

Politics*: The Realm of Intellectual versus Physical Force

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In a fully *rational* society, what would social conduct entail?

What would be your obligation to your fellow human beings?

Rationality and *hands-off*!

Only *one action* would be forbidden to all people: the *initiation* of physical force (incl. its economic corollaries: contractual fraud and unilateral breach of contract).

The mind is every human's way of survival – it is an attribute of the individual – and it has volition (volition is an attribute of an individual consciousness) – and it cannot be forced. The *only way* that interaction between human beings can cross, i.e. step outside of the realm of conduct via non-violent persuasion, is when (one or more) human beings (are permitted to) engage in the immoral acts of *physical coercion* or *compellence*.

Physical coercion means: e.g. threatening to kill you if you do not do x.

Compellence means: e.g. threatening to kill a loved one if you do not do x (extortion).

No better statement has been made than the following passages from *Galt's Speech*, in which the argument against, refutation of, and denunciation of *initiating* violence is contained:

“Whatever may be open to disagreement, there is one act of evil that may not, the act that no man may commit against others and no man may sanction or forgive. So long as men desire to live together, no man may *initiate* – do you hear me? no man may *start* – the use of physical force against others.

To interpose the threat of physical destruction between a man and his perception of reality, is to negate and paralyze his means of survival; to force-him to act against his own judgment, is like forcing him to act against his own sight. Whoever, to whatever purpose or extent, initiates the use of force, is a killer acting on the premise of death in a manner wider than murder: the premise of destroying man's capacity to live.

Do not open your mouth to tell me that your mind has convinced you of your right to force my mind. Force and mind are opposites; morality ends where a gun begins. When you declare that men are irrational animals and propose to treat them as such, you define thereby your own character and can no longer claim the sanction of reason – as no advocate of contradictions can claim it. There can be no 'right' to destroy the source of rights, the only means of judging right and wrong: the mind.

To force a man to drop his own mind and to accept your will as a substitute, with a gun in place of a syllogism, with terror in place of proof, and death as the final argument – is to attempt to exist in defiance of reality. Reality demands of man that he act for his own rational interest; your gun demands of him that he act against it. Reality threatens man with death if he does not act on his rational judgment: you threaten him with death if he does. You place him into a world where the price of his life is the surrender of all the virtues required by life – and death by a process of gradual destruction is all that you and your system will achieve, when death is made to be the ruling power, the winning argument in a society of men.”

- Ayn Rand, "Atlas Shrugged", *Galt's Speech*

And her summary of the fundamental ethical principle:

“One does not and cannot “negotiate” with brutality, nor give it the benefit of the doubt. The moral absolute should be: if and when, in any dispute, one side *initiates* the use of physical force, *that side is wrong*—and no consideration or discussion of the issues is necessary or appropriate.”

Ayn Rand, “Brief Comments,” *The Objectivist*, March 1969, 1

However, most people, even in the 21st century, just don't seem to get it through their skulls that *initiating* physical force is primitive, barbaric, irrational and *evil*.

*For study of Objectivist political philosophy, see AR's "Man's Rights", "The Nature of Government" and "The Roots of War". Additionally, see "Textbook of Americanism" and "Capitalism: The Unknown Ideal"

- The man that goes over to beat-up another man to 'right some wrong' (the primitive notion of 'taking right into your own hands');
- The man that becomes violent when another man 'offends' or 'insults' him;
- The man that becomes violent in traffic, when another man cuts him off or hinders him;
- The militant activist that disrupts public infrastructure (impeding, amongst others, medical services personnel and people travelling to their jobs by which they survive);
- The sanction of a thief that is deemed 'a victim of poverty' who 'could not help it';
- The sanction of a deranged killer that is deemed 'a victim of his parents' or 'a victim of society', who also 'could not help it';
- The terrorist that becomes violent when other men believe different than him, and behave and live according to different standards; (and now we can even observe some Western media equating "terrorists" to "freedom fighters" as if they were synonyms);

They do not recognize the difference between freedom and not-freedom is *physical force*. This means they have not yet grasped the nature (and proper function) *of their own minds...* This lack of understanding lies at the root of the widespread lack of understanding of the proper institutions required for a free society, and lack of understanding of the "rights" they are instituted to protect.

They have not grasped the proper function of the Police corps in a free society – which is to protect your mind from those who want to force, coerce or compel you to go against your own mind's judgment, i.e. from people that choose to violate the rights of others, i.e. *criminals*.

They have not grasped the proper function of the Military (armed forces) in a free society – which is to protect a voluntary congregation of individual minds (the "country") from *foreign invaders* who want to force, coerce or compel them to relinquish any or all values these individuals have realized.

Many find it improper if they see an Army retaliate against the initiation of force and do not recognize and grasp the difference between initiation of force, and *self-defense*.

They have not grasped the proper function of the Courts – which is to mediate *honest* disputes among men, as well as to protect and enforce legal contractual agreements.

There is a fast way to differentiate the rational from the irrational:

One extends the space to the other to disagree, and will part ways with him/her – letting reality be the final arbiter of the disagreement – i.e. adopting the practice of non-association, and holding no desire to force the other's mind.

The other does not extend the same courtesy, and instead proceeds with the aim to *force* the other's mind – adopting the practice of obsessive meddling with others, via force wielded by the State. (the same pattern can also be observed to apply to many family- and social relations)

One can live with the fact that another thinks differently. The other will not accept it, and seems to have some hidden existential stake in making sure that *his* opinion, *his* view, is the *only* accepted notion any other man holds. As if a disagreement would pose an *existential threat* to him (which it *does*, also in the mentioned instances in family- and social relations). These are the people that will claim that some ideas should be forbidden, and will clamor for censorship.

To illustrate: If some men would choose to leave society and live independently in the woods, in solitude somewhere far away, without bothering nor interfering with anyone else – there would still be men proposing to set out and snatch them back from their forests, because they have no right to live as *they* choose, *for themselves* – instead they should *serve society*. This is his 'duty', which would make it proper to use force to grab him from his habitat, and put him to work somewhere. Why is it his duty? No rational answer is given. (The answer they do not dare to utter is because *they* cannot, or dare not, live independently themselves.)

The moral hypocrisy is, that there is indeed a set of notions men can hold, which pose an existential threat to others: the morality of altruism, and its political corollary: collectivism – indeed it is a threat: *the idea that it is the collective's right to force others.*

The false notion is that Man has no right to exist for himself, that his only right to exist means service to others. Most 21st century scientific men would not contradict the well-known First Aid premise: "help yourself *before* you can even assist another" – in airplanes people do not rebel when they are instructed to first apply the oxygen mask to themselves *before* they look over to help their neighboring passengers, but in so many other aspects of life the same people hold the opposite, *metaphysically contradictory premise*: Place *others* above yourself, put *others* first.

There are many ways it is put over, but there is only one idea that counters it: "*individual rights*", and only one attitude that protects it: *moral certainty* – which is only achievable through understanding, i.e. through *reason*.

The *initiation* of violence is never proper. It is inexcusable in any rational society.

It is a moral atrocity in any society that was at the source, or has first-hand experienced "The Enlightenment": The Age of *Reason*.

A rational society is a society of individuals who do not rebel against reality, i.e. against nature (including *their own*), it is a society of men who do not rebel against the metaphysically given. Since it is metaphysically given that a mind cannot be forced, only coerced or compelled to go against what it has grasped to be true, rational human beings denounce the initiation of force *completely* from all human relations and interactions. This is the moral-philosophical basis for the definition of Man's "rights":

– A right is the sanction of independent action.

– A right is that which can be exercised without anyone's permission.

– A right means freedom from physical compulsion, coercion or interference by other men.

Since only an individual man can possess rights, "individual rights" is a redundancy.

But "collective rights" is a contradiction in terms.

Inalienable rights means:

– that these rights belong to each *man* as an individual – not to "men" as a group or collective;

– that these rights are the unconditional, private, personal, individual possession of each man – not the public, social, collective possession of a group;

– that these rights are granted to man by the fact of his birth as man – not by an act of society;

– that man holds these rights, not *from* the Collective nor *for* the Collective, but *against* the Collective – as a barrier which the Collective cannot cross;

– that these rights are man's protection against all other men; that only on the basis of these rights can men have a society of freedom, justice, human dignity and decency.

They are inalienable in the *moral* sense: they may be infringed, but they must never be surrendered. It is the political recognition that reality cannot be cheated, faked nor evaded – and that no man, no politician, no king, nor any government on earth can change its facts. Individual rights belong to humans because their nature *necessarily* requires it.

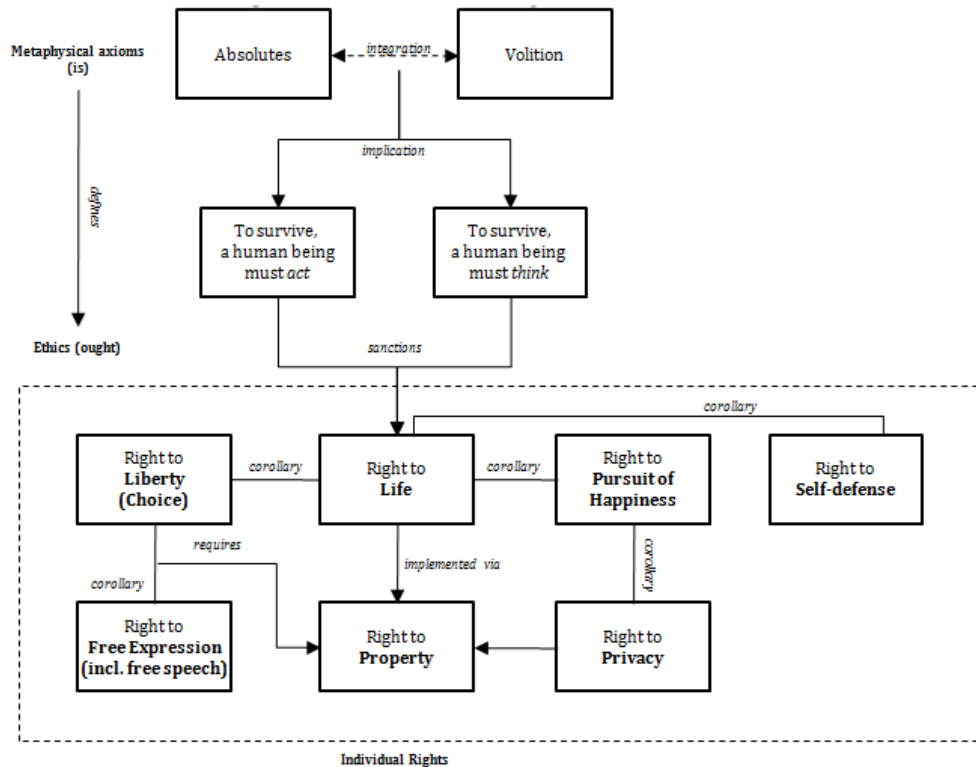
The inalienable Rights of Man are: *Life, Liberty, Property* and *The Pursuit of Happiness*.

The Right of Life means that Man cannot be deprived of his life for the benefit of another man nor of any number of other men.

The Right of Liberty means Man's right to individual action, individual choice, individual initiative and individual property. Without the right to private property no independent action is possible. (The right to Property does not mean that others must provide him with property. The right to Property is not a guarantee that a man will earn any property, but only a guarantee that he will own it if he earns it.)

The Right to the Pursuit of Happiness means man's right to live for himself, to choose what constitutes his own private, personal, individual happiness and to work for its achievement, so

long as he respects the same right in others. It means that Man cannot be forced to devote his life to the happiness of another man nor of any number of other men. It means that the collective cannot decide what is to be the purpose of man's existence nor prescribe his choice of happiness. ("Pursuit" is carefully added, as one has the right to *pursue* it freely – it is *not* a right to be *provided* with happiness, nor a guarantee that one will achieve it. That is up to each individual.)



Man's Rights are based on, and derived from the *nature* of Man and of Existence (diagram taken from the upcoming book "The Science of Philosophy")

Individual Rights were discovered, meaning first conceptualized, during The Enlightenment. For the first time in known history, Man had conceived of this moral concept solely resting on *reason*, on the nature of a human being, and life on this Earth. It is the only proper definition of "rights", meaning a definition that is *consonant* with the facts of reality.

The enormous intellectual achievement of the Constitutions of The United States of America (in 1788) and The Netherlands (in 1798) was that these countries were the first (and only) countries in known history that founded a society, based on these rights, meaning: the founding of a government that is *consonant* with the nature and requirements of a human being to properly live his/her life on Earth. It is no coincidence that *John Locke* had lived in *Amsterdam*, The Netherlands – which at that time was, and arguably still is, the freest city in the world – in a country by that time with already a rich political tradition, seen for instance in the separation of State and Church in 1579 (as then recorded in the treaty known as "The Union of Utrecht"). Two years later, the Dutch declared *their* independence via "Het Plakkaat van Verlatinghe". *Erasmus'* and *Hugo de Groot's* works are recorded as part of *Thomas Jefferson's* personal library. (For further study of the Dutch–American link, e.g. see the work of historian *Russell Shorto*.)

The only proper purpose of a government is *to protect Man's rights*.

"Any theory, or movement, professing to dispense with the Law of Identity (which applies to Man's consciousness), and dispense with reality, who demand "equal results" regardless of unequal causes, and who propose to alter metaphysical facts by the power of whims and guns, cannot be treated neutrally (intellectually nor morally). A proposal to annihilate intelligence cannot be treated as a difference of civilized opinion."

- Ayn Rand, "The Metaphysical versus the man-made"

There are no rights to *outcomes*. There can exist no such rights as 'claims' on the necessities of human life. The other side of such claims, i.e. a 'right to an outcome', is the unchosen obligation of another. There can be no such right as 'a right to minimum sustenance' (farmers are not servants of society), no 'right to housing' (architects and builders are not servants of society), no 'right to free education' (professors and teachers are not servants of society), no 'right to medical care' (doctors and surgeons are not servants of society), no 'right to roads and public transportation' (industrialists and engineers are not servants of society) – in a proper society, these are all free traders. Not the government, nor any group of citizens has the right to *command* the time and labor of any individual, nor to (re)distribute any of their efforts. Needs are not justification for the violation of rights at the expense of certain individuals for the benefit of some others. (See e.g. "Medicine: The Death of a Profession" by Leonard Peikoff)

There is a persistent blank-out allowed in contemporary politics: the return of the use of force by the government as an accepted practice in Western societies, where each violation and infringement of individual rights since the 19th century, has been a revert back from the values that were achieved during The Age of Reason.

The proper delegation of the right to self-defense to the government, in practice, means:

- Protecting the citizens' rights from criminals and fraud by the Police and the Courts.
- Protecting the citizens' rights from foreign invaders by the Military.

This is not a question of restraining some 'animalistic instinct' that would otherwise run amok if left free, it is based on the understanding that initiating violence is evil, meaning it goes against the nature of a human being, and against life itself. It is to create a society without conflicts of interests. Individual rights are the means of *subordinating society to moral law* – which is implemented in practice through the establishment of the three mentioned institutions: The Police, the Courts and the Armed Forces. Objective laws are its prerequisite, meaning men must know clearly, and in advance of taking an action, what the law forbids them to do (and why), what constitutes a crime and what penalty they will incur if they commit it.

Many people nowadays however live with the open contradiction that a human being's moral spectrum of choice is limited to either sacrificing others to self, or sacrificing self to others. Hedonism or altruism. The hunter or the prey, the master or the slave.

The blatant contradiction of hedonism (i.e. senseless egoism, which is *not* a synonym for rational self-interest) lies in the fact that it is never conceptualized *long-range*. Is it really true that lying to others, deceiving them and stealing from them is a sustainable strategy long-term? Would you do business (again) with someone you've caught in an act of deception or fraud? Would you marry a person you've witnessed to be a pathological liar?

Of course not, it is a *false dilemma*, of which hedonism is a "floating abstraction" and altruism a "package-deal". *Rational* selfishness, or *rational* egoism, is something totally different from "hedonism", the latter is simply a form of whim-worship, of short-range mindless indulgence in material satisfaction, without thinking about the nature of values, of virtue versus vice, nor the consequences of one's actions long-range. It has nothing to do with a *rational* ethics or *rational* moral code. (As Ayn Rand identified: the power luster and the altruist are *both collectivists*.)

Nowadays, the individual is confronted by the impossibility that he 'cannot prove that his duty is *not* to other individuals', which is the reversal of the burden of proof (the burden of proof is with the one making the positive claim), and a logical fallacy in one (one is never called upon to prove a negative).

As an illustration of the absurdity: imagine a rather primitive jungle tribe of say a hundred people, where individuals each do some productive work according to their particular skills and talents (hunting, gathering, building, forging, knitting, weaving, cooking, herding, farming, etc.).

Goods and services are traded through barter – allowing each individual to either consume the fruits of their productive work, conserve it, or trade it for the productive work of another. Now, from out of the wilderness come ten bureaucrats, who look at this productive, self-sustaining little tribe and announce: "That's a great little racket you've got going on here, but if you hand all your products over to us, we will be able to distribute it more efficiently ('fairly') amongst everyone – as we will have oversight of all the stock, which now no one is able to do." The first blank-out is: *who* will put in the effort to provide the ten bureaucrats with their required sustenance, housing, etc.? Where is the *proof* that any efficiency-gain would at all even match *the costs*? (the simple primitive still has some innocence on the notion of a planned economy, but a 21st century individual stands witness to the historic malaise in all forms of collectivist states.)

The second blank-out is: no group of men can know the needs of every individual man, nor at what time he needs them, nor in which amount, nor for which amount he would be able and willing to relinquish any other value in exchange for it. As has been thoroughly demonstrated by *Ludwig von Mises*: the only mechanism that can coordinate individual effort is the pricing-mechanism of a free market – and the *voluntary choices* of all the traders involved. Without market prices, there can be neither economic calculation nor the social coordination of multitudes of individual consumers and producers with their diverse demands, localized knowledge, and appraisements of their individual circumstances. This is colloquially known as the economic *Law of Supply and Demand*, but it seems people have forgotten its *implicit sub-clause*: that both parties are involved in the same capacity, i.e. as *productive* human beings. (here too, the simple primitive can claim some innocence in this regard, but a 21st century individual is witness to the historic facts of mass misallocation of resources in all tried forms of this misguided notion, and the evil of people trying to offer a zero in exchange for a hand-out.)

The third blank-out: *what incentivizes these bureaucrats* to even propose such a scheme in the first place? Contrasted to for instance by the alternative personal purpose to be a productive individual. (Ask yourself why.)

Nowadays, it is taken for granted that all should relinquish their agency and control to the central planner.

In the illustration, such a proposal put forward to the people of the primitive jungle village would most likely be countered with laughter and ridicule. Their grasp of the concepts of "effort" and "time-continuity" would be too firm and clearly set in their minds, as they year-after-year witness the need to carefully plan ahead of the seasons in order to survive each winter – and the painstaking physical labor involved to produce even the most basic values, never blanking-out that even *with* focus, discipline and dedication, crops may still fail, rot away, get destroyed by natural or human forces, etc... They would not drop this context as easily as a 21st century 'urbanite', who simply assumes that each time he opens his fridge door, a couple of barbecued-ribs will greet him in response every time – and if it doesn't, there is always someone else, somewhere, who will provide it for him. The whole conceptual and causal chains required to produce the end-result are not his concern, and might he ever find himself contemplating these facts for a second, he may choose the thought needs never to enter his mind ever again...

(the ones who *try* to understand, most often find their grasp breaking down when confronted with the economic anti-concept "inflation", by which mixed-economies put over totalitarianism. I refer to *Ayn Rand's* Ford Hall lecture "Egalitarianism and Inflation" (1974) for its complete exposition.)

On the important distinctions between intellectual action (speech) and physical action (force): Speech is *not violence*.

As long as there remains free speech in a free or semi-free country, the only sanctionable moral 'battleground' is the *realm of ideas*, meaning on *intellectual grounds*, fought with *intellectual*

means. The proper way to combat bad speech is with better speech. (There are certain *legal* limits to free speech, e.g. libel, doxing, as contractual employee, disclosing of state secrets, etc.) *Any* initiation of *physical* force is evil – and one *never* fights an evil by adopting its practices. This means it is *evil* to storm public or private buildings, to disrupt or vandalize public or private services, to physically attack politicians or citizens, etc...

Making *public calls* for such action is a different matter, however malicious or misguided. When growing up, we were taught this principle and reminded via the rhetorical question: "If someone tells you to jump off a cliff, does that mean that you should do it?" Or its variant: "If someone else jumps off a cliff, would you follow and jump after him?" The answers to which, even a child by then has learned, are: "of course not, you should *at all times* act according to *your own* rational judgment." That *you*, and *only you*, are *responsible* for it – and it is *only you* who bears its consequences, and will be held to account as such.

Speech is not violence, and calling to incite the initiation of violence is *strictly speaking* still not violence. It is morally wrong, *evil* even, but it cannot be termed violence – this erodes an essential distinction, which can only result in the erosion of the concept of "justice". However, as soon as (the moment) speaker and listener would translate their words to physical action, it *does* become violence – and their physical actions, which did not have to be performed, once performed, are the *facts* of reality, by which we must, and should judge them. Conversely, there exists no such thing as 'symbolic speech', or 'collective speech' expressed through public, *physical* action. This is covering up violence as speech.

Free speech does not mean that anyone with an idea may 'claim' any public forum, nor should anyone be granted one by the government, or that businesses are obliged to provide people with access to their property as a channel for their opinions.

The right to free speech entails that you may believe and say anything you want, *on your own property* – and that the government does not prescribe any ideas or speech, nor interferes in the realm of ideas (including morality). It also means that that no one is obliged to provide you with a speaking platform – where others would be *forced* to listen, i.e. would 'not have the right to ignore you'. You cannot compel anyone's mental attention because of your right to 'free speech'.

The proper reaction to people verbalizing moral breaches, in principle, should be *social ostracizing*. (as an illustration: a hundred and fifty years ago there were also people who hated values and achievement, but they were *expected to keep silent about it*, meaning: uttering such hatred in social situations would lead to people ostracizing such a person, i.e. excluding him/her from their relations, for instance by no longer buying anything from said person's store, or not hiring such a person for a job.)

When morality is enforced in its proper place, meaning by individuals expressing their approval/disproval directly in their own social conduct, i.e. in their *choices* in relation to other people, then every immoral person would be quickly 'sentenced' to financial and social ruins. There are, of course, also certain *moral* limits to free speech in several specific situations, such as speech to children in classrooms, speech in youth-media, where teachers and producers may not profess anything they please to the minds of children, who are still cognitively (and therefore also morally) developing. This is the domain of the *Philosophy of Education*.

Another situation can be illustrated in the USA, the first amendment as approached by the Supreme Court on free speech on University Campuses: to allow total free speech consistent with the First Amendment on all campuses, detailing this would permit advocacy, but not incitement, against all and any groups. It allowed Nazis to march in Skokie, Illinois in the 1970s, and communists to advocate the overthrow of the government in the 1960s. It does not allow direct and immediate incitement to violence. It is said, in this context, that the line between advocacy and incitement has been a difficult one to draw since the Supreme Court mandated that distinction. We now see the utter chaos ensuing on Western Universities and in Western

city streets as a result of this so called 'difficulty'. The right to free speech *does not mean* 'a right to clog the streets' nor 'a right to block/occupy public or private property', nor any such action. *Ayn Rand*, in her statement to the *HUAC* (1947) as a friendly witness, had explained the fallacy as follows:

“The whole conception of civil rights (free speech, free assembly, free political organization) applies to and belongs in the realm of ideas – that is, a realm that precludes the use of physical violence. These rights are based on and pertain to the peaceful activity of spreading or preaching ideas, of dealing with men by intellectual persuasion.”

In a civilized society, there is no justification for mass civil disobedience that involves the violation of the rights of others. There can be no such moral nor legal law that would permit a mob to perform physical actions which are forbidden to the individual. Mass disobedience is an attack on the concept of rights: it is a mob's defiance of legality as such. Free speech therefore can never be used to defend the initiation of physical force against others. This would ignore the metaphysical cause of all action, which is the *choice* of the individual. Feelings being hurt, or feeling offended or insulted, is also not violence, and not a violation of your rights. There is no such thing as 'the right not to have one's feelings hurt'.

In a constitutional state founded on the fundamental individual rights of Life, Liberty, Property and The Pursuit of Happiness, these cases can be clearly separated, because any claim to a violation of individual rights, needs to be *physically demonstrated*.

There needs to be proof that *an action* has caused the violation of a right. Rights can only be violated through an act of *physical force*. It then needs to be demonstrated *which choice was compelled*, and *through which action*?

If it can then be demonstrated that said compelled choice would, beyond reasonable doubt, *not have been made* without a certain correlating, specific instance, of inciting speech, then, *perhaps*, there is a case to be made (this may for instance apply in some cases pertaining minors).

One clear-cut case of such issue, is when one man threatens the life of another man. It is *strictly speaking* not yet a crime, but it is sufficient reason to involve the Police, as when the threat is seriously uttered, it must be *taken seriously*. A person uttering any such threat, needs to account for it and provide reasonable, convincing proof that he/she will not follow through on it. History shows that many men opt to kill another man when confronted with such a threat, to eliminate the possibility of the person acting on the threat, before it is too late. (this is why each individual is certainly responsible for his/her actions of "verbalized speech" (the expectation being that each individual is a "man of his words"), and properly should expect to be held accountable for the words they utter (be it threats or promises).

These cases are the domain of the *Philosophy of Law*, which is a highly specialized field.

As a note: rational men would not find themselves confronted with such disputes, as they *understand the principle that speech pertains only to the realm of ideas*, as do they *understand the principle of the evil of initiating force* – and that all their actions are *their own rational choices*. No one would start a litigation process against a certain instance of speech. Should it pertain to speech that is profoundly evil, misguided, deceitful, stupid, etc., then it would simply lead to such a person uttering it being evermore socially ostracized, after which reality itself will be the judge and executioner of his evil.

Government's proper role is as a 'Nightwatchman', not as a moral institution *professing, prescribing or enforcing* beliefs and behavior. Morality cannot be legislated – it rests on the voluntary choices of all the individuals. The only proper prescribed rule of conduct is that individuals may not *initiate* force towards other individuals, *this* is when the government would step in, the rest is *hands-off*. The principle also applies to the government, meaning the complete separation of State and Economics (incl. Healthcare, Housing, Education, News, Art and Science).

Even if free speech falls, people still do not need to resort de facto – i.e. without an alternative – to violence. Any individual, even if his desired rational society, including its principle of free speech, is shattered and crumbles to his witness, he still has the choice to simply *leave the country*. The alternatives are: starting a revolution, or joining the enemy. Starting a revolution is a moral monstrosity in even a semi-free society, when free speech is still essentially intact. Joining the enemy is only an option for cowards.

In the Netherlands, we recently observed a Minister of Parliament *De Jonge* saying "words are dangerous to the constitutional state", the context being that several politicians and parties are mentioning "changes to the constitution". *This* being the guy that, back in his ministerial position as Minister of Health, has been the one who suspended all notions of individual rights for a 'medical emergency'... (ask yourself what can produce such a contradiction)

If "individuals rights" were the standard, and defined as "inalienable", then this issue of 'words being dangerous' would never even come up. Let *anyone* utter their suggestions to amend a proper constitution, and other citizens will grasp that most probably it is merely a confession of said person's evil or flawed character. "Inalienable" *means* "inalienable" – this applies to the fundamental rights to *Life, Liberty, Property* and *The Pursuit of Happiness*. No one would conceivably 'get scared' by words...

Violence is the anti-mind, the anti-human, the anti-life.

As long as men continue to hold the notion that rule of feelings and force, i.e. of whims and guns is 'proper' – that violation of rights is a method to achieve 'justice by right', i.e. that adopting evil practices would somehow 'not constitute an evil moral code' – they are *guilty* of eroding and destroying the very concept of "rights" as such. All should also remember (i.e. not drop the context) that *even* in a proper social system, i.e. in a *laissez-faire*, unregulated, uncoerced capitalist society founded on individual rights, where all property is private, there *will still be* politicians popping up from the gutter, arguing to erode rights, compromise on them, or flat out destroy them; *this* is precisely what the whole constitutional system of checks and balances and decentralization of power is designed to withstand and discontinue – and it is the individuals' (citizens') responsibility to know and remember this.

This system had already been discovered in the United States of America and in The Netherlands – and it is the individuals (citizens) that hold the responsibility to know and remember the function of these constitutional systems is to, by design, keep morality out of the hands of both politicians and pressure groups – ensuring that the protection of rights does not hinge on each of their personal characters, or lack of it.

To repeat the essence of the proper doctrine pertaining to the conduct of human beings:
Rationality, and hands-off!

We nowadays can observe journalists and their audiences getting upset by police forces arresting violent protesters. Police officers are being challenged on many fronts by internal violence: organized crime, hooliganism, deranged people, and now also increasing numbers of militant activists. Acts of internal violence are growing more numerous and more intense.

We could observe NATO's *Lt. Admiral Bauer* on national Dutch TV having to explain to both presenters, fellow guests and the audience that it is "not wrong to defend yourself", that it is "morally right to defend yourself" when you are attacked by a foreign actor. The horrendous reality that could be observed was, even with Mr. Bauer's clear and comprehensive explanation, *they still did not understand it*, and even proceeded to (try and) *refute it*.(!)

External violence to either The USA or The Netherlands (or another NATO-allied country) is arguably not that far away, what would be the response towards self-defense if that happens?

I have worked at both institutes, i.e. the Police and the Military (in the area of Information Technology), and witnessed (to *my* estimate) a majority of capable, rational, reality-oriented, 'cool-headed' professionals, where partly by the nature of the work involved there is just no place for whim-worship, faith, opinions or wishing in these fields. The stakes are too high, reality is too confronting to evade or deny. The consequences are lived first-hand by all involved. Practically (to *my* estimate), there is a thorough grip on criminals and bad-state-actors. The lead in capabilities of the West compared to the rest of the world is still significant.

The principles operating behind these institutions however are attacked, eroded and undercut from all corners of society. The individuals operating in the field are denounced, smeared, physically attacked... It is by the virtue of *their* moral character that one can still count on the police to protect you from criminals (of which there are many), and on a professional army to protect you from foreign threats (which are wide and persistent). But without society supporting them, some even calling for their defunding and dismantling, how long will these *volitional* heroes continue to offer their services, risking their lives, to an irrational, ungrateful, even hostile society? (Those not willing to pay for Police or Military, should *leave the country*.) Moral certainty for individual rights, also entails its corollary: that you don't engage with nor sanction those who want to rob you of those rights by using force – and that you *fight*, with solely moral and intellectual means, anyone who *publicly* proposes to take away anyone's individual rights.

The moral certainty (and the self-esteem) required for a country founded on a constitution of individual rights is being undercut with anti-concepts as 'extremism' and 'radicalism', as well as 'international law' and 'laws of war'. Is one who denounces *all* types of initiation of violence, 'a radical for non-violence'? Is one who wants to be *inalienably* free, 'a freedom-extremist'?

Is there a number of bullets that one should allow to be fired at oneself, *before* one may evoke the right to Life, and its corollary: the right to self-defense – in order not to be a 'radical for freedom' and an 'extremist in regards to your right to your life'?

Is there some courtesy to be extended to terrorists, some compromise to allow a certain number of bombs to be detonated in order to not be 'an extremist for anti-initiation of force'?

How much compromise is one expected to make towards those who demand that the society, and the principles it upholds, must not be allowed to exist? How much toleration should there be toward their explicitly stated intentions to use force to achieve their goal?

What deal could there possibly be made with one who proposes to annihilate your existence?

(if one remembers e.g. that during W.W. II, factories on allied soil, taken by the Nazi's, operated by allied citizens' *children* needed to be bombed to stop Hitler, one might see the abject maliciousness (it cannot be naivety) by which today's people clamor for the 'rights of the *enemy*' (!) and 'proportionality', above a defending nation's own military objectives.)

The rule of conduct for a society is as simple as it is for an individual: rationality and *hands-off*!

A proper rational society *never initiates* force towards any other society.

Should it have force initiated upon itself, it responds with force – as the *other society* has chosen to step outside of rationality, outside of the realm of "rights". It then relents for nothing less than *victory*, or the *unconditional surrender* of the enemy. (no compromising, no proportionality)

Observe also that it is not evil speech against which many attacks on free speech are aimed, but at *rational* speech. Observe the many all-out irrational notions that people are expected to accept and endorse, such as youths claiming to identify as 'non-binary' (i.e. neither man nor woman), which would only be a proper form of self-identification in cases of hermaphrodites. Some are even calling for prescribed speech, as e.g. recently seen in Canada surrounding the attempt to legally prescribe the use of certain pronouns, and making it criminal if refused. (!) (this is merely one concrete instance of the rebellion against, and hatred of, reality and Man, in the full open) Observe also the many all-out *evil notions* that people are expected to endorse, or at least parrot, such as the ancient 'thou art thy brothers' keeper' and 'love thy enemy', or its modern equivalents 'right to equal outcomes' and 'universal compassion'.

The right to verbalize nonsense is not the first right. The right to Life *is*.

The Right to Life (i.e. to one's *own* life) is the source of all rights, when it is defined based on reality and reason. A right cannot be claimed on any other basis, not for any other reason than for your mind – i.e. as a metaphysical requirement resulting from *your nature as a human being*. It cannot be defined as being a hand-out by government provided at its behest as a privilege to its citizens, nor can it be defined based on whims, feelings, any collective, or anything supernatural.

We have in the 21st century arrived at the tragic set-up that it is up to every individual now to (re)discover what a "right" even *is*. As if no one had ever been witness to The Age of Reason, nor to the glory of those individuals within those countries who discovered individual rights, and who actually implemented these in the form of the first *moral* social systems mankind had ever seen: *societies of Individualism*.

The battle had been hard and long, fought both intellectually and physically. People still chant these slogans: "remember that freedom has come at grave costs", but they are now recited as mostly empty slogans by the public. It is willfully forgotten, as a mental convenience, as evasion. The battle may still be fought intellectually, but if free speech falls in a 21st century post-Enlightenment, post-Industrial Revolution, post World War I and II society... you better *run*, as there'll probably be no individualists left in such a place at such a time.

Both The Netherlands and the United States of America are countries in which its individuals have historically discovered the moral code that is based on individual rights. They share common roots to the rediscovery of the works of *Aristotle*, and to the political philosophy of *John Locke*. The barometer for the future of individual rights in these countries, is the amount of times one hears these rights being mentioned and defended, *anywhere*, in public or in private. If your barometer indicates zero, you will have to contemplate and process this measurement seriously.

Capitalism is the *only* political system that can *not* be established nor maintained *by force*. It is the *only* political system based on *reason*, that requires reason to be held as the *only* primary absolute (not anything nor anyone 'mystical' or otherwise misconceived).

It is the *only* social system that leaves individuals *free*— in which *all* individuals are *left free*: where mind and body are left free to function by their nature, as their nature requires, uncoerced in both the realms of thought and action — in all aspects of life — as is appropriate for an integrated being of consciousness *and* matter, where consciousness is indivisible from the biological organism from which it is an emergent property.

It is the *only* social system in which it is your right to pursue *your own* happiness – allowing everyone to reach and go as far as their abilities allow. (Your happiness is an *outcome*, which no one in reality can provide *for you* – since your happiness depends on *your own individual achievement*.) (and depends on your grasp that force in human social conduct is the anti-life.)

It requires a critical mass of knowledge and intelligence amongst its citizens, and knowledge transmitted through proper education (meaning geared towards the development of the *mind*, according to its nature, needs and stages of developmental progression), especially through the Humanistic Sciences – as they are the 'transmission belts' of philosophy, in particular of epistemology and *ethics*, including its application to politics, i.e. to the whole of society.

As a *prerequisite* to adopting a rational philosophy on a societal level: It requires a critical mass level of *self-esteem* from its people: that they value themselves *worthy enough* for actually living free, on Earth, qua human being. And that they actually estimate themselves as *capable enough* of living qua human being – and each other *capable enough* to co-exist in a proper way, meaning

where all social interaction is on a *voluntary* and rational basis. This requires a critical mass of individuals whose aggregate of premises sums to a "*benevolent universe premise*" – meaning: (barring accidents) success and happiness are the metaphysically to-be-expected.

How many people have you heard uttering "the government should just forbid this or that", where the statement pertained to no discernable principles, only to personal preference? Or "I'm just going to take what I can from others, that's what everyone does".

How many people have you hear uttering "that's just human nature", in a derogatory way? Or statements of the nature "it's a dog-eat-dog world", ascribing to humans the qualities of perceptual-level animals?

The aggregate of *these* kinds of premises sum to what is termed the "*malevolent universe premise*" – the theory that Man, by his very nature, is helpless and doomed – that success, happiness, achievement are impossible to him – that emergencies, disasters, catastrophes are the norm of his life and that his primary goal is to combat them. (or to simply 'take the beating')

Concepts of politics are by definition among the most complex of concepts. They are composite concepts derived from the multiple branches of philosophy they rest on: i.e. metaphysics, epistemology and ethics — they represent integrations of existential concepts with concepts of consciousness. To grasp the importance of politics, and of the right social system for rational human beings to live properly on Earth, one needs to first accept concepts of metaphysics, incl. *absolutes* and *volition*, concepts of epistemology, incl. *concept-formation* and *logic*, concepts of ethics, incl. the principles of the *evil of force among men* and *rational self-interest*.

Who is to provide these long conceptual chains to the individuals within a society?

The *philosophers*, for you to *understand* its full proof and evidence.

The *artists*, for you to be able to *perceive* it in concretized idealized esthetic form.

The *educators*, for you to *learn* it explicitly, step by step.

Your *parents*, for you to *learn* its basics when you are still learning to speak, as you still rely on implicit understanding and are conceptually not far enough along its progression, and are learning the lower-level concepts leading up to it, while your subconscious is already automizing a certain method *apart* from its content. It is also this *method of thinking* (one's "psycho-epistemology") that parents and early phase educators need to assist developing and teach during an individual's upbringing, as e.g. the original *Montessori Method* was designed to do.

(which is the opposite approach to contemporary 'progressive' education, where children primarily are expected to just "express themselves", while they aren't yet anything, and "choose for themselves what they are interested in", while they haven't yet any knowledge of anything – and the opposite approach to contemporary upbringing, which seems to now solely consist of deciding at what age the child can be put away behind a mobile device, and whether to sedate it with medicine when he/she gets too excited or too interested in things, or laughs too much...)

If you grasp this, you may grasp it is a significant effort, requires careful and precise thought, and takes a lot of time to learn and integrate – and you will grasp a rational society will not result spontaneously nor as the 'lucky consequence of accidents', and that it will result from nothing other than rationality, purpose and self-esteem. (it has not been discovered, i.e. conceptualized by many cultures, and there exist languages where words to denote these concepts don't exist.)

The last group to provide attestation to the proper expression of these conceptual chains are the *adults*, for you to be able to witness living examples of rational, independent, productive, successful, happy human beings...

Small cracks in free speech are appearing in several places: some people are trying to compel and forbid certain speech, literary- and film works are altered to censor historic speech, as well as people in some countries being tried for speech. These are significant 'red flags', and need to be confronted whenever and wherever they appear.

The realm of ideas should never be surrendered to attacks based on nothing more than primitive, irrational, delusional *superstitions* surrounding the nature and use of words.

The blank-out surrounding free speech that needs to be clearly brought into light in this regard: The freedom of speech of private individuals includes the right to *not agree* with, and *not to listen* to anyone, especially one's own antagonists. In a free society, one does not have to deal with those who are irrational. One is free to avoid them by non-association.

The progression of civilization, meaning the process of setting men free from other men, in the West, has evolved in discrete steps: separation of State and Church first, and State from Economics second. That Man requires *freedom* to live was its primary, foundational identification – and its corollary: that only violence can infringe it. Freedom requires man's recognition of his *metaphysical identity*, that he is the *thinking* animal – and to properly be a human being, means he needs to learn to identify himself as such – and its resulting moral absolute: that he rejects violence from all his conduct with other human beings. The contemporary and ongoing erosion of the historic political achievements of those few constitutional states that were once founded on the basis of *inalienable* individual rights, are the direct consequence of Man's willful and self-induced ignorance, like a recalcitrant child, by refusing to identify himself, and the world around him – by blanking out they exist, and that an Age of Reason, of individual freedom, prosperity and happiness had ever existed.

In the United States, individual rights are still preserved on a constitutional level. In The Netherlands, individual rights were lost to *Napoleon* during the Napoleonic Wars – but the notion has remained strong *implicitly* in many aspects of cultural activity (and its undeniable physical monuments still stand to attest in many cities). The historic achievements of both these capitalist societies are a matter of historic record. Both countries however are currently being ravished by collectivism, and the ensuing onslaught of its anti-conceptual mentality on reality, reason, human intelligence, individual achievement and ability, morality, virtue, rights and all other proper values any individual might aspire towards. Both countries have lost the separation of State and money, by which, even though people may still aspire toward individual achievement by ploughing away purposefully their whole lives, they will never be able to practically achieve it. In the rest of the world, most people have not yet seemed to ever woken from their pre-philosophic daze, and seem quite content with being the sacrificial means to the State, or to some supernatural entity. It is at least what their constitutions are expressing, and have always expressed... (who knows, of course, what countries might still 'burst into' an enlightenment of their own, in the future. All individuals on Earth have free will.)

In the United States of America, the *Ayn Rand Institute* is one of the few places individual rights are persistently defended, where non-contradiction is still a guiding principle – and the achievements of *Aristotle* and the *Founding Fathers* still celebrated. Also, *Pacific Legal Foundation* and *Institute for Justice* deserve special mention. No noteworthy politician is countering collectivist notions nor their anti-concepts, but *this country* collapsing into explicit collectivism (still) seems quite impossible. In The Netherlands, the contradictions between reality and the current explicit philosophy as expressed in Politics is causing ever greater collapse. Several of the past decades' principal political parties are explicitly religious in their founding statutes and/or political programs – which dates their conceptual understanding of politics to a *pre-1579* era. In the 20th century, the welfare state was erected. In the 21st century we have been completely absorbed by the multinational entity of the European Union. All of the electable parties over the past decades have been offering collectivism and professing expansion of government controls to many economic domains of life (incl. healthcare, education, housing, energy, manufacturing, and much more), causing a significant percentage of the population to now consist of a welfare class and a class of bureaucrats and other government employees – who all continue to hold an existential stake in keeping the producers out of the loop of their forced racket. It would be a decade-long process to ever reverse and untangle, but currently, no one is even mentioning its primaries. Your 'barometer' will now measure +1, and you now know of two constitutional blueprints and other leads to further study. Only *individuals*, with free will, exist. All of proper Politics hinges on their acknowledging this fact – and never contradicting it.