



Discourses on Isopublic Podcasts Transcript and End Notes

Series: Introductory

Episode: 0.1 Let the Journey Begin

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Transcript

Welcome to *Discourses on Isopublic*.

My name is Dean Adair—creator of isopublic, nation of political equals and the “rule yourself and no else” society.

♪ *Intro music*

This is my introductory podcast to the program.

I post a new podcast every Sunday by 7pm Eastern time US on a topic in some way related to isopublic—the ideology, political institutions, law, economy, society, and more. My podcasts are educational and reflect my opinion only.

Transcripts are available for download at isopublic.org/discourses.

Isopublic is a new model of nation-state based on the principle of equal freedom.

By nation-state, I mean that an isopublic is to be a country with borders, a nation of laws with courts, police, prisons, and military. An isopublic has a civil society and market-based economy, wherein the People have the maximum freedom to pursue their well-being with the least interference from the state—so long as they do no harm to others.

For the sake of brevity, in this podcast I’m going to make mention of just a few important aspects of isopublic to give you the general sense of the model.

A good place to start to understand the nature of isopublic is with ideology. Isopublic is based on these three formulations—the moral philosophy of evolutionary utilitarianism, the political doctrine of the Trilibrium, and the Eudemic Code, the system of morality for isopublican civil society, what I also call the eudemic society.

Evolutionary utilitarianism is the moral foundation of isopublic. It’s most simply expressed as “the greatest equal freedom for the greatest well-being of the greatest number.” And more fully as “the greatest equal freedom of each to exercise their natural human faculties of tool-use, cognition and language to produce the greatest well-being of the greatest number.” Another way you can think of evolutionary utilitarianism is “the greatest equal freedom of each to do, learn and teach.” By teach, I mean all manner of communicating knowledge, e.g. books, lectures, videos, technical manuals... and podcasts like this one.





The general idea of this philosophy is to recognize that civilization is what makes our species *Homo sapiens* its fittest in nature. That civilization is a product of technology and technology a product of culture. That we can measure human fitness in nature by well-being which I define as a condition of being absent ill-being, i.e. absent suffering. Culture is a product of human society which is itself a collection of individual humans acting in a coordinated manner to obtain greater well-being than possible alone. The coordinating action is the coordination of the individual exercise of human evolutionary advantages of tool-use, cognition and language. These natural capacities I generalize from specific human properties such as tool-use derives in part from our upright posture freeing our forelimbs, i.e. arms and hands, to be able to manipulate objects instead of used to support the body. These human qualities evolved biologically via natural selection making human culture possible, which makes technology possible, which makes civilization possible—a process I call *cultural use-inheritance*.

Technology gives humans the evolutionary edge over other species. And technology requires enterprise and industry which require cooperation. Humans haven't evolved organs to survive in space, we have constructed the means to do so. History teaches us that cooperative coordination produces better results than coerced coordination, thus universal cooperation is for humanity a moral imperative. Evolutionary utilitarianism is about constructing the necessary political arrangements to maximize equal freedom of each to exercise their individual evolved biological faculties to directly advance their own well-being in cooperation with others doing the same and, in doing so, indirectly contribute to the well-being of all. Thus, I contend that individual peaceful pursuit of well-being multiplied across society and down through subsequent generations produces the greatest well-being of the greatest number, all things considered over time.

And because nature and human society are both impossibly complex, and we can't predict the future, we can't know which individuals will make the next important scientific discovery, produce the next innovation, or create the next artistic masterpiece. Thus, we mustn't use the power of the state to favor, protect or privilege some over others, i.e. we mustn't politically decide who wins and who loses. We should construct the political arrangements to maximize individual equal freedom and minimize state interference, then once in operation, leave this eudemic society alone and let it evolve as it will, spontaneously, undirected and unmolested by the state. So long as people generally do not harm others and the authority acts to remedy harm when done, optimal progress will result of its own accord. This is the nature of evolutionary utilitarianism.

Next is the Trilibrium, the political doctrine of isopublic, which I state as "equal freedom, equal rule, and equal justice maintained in steady-state equilibrium." The Trilibrium serves as the political pole star or mission statement of the state by which the People can judge the law and policies of the authority. Equal freedom, from evolutionary utilitarianism, is the societal tenet combined with the political tenets of equal rule and equal justice as necessary to maintain equal freedom.

The Eudemic Code is the third element of isopublican ideology. The Code provides for a complete morality for the civil society of isopublic. By complete, I mean the Code is a system of morality that acts as a moral code of conduct for the individual, society, and the state. In other words, the Code prescribes



how you should treat yourself, how you should treat others, and how the state should treat you. The Code establishes the state as a moral actor in society and holds the agents of the state to an explicit moral standard.

Since the Code is short, I'll read it for you now. You can also find the Code on the home page at isopublic.org.

The Eudemic Code is as follows:

1ST IMPERATIVE. The People shall possess the unalienable equal Rights of Selfdom, Freedom and Property.

2ND IMPERATIVE. The People shall not act to cause a nontrivial, nonconsensual, objective 1ST IMPERATIVE violation of another except in rightful defense of oneself and or others.

3RD IMPERATIVE. The Authority shall not act on the People except to dutifully and justly; (1) remedy not prevent a 2ND IMPERATIVE violation, or (2) to fulfill ALLOWANCES OF VITAL NECESSITY.

ALLOWANCES OF VITAL NECESSITY. Only by the Citizens' Will shall be granted or denied to the Authority express allowances to infringe, no more than justifiably necessary, upon the People's 1ST IMPERATIVE Rights to perform only those functions vital to the viability of the isopublic.

And last,

THE GOLDEN MAXIM. Be egoistic foremost, altruistic as able, and always virtuous.

This and the other ideological elements of isopublic I'll explore further in future podcasts.

The political authority of isopublic I call the *Tricuria*. The Tricuria enforces the law but doesn't govern the People, meaning the Tricuria doesn't regulate society. Thus, isopublic is a state without government, so I don't refer to the Tricuria as "government." If I refer to the Tricuria by another label it'll be as "the authority" or "the state," not as government. Thus, eudemic society is self-regulating or self-governing.

Keeping the Tricuria corruption-free is vitally important to maintaining isopublic as an isopublic. For that, I've been especially influenced by the democracy of ancient Athens. For good reason, the Athenians were paranoid about their government becoming corrupt and turning into an oligarchy or monarchy, so they implemented numerous countermeasures to prevent such an occurrence. I've adopted several for the Tricuria to maintain its integrity and accountability, among them—term limits for high office, executive councils and no chief executive officer, i.e. no president or prime minister, paranomon making it illegal to propose new laws that conflict with or corrupt unaffected law, and sortition, i.e. a lottery whereby every citizen of isopublic has an equal chance of being selected to serve in high office, thus, isopublic has no elected officials or elections.

As an aside but important nonetheless, what people call democracy today isn't democracy at all. There is no actual democracy in the world today, nor has there been since the time of Aristotle. So, you



shouldn't judge isopublican democracy based on what you think democracy is. For instance, without sortition there is no democracy. Athenian democracy, to my knowledge, is the only documented instance in history where officials of high office were selected by lot from the entire citizenry. It's not important if you think sortition is a good or bad idea (though I believe it's good), but that democracy is defined by sortition and without it there is no democracy. Meaning, all modern states are either oligarchy or monarchy. So, republic is oligarchy and the term "democratic republic" is an oxymoron. With respect to isopublic, the aspects of democracy I adopt are institutional and to prevent corruption of the Tricuria, not democratic rule. As Aristotle said of democracy, "rule and be ruled in turn,"¹ while isopublic is—rule yourself and no one else.

Isopublic operates on a literal social contract I call the *Compact*. The Compact is to be a physical document that one signs to become a citizen, thus, making isopublic an explicitly voluntary state. I intend for the Compact to contain the totality of isopublican law as a single document no more than a short-novel in length meaning a couple hundred pages or less, written at a 9th grade reading level, i.e. comprehensible to the average 14- or 15-year-old. By comparison, the United States has 100s of 1,000s of pages of laws when combining federal, state and local jurisdictions. Without any shame or irony whatsoever, Americans are expected to quote "know" the law and that ignorance of the law is no excuse, and yet no one can possibly read let alone comprehend even a fraction of US law including professionals like judges and attorneys. Since justice should be a public good, the law should serve the People not a privileged few. Given its arcane, inside-baseball nature, modern law is a gross injustice against the People. I intend for the law of isopublic as contained in the Compact follow the principle of making it as simple as possible but no simpler, enough so that every competent adult should be able to read and comprehend it.

And the Compact *should* be short because a truly free state requires few laws. Every law that exists is a restriction of your freedom in some way. The more laws, the less freedom. So, given the sheer volume of US law, how free are Americans really? In drafting the Compact, I also intend to employ a philosophy of law I call *principle-based law* further reducing the total text. Simplifying the law even more, there's to be no legal precedence or case law, which I consider legislating from the bench. All laws contained in the Compact are to be re-interpreted by courts for each trial. And because the law of isopublic is so simplified, the isopublic should have no need of lawyers, law schools, or bars. My hope is to publish an *Annotated Compact* in the future.

The economy of isopublic is based on laissez-faire capitalism. Thus, in isopublic there's a general separation of economy and state. I contend that LFC is the best economic arrangement with respect to maximizing equal freedom with least interference by the state. However, the Compact is to contain laws to make use of nature more equitable since each individual should possess an equal claim on nature. The challenge for isopublican law is to achieve maximum equal freedom given scarcity of nature and the desire of each for unlimited freedom to act in nature while depending on everyone else who desire the same, i.e. to resolve the conflict that exists between absolute equal freedom, the equal claim to make use of nature, and scarcity of nature such that maximum equal freedom is maintained. So, for example, the Compact will specify an allotment of maximum allowable land any one individual can own thus



preventing the “Ted Turner” effect of a single wealthy individual owning 10s of 1,000s of acres. Not only does allowing the very wealthy to own vast amounts of land drive up the cost of land for everyone else, but I believe undermines the security of the state.

Isopublic has a national currency, the ValEN, which is shorthand for Value Exchange Network. I also call the currency unit a valen which is shorthand for value exchange unit. The ValEN is a cryptocurrency based on the principles of what I call *true money*. With true money, I contend the most accurate prices are achieved by eliminating inflation, deflation, and artificial price volatility. The two operating principles of true money are—a constant supply of valen in circulation, I call the *grand sum*, and a regular demurrage fee. The grand sum, as a constant sum of currency units, eliminates inflation and deflation. The demurrage fee, which is a charge on unspent or untransferred valen over a set period of time, reduces speculation and hoarding, thus, reducing price volatility. With inflation, deflation and artificial volatility, prices become distorted causing suboptimal economic decision-making which should be lessened with true money. Other important benefits of true money and the ValEN are—eliminating surreptitious funding of unjust wars, no central bank, and the state is prohibited from engaging in monetary policy, i.e. prohibiting social engineering of the People using the People’s own money. Individuals would still have savings, but not by squirreling away money—they might save with a bank account or buy company stock, land, gold and silver, etc., i.e. individuals save by converting valen into assets. And in isopublic, gold and silver coins are to be legal money but only when transacting in the physical coins—not with redeemable notes or the like.

The Tricuria is funded by a tax on the transfer of valen between accounts. The tax is, by definition, a voluntary tax because people explicitly agree to pay it when they sign the Compact. The ValEN Tax or V-tax is the single revenue source of the Tricuria. The V-tax is a small fixed-percent fee charged on every transfer of valen in the economy. I estimate the normal statutory rate at 1% or less meaning there’d be a 1% or less charge on every transaction as the sole tax of isopublic. A 1% statutory rate I estimate is equivalent to a 10% effective rate. The V-tax is a progressive tax since the wealthy spend more on capital goods which have more upstream taxes added.

The V-tax in isopublic is pay-as-you-go and largely transparent to the public. The tax is so low because it’s distributed across every monetary transaction in the economy, i.e. every time any amount of money is transferred from one account to another. Further reducing the statutory rate is that the Tricuria should normally cost no more than 10% of GDP because in a free state the state costs a lot less. By comparison, the US government costs the economy 40% of GDP,² i.e. four times more per capita. And that’s not including the US government debt which is now over 100% GDP³ or the cost of government regulation at over 20% GDP.⁴

As a matter of principle and Compact law, the Tricuria is not to be allowed to issue debt except in a declared state of emergency. And what debt is issued is to be paid back fully in 30 years, meaning within one generation. Since the V-tax is the only tax in isopublic, there’re no separate taxes on anything else, i.e. no taxes on land, sales, inventory, fuel, airwaves, investments, alcohol, gambling, *ad nauseum*. Only when a valen is transferred from one account to another for whatever reason, the tax is the same, i.e. a



flat percent regardless of the purpose or how much. And because the V-tax is pay-as-you-go, there's no tax liability in isopublic.

And there's a whole lot more to isopublic to explore in future podcasts.

I hope to make podcasts available on several platforms. Visit isopublic.org/discourses for a complete list as well as an archive of podcasts and transcripts.

I post a new podcast each Sunday by 7pm Eastern time US.

You can read about isopublic and the Isopublic Initiative at my website. There you'll find a list of notable features of isopublic and a list of historical figures and happenings that have influenced my thinking.

As a rule, I have no intention of being on social media platforms like Twitter and Facebook. I limit my use of social media because I prefer quality of interaction over quantity. So, don't look for me to be on any social media platform except those I've listed on my website.

Please subscribe and share. You can help support the Initiative and the *Discourses* podcasts on Patreon or SubscribeStar, or make a donation at isopublic.org/contribute.

This is Dean Adair signing off until next time.

♪ *Outro music*



End Notes

¹ "The Internet Classics Archive: Politics by Aristotle." *The Internet Classics Archive | Politics by Aristotle*, <http://classics.mit.edu/Aristotle/politics.6.six.html>.

² "Government Spending in the United States." *Wikipedia*, Wikimedia Foundation, 20 June 2019, https://en.wikipedia.org/wiki/Government_spending_in_the_United_States.

³ "National Debt of the United States." *Wikipedia*, Wikimedia Foundation, 22 Sept. 2019, https://en.wikipedia.org/wiki/National_debt_of_the_United_States.

⁴ "The Cumulative Cost of Regulations." *Mercatus Center*, 15 Sept. 2019, <https://www.mercatus.org/publications/regulation/cumulative-cost-regulations>.