a shrinking group of contributors. This is neither fair nor sustainable.

SOCIALISM ILLUSTRATED...



Equality

It seems to have become more prevalent in our current society for democratic governments to pander to vocal minority groups and seek to provide an equality of outcome. Taking more tax from the 'haves' and to gift it gratuitously to the 'have-nots'. It is a seemingly never ending task, because there seems no lack of causes for which to try and enforce (but never reach) a homogenous outcome.

This is because we are all individual, with individual circumstances, individual skills, inclinations, interests, abilities, opportunities etc.. It is this approach, which creates an environment where it is seemingly legitimate for government to take money from a wage earner who has travelled to meet work opportunities and give it to someone unwilling to do so.

This approach fails to recognise that it is only those who have been able to be rewarded for their entrepreneurial risk, hard work or otherwise, that have the capacity to spend money on new ideas and so bring society along the path of new development. If it weren't for the rich being allowed to maintain their wealth in the past, we would not have cars, fast trains, airplanes, coffee machines, computers or even books or electricity today. It is only by free or accidental 'exuberance' of wealthy spend-thrift, that new technology becomes ultimately available to the masses at an affordable level. In other words, someone has to have enough 'spare' money, time and freedom to come up with new ideas first and develop these, before it can benefit society as a whole.

Message in a Bottle

While no person likes to see anyone poor or miserable, redistributing wealth (as opposed to creating new wealth) by force is not appropriate. In a free society, which recognises the same fundamental rights of every individual, there is no better mechanism for equality than that which is provided through an equality of opportunity, which only comes courtesy of these same rights applied equally to all. It would also make each one personally responsible and accountable for their own freely chosen course of action in pursuit or non-pursuit of opportunities available to them. In other words, to follow their own interests.

Now, let me be quick in hastening to add that true equality can never really exist. In a scenario where there is a forced levelling to achieve equal outcomes, there is unequal treatment and there will always be those who benefit and control the processes by which the outcomes are manipulated.

There is also no true equality possible for opportunities, this is courtesy of a range of factors and put simply, people are not the same and so will never have an equal starting position. However, there is a legitimate way in which through equal application of rules, those who can and want are equal in being able to take up the opportunities before them.

In our society, this means for example to try and remove unnecessary burdens that would disproportionately impact lower income without hindering the need for personal accountability and responsibility or choice.

Classical liberals in the broadest sense understand that we are each fundamentally responsible for ourselves alone and that we can not devolve this responsibility to others and demand others care for us. This is not a right, but the care for us shown by others, or by government on behalf of a community, is a privilege. Just like welfare payments or medical care. Therefore, it is not the primary responsibility for a government to care for and/or take responsibility for its citizens, but to protect the fundamental rights of its citizens on behalf of them as a shared collective agreement.

Law Enforcement

I also want to write a brief word on “law enforcement” or as it is commonly called: the police. I particularly like the slogan of the police in Los Angeles: “*to protect and serve*”, because it honours the sovereignty of individuals and highlights the idea that the police are servants to the public.

Oddly enough the legislature - our politicians, who are responsible for making, repealing and reviewing the law - too are supposed to be servants of the public. Our politicians and bureaucrats seem to have forgotten that they are supposed to serve the people and work for the people, yet they behave as if they rule and direct the people. And the majority of burgers simply acquiesce and accept their rule and governing.

This spills over into the police force, as the arm of legislature empowered to ensure compliance with our laws. As you see in totalitarian societies, such as communist, socialist and simple authoritarian dictatorships, the police are used to enforce compliance with the law, and the law is used to ensure the citizens are kept under the thumb. Unfortunately, we are all too far on the road to a new Technocracy, with the use of technology ensuring our compliance. Observe only the fabian fascism observed globally during the enforcement of often ridiculous measures called for by local governments and enforced by overzealous police in the domination of an increasingly fearful but angry population.

From a classical liberal perspective, the primary focus is not to enforce the law - though we must have law and uniform compliance to it. No, it is to protect our indefeasible rights - to guarantee natural law to all citizens - first and foremost. This is the primary reason why laws are enforced, to protect the rights of all. As we observe the fascism under collectivist governments, with its intolerance of any dissenting voice against the government, we should be warned and feel afraid of this cancer creeping further into our society. It stems from a love of dominion and control.

On a side note, I would much rather have a ‘fight’ with a large corporation - perhaps I possibly cannot win and lose some money or whatever - than see my own government stand against me. Governments can change laws and tend to have the police and army at their disposal to enforce their laws.

This is what should scare us, and - I believe - shows the misplaced naivety of those good willing citizens that trust their

Message in a Bottle

governments blindly. A quick glance at the democratic nation of South Africa, tells us that some governments are quickly willing to make otherwise illegal activity, normally condemned by the UN Human Rights commission (well perhaps it used to in the last century), legal by using their powers to change the laws of their nation. Things can regress quickly and once the tanks roll in the streets and you find the army boot on your neck (or police boot), there is little you can do as single citizen.

So we must be vigilant. Using the non-aggression principle discussed earlier, which is a logical aspect of natural law, requires force be limited to scenarios where there is an imminent threat. I believe this principle must also apply to our servants endowed with the responsibility to protect and serve - to utilise their discretionary and fiduciary powers to protect our rights and secondly enforce uniform compliance with laws without encroaching on our indefeasible rights.

Left vs Right

As said before, I take a position on individual freedoms as the basis of separating “left” from “right” in the political isle. While some may consider dimension of social or economic freedom separately and thereby arbitrarily include “conservatism” as right and “progressivism” on the left, these terms have shifted, while the fundamental way of looking at individual freedoms have not - you are either free or not. This is fundamental.

With a limitation in social freedom, automatically comes economic restriction and vice versa. There is no reason to segregate these as is evident in China - where they may have relaxed economic freedom and as a result lifted much prosperity, the state frequently restricts movement, confiscates property and imprisons people, thereby making any economic freedom perilous and subserviently dependent on social liberties. In principle when you only ‘experience’ freedom while it benefits (nee serves) those in power, and feel the full force of the law when your freedoms are no longer tolerated, you are - in fact - a slave! Social and economic rights are inextricably linked.

So then, taking my proposed singular position as base, we can see this reflected in Australia with the platforms of both major parties: the Australian Labor Party and the Liberal Party of Australia.

I highly recommend you watch out for these differences and understand them, because - and while sometimes the proposed policies or language may seem similar between various politicians across the political landscape - the roots of their ideals will shine through and the reasons for making certain decisions is extremely important. The end goals and so underpinning reasons for them are important to understand and keep in mind.

This too is why I want to make sure that members and politicians of the Liberal party understand and stand for these enduring values, because “a kingdom divided against itself cannot stand”, right?

So let us compare some key aspects of both sides of this left vs right. Bear in mind that this is not meant to be comprehensive, but merely a brief list of commonly used statements or policies associated with either Socialism or Classical Liberalism

Collectivist Left / Social Activism

- Equality of outcome
- Economy requires state intervention
- Innovation by regulation
- Heavy regulation and taxation by force
- Forced social compliance and morality
- Wealth redistribution and growing welfare dependence
- Centralised state control
- State ownership of property and means of production
- Reduction of personal freedom to support homogeneity of outcome

Individualist Right / Classic Liberalism

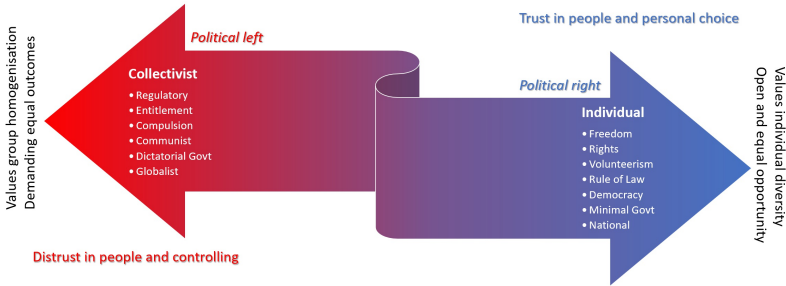
- Equal opportunity
- Economy is voluntary exchange in free market
- Innovation by creative market
- Deregulation and lower taxes
- Individual freedom and personal moral responsibility
- Wealth creation and laissez faire approach
- Decentralised control
- Law applies equally to all
- Protect personal freedoms and accept heterogeneous outcomes

To simplify this, I have sought to depict this disparity between “left” and “right” in the below diagram. You will note that in some elements, there really is no middle ground. One either accepts one or the other.

One such example is the fundamental trust in people being able to make decisions for themselves in their own interest. You either accept or reject that position. Another pole is the ideal regarding outcomes, you either accept divergent outcomes as a consequence of unique and diverse environment or you seek to enforce homogenous outcomes regardless.

There is no middle option for those if they are to be held from a sincere belief with integrity.

Message in a Bottle



Let us now compare this with the platforms as published by the two main political parties in Australia

Comparing Party Platforms

The following statements are extracted from the official published party platform documents a few years ago. These platform statements I have highlighted don't really change and would be a regular feature of their core messaging since founding. I wanted to share them here, to show a simple comparison between the thinking behind both parties and the focus of their policies and positioning.

With what you have learnt so far, I expect it will be somewhat easier to notice how these positions align with and are anchored to either a collectivist/centralist approach or an individualist/decentral approach. Not that in the outworkings both parties are separated by extremes, but it is nevertheless important to understand the overall direction a government under each would go and given free reign, where the nation could, and perhaps would, end up.



Labor Party Platform:

“standing together with ... the union movement”

“heroes are social democrats”

“believe in the fair distribution of wealth”

“government should intervene to address market failures”

“implement strategies that support an increase in workplace diversity”



Liberal Party Platform:

- “inalienable rights and freedoms of all”
- “individual freedom and free enterprise”
- “believe in creation of wealth, in competitive enterprise, consumer choice and reward for effort”
- “lean government that minimises interference”
- “importance of voluntary effort and voluntary organisations”

The Key Problems with Socialism

OK, so the left is not ideal then, because it prefers the collective over individuals and seeks a growing government? Can't this work out. Aren't government officials honourable and benevolent working for the common good?

Let me try to explain some of the reasons collectivism fails, regardless of the intentions and morals of well meaning individuals.

Overview

Most people, especially those entering politics or taking up some kind of community leadership role, are seeking to better the world and to make a positive contribution to society for the betterment of their community, nation and perhaps ultimately the world at large. There are a great many people and therefore it is not surprising to have a great divergence of views as to the best approach on how to do so.

Two fundamental juxtapositions in the ideology of how to improve the world can be found in the 'left' Socialist view on the one side – represented in Australia by the Greens and Labor and its opposite 'right', Libertarianism (including Classical Liberalism), which is represented by the Liberal Democrats, Family First, The Liberals and One Nation all in varying degrees.

Let me try to outline five core reasons why Socialism does not achieve the intended result of creating a safe, healthy and productive society and history proves it. I shall be quick to add to this that, while I am firmly in the camp for Libertarianism, neither does it provide for an ultimate utopia, but I thoroughly believe it will go a lot further towards it. The reason for any shortcomings of course is the inescapable human condition of fallibility.

The fundamental problems, as I see them with a collectivist (Socialist or Communist) approach are:

1. The Calculation Problem, where I will discuss the problem with market pricing.
2. The Knowledge Problem, where I will discuss the problem of local variability.
3. The Human Problem, where we look at the problem with individuals.
4. The Legal Problem, where we look at the problem of legal inequality.

5. The Economic Problem, where I discuss the problem of economic prosperity.
6. The Moral Problem, where I highlight a problematic moral principle at play.

First though, let us quickly review what socialism is:

What is Socialism?

Socialism can be defined as “a political and economic theory of social organisation, which advocates that the means of production, distribution, and exchange should be owned or regulated by the community as a whole.” From a Marxist perspective, the increase in socialist policies is merely a progression towards the ultimate goal: overthrowing Capitalism with Communism.

Communism is “a theory or system of social organisation in which ALL property is owned by the community.”

You can see there is really no difference between collective ownership of the means of production and the products themselves, which is why most communist countries refer to themselves as socialist. In reality, Socialism and Communism are synonymous. Other terms that can readily be applied too are collectivist or statist.

Rather than the revolutions we have seen in the past, think Cuba for example, western Marxists take a Fabian approach to replacing Capitalism, which is a progressive and ‘peaceful’ transition. I refer to it as Communism by stealth. A joke, not joke, comes to mind that in a democracy the country only votes for Socialism once. I guess this has been observed in countries like Venezuela. Inevitably, these communist countries become ruled by dictators and the countries ruled with an iron fist. This is, because in practise, as we have observed throughout history, this ‘community’ ownership and regulation must be centralised and so controlled by the government. I suppose it is obvious, because if ‘stuff’ was under the control of individuals, it would be like private ownership (possession is effectively ownership), so nobody will ‘own’ or ‘possess’ anything.

Thus we see the socialisation of ownership over the means of production, which means in real terms centralised state control and ownership. It also means, and as described in the Labor Party platform (2016) that government should intervene in the economy. Meaning, in the absence of private ownership, they need to be the

main (or only) employer.

Other socialist policies we observe are: the push for heavy control of economic markets through regulation; progressive wealth distribution via government programmes to equalise outcomes; and increased legislation to force social compliance and morality to ensure homogeneous outcomes across society at expense of personal liberties and choice.

In practical terms Socialism therefore is the antipathy of personal freedom and individualism! With each step towards it, we move away from capitalism, personal responsibility and prosperity. Moreover, it is in many ways a direct contradiction of natural law and contrary to human behaviour and dignity, regardless of the often beautiful sounding slogans.

Socialism sells you a ticket to heaven, but what you really get is a one way ticket to hell!

Let us now have a look at some of the mechanisms why this collectivist centralisation fails - always.

The Calculation Problem

The calculation problem for publicly funded entities (ie government agencies) arises as a result of market price insensitivity. What do I mean by that?

Well, any commercial operator or private entity is dependent on its income by meeting the demands of its customers. In order to stay in business, it must provide a service or product that is in sufficient demand, but concurrently it must ensure it balances the market price and production cost in such a way it can make a profit, pay for its employees, owners, marketing, research, maintenance, upgrades etc.. AND remain competitive to maintain its customer base.

If such an entrepreneur fails to generate enough income, it will not be able to operate for very long. In short, it will go bankrupt if it doesn't adjust its pricing and other factors to an appropriate balance. This calculation requires commercial nous and market sensitivity.

Now, it doesn't matter if this is a commercial (for profit) entity or benevolent (non-profit) entity. Both need to maintain a balance between resource cost and market demand and adjust the consumption of its resources to ensure it remains a viable

operation. To put it in another way: the free market is dependent on a user-pays scenario, where the price is directly tied to the cost and market willingness to pay for it.

On the public side, government entities are publicly funded. Their income is appropriated by the state and not directly tied to market pricing, quality of service or competition. Governments do not go bankrupt, as they have an unlimited supply in funding as a result through taxation, currency printing and issuing of treasury bonds. Furthermore, government agencies often prohibit competition and thus monopolise the market in the area of service they provide. Many services are also provided 'free', meaning via indirect charge, where consumers are not directly burdened with the true cost. This fact causes a separation between demand and cost and quickly develops a bubble market.

You see, if there is no need to adjust the quality or quantity of a product or service, as a result of competition or market pricing, there is no price or cost sensitivity, which causes a problem to calculate the true market. It distorts (or rather perverts) the market and causes a calculation problem. In short, there is a clear separation between the user, or consumer, and the payment or burden of its cost. ... free samples anyone?

The free market is very good at adjusting and practically demanding rapid change from entrepreneurs. For example, look at Ebay. The reason it is successful, is because it provides added value that allows customers to adapt. It empowers customers, but quality entrepreneurs alike. A rating system and a quality marker for commercial entities, which informs customers, penalises the bad and rewards the good. We see this local market adaptation everywhere, except where a monopoly exists, such as government.

If you now look around and view government services through a lens with this knowledge, you can understand why health programmes cost ever more, why public education becomes ever more expensive, why government agencies are happy to increase cost of administration, audits, reviews etc. rather than taking a balanced risk, cost and benefit approach. Top this off with burdening internal regulation and the lack of market incentives, and you can see why there is little innovation.

Government bureaucracies lack consequences for failure, poor performance and mismanagement. Politicians lack any true

responsibility and disincentive to meet public needs, as long as they seem to. This doesn't serve the community at large and frankly, neither does it provide a cost-effective service or better product, at a lower overall cost than the free market could provide.

The state cannot go bankrupt and if needed, you – the taxpayer – are forced to cover the cost. I think this is a fundamental problem.

The Knowledge Problem

The knowledge problem becomes more obvious as the size of the community or regulation requirements grow. What does this mean?

Well, underpinning a central government provision of service and definition of rules is the assumption that it is either a one size fits all or that big brother has all the answers. Both of these of course are absurd in today's world.

Just like a builder needs to rely on the knowledge and skills of its sub-contractors, such as electricians, plumbers, concreters, carpenters, glaziers and the like – not to mention the book keeper, tax accountant and contract lawyer – so, on a larger scale the same. How on earth can we expect a central group of policy makers (often coming down to less than a hand-full of decision makers) in a central bureaucracy and a few dozen politicians enshrining new policy into law on behalf of millions of unique individuals and communities as diverse as our imaginative thoughts?

Take education for example. Each child is unique and there are some great teachers out there and some fantastic private education philosophies in practice that seem to bring the best out of their students. I only need to look at each of my own children to realise how unique they are, in spite to being a product of the same parents and environment. When I guide them, I do not pull out a template or merely repeat my previous approach, I adapt and seek to meet the needs of the individual.

Yet there are those in the socialist camp, that want to restrict education to government schools only and have these schools follow a centrally approved program and method of delivery. A common curriculum is effective mind-control and the restriction of knowledge is a key tool used in dictatorships and sects. Why not adapt to the individual and leave local communities

to look after their own in their quest to develop critical analytical thinkers who have the right knowledge to enter the local workforce?

As you can tell, more and more do we see divergence in the market too with new product offerings, custom options and variability adaptations to unique market requirements and consumer demand. Why then would we expect a centralisation of policy and regulation to deliver the best outcomes?

The free market allows for entrepreneurs to specialise and provide products or services in a niche market. This is called diversification, specialisation or in economic terms: division of labour. Division of labour is a key concept or aim behind Austrian Economics, which advocates for a laissez faire approach to market. Why? Because through this division, which is the opposite of centralisation, you naturally achieve better quality at lower cost. In other words, allow people to become good at something.

I hear you ask, well how do you make sure you have enough of the right kind of skill? Good Question. Some of you may remember 5 or 10 year manufacturing plans in the old communist countries, such as the Socialist Sovjet Republic, with people having to literally wait two hours in a queue for a single loaf of bread. Recently we actually saw this happening in Venezuela too.

In a free market, devoid of interference and unnecessary regulations, competition will take care of this issue. People are smart and creative and when needed, will seek opportunities and develop those, with competition giving a helping hand to ensure the appropriate quality and pricing is maintained.

Now you can see that centralised and standardised government programmes defy the realities of individual local variability. It seems incredibly arrogant too, and seems tantamount to dictatorship, to have a central government determine how one should live, behave and under which rules.

Localised decision making supports adaptability to local community needs. If the free market is not a suitable mechanism (I truly fail to see any really), localised community driven programmes should be pursued first and the decisions which affect the individuals to be made by those individuals as much as possible.

Education wise, I firmly believe that – in conjunction with the business community – local school communities, driven by parents, are best placed to determine their approach to the education of their children, because the further removed and central decisions are made, the more likely elements are overlooked and the outcome unable to meet actual need. In other words, parents have the required knowledge, whereas central bureaucrats do not – there is a knowledge gap.

But wait, I hear you say. Many people worry though about quality control and the like and seek to control other communities via the blunt force of the law. I may add therefore, that in the free market many professional industries mature and protect themselves via voluntary certification programs, industry bodies of knowledge and professional body membership. This can be seen in the building industry, accounting world, project management, business analysis, ICT world, professional sports and the like. In other places you see vendors protecting the quality of their product, who require vendors to be trained in the use of their product. It is these who have the best knowledge to respond to the actual needs.

The reason for this is reputation. Reputation is a key factor in the survival of entrepreneurs and brands, which also provides a natural protection mechanism for consumers. It is also much more sensitive than centrally driven government policy, which is commonly overly costly and burdensome without actually being full effective on the ground locally. Those delivering a service or product locally are best placed to have the required knowledge to ensure local needs are met and they are successful.

Now taking as base that we need community leaders, rules and that collective decisions need to be made, they should be handled at the smallest practicable level of community as possible. Whether the family, interest groups, community, council, state or federal government, the closer the decision making is to those actually affected, the better the specific knowledge to ensure individual needs and unique differences are met and catered for.

One size does not fit all and a few central decision makers cannot possibly have all the specialist knowledge required to make comprehensive binding decisions. Although it is less obvious today, the 5 or 10 year planned production of central socialist countries

left a massive audience in want of basic goods and services.

This is the knowledge problem and it shows why we need to empower people at their local level.

The Human Problem

The previous problems showed up the issues with centralised control, and this problem will show it up even more clearly. It is the Human problem.

One of the principle reasons for centralising decision making under socialist ideology, and why they seek to have the government own and control everything, is a fundamental drive to equality of outcomes. Those on the left, socialists, seek to achieve fairness and equality by aiming to achieve homogenous outcomes for all. In contrast, the right side of politics, those with classical liberal ideas, seek to achieve fairness and equality by aiming for equality in opportunity.

If this is not already obvious, one cannot fail to ignore a fundamental variable in all social policy making and society at large – that is the individual and their inherent uniqueness. In simple terms therefore, humans are a problem for socialists. They get in the way of a perfect utopian view of homogeneity and compliance.

Humans are unique. It doesn't matter what you think, and how hard you may try, we will never be the same. Individuals have different attitudes, aptitudes, skills, environments, opportunities etc..

You've heard the saying, "you can lead a horse to water, but you cannot make it drink." It is exactly the same with humans. Take a hundred people after having received the same high school certificate and education, in the same community – they have no inkling to do the same work, work the same hours, take the same risk, have the same number of children and so on. They are different people and we should be expecting different outcomes in line with their own life choices.

Life is not always fair, life is not always easy and this is because of the great disparity that exists in the natural environments, technological environments, industrial developments, cultural environments, education systems,

Message in a Bottle

character distinctions, individual intelligence, individual aptitude, personal physical traits, heritage, personal choices, accidents and many more.. We are all different, and in my mind, that should be celebrated.

Socialists like to provide everyone with the same amount of income, resources etc.. and have each individual share equally – as they see everything as a social (or common) good. In other words, everything is owned by everyone. And so goes the challenge to ensure, in spite of varying effort, skills and choice, we all get the same.

Ofcourse, in order to do this, the law must nullify all elements that drive unique outcomes. This is a never-ending task of attempting to fight perceived “injustice”. The wealthy are heavily penalised for being successful, regardless of the reasons for their success. The poor are uplifted and gifted generously, regardless of the reasons for their lack of wealth. Individuality is penalised, effort is reduced to the lowest common denominator and absolute control is held by those in government alone.

The humans are the problem, simply because they are unique. Trying to create equal homogenous outcomes for all people must therefore come at an incredible cost to individuality and therefore individual rights and liberties. This in itself requires an incredible amount of force to dominate and suppress the entrepreneurial spirit and drive to excel that is innate in a great many.

Does this mean we should not help the weak, poor, less fortunate and the like? No, absolutely we should. I call upon everyone in a position where they are capable, to reach out and help those in need. AND I hasten to add, there are great examples of altruism and charity that occur naturally in a free market environment and I would hope this continues to be the case. But when governments get in and compete with this or place burdensome regulation in place, this activity reduces.

In a Socialist system, human individuality and uniqueness are therefore seen as an issue and I think that makes socialism a problem.

The Legal Problem

In my view, the law should apply equally to all citizens, but this is a problem with socialism.

Equality under the law means that no special dispensation exists for different interest groups. Socialism is founded on the entire principle of the government owning and controlling everything, and while all citizens may be equal (more or less) as part of the governed, this means a two tiered legal system.

I am unable to take over your house, but governments may 'compulsorily acquire' or simply take ownership over your home. See what happened in China before the 2008 Olympics or Brazil in 2016 Olympics. More scary in recent weeks is the exercise of government power in countries such as India and Venezuela to criminalise the possession of larger notes of previously legal currency. In the past governments, including Australia (believe it or not) have confiscated physical gold and in recent times allowed banks to literally steal your savings – such as happened in Cyprus and Greece.

This is called a Bail-in. Bail-ins is where the banks are stealing their customers money, sanctioned by government and state legislature. Bail-outs is where the government uses the money it took by force from you (tax) and gives it to the commercial banks or other entities, such as car manufacturers, to prop them up. This maintains unsustainable mono or duopolies.

Not to mention a great number of other examples, where governments misuse (abuse in my opinion) the power they have over the legal system domestically. In Europe it spans beyond domestically elected parties, to an unelected central legislature, pumping out 600+ rules and regulations per day.

Perhaps slightly less benign, but even more pervasive is the taxation system. Even in so called Democratic societies like ours, the government can simply force you to pay more tax and institute more laws. While any other citizen cannot simply lord it over others and decide to take someone's savings, central governments seem quite able to do so, even in non-socialist states.

To me this poses a significant legal problem. The state can involuntarily take my money, force me out of my home and change the rules, but as ordinary citizen, I have no say in the matter nor

can I behave in the same way without repercussion.

This means that the law does not apply equally to all citizens and we are not all held by the same standard at all times.

In fact, it gets worse.

Government makes the law, interprets the law and enforces it. And history shows, the more power it has, the more corrupt it becomes in support of an elite minority.

Furthermore, the more laws there are, the more complex it becomes, the harder it is to comply and the more the citizenry is disempowered. There are around the world, literally millions of people in prison for victimless crimes, this is because in the absence of a complainant (eg in a case of not wearing bike helmets, parking fines and so forth), the state takes that position and vehemently protects itself and its own system.

I don't particularly want to dwell on self-defence rights and gun ownership, but the history is quite shocking and anyone who does some basic research will see the dramatic massacres enacted by governments (mostly socialist) in murdering millions of its defenceless burgers. It is one example of where the inequality of rights can have dire consequences.

In my view, politicians, government employees and public entities should be treated no differently under the law than any other. This includes the police, defence force, lawyers and the like. All citizens should be equal under the law and obey the same rules. Recognition and respect should come as a result of having been assigned a particular task in society, which is for the purpose of order, but that should not create a dispensation for additional powers or unequal appropriation of the law. Too many times do we see the arrogant abuse of powers exercised by law enforcement and do they pursue petty victimless crime with a strong hand.

But it gets worse still

Due to one of the objectives of Socialism being equal outcomes for all and, as discussed under the human problem, not all groups of people being the same – it requires the blunt force of law brings about this homogenous outcome. If it wasn't now obvious already, to ensure equal outcomes governments must engage in a disproportionate application of the law to make this happen.

Forcing equal numbers of females on all companies, high welfare payments for those who don't work and massive taxes for those who earn, compulsory preferential treatment to perceived minority groups, silencing of opposing views, freedom for supporting views, prison for dissent.

You see, the only way to make equal outcomes happen is by forcing it, which requires compulsory relinquishing by those who are on the positive balance of this equilibrium and receiving for those on the negative side of the scales.

In truth there will never be a lack of some justifiable inequality correction in society until there is nothing left to distribute.

In my ideal world, a government should be small, have a limited budget, based on voluntary contributions and income from user-pays scenarios, have a fixed scope and responsibility, which does not compete with, but behaves in the same way as private enterprise and fixed timeframes. They also ought to be held to the same account as every individual and not be a distinct class. Regulation and legislation should be kept to a minimum. I would also perhaps consider a low rate, flat tax applied to a broad base – like income or sales tax – to provide the baseline.

I also believe this would provide the best support for the economy, as well as socially for Australian citizens, which we will discuss next.

The Economic Problem

One of the primary tenets of Socialism is the requirement of government intervention in the economy. Is this an issue?

In fact, as the primary care giver and employer, which is the ideal for socialists, the government pretty much is the economy. However, even on the conservative side of politics in modern western countries, Keynesian principles are taught and have influenced politicians to believe that government is needed to determine fiscal policy, manage consistent inflation and intervene as necessary.

How scary. See, even conservative politicians have been brain-washed to think they hold a critical function in steering the 'economic ship' of a nation. Truly? In it's smallest unit, economic activity is the voluntary action between two individuals. Economy is entirely driven by human action, not by government run

programmes or policies.

The ultimate Libertarian perspective would be a laissez fair free market economy without any government interference – which is the Austrian school of economics and sometimes also called: Anarcho-capitalist or capitalism.

It is important to understand these distinctions and the fact that ultimately economic activity (ie two people trading with one another) is driven by human psychology and opportunity. In an environment completely free of coercion, two parties would only voluntarily engage in some form of trade if it was mutually beneficial.

In a socialist environment, triggers of normal economic trade are corrupted – and I mean this very seriously! Corrupted. Such as government supplying goods and services well below true market value or cost, due to absence of natural market sensitivities, which creates bubbles of demand. These are highly unstable and cannot be relied upon by investors. The problem is that ultimately this juggling act of ever increasing ripple interference to maintain or stimulate certain market decisions, which under a completely free environment would not be made, is unsustainable. In short, ultimately there will come a day of reckoning when the lipstick wears off.

This problem also affects international trade due to the protectionist approach to the market (government sets price, creates demand and pretty much controls much of the economy) and desensitisation of open market values and demands, foreign products often become too expensive due to the low income needs (government provides) and export becomes less likely as investment and development fails to keep pace with open market technology and knowledge.

It is to be understood that creativity is driven by need, by having a problem that requires a solution. This is exactly the reason why almost no modern inventions and development has originated from socialist economies – at all.

Finally, because of the focus on communal (public or government) ownership, personal property does not exist or is severely reduced, limiting leveraging power for economic advancement or simple betterment. In short, in a fully socialist country, the economy becomes almost obsolete, because knowledge

becomes obsolete and decision making becomes obsolete.

In my view, it describes an elaborate prison system, albeit initially driven by novel ideas – it becomes an evil all to itself. And talking about evil – let me now highlight the principle moral issue I see with socialism.

The Moral Problem

To me it is a fundamental moral problem to force people to behave against their will (period). It becomes even more immoral if this behaviour is tried to be forced on people, when those doing the forcing are not themselves willing to change. (ie those on the left of politics seek to force the conservative side to be controlled by their policies, while not themselves willing to accept the existing market and government institutions.)

This highlights why Socialism is problematic: Governments are a force of aggression. Governments, by legislation, their administrative and law enforcement arms, dictate the rules. For this they merely require legislative control, and this can have little or minimal support with the governed burgers.

Furthermore, there seems to be something pernicious in the inherent distrust and inability to leave the citizens free to determine their own course in life. To me, everyone should be able to live as they please, provided they allow others to do the same – within an ordered legal framework, which supports our inalienable rights. (I am not advocating for chaos and that we abandon any rules?..., ofcourse not!)

While governments may effect legislation for the betterment of certain disadvantaged groups, which may be admirable – the mere fact of enforcing everyone to support it by taking their money or reducing their rights without voluntary relinquishment – to me is incredibly immoral. It is tantamount to control, manipulation and overt imprisonment.

I want to make it clear that a perceived or actual positive intent still does not justify the means. It would not be acceptable for me to take money out of the prime ministers wallet to pay for groceries for my poor neighbour. The most moral approach would be to solicit support voluntarily with local communities to support worthwhile efforts for the common good. If it is worthwhile, it will be supported. This would also be the utmost form of democracy.

(and yes – we, the community must look after our disadvantaged!)

Perhaps you may think some of this is funny, so let me ask you a few questions. Remember that principles are principles and hold true regardless of the scale or circumstance.

Would you like to:

- have your money taken and be forced to pay for things and/or accept debt without your consent?
- have your opinion ignored and voice silenced in issues that affect you directly?
- be forced to participate in something you feel morally wrong or unreasonable?
- have your actions controlled and be treated as a helpless victim or incompetent?

And, if you object against these, do you think this is acceptable then to force on others?

We do have a Universal Gold Standard on morality courtesy of our Judeo-Christian heritage and reflected in fairly much every faith tradition around the world. I believe the fundamental test for us is to see if we meet this universal gold standard as expressed by Jesus Christ:

“Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets.” (Matthew 7:12)

If we want to force and control others, then we must be willing ourselves to be forced and controlled. Often though, this only works one way, because it is only the Socialist side of this debate that seeks to control and force, with the other side being founded on individual freedom. I think that is a problem.

What is at Stake?

Let me highlight a few areas where I believe the distinction between a classical liberal approach and a collectivist approach is rather obvious. It doesn't take much to find the evidence that supports this. One merely needs to look at how certain nations operate and the way our politicians speak. And because one cannot simply trust those who seek to dominate and control, because many a times there is a willingness to achieve their end goal: Communism, at any and all cost!

The widespread extend of fraud and deception, not to mention the blatant abuse of human rights and denial of a fair justice system is testament to this too. This is important to bear in mind, because many trusting, honourable and truth-loving individuals may not expect any government having the potential to become their enemy. However, it can all go awry very quickly.

To highlight one example, that is the observable extreme left domestic terrorist organisations, like Antifa and others usually pick three primary targets to undermine: The Police, Christianity and Gun control (US). In my opinion this is no accident, because these represent Order, Morality and Self-Defence. Collectively this works to overthrow common norms and sow confusion and division in an otherwise strong culture of morality. In other words, it seeks like a cancer to rot away the foundations of Judeo-Christian Democracy where there is a strong sense of individual responsibility and independence. Only to replace it with a culture of submission and dependence on the state.

Oh, the irony of it that the so called system that seeks to 'fight class warfare' (Marxism) is actually instilling an even more extreme version of bourgeoisie vs proletariat.

It all starts with some basic policies in common social areas of society and progresses to slowly erode individual liberties and I propose that the fight to resist seeking a slight increase in central control for the common good, is way easier than it is to fight an all powerful central government once they have all the aces. Especially watch out for and guard against privacy infringements and excessive ('emergency') police powers.

Message in a Bottle

Liberal Approach	Collectivist Approach
Individual choice of schooling with curricula variation with curricula approved by school boards, parents and teachers	Only government schools with curricula approved by central education department
Individual choice of hospitals and with treatment options decided between doctors and patients	Only public state run hospitals with treatments approved by central health department
Protecting national democratic sovereignty and borders	Progressive globalisation and erosion of borders
Able to criticise government openly without reprisal	Unable to speak against government sanctioned messages or criticise leaders

Let us now briefly look at history to see what is truly at stake and you will see it is not a laughing matter nor is it something to take very lightly. Socialist ideology is like a cancer in a society that is terminal and almost impossible to dispel without some extreme and invasive procedures. Prevention is definitely preferable.

A Deadly History

Now it doesn't take a rocket scientist to figure out what a world under a collectivist / statist eco-political system looks like. It merely takes a little honest thought and open eyes - for one to go beyond the utopian sounding slogans and dreams of benevolent all wise and prophet-like prime-leaders.

As I write this in late 2020, the world around us has already become eerily close to the descriptions of James Orwell in *1984*: Businesses destroyed and private property deemed unusable as a result of enforcing some restrictions of patronage and curfews for all citizens. Not that it makes a real difference, but these measures were to fight a virus without having a real basis in scientific evidence they actually do much good. In fact, exactly the opposite, after months the medical establishment has come out in droves claiming they do more harm than good and the economic modelling is backing this up.

We have talks of forced tracking of movement, compulsory vaccinations and actual border restrictions between the states and citizens are not allowed to leave the country. The usual heavy handed police in Victoria, similar to police worldwide, are zealously enforcing daily rule changes: a pregnant woman arrested in her home for a facebook post with a dissenting perspective, a teenage learner driver with her mother in the car fined severely for being 'too far' from home, a woman arrested with a brutal choke-hold for not wearing a mask and another being brutally pulled out of her own car. There are many, many stories of bureaucrats drunk on their power.

And it is not just the virus measures being enforced that shows what we should fear. In South Africa white farmers, just like a few years ago in Zimbabwe, were being murdered and chased of their land by a government changing the law to make this legal. In Venezuela, before a prosperous country with the world's largest oil reserve, now sees citizens queueing up for 6 hours waiting for food to arrive and as it does, military trucks come with government officials to have first dibs. In China many dissenters who speak out against the government simply disappear and religious people persecuted. There is a cultural genocide happening with all Uyghir muslims being hunted and placed in mind-control camps. Today!

We see the subtle hint in every democratic nation, because when there are victimless crimes because a rule has been broken, such as parking infringement, the government takes on the position of victim and uses everything at its disposal. They are just

waiting for more rules to enforce and more power to enforce them.

It is important to know our history and, while European settlement and colonisation has a tainted history, we can be proud of the Judeo-Christian values that brought with them the enormous prosperity we enjoy today. Meanwhile on the opposing side, Socialism (Communism by another name) brings nothing but misery, death and destruction. More than a hundred million citizens have been murdered by their own governments under their 'Red ideology'. Today in North Korea and China there is actual slavery ongoing at the hands of government, while yuppie 'democratic-socialist' voting dreamers think earning 'minimum-wage' IS slavery - go figure.

Evil by the Numbers

To give you a brief list of the deaths committed by Socialist governments in modern history:

Soviet Russia (Vladimir Lenin (1917-24) and Soviet Union under Joseph Stalin (1924-52) - estimates, including circa 10 million starved to death in the great Soviet Famine (1932-33), a total of "61 million"

China under Mao Zedong (1949-76) - "tens of millions" and when counting approximately "45 million" let starved to death in the Great Chinese Famine (1959-61) - a total of "77 million"

Cambodia under Pol Pot and Kmer Rouge regime (1975-79) - up to "2.5 million" (about 25% of the population)

Nazi Germany (Adolph Hitler) and allies like (Benito Mussolini) during WW11 (1939-45) - during which approximately 40 million civilians died, mostly during deliberate genocide, bombings, mass murder, starvation et cetera in the Holocaust targeting Jewish people (around 6 million) Polish people (2.5 million) and around 4 million others (slavs, serbs, gypsies, homosexuals or other).

Then countless other at lower scale, but no less significant murder by socialist/communist forces in East Germany (post WWII), Romania, Yugoslavia, North Korea, Cuba, Afghanistan, Bulgaria, Poland, Czechoslovakia, Hungary and Ethiopia to name a few.

So, the Socialist ideology leaves a legacy of 100 years with more than 100 million dead. The story more recently becomes more

Message in a Bottle

brazen, such as the Socialist in South Africa - where a party called Freedom Fighters openly advocates for white-genocide to purge non-blacks from the African continent. Lucky their influence isn't that great, so that it has been limited to just dozens or so, but the point is to underscore the 100% track record of Socialism accompanying fascism and state sanctioned slavery, death and cultural destruction on enormous scales.

Anyone who votes for socialism is empowering and advocating for evil to rise up, whether purposely or out of an ostrich-like stupidity only too woke to wake up until the military boot crushes their front door.

The Collectivist Playbook

I don't want to elaborate in detail within this book the various angles and tactics that are used to subvert the natural human rights discussed earlier and the associated cultural norms that fall out of these rights. There are however, a couple worth mentioning specifically. Like the answer to all of this, here too, starts with personal introspection and assuming personal responsibility with a sincere understanding of values and rational principles.

1. Misinformation, confusion and division to undermine cultural identity and unity. Divide and conquer is another way to put this. We have witnessed the creeping bias in the media, bureaucracy, politicisation of businesses, university campus and the perpetual outrage crowd seeking to victimise any minority groups.

2. Destruction of traditional family norms and Christian values. With clarity of reality, comes a clarity of morality. Without God, we look to the state for all answers. Independent families build strong communities, which do not require government support. Therefore the most heinous, yet effective strategy we can observe is the destruction of our culture and its values. Socialism is, when you distill it, only driven on the basis of greed and selfishness.

I urge you, the reader, to investigate some of this yourself. Don't be naive and lay false trust in beautiful sounding slogans. There is a perverse and hidden long game being played by what can only be described as a global "Communist conspiracy" - being all collectivists individually and sometimes in coordination, working towards the same agenda: total communism and control by a central "New World Order". This is not just a theory, but verifiable fact!

Communist Manisfesto(s)

"The Communist Manifesto" was written in 1848 by Karl Marx (1818-83) and Friedrich Engels (1820-95) and makes for an interesting read. It is readily available from the Internet.

Another book to read, in order to understand the strategic or tactical approach from the left, are:

- “*Rules for Radicals*” (1971) by Saul Alinsky (1909-72) In this book are thirteen rules that lay out a range of ruthless tactics to undermine your political enemy. It is a playbook that any good honest person cannot follow, which is why Alinsky was referred to as “servant of the Devil”. It is said that Alinsky might have made Niccolò Machiavelli blush.

You may also look further into the KGB’s Ideological subversion and Psychological warfare tactics explained by Mr Yuri Bezmenov (1939-93) a former KGB informant who defected to Canada during the Cold War in 1970. His lectures are still available on Youtube and make for interesting dinner conversations.

Then look into the United Nation’s “*Agenda 21*” - A so called environmental sustainability program, with the current phase referred to as Agenda 2030 and promoted as “*The Great Reset*”. They all seek to criticise capitalism and demand that the west has failed, but in all honesty it is a globalist action plan to centralise decision making and reducing national sovereignty: communism by Fabian stealth.

On the positive

One of the easiest books on the must read pile of any Liberal should be the one written by Frédéric Bastiat (1801-50) “*The Law*” (1850). A small but profound work, which influenced Ludwig von Mises and Murray Rothbard, while himself being influenced by Adam Smith. Frederic was an economist from the French Liberal School and advocated for classical economics.

Here are some key steps you can start to take to combat this attack on Western Democratic values:

- prioritise truth and transparency
- decentralise power and decision making
- stand up for classical liberal values, especially individual sovereignty
- stand up for Christian values and nuclear family
- understand emotional manipulation
- understand the lengths some may go to to destroy everything we stand for (be vigilant, because the enemy may not play by the rules)

You are probably wondering why spend so much time

going over the negatives of Socialism? You have already explained what Classical Liberals and the Liberal Party in Australia stands for.

Well, the reason of me harping on about it, is to ensure 'the enemy' is well understood. Politics in a democracy is about consultation, negotiation and compromise. It is therefore important to understand the end goals of our opposition, so that we are in a much clearer position to know whether or not we should 'go along' with something, even if it is rather simple or obscure.

We must clearly know our own anchoring point and our fundamental values and principles, but we should also understand those of our political opponents.

So, let us have a closer look at current popular culture under the lens, with the aim of better understanding what has occurred. I think many conservatives will wonder.

The World in Chaos

If you are like me, then you may be wondering what on earth has happened to the world. Perhaps, like myself, you feel like you have somehow woken up mid-dream into some alternate reality. Perhaps you feel like you are experiencing life inside the classic television sci-fi series “*The Twilight Zone*”.

Let me give you the punch-line up-front: it is the result of a go(o)d-less culture! It is the eternal battle of the mind played out before your very eyes; Where selfishness, which is the root of all that is wrong and evil, through idealist moral relativity and the active denial of reality, prioritises the ego at any and all cost. However irrational or odd this may seem to you, you may now understand that there is a activist agenda behind all of this and many bamboozled, well-intentioned individuals have bought into it.

The world is in chaos and we know it! Let me try to offer a philosophical take on it.

Culture Under Attack

Religion, and fundamentally Christianity, is being attacked. So much so that the majority voices in the West now say that it does more harm than good. This to me is plain crazy and factually incorrect. We’ve seen incredible political polarisation happening in the world with Brexit, Wilders’ Dutch Freedom Party in The Netherlands, Le Pen’s Nationalist party in France, Norbert Hofer’s Freedom Party in Austria and Donald Trump’s rise to Presidency in the US, all attracting a lot of attention - much of it being negative and intolerant of difference. We have also seen a lot of Islamist terrorist extremism worldwide and the intolerance that is so tangible globally is now also visible in Australia in the current political sphere. So our individual freedoms and cultural values are seriously challenged, to say the least.

You may have recently heard people talk about Cultural Marxism, Socialism and perhaps about Postmodernism. I was watching an *Ideation* talk given by a Canadian clinical psychologist, who is a professor at the University of Toronto: Dr Jordan B Peterson, and when he pointed it out, it just clicked for me that these ideas are in fact sitting equally behind the same-sex marriage debate a few years ago as well as most of the populist and public social justice antics, like the new stream of feminist extremism, gender fluidity theories, trigger warnings, safe spaces, but also climate alarmism, the violent new fascist anti-fa

(laughably short for anti-fascist) movement, the Marxist BLM organisation, the removal of public historical monuments and rewriting of history books in our education system and so forth. You know, those emotion based ideas about correcting perceived inequality of any and all kind, using whatever aspect of human diversity there is: race, gender, religion, sexuality, income, language, whatever.

Now, if this is all new to you, please bear with me until the end, as I think it will be worthwhile going through this to understand the ideological thought processes that we currently experience and its underpinning cause. Why many seem hell-bent on undermining our western Judaeo-Christian and democratic cultural values. You know: free market capitalism, the rule of common law, religious freedom, individual rights of ownership, freedom of speech and representative elected government: everything a classical liberal would commonly stand for, which is why I think it is important to include here and for the reader to understand.

There is a growing mass of idealists actually looking to self-destruct their own cultures founded on liberty and democracy. The cultures where people are free to pursue their dreams, but are also personally responsible. This growing group has a serious streak of collectivist anarchy to them, they are incredibly intolerant, and this intolerance is certainly quite visibly promoted and accepted by the mainstream media as virtuous.

Before I go into my take on what is wrong with all this as I understand it, I need to briefly explain the philosophical terms mentioned before.

Post Modernism

So let us first have a look at the post-modernist mindset. Postmodernism questions the certainty, and even denies scientific or objective efforts, to explain reality. It invariably asserts that claims to knowledge and truth are effectively socially constructed! In other words, it holds that we make reality, and so everything, up as we go.

This relative look at truth is also referred to as pluralism, which is the idea that there is no single objective truth. Postmodern thought is therefore characterised by or contains a number of key aspects or attributes: moral relativism, irreverence, self-referentiality and cultural relativism. Let me quickly unpack these four attributes post-modernism holds to for you:

Moral Relativism

This asserts that there is no objective moral standard. That morality is simply what we ourselves, each individually, believe it to be. That what we ourselves believe to be right is therefore right by our own definition and beliefs.

Irreverence

As a result of denying objective reality and assuming we ourselves shape our own reality, there is a rejection of any claims to objective truth. This means irreverence specially towards science, philosophy, religion or any social order that rests on the idea of objective reality.

Self-referentiality

This may be better said to be egotism or self-centredness. Post modernism, as a result of moral relativism in which I determine my own reality, considers how everything relates to, serves or defines me.

Cultural Relativism

The idea that, because all humans are creating their own reality and are of relative equal moral value, that all cultures are of equal value, that no culture is better than another. This means no idea, belief or reference standard is better than another. (oooh, the hypocrisy....)

You get the sense that everything is relative and perhaps even solipsist (the idea that nothing is real) with post-modernism. So, philosophically it believes that there is an infinite number of ways reality can be interpreted. And, perhaps to your surprise, I agree somewhat.

When you've got 7 billion people in the world and therefore 7 billion minds, of which no two are alike. To me the idea that reality can be interpreted in infinite ways makes perfect sense. But that doesn't mean we should reject reality itself, which is pretty much what post-modern thinking does and where it goes off the rails! It replaces objective reality - truth - with our individual perception or interpretation of it. Effectively putting one's own experience of reality in place of reality itself. How absurd and ego-centric!

Those who subscribe to postmodernist thought, therefore also believe the philosophical ideas and values held by people are all equal. If you will, that everybody is equal, everybody is the same

from a cultural or moral perspective, which comes as a result of denying objective reality, objective truth and thus objective morality.

This, in my opinion, is where again it goes wrong: while people should be looked as equally valued and worthy as individuals, certainly not all beliefs, ideas and values are equal. Not all interpretations of life and moral standards can hold equally true or be equally beneficial. That is simply unreasonable and self-evidently nonsensical.

For example: If you compare autocratic or oligarchical cultures, such as most Islamic and Socialist nations with the western Judaeo-Christian Democratic world, then you can clearly see incompatibilities and differences in fundamental values. Differences that come to bear in the lives of the individuals within it. How one can honestly deny the real experiences of those differences is beyond my comprehension.

To deny objective reality is to deny the effect it has on us and others. However, what many on the left political spectrum concurrently, (and where the hypocrisy comes into play) while holding to the before mentioned beliefs, claim, is that some are affected disproportionately and there is an inequality, which is simply nonsense: Either we make up our own perceptions and there is no objective reality outside my interpretation or there is an objective reality!

You cannot claim to have both.

Cultural Marxism

Let us now have a look at the cultural Marxist ideas or more technically accurate called the Frankfurt school of thought. It is closely linked to Socialism, which we discussed at length above.

The Frankfurt School looked at sociology and philosophy and concluded that empirical evidence used to study and interpret social phenomena was insufficient and so it adopted idealist philosophy. It also rejected capitalism, materialism and deterministic ideas. It is basically a cobbling together of ideas from Immanuel Kant, Karl Marx, Sigmund Freud, Maximilian Weber and others. Since it held to idealism, let me unpack it in the same manner as before:

Idealism

The idea which asserts that reality, or reality as we can know it, is fundamentally mental, mentally constructed, or otherwise immaterial.

This idealist view makes it vehemently anti-scientific, something which we noticed with the post-modernist views too. And while I agree with reality being mentally constructed and thus personally have some idealist/solipsistic elements to my understanding of reality, I do not subscribe to solipsism or agree that we each simply make reality up as we go individually. My personal grounding is supported by the scientific knowledge uncovered with quantum physics (reality needing an observer/mind), whereas idealism, especially coupled with post-modernism, is really a rejection of scientific knowledge or to put it another way, objective truth.

Cultural Marxism therefore too is very much affirmative of individual feelings and perceptions of reality over external absolutes and fundamental (or first) principles. Thereby giving ultimate validity to individual perceptions (or feelings) and not objective reality. And just in case you are wondering, I have a video on my youtube channel *Freedom Philosophy* explaining my thoughts on how the metaphysical and material combine and our reality is created. Perhaps material for another book.

Link to collectivism

Being fundamentally Socialist, as you heard and would expect, Marxism is also vehemently anti-capitalist. Based on a class system of thought, it sees the workers as oppressed (proletariat) vs employers as oppressors (bourgeoisie). Within our current culture, where there is no such clear distinction, the proletariat have been replaced with minority groups and the bourgeoisie with more dominant groups in society. This is partly informed by their moral and cultural relativity, so they see any more dominantly held morality or culture as being oppressive. As a sideline, perhaps this is also why it cannot accept democracy as authoritative?

However, this idea of class warfare, with its religious philosophical acceptance extends to all areas of life and yet, in spite of these idealist views, people who profess to hold these ideals seek to control others and limit others' views. Why do this if perception is reality? Why not simply change your own perceptions? Furthermore, Marxism, being Socialist (ie the left side of politics), seeks to provide an equal outcome for all, regardless of effort or input. It is therefore a political ideology too, which is effectively forcing everybody into equality. Although *equality* is entirely the wrong word in my view, *equity* is more appropriate, because we are talking about enforcing outcomes, which in fact

requires people be treated unequally.

More generally, though, the collective elements I have mentioned under both Post-modernism and the Frankfurt School of thought are referred to in broad terms as Cultural Marxism. The collective ideology that is - as you have read - vehemently anti-capitalist, anti-individualist, anti-theist, anti-democratic and anti-liberal. I will explain why in a some more detail later on.

What is important to understand is that both these ideas or idealistic world views, are now coming together.

So? What is wrong with it?

Well I've already highlighted the anti-scientific or relative approach to truth and the reference of self over others, but let's have a look at equality. In reality, everybody has a different starting point (we all have a different IQ, gender, physique, family, country, language, culture, natural environment, religion, etc..) and from a Marxist or Socialist perspective that's unfair. In their opinion it's unreasonable to accept any differences and those need to be addressed, so there's a perceived injustice. If there is a difference and someone somehow has an advantage over another, then that is unjust and needs to be addressed and corrected.

It is entirely antithetical to a capitalist reward for effort system, where people proportionately benefit from their disproportionate efforts. Therefore that position is vehemently anti-capitalist and anti-Liberal (classical) because it needs to be enforced by gun-point and at threat of prison.

Generally nobody in their right mind is going to give up their freedoms voluntarily, their opportunities and their personal advantages by themselves. Parents work very hard to give their children some advantage in life. If some young person works hard and goes to university to become a doctor or takes a risk and their investment pays off or they have generated some advantage for themselves through another reasonable opportunity, they are not likely to offer it up to give indiscriminately to those who decided not to put the effort in. Would you?

The Marxists would happily choose to force everybody to enjoy the outcomes equally, even if one starts different. It is collectivist thinking, meaning that the means of production and thus the outcomes are equally owned, regardless of input. It is therefore against free market outcomes and against private ownership and commercial profits.

Should I just give up the opportunities that that presents, that I work so hard for? Give half of my income indiscriminately to some person? No! Please don't get me wrong, I am not some cold-hearted bastard that doesn't care about the weak and vulnerable, but surely people must take personal responsibility? Well not according to the Cultural Marxists it seems!

Some people have disadvantages, whether by their own making or circumstantial, but why should anyone give half or more of their income to such persons? Doing that through government legislative compulsion forces everyone into the lowest common

denominator. You see, a reduction in reward, leads to a reduction in effort!

What you penalise you get less off (production) and what you subsidise you get more of (mooching). This was experienced in China, Russia, Cuba, Romania etc.. and today in parts of Africa and of course Venezuela, where the common (non govt) people have no food, yet the country has the largest oil reserves known in the world.

Before I move on though, just in case there are still some charitable Christians who think socialism must be better, because of a naive trust in beautiful sounding slogans that present ideas of fairness, equality and sharing. I'd like to briefly share a quote from scripture, which promotes the idea that it is inappropriate to be a burden on others and that one ought to take responsibility for oneself:

“But we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw from every brother who walks disorderly and not according to the tradition which he received from us. For you yourselves know how you ought to follow us, for we were not disorderly among you; nor did we eat anyone’s bread free of charge, but worked with labor and toil night and day, that we might not be a burden to any of you, not because we do not have authority, but to make ourselves an example of how you should follow us. For even when we were with you, we commanded you this: If anyone will not work, neither shall he eat. For we hear that there are some who walk among you in a disorderly manner, not working at all, but are busybodies. Now those who are such we command and exhort through our Lord Jesus Christ that they work in quietness and eat their own bread.” - 2 Thessalonians 3:6-12

One cannot and shouldn't expect all the same things, the same results, especially when clearly there isn't that balanced and equal input and effort. Equality is an impossibility, because we are not the same. How is that fair or even reasonable? Why would anyone want to enforce that as a rule by government mandate? Why would you want to reward laziness?

We need to take some responsibility for our own actions and the resulting outcomes. Of course it's absurd to try to get equal outcomes, but yet that is what goes on in the mindset on the socialist side of politics, with the ideology that is now so visible today.

Message in a Bottle

So far, we have seen that the cultural Marxism so pervasive in the mindset on the left of the political spectrum is vehemently anti-liberal, anti-scientific, anti-capitalist, self-affirming or self-centered, collectivist and therefore authoritarian and statist. Because of its idealistic views and subsequent cultural and moral relativity, it is also anti-Christian and anti-semitic.

The issue isn't the issue!

Let us move on, because I want to highlight to you that any current social justice issue, whatever that may be, isn't actually the real issue. I cannot stress that enough! Because of the infinite number of interpretations of reality, there truly is never an end to changes in perceptions of inequality and injustice to fight and correct.

The core is the same from issue to issue.

There is always a new injustice to tackle or inequality to address. I am starting to think that it is rather more about virtue signalling and being perceived to do good than about actually wanting to acknowledge what is truly good. (which of course would require an objective morality and objective truth)

Just think about it. Until now we've had global warming as a kind of show-pony, a focus point or hobby horse if you will. Maybe more of a Trojan horse, seeing as what we now know, even though it continues to be vehemently denied!

You see, there are other far more important and pressing issues to focus on as society, but the left ideologues are trying to force its Cultural Marxist personified religion of self-actuality and moral relativity onto a new platform of social experimentation and this time it's dominant Trojan host or catch-cry is marriage equality (more appropriately termed genderless or gender indifferent marriage), especially in Australia where recently a public vote was polled by the government. This has now been followed by extreme trans-activism and gender-fluidity programming in schools.

In almost every country, I don't know of any exceptions, where genderless marriage has been introduced, a lot of freedoms have been eroded: more particularly religious freedoms and the ability to speak freely. This is because people do not freely comply with sanctioned speech - they are autonomous thinkers - well most of them I hope. To ensure cultural compliance in those jurisdictions, churches have been forced to marry people, new pronoun language is being demanded by law and gender fluidity is being taught and promoted in schools.

At a quick glance this seems a little counter to the trend, this diversification of language and gender, but for one it again stems from affirming feelings as reality itself. However, it also forms part of the equalisation of all individuals, which I refer to as

homogenisation. This is also observable with the new wave of extreme feminism, which seeks to deny any distinction between men and women. To accommodate individual perceptions the enemies of reason and rationality theorised that gender and sex are something entirely unrelated, so that gender has become a mental construct that can now be anything you like.

This is homogenisation of gender through infinite distinction, which ultimately becomes indistinction. This is like breaking something apart into infinite pieces to the point that you can't distinguish anything anymore. What is left is confusion.

So all of this is part of that Cultural Marxist ideology and it doesn't like any particular group to be advantaged. It fantasises that no person or any group or idea as better than another - except its own. That is the political movement behind this, which is why you predominantly see the politicians on the left accepting this more keenly than others.

The organisations and people pushing these ideas are all vehemently irrational, hyper-emotional and actively violent movements pursuing the destruction of Western culture and its history. It is, as I have outlined, not only hypocritical, but also very nihilistic and in some cases early eugenist.

So far we have looked at it from a political perspective and hopefully you have now a clear sense of the ideology and some of the labels you may hear. It has taken me a while thinking through all of this, but I think it ultimately helps focus our efforts and clarifies especially where rational well meaning people can meaningfully help.

Going Deeper

So you see the current same-sex marriage debate had really has nothing to do with Christianity vs homosexuals! In the same way the new (third) wave of extreme feminism, minority quotas or the general political correctness and virtue signalling identity politics that pervades society have nothing to do with being unjust, unfair, with being discriminatory or somehow actually highlighting real oppression.

All of this is nonsensical, because homosexual people have been free to live as they like in Western society and women have had equal opportunities since Ayn Rand and Margaret Thatcher.

Now having new offence laws based on peoples feelings is madness. Offence is taken, it is a personal perception and outside the control of the so called offender (in their terms oppressor). It was never about equality or liberating some oppression.

These issues have been hijacked or, come to think of it, purposely created by an extreme left political movement using language that is holding emotive power to effectively beat people into submission through emotional black mail. It is about destroying our current cultural norms.

Then you have a whole range of people that have been taken for a ride with this group. The so called useful idiots with good intent have been bamboozled by thinking they are doing a good thing. All this emotion easily sways weak politicians and leaders.

In spite of their language - using words like “equality”, “love” or “unity” - the vocal extremists actually hate people that disagree. They vehemently hate those who are for liberty, for personal freedom. It is truly sad seeing all the elements that make our culture so great being destroyed by a group of absolute irrational lunatics. I say irrational, because it comes from an extreme irrational and self-centred position, which rejects objective reality.

These ideas have been around for a while, but it has now come out visibly and in the open mainstream. It is intolerance masquerading as tolerance, slavery masquerading as liberation and selfishness masquerading as charity: Evil as good.

I believe there's more to come as it plays out and,

Message in a Bottle

especially for Christians, it will be a challenging time until we strip the externals and are able to display the value of our beliefs. We must ourselves stop seeking to control what is different from us and so promote tolerance and freedom. We must be on guard for language that is incredibly effective and emotive and we must promote rationality and objective truth.

Why would anyone choose to accept these Post-Modernist beliefs? Well, for the same reason all of us could: It is easier to point the finger outside of us and judge what is not us, than it is to take personal responsibility and look within at ourselves. We are being taken for a ride and we need to be careful that we recognise our emotions being played and stand up for truth.

We really need to move away from this nihilistic approach together to protect the values that we share. Both publicly and personally. This battle starts within. This public culture war is the same war our ego wages against all that is good and true: objective Reality. The dangerous and destructive sense of the self thinking it is reality itself and that it exists wholly autonomously.

Unpacking the root cause

Now let's seek to clarify and unpack the root cause and how we can progress.

The key to this lies in the prioritisation of personal feelings and thoughts in accepting this idealist or self-referencing view of the world. Inherent in this is the idea that our thoughts and feelings are us. That we have no control over it, because that would mean we may need to be self-critical and that there is an external reality, which is also rejected.

If one feels we have no control over our thoughts and feelings, then disagreement is hate or aggression and a rejection of the person itself, because their validity as a human being is tied up in that. Then competing ideas and speech are seen as violence and aggression and so no different from physical violence.

You see the problem? This is why head-butting a former PM was seen by many as OK, why asking someone out is now deemed sexual assault and why religion is deemed as evil.

This thinking, coupled with extreme self-love (or perhaps being accepted because of it) is the root cause and it comes as a rejection of objective reality and so a rejection of absolute morality.

Let me say it another way: selfishness and the love of dominion is the root of all evil, which when left unchecked, results in a godless society, causing a lack of morality, personal boundaries and so order! This is what we see today.

Without truth there is no rationality and without rationality we are not in control over our own mind. In the mid-1700's Emanuel Swedenborg (1688-1772) and more than a hundred years later Carl Jung (1875-1961) express the idea that humans have two distinct level of thought. What makes us human is exactly that we have the ability to contemplate our thoughts and think about our thoughts and feelings. Deciding which to accept and which to reject.

It seems to me this modern victimhood mentality - identifying our thoughts and feelings as being the person over which we have no control - is actually de-humanising. Removing our God given humanity: rationality and freedom.

Summary of thought

Let me try to summarise the logical steps or thought process that drives this cultural Marxist victimhood mentality without the isms and other labels:

1. Identification with personal thoughts and feelings
 - > therefore no control over thoughts and feelings
 - > therefore no control over behaviour as a result.
2. Then, an attack on ideas is attack on person and a value judgement of ideas is a value judgement of people.
3. This leads to victimhood mentality, as people cannot control their feeling and emotions
 - > so they are always victim of circumstance
4. This means those who are better off must be either abusing others or have an unfair advantage.
5. This also coincides with a philosophical approach that only one's perceived reality is valid and oddly enough: the same counts for the infinite interpretation of other's
6. This leads to cultural relativism, that no culture is better than another, because no person, their views of reality can be better than another.
7. This then drives an anti-authoritarian attitude against any idea that proposes a higher value or morality - being:
 - > classic liberalism (valuing individual diversity, eg free speech, freedom to disagree),
 - > capitalism (free market economics, reward for effort) and
 - > religion or spirituality (moral certainty, objective reality)
8. Of course, this egalitarian approach for equity must be enforced as it is a moral obligation. (oddly enough enforcing behaviour as moral while ascribing to relative morality is hypocritical)
9. This is also in fact an extreme left political ideology (think Marxist, Communist, Socialist - all very much synonymous) - which seeks to ensure homogenisation of outcomes.
10. This is why these philosophical ideals correlate with the political left spectrum and politics is about the governing of or control over the people and legislature.

True culture war

You can see then that this stands then opposed to the capitalist and libertarian ideal on the right, which seeks to treat all

people the same and seek equality of opportunity. You can see that this disorder is fighting a true culture war, which is nihilistic towards traditional western values. Any social justice issue just becomes another Trojan Horse to hide behind.

This is also what sits behind the latest heinous Critical Race Theory which underpins the new openly Marxist burning, looting and murder crowd. It is all collectivist political ideology that pervades our society using political correctness (read emotional blackmail) for a full-frontal attack on free speech, which is directed to traditional liberal values, conservatism and Judaeo-Christian religion.

Ofcourse we all have the right to our own opinions, but not own reality. Whether you want to or not, we all must accept that there is an ultimate independent reality, which shapes our boundaries and provides a framework within which we exist. Furthermore, and above all, for good to exist, there must be an independent moral standard, which holds. A higher purpose (without purpose there can be no good.)

I am sure it must help us to note that we are NOT our thoughts and feelings - that God has given us rationality and freedom.

And that there is an objective reality, which we must adhere to and comply with

And that we are ultimately responsible for ourselves and our own outcomes, even if we don't all have the same opportunities. (life is not materialistically fair.)

Ultimately it is about:

- * perception and relativity vs objective reality,
- * self-referencing/ego-centric view of the world vs selfless care for others and an objective morality,
- * intolerance for difference vs heterogeneity and tolerance for others
- * evil vs good.

The god-less left, like a petulant child, has been spoiled and sheltered from reality. Allowed to run amok free without consequences. It is time for everyone to be accountable!

PS. Let me add this too:

We ALL have the capacity to be selfish. Our own ego, if it were left to rule, would behave exactly the same. The external

Message in a Bottle

world in which we find ourselves is a mirror that is held up for us, so we are able to recognise the inner workings of the mind. Our mind!

Only when we change our own characters and engage in fearless introspection, can we make a positive change to the external world. We are called to control ourselves, each of us individually, not to control others.

It is this freedom that we must protect and promote.

Myths about Capitalism

Having dealt with Socialism and the explanations that underpin the culture wars between left and right, I feel it is important to review some of the often used criticisms of capitalism. Frequently when I talk with someone about why Socialist ideology is flawed and ends up in misery, the arguments inevitably become a critique of capitalism. Such as Capitalism has failed as a system, and just look at the US to see how evil capitalism is.

The same kind of argument you hear against a deity, when all rational discussion has failed...well I don't like your God because....

Perhaps overly simplistic, but I think that capitalism, as in a free market, cannot fail. It is not a system in the same sense that Socialism is. The difference between freedom and slavery is night and day. To say freedom has failed is tantamount to saying, everyone is wrong, because they do not submit themselves to my will. Does this mean there are no rules and that certain rules can't be better than others? No, of course not. However, here are a few myths, I think we can readily bust.

Crony-Capitalism - US Style

When people criticise capitalism, they often highlight a number of issues and examples from the United States. I can understand that, because it is supposedly the land of the free, with a strong constitutional sway of rights for its citizens. You couldn't get more Anarcho-Capitalist (fully market freedom) than that, right? No, actually - wrong.

The criticisms for these market examples, are often clear examples of government overreach and so not a problem with free market mechanisms, but with regulatory corruptions distorting the market.

One example is that with very large corporations, such as pharmaceutical industry, banking industry, energy industry, food industries and the like - government regulators often step in. In the US, with its political system of lobbyists, often senior bureaucrats find themselves cosy positions with large corporations in the industry they helped or vice versa. This type of circular influence is corrupt - it stinks - and highlights the abuse of government regulatory and spending power. So we have industry collectively establish its own governing regulations and advisory committees.

Another is where well intended bureaucrats bail out failing industries, such as removing legal liabilities from banks and pharmaceutical industries. This is extreme protectionism and reduces competition, accountability and promotes corruption. We can see banks allowed to legally take savings, energy companies forced to charge more and pharmaceutical industries guaranteed the sales regardless of cost with government guarantees.

Let me say up front - this is not capitalism. This is not free market forces at work with voluntary interactions. This is crony-capitalism, or simply cronyism, which is the exact basis of the so-called economic system in China - because ultimately there is a heavy regulatory hand in manipulating everything. And, who does this regulation benefit? Large enterprise.

Fat Cat Corporations

These fat cat corporations, regardless of their actual crony influence, all advocate for increased regulation. They know they can comply and so partake in the forums setting these standards. Their profits can accommodate and from time to time, they can simply pay penalties for non-compliance. No big deal. You see, smaller companies and new start-ups simply cannot meet the regulatory burden to comply nor can they risk any penalties or cost of judicial processes to ensure these high (and often unnecessary) standards are met. Regulations are anti-competitive.

This is why the Liberal Party, contrary to the common rhetoric, is NOT the party for big business and we should be highly sceptical of their interests. It is therefore not surprising to see the massive multi-national global companies advocate for a 'change in the system' under "The Great Reset" touted by the World Economic Forum not to mention their false morality in supporting the UN Agenda 21 program.

Rich Bastards

A brief word of warning against the common conflation of fat cat corporations with 'fat cat individuals' or as I like to call them "rich bastards". You know the filthy rich, the ones with so much money it bedazzles the vast majority of us. Our 'progressive' (actually regressive) tax system and collectivist counterparts see their wealth as a heinous injustice that must be rectified. I call that position envious greed and more of a problem than their wealth.

No, many of these may not be lining up for saint-hood

soon, but then again I do not believe it is the role of governments to enforce morality. In fact, this is a personal responsibility only! And for those Christians getting edgy - scripture clearly warns us against moral judgement of others...

I look at the world a little different. Besides the fact that whatever someone else owns not being any of my business, I look at the potential benefit. In history it has frequently been those with money to burn who were able to invest in ideas that may lead to nothing. (The alternative is a government spending billions on potentially useless projects...) This leads to new inventions that cost a lot to develop and produce, but where initially only the wealthy can benefit from - yet over time, this capability expands and broadens out as it slowly becomes available to the rest.

Automobiles for example, Aeroplanes, steam locomotives, mobile phones, television, electricity and more....Thank God for the stinking filthy rich who have a creative drive and feel incentivised to pursue new ideas - it is this that actually lifts up the living standards for everyone!

Company Taxes

As with anything, whatever you penalise you get less of, whatever you subsidise you stimulate. Taxes are a penalty, no question about it. Perhaps not in the legal definition, but a burden nonetheless. I appreciate that in society we want to spread the taxation burden as fair and broad as possible. We cannot avoid taxes, given we share in our desire to have communal services for the benefit of all and these must be supported and adequately funded.

However, while we may feel good about charging company tax, because these are faceless entities and thus cannot be victimised right?, I put it to you that 'companies' never pay. A company is just a paper institution, a description of a process, not an autonomous entity. It ultimately does not exist, apart from our imagination - a story we tell. What is taxed, are those who make up the true economy: people!

Owners/Shareholders, Employees and Customers are the three human elements that ultimately pay the price of any tax burden. The imposition of a tax penalty affects the balance of normal voluntary market forces of supply and demand. This triangle is intermingled and the aspects to consider are things like available 'surplus revenue' to re-invest into marketing, R&D etc.. to ensure the sustainability and longevity of the company, available dividends/owners wages to make continued investment worthwhile, employee wages/salaries necessary to attract and engage

sufficient capable staff and the ultimate price of the goods/service to the customer being attractive enough to have enough being bought. There is a balance to ensure there is a sustainable win-win-win. Government is a disinvested external party that imposes a 'loss' impact with taxation. The cost of this 'loss' must be offset with one or more of the following: lower dividend/owner wages, lower re-investment, lower employee wages/fewer employees, lower overall cost (eg automation) or higher market prices to be paid by consumers.

This is the same thing with any increase in costs to business, such as higher wages (eg forced minimum wage legislation) or higher input costs (caused by price increases) etc.. There is a natural balance/equilibrium that will be found, but it is not the company that pays this, the economy pays - always being the people who pay taxes. It is always people who benefit and people who own the down-side.

On a final word though, I have sympathy for foreign owned companies to be forced to contribute tax rather than seeing dividends and profits 'syphoned' off overseas. However any company who engages with the local economy, hires local employees is already contributing and Australia benefits. In a equal and free open trade between foreign markets (read people able to make voluntary interactions) a 'laissez fair' approach will naturally balance itself out.

Minimum Wage

Minimum Wages too simply do nothing but drive up primary input costs. This cost disproportionately affects lower skilled and human capital intense industries: manufacturing, cleaning, labour markets, retail etc.. What happens in these industries has been observed in the past thirty years: fewer employees, faster automation and collapse of industry in developed nations. The impost of pushing minimum wage driving up the cost will ultimately lead to economy wide adjustment of input cost absorption, being paid for in same way as company taxes (see above) - by people.

In particular this impacts the lower skilled disproportionately, because there is an economic reality. Prices cannot simply keep going up, nor do wages go up in isolation. If this fallacy were true, that governments could simply improve the lot of lower skilled workers with a 'fairer wage' regulation, then can we please explain this to the third world and developing nations? Hooray, we have solved global poverty!

Of course not, humans bring, by their efforts, skills, attitude etc.. a certain level of economic value or potential to the mix. Whatever they put in, the economic benefit they bring will automatically bring a limit to their economic worth for that. Company owners cannot pay more in wages than they can earn in income, which is why you see so many less employees now in many places and why whole manufacturing industries have collapsed. Companies used to be willing to invest in apprentices somewhat, but without being able to increase prices, apprenticeships became unaffordable. Employees cannot earn less than the economic benefit they bring: a \$25 minimum hourly wage is unsustainable in a factory where the maximum widget production is able to earn \$15 in the market. Makes sense?

Australia has the highest minimum wage in the world

Trickle Down Economy

How many times do we hear those inclined to collectivism with a distrust in individuals criticise capitalism with the phrase “Trickle down doesn’t work!”. I don’t know where this phrase “Trickle down” came from, but we do hear this on occasion expressed by Liberal politicians. I detest this phrase, it is inherently Marxist and just perpetuates the idea of “crumbs from the master’s table” flowing down to the workers. This is mad and highly inaccurate if meant to describe the economy as a whole or the way free market principles operate.

Earlier I have described large corporations and the extreme rich. Where there is seemingly unlimited wealth, or wealth without risk and prior investment, perhaps using “Trickle down” is fair enough of a statement, but I still believe it paints the wrong picture, and seems to me based in envy and unnecessarily classist.

For the economy as a whole, the operation in a free (capitalist) market, is quite the reverse. Almost all businesses, commercial ventures and entrepreneurs don’t start out being rich. An employee isn’t the primary and only wealth producing factor, the way critics of free markets like to believe. This again is Marxist thinking and idiotic. As a side note, a bit like the current “Great Reset” a re-design of capitalism the World Economic Forum presents to us, where we are supposedly to “own nothing and be happy” and “rent” whatever we need. Oh, the hypocrisy! Who will everyone rent from, who is responsible for the maintenance and replacement of all the stuff? History will tell you!

No, an employee is only able to ‘produce’ and be

‘productive’ with the relevant tools, equipment and systems to leverage. These need to be in place beforehand! An entrepreneur needs to put capital up front and take a risk to invest in an idea. He or she needs to enter into agreements and contracts without guarantees this investment will be successful. The entrepreneur needs to pay for rent, equipment and employee wages BEFORE ANY income is produced by selling to customers. If you have worked in or owned a small business, like around 80% of the economy does, then you will know that the owners are often the LAST to be paid. Can you call that “trickle down”?

No this is “trickle up”, but it trickles up to those who have taken the risk and put the effort in to “climb up”. The Marxist idea that anyone ‘up’ must have ‘stepped on’ or ‘repressed’ those who aren’t is also ridiculous. In any fair society, reward accompanies effort and merit. To pass an exam, you must answer the questions correctly. To build a house or bridge, you must comply with structural engineering standards, which in themselves are based on laws of physics. Without the right input, everything collapses. This equally applies to any system, such as a business.

Benevolent Bureaucrats

For some reason, perhaps naivity, many people think our government institutions are trust-worthy and unbiased, having our best interest at heart in the disbursement of their perfect wisdom. Well there are a few problems with this. To start, our government bureaucrats are people too, just as fallible as the rest of us. Therefore just as likely to make mistakes or trip on unconscious bias and assumptions, if not consciously corrupt (it happens). Moreover, the bureaucratic machine favours poor outcomes and incompetence, as more resources are devoted to those areas that are struggling. A new layer of review and support where mistakes are made. The structural deficit of public institutions favours process and not outcomes in order to prevent unfavourable political risk.

What do we therefore observe? Public servants absconding of their responsibility to objectively test the data they are utilising and perhaps collating to present as ‘advise’. It behoves them to simply take data from others and represent it, so that if it was to be wrong they can blame the source and avoid making any mistakes by actually owning a decision. Public servants are notoriously risk adverse and decision shy. I should know, I was in the thick of it for a long time.

This is dangerous stuff, because where we instill them with fiduciary responsibility, they fail us. Three examples: Meteorology -

Message in a Bottle

statistical data is simply accepted from overseas agencies, such as NOAA in the US and their 'homogenised data sets' never re-tested or questioned. Health - vaccines continue to be presented as 'safe and effective' without question, yet these safety tests are not independently done or re-tested by the same who regurgitate the mantra. Nutrition - the food pyramid, seems to continue with inappropriate and debunked advise, yet our bureaucracy takes the US department of Aggriculture and Harvard recommendation without question, in spite of growing independent critique.

What we should have is extreme scepticism and deep testing of scientific integrity from our government in order to protect the Australian public. What is the point in having these agencies if they merely duplicate or refer to other bodies? From my perspective the government agencies we have should reflect the most skeptic of Australian and independently test the truth of it, rather than being intellectually lazy and abscond of their fiduciary role. Our elected officials should bear this in mind and worry more about this integrity, rather than political expediency.

Let us move on to see how weak politicians, even on the right side of our cultural divide can actually fail us. By doing so, they erode trust and fundamentally add to the distrust in leadership, the breakdown in freedoms and bring about more opportunity for the wrong ideals to flourish.

3 Political Mistakes

We all want trustworthy, consistent, reliable and passionate leaders, who have a genuine interest in the betterment of all individuals in our society. This, however, is not how politicians are perceived – even if they wholeheartedly apply themselves to their political cause. Having thought about this a lot, I have observed a number of elements contributing to the poor state of the Australian (or for that matter global) body politic, the fundamental cause of political suicide and symptoms of poor leadership. These mistakes are chronic issues that undermine trust and therefore reputation of the party and ideals these politicians represent.

In my opinion, there are three key mistakes politicians make:

Vote Buying

So called community leaders and politicians who lack thorough grounding in principles and clarity of their mission will have regular difficulty holding a particular opinion on the topics they are engaged with. Often a lack of principles also leads to a lack of research and understanding of the complexities involved and with appropriate context. What we often see is such politicians turning to voters for direction to draw guidance and their idea of the correct opinion to hold amounts to political prostitution. It lacks a moral compass and true grounding in fundamental principles.

It is exactly this lack of grounding that brings with it a lack of leadership and direction. It comes across as wishy-washy and disingenuous, because it is exactly that – a political opinion swayed by the public majority opinion of today. If it is not yet clear, it does not instill trust, because it is unpredictable and communicates a lack of trustworthiness by inconsistency. The problem is selling out to the greatest bidder: majority opinion.

Majority support doesn't make it automatically right.

Hot Potatoes

I also call it radioactive reasoning. Much like selling oneself to the greatest bidder, one can also sell out to an idea or current emotional fad – often led by a vocal minority group. I call it radioactive, because it is likely to mutate quickly and spreads fast. It amounts to a temporary popularity contest and is driven by the

need to please everyone. Because of the speed, many fail to properly understand the impact and context of the issues. Notwithstanding the absence of logical fundamental principles, governing by emotion and fear is not pretty and never leads to long-term sustainable outcomes. This is often observed during election campaigns, where politicians make promises to appease particular groups, but they cannot actually keep them.

Elevator Pitch

3 word slogans or “they did it” scare campaigns do not instill trust, because they don’t actually explain the issues. Most elements in public policy are complex and take time. Summarising policy into marketing slogans treats the voter with a lack of respect and does not instill trust. This mechanism turns politicians into sales reps, rather than showing them as leaders fit to govern.

All three show a lack of trust and a lack of principles. I suppose in a world lacking in moral absolutes anything goes, but it is exactly this lack of fundamentals which has turned politics into a race to the bottom. The result is that we see voter driven issues via demand for entitlement – forcing robin-hood government with the loudest voice gaining the most.

What we actually need is leadership based on truth and logical principles which stand the test of time. Principles which apply equally to all citizens at all times. We need to return to a culture of personal accountability and public responsibility. We need to return to leadership for all people, not only for the vocal minority or elite classes where opinions change like the wind.

Emotional or greed driven politics is the cheapest, laziest and most deceitful kind that ultimately leads to corruption of ideology and abuse of power.

Let’s move on to review the three tiers of debate and validate the quality of rational thought and political discourse.

Tiers of Debate

Perhaps it has been like this since the dawn of time, perhaps it has been worse and more blatantly obvious in recent times, but the mainstream media and general manipulation of the public by certain factions in the government, academia and media is horrendous. There should be no need for it and this type of propaganda or manipulation is a sign of weakness and the lowest form of leadership there is - if that is what it even could be called.

Let me be clear, truth doesn't need to be sold nor does it require scheming. Truth will hold its own, as reality is immutable. Therefore, in my opinion, the way to get the best outcomes - and falsity and fraud is never in the best interest of our community - is open, free, transparent and honest debate and information sharing. Only the Omniscient One doesn't need to hear alternative views, but for us all mere humans without the gift of deity, the only way to learn what is true, is to listen, think, experiment and learn through a process of critical thought and ultimate conclusions based on available evidence. You know, what science used to be in some fields before it went down the road of religion with predetermined narratives and gratuitous political bias.

So how do we discover whether a politician has true convictions from rationally held values or is either naive or trying to manipulate the voters in order to gain power? What levels of argument and depth of communication are required in order to convey our convictions to the public with integrity?

Let me share with you the three distinct tiers of argument/debate I believe exist. In a sense these are three levels at which we operate in our mind as we deal with various topics and decide on a particular way to respond. They can also reflect an order in which we may best respond appropriately and consider what we accept or not. I put it to you that in the correct sequence, they compliment each other and if triggered or used otherwise, they can hinder the best outcome/decisions.

Let's have a look at each, starting at the lower order and progressing to higher order, after which we can briefly discuss their ideal place.

Emotion

How many times do we see a picture of a crying baby or hurt animal in the media? How many times do we see arguments

shift to ad-hominem attacks on a person, rather than address the argument (in other words, contest the idea put forward) itself. How many times do we hear about consensus, are told there is no debate to be had or see the use of irrefutable truisms in politics? It is all based on trying to circumvent logic and/or get out of the intellectual effort required to explain something. Alternatively it is merely to get us drawn into the emotional side and be overwhelmed with feelings, so we give up.

- a dying or hungry looking animal
- a parent covered in dust with a crying baby
- evaporation clouds coming from a condensation tower
- use of ominous sound and colour
- use of scary statistics in isolation
- using derogatory language

This is the lowest form of manipulation and it requires little thought. It triggers a state of stress and animal brain and inhibits our rational brain. Often this blatant manipulation is done on purpose - this dying polar bear is evidence of climate change (all the while knowing that in any circumstance polar bears do die naturally in the wild) - or from naivety and lack of analysis - consensus means there is no debate or reason to question (which becomes an excuse to stop further critique and research).

When politicians, bureaucrats or academics react to this or operate on this level, they simply base their position and policies primarily on personal feelings. Being driven by emotion then, such politicians consider external perceptions and emotional response of the public in determining their course. Such an approach is short sighted, simply looking to the immediate and placing affections/feelings above facts.

Such politician revels in thinking itself on the moral high-ground and primarily asks himself about proposed policies: "What do I feel about it". In the political spectrum campaign material often uses meaningless words that cannot be denied, like "Love is Love", "Dignity", "Equality", "Climate Change", "Black Lives Matter", "Fair", but without clearly defining their interpretation that is to be conveyed. It is a clever use of emotional black mail, yet it ignores background, facts and context. Evidence, logic and thought are absent and not welcomed.

Anyone operating on this level is intellectually lazy and ego-centric and likely narcissistic to boot, unable to consider they may actually be wrong.

Knowledge

In politics, while many are professional career politicians who never held a normal job in their lives, some bring a wealth of experience and knowledge to the table. Sometimes you encounter a knowledgeable person.

When those who argue their ideas and seek to communicate the position they prefer in politics, this is from a position of knowledge and reason. This is when someone considers cause and background and where they base their position on situational knowledge and basic understanding of context, including using objective scientific data, history and considered expert corroboration.

Operating on this level we also expect those to offer thoughtful considered responses and not 'shoot from the hip'. Moreover, this is where we start to focus on truth and use reason. (What a novel idea, right?)

So, more practically, this position: Considers the historical and current context, uses supporting facts, like statistics or history to make a case and where required, or prudent, makes reasonable assumptions to provide a balanced assessment.

Logic

Logic is the highest level of rational thought. When operating on this level, those who state their case, base their position on ultimate fundamental principles and considers natural conclusions. This level of engagement goes beyond situational knowledge and experience: it places reality & truth above personal attachments and emotion and so is ready to re-evaluate potential bias in their own perspective from experience or observational knowledge.

This position considers whether or not it is consistent and asks if it make sense. It continuously tests any supporting assumptions and makes a non-emotional assessment. Taking it to the ultimate fundamentals, a position here is broken down into basic elements, such as root cause.

Appropriate Order

If you ask me, we often start at the end. Judging by the media and modern day politics, there are only two modes: on or off, given we start and end with emotion and feelings, buzzwords and

imagery trying to engage the heart strings without any room for basic scepticism. Questioning the mainstream narrative today is met with character attacks and emotional abuse.

In my view, we need to start with cold, impersonal, rational principles. This may be a particular masculine trait to have and where a touch of masculinity can provide a sobering positive influence, provided emotion doesn't remain absent altogether.

Following the logic and abstract principles, we move to the level of knowledge and understand reasons: where we consider facts, experience and practicalities in context. Perhaps here is where we may be confronted with the need to negotiate and compromise - something best done only if one understands the logical fundamentals that underpin our position.

At the end, then, we are appropriately ready for an informed moral judgement and appropriate emotional response. We can then be driven with our passion into the correct direction and achieve the best objective.

In other words:

Let your feelings be informed by your higher rational mind
= better than letting your emotions drive your thinking and jumping to conclusions

Are you being Manipulated?

We have heard a lot about deceit and manipulation. I have outlined how the left prioritises feelings and perception. This makes it no wonder that everything for the extreme left is all about emotion and manipulation.

How do you know you are being manipulated? Every effective lie has a kernel of truth. If something is believable enough, or sounds possible, it is highly likely to be accepted. Especially if repeated enough times. I want to share with you a few pointers to consider as a litmus test. Each one giving cause for pause.

- There is no room for debate or critique
- There is heavy use of emotional imagery or language invoking emotion (eg 'pollution')
- There is a lack of context or comparison
- There is heavy reliance on modelling and predictions, rather than observations
- There is a sense of urgency and fear and overwhelming consequences
- There is a lack of nuance (eg conflating environmentalism and climate science)
- There is use of irrefutable statements: truisms, circular references or ambiguity

Policy Consistency, Please

In order to have integrity, one must have consistency against stated principles and values. Trust should not be broken by implementing or proposing something that goes contrary to subscribed and promoted foundational values.

Just like a company brand, all actions and messaging of the organisation behind the brand should be symbiotic or in harmony with the brand values. This consistency is the only way to build trust and manage expectations.

Classical liberal values have withstood the test of time. They are enduring and so should be easy to anchor a brand to and communicate to the public in simple to understand terms, consistently and without fail. Unfortunately, it seems this is not happening.

So, let me here propose a way forward. That is, every policy or position taken should be directly supported by the foundational values upheld by the Liberal Party. Each action, message, position should support the party's *raison d'être* or otherwise it simply undermines its own objectives.

Remember that from my perspective the objectives of the party are not the objectives of individual politicians or certain voter blocks, the objectives are based on founding principles and values as stated. The objectives of individuals may align and so be supported, only if they are in harmony with the party's constitutional value statements.

Therefore, I believe it is critical that each policy or position be evaluated critically and we must ask a number of critical questions. I have shared some at the end of this booklet.

Principle Lessons

I think it is right now about time to take a few moments to consider what lessons we might derive. By no means is this meant to be a comprehensive list, but certainly one that should be readily understood.

- All legislation, which does not directly and fully support the natural rights, reduces individual freedom, stifles innovation, defers responsibility and increases government control
- A good idea, even if conjured up by politicians or bureaucrats, doesn't mean government is responsible - even if it would find majority support in the community
- Governments role is not to stay in power, but it is to empower its citizens. Nor is its role to find new ways to do more
- Government action should be last resort or have unanimous support
- Doing what does good and doing what sounds/feels good are not the same thing
- Individuals are the nation and economy and it is they that do good, drive innovation and make our community great, not government bureaucrats or politicians
- Only a 'user pays' model ensures needed outcomes are delivered effectively
- Consistency and honesty earn trust, it demands grounding in fundamental values
- Governments are not a substitute for personal responsibility and engagement in ones community

Message in a Bottle

Defending the continued existence of the state, despite having absolute certainty of a corresponding continuation of its intrinsic engagement in extortion, robbery, willful destruction of wealth, assault, kidnapping, murder, and countless other crimes, requires that one imagine nonstate chaos, disorder, and death on a scale that nonstate actors seem incapable of causing.

For the liberal party, therefore its first and foremost priority should be the protection of fundamental human rights: our individual and national sovereignty!

About the Author

My name is Cor and I want to use this book to promote a more honest, more transparent and more consistent government that is supporting you and working for you, rather than it requiring you to work for it. Based on the founding values expressed by Sir Robert Menzies, I believe a vote for the Liberal Party should be a vote for a Federal Democracy based on classical liberal values. It should be a vote for those same ideals that inspired the Magna Carta in 1215 or the Constitution of the United States from 1789.

Earlier this year I retired from the Australian Public Service – having worked as executive for almost 13 years with the federal government leading complex projects in the corporate finance system space. I hold a Bachelor’s degree in Commerce, and over a diverse career I have managed retail stores, kept books, ran my own small private PC support business, was an ICT software trainer, VBA programmer, business analyst, systems accountant, management accountant, project manager and senior executive. However, my most important role has always been fatherhood.

I came to Australia following the love of my life and pursue a better life in what I now believe is the best country in the world. We got married and raised our three children here in Canberra. I was a lay leader of our church for over 15 years and more recently I have focused more on serving an interested audience in an online Christian community. I have a strong and keen commitment for serving what is good and true, with a specific focus on promoting individual freedom of mind and body.

If you wanted to use some labels, you could call me Libertarian / Classical Liberal due to my “Live and let live” approach to life and my focus on personal accountability and responsibility. I have a high tolerance to difference, but not to intolerance. I celebrate uniqueness in our difference, yet equally value each person as human. I am for limited government and competitive federalism. I can also be classified as conservative, because I value enduring institutions and subscribe to a “don’t fix what isn’t broke” attitude – as opposed to change for change sake “progressivism”.

I am also a strong advocate for volunteerism and personal ownership, because I believe morality comes from within and that

no external force can change our internal character. I'm also a Christian and firm believer of objective reality and distinctions between good and bad. Finally, and perhaps not surprising to anyone, I am very Dutch (direct, honest and open - seems to be a genetic cultural attribute) and happy to be proven wrong if shown the indisputable facts, because I operate from a position of logic and rationality. Sensitivity is not my strongest point, but honesty with integrity are.

With your support in getting this message out, we will fight for classical liberal values. I like to see a Canberra, an Australia and world, where governments exists to support citizens and protects their rights. A world where citizens control the government, not the other way around. To me this starts with sharing ideas and knowledge - the purpose of this book.

My vision is in direct contrast to left social statist positions and its imminent fascism, the ideologies in which a government seeks to control its citizens and where ultimately you are required to subjugate to its dictatorial leaders in pursuit of a homogenous world where individual difference is not tolerated.

I like to see a world in which all individuals are empowered to pursue their own dreams and talents, where they are freely able to explore their inner world and test and build their character, a world where hard work and having a go is encouraged and applauded, where your character, effort and skills determine your value rather than what identity group you belong to.

The current pernicious victimhood mentality of identity politics is harmful and disempowering. It removes accountability and so hope and respect. It creates dependency and more important a culture of division and class warfare, rather than unity and cultural harmony. I prefer a small government that works for you, rather than one that forces you to work for it and I like to see a legislature that will protect your rights rather than one that keeps taking your rights away.

Reluctant Candidate

Currently I see a government and growing bureaucracy designed to dominate and control influenced by global anti-democratic forces, albeit paved with many naive and hard working people with good intentions. We are indeed on a road to serfdom and it needs to change. Too many hard working tax payers have

their trust abused and have become unwilling pawns in a game of political chess.

I have been a reluctant prospect candidate, because I believe positive change in the world is most effective through individual inner personal transformation and giving effect to its usefulness to others through one's own specific professional calling, like bakers and butchers serving their local customers and offering connection, singer song-writers capturing important messages in a way that resonates, teachers helping our children become their best selves, nurses caring for the sick and frail, poets and artists spreading joy and hope, ministers and chaplains providing spiritual guidance, scientists searching for truth, fathers teaching their sons and daughters what it means to be strong, mothers protecting the hearts of their family and the many other ways in which individuals uniquely contribute to a better world.

I am also for small and limited government and so do not want to add to and perpetuate our problem of being over governed, so I see a liberal politician's role ultimately to reduce and limit any future role they and the government may have and instead empower the individuals themselves. Politicians are one of the least needed professions in society, especially if communities – through strong families – look after each other. Therefore, I have now taken pen to paper.

It has been so disappointing to see over the past twenty years an increase in entitlement and willing power hungry politicians happy to comply – and so a direct correlated reduction in personal responsibility. Gone are the days that we have caring strong communities, instead neighbours no longer looking out for one another and unable to see each other in the eye if they disagree on some current political issue.

We now have trigger warnings and safe spaces for university students, because they can no longer debate and handle objections. We have universities more interested in making money and appeasing foreign governments not to mention providing a 'safe space' than preparing the most intelligent ones in society for their complex future role in the workplace. We have public service workplaces more interested in forcing staff to celebrate political correctness and support the feelings of a vocal minority than presenting scientific facts and ensuring effective delivery of services.

Moreover, we now have governments severely drunk on power and becoming increasingly more morally corrupt. Without real victims, the machinery of government is playing that role and taking you to task through militarist domestic police forces for disobeying their growing list of rules. They want to control you and protect you from living your own sovereign life, because arrogantly they believe they have been endowed with elitist prophetic wisdom to know best in all things.

Taxes and rates are through the roof, it is out of control. Nationally, the whole push for regulation and reduced ability to exercise free speech, association or movement is maddening. Now we see our government cow-towing to the UN, WEF, WMO in other words unelected and undemocratic globalist bodies, who are pushing for a 'great reset' to replace our capitalist freedoms with Marxist socialism and fascist technocracy.

This isn't a conspiracy nor a joke! This is reality and serious.

Enough is enough

Ordinary tax paying citizens are not simply cash cows or sheep to be led to the slaughter, but should be respected as sovereign valued and unique persons. They should not be valued because of their characteristics, but judged by their character.

Weak leaders seek to manage and control – domineer is a better term. Good leaders encourage and empower. One type demands respect and trust, the other commands and earns it. Weak leaders seek to divide the community by pitting one against the other, Good leaders seek to unify and strengthen.

My reason for speaking up is to return to some sensible limited government. To empower all Australians to lead their own lives in freedom and to maximise opportunities for all to live out their dreams as much as possible. To this end I believe consistent and fearless transparency and honesty in government leadership is critical.

Share information, rather than slogans and hyperbole. I want governments to trust their citizens and treat them with respect to make their own decisions. Communicate rather than control. Listen and understand, rather than criticise and smear citizens that are highly sceptical. The only way is open discussion and free sharing of knowledge. Our politicians should accept the

onus on them to learn effectively to communicate rather than seek our blind submission under their central control.

This stands in direct opposition to the secrecy and fear driven policy making we see currently on the rise. The behaviour of governments and bureaucrats across the board during the China virus pandemic is/was atrocious. So called liberal or conservative governments included, dismissing private property rights and constitutional limits. Having a total disregard for those impacted with job losses, losing their investments and business or moreover connection with community, while having themselves absolute security of their income and prosperity - many even ignoring their own rules.

I like to see a nation and world, where the government exists to support you and protects your rights. A world where citizens control the government, not the other way around. A world in which citizens are empowered to make informed choices and supported by their governments to do so. In effect where those having to deal with the consequences make their own decisions.

Finally, let me add briefly that my critique in this book is against the effects of policies proposed by the left side of politics, not with the good intentions of its proponents. I think most going into public life are seeking to do so from a care to make the world a better place. This is an honourable aim. No, my perspective is that both sides of politics are united in their aim to make the world better, but divided in how best to make this happen. It comes very much down on a fundamental trust and respect in individual sovereignty (people being capable of directing their own lives) or lack thereof.

However, there is a real difference and doing what feels good or seems good is not the same thing as doing what actually does good. Doing good may require an uncomfortable path. The easiest way to look at this is parenthood. It is our role as parents to let our children experience life, to learn from it and grow in capability and resilience to life through experience. Through living it. Our role as parents is not to shelter our children and protect them from life.

Life is to be lived, not feared.

Exploring the Choice

On the left the Marxist ideals prevail believing individuals

should prioritise the collective and avoid difference in the aim to make everything more equal and fair. They fear individual sovereignty and while they pretend to want to protect citizens from themselves, in the process they make life no life at all. In this pursuit they unequally apply rules and need to bring any dissenting view in line. I liken this to a military boarding school approach, united through fear and control and group mentality.

I may add, that the old adage attributed to Lord Acton in 1887 that “power corrupts, absolute power corrupts absolutely.” has been perfectly proven in history in every single nation that has allowed their governments implement a socialist agenda – in fact more than 100 million people were murdered by their own governments over the past 75 years in Socialist regimes: the outcome is always the same – elitist leaders become rich, while the citizens are disempowered, broke, and miserable or dead. “At some point you are going to run out of other people’s money.” (Margaret Thatcher)

The same happens when large commercial influence corrupts crony-capitalist governments, where we are manipulated and corruption runs rife under a thin veneer of democracy at a scale only capable of large centralisation of legislative powers.

On the right of this spectrum, libertarian views prevail, believing individuals should govern themselves and through their unique contributions help strengthen the collective through diversity. The classical liberal seeks only for rules to be applied equally to all. I liken this to a large choir and orchestra united in their goals but valuing each unique contribution.

So ultimately one operates from a principle that individuals cannot be trusted to run their own lives and you want governments treating everyone like children

OR

what I believe in: that individuals can in fact make decisions in their own best interest and that society works best when people contribute and cooperate as they themselves see fit.

I see every individual as unique and yet equally valuable. I value diversity and difference when it is united through mutual respect and tolerance. We have distinct aptitudes, skills, interests, environments and so forth, providing distinct opportunities. We are not robots equally programmed to be alike. However with a level playing field of natural rights and equal value as human, we each

Message in a Bottle

have hope and our own potential. Our unique life!

The quality of an individuals character in my mind is not driven by the group they belong to, but the values they hold and principles they live to. It is what they do with what they have – their integrity and intent that matters – nothing else.

I am happy for others to hold a differing view and moreover, if at some point my position is wrong, I will change it. This is because I am not wedded to my perceptions and knowledge, nor to any political party I may represent if it were to deviate from its core values, but instead I am committed to the truth and doing what is good for my neighbour in the broadest sense.

I am committed to the fundamental principles that have withstood the test of time in making human life flourish and societies prosperous – the values that support human ingenuity and productivity.

“know the truth, and the truth shall make you free.” - John

8:32

A Final Word on Modern Hypocrisy

I apologise, but something has to be said. The public political realm is infuriating and insufferable, simply as a result of the lop-sided and so called political correct agenda support provided by the media and extremely vocal and aggressive minority activist groups.

The same crowd that calls fascist any opposing view or conservative argument based on facts are in fact themselves seeking to suppress those same views and actively using legalistic measures to do so! Who is actually engaging in fascist behaviour?

The same people who use their democratic rights and personal freedoms to express their ideas are seeking to undermine those same rights for others and limit individual freedom. The irony!

The group calling conservative opinions and peaceful debate hate speech and aggression that should be shut down because it hurts their feelings are in fact the same people who destroy property, head-but public figures and engage in active violence. Who is actually engaging in violence and hate?

The same so-called feminists who call sexist and bigoted any middle-class caucasian male who operates on the basis of merit and equality are themselves calling for gender based quotas to benefit women over men or charging men more for a coffee in their shop. Isn't that actual sex based discrimination?

Those who advocate for an immutable basis for our sexual preferences are at the same time even louder in promoting the idea of gender fluidity and that a male can be a woman and vice versa. How is that even possible?

The same zealots that suggest that CO2 is the primary cause for the warming of the earth due to its heat absorption properties as a 'green-house' gas are equally convinced that the increase of this heat absorbing element is responsible for the current cooling trend. This is impossible physics!

The same people who argue against religion on the basis that it forces people to follow a set of rules blindly are themselves

Message in a Bottle

seeking to ban freedom of speech and enforcing their own perspectives on society through the blunt force of legislative powers.

The same who are advocating for 'safe spaces' to protect their feelings against unpopular opinions care not an ounce for the feelings of those holding opinions contrary to their own.

The same people who are seeking to enforce their political views because it should be the majority view are unwilling to accept the fact that they actually hold a minority view. They will only accept an outcome in agreement favouring their own beliefs. Hypocrites!

The same activists who call bully to anyone who outs a conservative view or spruiking actual facts themselves use juvenile bullying tactics to get their way. Even worse - some actually go on a full-scale rampage, burning, looting and murdering otherwise peaceful neighbourhoods and city centres.

I could go on. Do you see where I am going with this?

It is absolutely ridiculous and I - for one - will not cow-tow and be bullied into silence by the mad lunatic virtue signalling collectivist left extremes.

I say left, because the right of the political spectrum of these public debates are individualist.

The critical factor seems to be that either one accepts we are all unique and have equal value as humans despite our individual eccentricities - I'd say because of them and our ability to uniquely contribute to society! OR we have value only because of our group membership and our value is derived from the group characteristics.

My message? Take personal responsibility! Pursue what is good and true. Seek Peace. Accept and tolerate diversity. We are all individually unique. Our value is in being human, not because we have something in common with a particular group. Value is intrinsic to being not extrinsically due to group acceptance.

I positively stand for the value of each and every individual and their personal liberty expressed in a life of purpose!

National Unity in a Divided World

As a late addition to this booklet, I feel the need to include a few words on national unity following the news of our Prime Minister making a seemingly insignificant change to the Australian national anthem. I believe having done so is a mistake and think this decision has no upside.

I have already discussed the creeping Fabian approach to the destruction of our culture and the insatiability of the left cultural Marxists with their never ending martyrdom and victimhood classism. It will never end. So, allow me to share a few thoughts about creating a united nation.

Something bigger

National unity doesn't come from the mere recognition of borders and a given name to the country within. Unity cannot be taken for granted, which I think it has. Perhaps as a result of historical shared values and vision, mostly European, some unity rubbed off by osmosis?

European nations, as well as other long-standing nations, have a very strong sense of culture, history and common values. Many had to fight for their existence, which of course is a significantly unifying experience and the reason for our focus on ANZAC day. This doesn't mean all think the same, but instead unite behind common aspects that transcend the individual.

In a way this was often focused on a figure head like a king - which perhaps grew out of a respect (or fear) towards a land-owner's protection? However, in an increasingly free world, such respect must be earned and honoured.

In a Democratic world, at the national level, there is a common law and constitution. Our history was seeded in common law being derived from the Magna Carta, however the most well known constitution is that of the United States of America, where the submission to such document clearly transcends every individual - even the President. This is no different to any organisational constitution and mission statement, behind which the entire organisation unites.

Enduring Symbols

I don't think it needs to be explained to any one with common sense that focusing on what divides us is actually divisive

and that it is self-evidently true that only a focus on what unites us can create a harmony. A choir only works if each individual shares in their focus on signing the same hymn, rather than seeking to define and rank the unique individual aspects.

It is in my opinion therefore incredibly important to have enduring symbols of unity. Especially in a nation (and for a position of classical liberalism) where we value individual expression and uniqueness. We must focus on unity, and so our political leaders must protect and equally value these elements if we are to survive as a single nation. Scripture tells us a house divided cannot stand and it also tells us that a single body is made up of many varying parts that all work together. These lessons must be learned and translate into a focus on something that endures the test of time and rises above political, philosophical and cultural division.

Of course, symbols derive their meaning from the values they represent and we give to them. I have already spoken at length about the enduring values and fundamental principles that underpin human prosperity and in general our cultural heritage as a nation: our classical liberal democracy derived from our Judeo-Christian values. It goes without saying that these symbols should be singular and unique and themselves without competition to be effective.

There are very few of such symbols (or emblems) that can rise above daily life and endure the test of time, especially for a whole nation. A national anthem, a national flag, a national colour, a royal family, a crest and perhaps a motto. I can't think of others, but regardless, they only last because and while they are accepted and recognised for the fundamental values they represent. The core values and the emblem are one and valuable only while they are united.

Our National Anthem, is otherwise a tremendous unifying symbol, which at the same time holds and communicates the values we honour and lift up as unique to our nation. While our anthem may not be as old as the Dutch (who have the oldest national anthem in the world), every passing moment it continues to be recognised and used helps strengthen its symbolism to bring people together in heart and mind. However, a change takes time to get accepted and so will effectively reset this symbol and communicates it was never a true unifying symbol in the first place. Changing the emblem from its value, disconnects them and

makes its unity to nil effect.

Our National Flag, also otherwise a phenomenal crest to represent the nation as a whole and its peoples, has also been reduced to 'just another flag' while it is refused to be used as single official symbol. Most government buildings in Australia have three separate flags, one recently made up to separately represent those with indigenous heritage. How can it be a symbol that unites our peoples, if it is not meant to be reflective of the whole nation?

I will tell you that our language, our food, our political leaders and our monarchy will not be sufficiently unique or important nor enduring to be a strong enough symbol capable of encapsulating what it takes to unite Australians together. And I believe it is the aim on the extreme left to do exactly that, devalue our unity to the extent that our Nation no longer matters to many and that our unifying aspects must come from elsewhere - to them Government.

Multiculturalism fails

This ideal that you can have multiple cultures within one nation is a fallacy. There is a difference between acknowledging one's cultural heritage and hold on to certain elements like customs, food, clothing etc.. A nation must be united behind some fundamentals: being core values, common language and core behaviours, under uniform set of principles, laws and expectations. Some cultures and values are incompatible and tolerating these, nee accommodating such, simply devalues ones own. It creates separatist enclaves and distinct groups at odds with eachother. A nation unclear on its values is truly not a nation at all, but a mere gathering of people or tribes.

I probably do not need to inform the reader that creating separate symbols does not assist to unite and rally our people together. We can never be united if we endure separate expectations and treatment for distinct racial groups. In fact it is ridiculous to expect one group to have all the same benefits or more, without expecting to be treated like every other citizen, either born or migrated. We can only be united when we are all seen as equals.

Treating people different, by having either different expectations or giving certain groups disproportionate support not available to others on basis of immutable characteristics, as is rampant on the left, simply does nothing by fuel animosity and establishes an unfair competition between our citizens. Equal

Message in a Bottle

treatment demands equal responsibility. We cannot have unity, without fairness and equality and we cannot have those without equal treatment and an even demand for personal accountability.

Moving forward we need to conserve the dominance of core values and cease diluting or devaluing their meaning if we are to come together.

References

Sir Robert Menzies: 17 Beliefs statements (1954)

[*https://canberraliberals.org.au/about-us/our-beliefs/\(31/03/2019\)*](https://canberraliberals.org.au/about-us/our-beliefs/(31/03/2019))

ALP National Platform: Enduring Values

[*https://cdn.australianlabor.com.au/documents/ALP_National_Platform.pdf*](https://cdn.australianlabor.com.au/documents/ALP_National_Platform.pdf) (9 Oct 2016)

Liberal Party Federal Platform - Beliefs: Nov 2015

[*https://cdn.liberal.org.au/pdf/FederalPlatform.pdf*](https://cdn.liberal.org.au/pdf/FederalPlatform.pdf) (9 Oct 2016)

[*https://www.liberal.org.au/our-beliefs*](https://www.liberal.org.au/our-beliefs) (5 Dec 2020)

Communist Manifesto:

[*https://www.marxists.org/archive/marx/works/1848/communist-manifesto/*](https://www.marxists.org/archive/marx/works/1848/communist-manifesto/)

The Black book of Communism:

[*https://en.wikipedia.org/wiki/The_Black_Book_of_Communism*](https://en.wikipedia.org/wiki/The_Black_Book_of_Communism) (5 Dec 2020)

[*https://en.wikipedia.org/wiki/Mass_killings_under_communist_regimes*](https://en.wikipedia.org/wiki/Mass_killings_under_communist_regimes) (5 Dec 2020)

UN Agenda 21/2030

[*https://sustainabledevelopment.un.org/outcomedocuments/agenda21*](https://sustainabledevelopment.un.org/outcomedocuments/agenda21)

[*https://sustainabledevelopment.un.org/post2015/transformingourworld/publication*](https://sustainabledevelopment.un.org/post2015/transformingourworld/publication)

The Great Reset:

[*https://www.weforum.org/great-reset/*](https://www.weforum.org/great-reset/)

UN Universal Declaration of Human Rights:

[*https://www.un.org/en/universal-declaration-human-rights/*](https://www.un.org/en/universal-declaration-human-rights/)

Frédéric Bastiat, *The Law* (1848)

Updated English Translation from The Foundation for Economic Education, Inc. (Dean Russell):

[*http://bastiat.org/en/the_law.html*](http://bastiat.org/en/the_law.html)

References for bible scripture found using:

[*https://www.biblegateway.com*](https://www.biblegateway.com)

Appendix A - Policy Questions

As mentioned, I believe it is critical that each policy or position be evaluated critically and we must pass a number of critical questions.

Policy questions to be considered by Liberal Party members are potentially:

- Why is it a critical role of government to do?
- How does this policy support liberal values?
- How does it protect freedoms?
- How does it limit government?
- How does it protect families?
- How does it enable innovation?
- How does it enable voluntary good-will?
- How does it empower all citizens?
- How does it promote social justice?
- Is this consistent with other policies?

- Why is it a priority now?
- Could it be done voluntarily through free market action?
- Is this a compromise? If so, why is it critical or advisable?
- What is the expected, predictable position to take based on liberal values?
- Can we explain this in simple terms?

- Who has been consulted
- What is the financial impact
- What is the social impact
- Have we considered all the possible options and impacts?
- Has this been considered before or implemented elsewhere and what were the outcomes/lessons
- Is there strong and tested evidence to support this?
- What is the key outcome to be achieved with this policy?
- Are there any potential negatives?
- What are the arguments against it?