Preface

This book begins with an explanation of sorts, of how I come to be writing a book entitled "The Political Manifesto of Ease: Haven't Left Yet", and what it's really up against in the realm of opinion.

In this book I describe my reasoning, and the foundations that I have built from that reasoning, that makes me the person that I am. All with the current political environment in mind. I intend to enter into politics because we are in dire need of some good judgement, and this book serves as an example of my judgement for the reader to decide for themselves.

This is what I think, in some detail. This is what I stand for, and will act upon.

I am not an economist. I am not considered a "qualified expert" on anything, by anyone that I know of, and yet I have my own excellent learned understanding on many things that I put effort into. As do many others, and I do think that some people, frankly, don't know what the hell they are doing at all, despite their insistence and imposition.

It gets a bit conceptual at times. I have added these aspects in because I believe they are increasingly topical, and relevant. Some of which are new to me, and represent my most recent thinking. Although it doesn't change much in the way of my thinking, it is an interesting extension of it.

Foreword

"No one ever suspects the butterfly" - Bart Simpson

Prologue

Even firm expectations are often built upon a premise that can be underruled.

- Heather Leeves

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I think a lot of us are aware of our limitations when it comes to speaking out on things. We can speak from our personal experience and perspective, but often our understanding and wealth of information is side stepped in favour of the “idea” of expert knowledge.

Expert knowledge is like a skill, it is disproportionately developed relative to other skills so that understanding may reach new heights, but often can lack perspective in relation to other ideas with sometimes disastrous results.

What “science” has become, for example, (or at least my perception of it), is bordering on unscientific. Unless people know something that we do not about the nature of reality, (as if it needed to be pinned down to the highest level of accuracy so as not to be ripped up), then why must they discredit anything that is not “proven” by their own methods?

Evidence is an indication of proof, and can be in various states of proof, and people have well established and well developed foundations with which to filter information and observational evidence.

What we are, mind, body and whatever else, is built with universal concepts. What absolute proof would disprove the amassed knowledge of the human and planetary experience, individually and collectively?

We are experts of our own experience. That doesn't mean everyone is right, but it is still information, and it is still what it is, all things accounted for.

The point of all this, is to share what I have gathered, what I believe, and what my perspective is, for what it is, now.

Even if my understanding has some limitations, if you can account for what you believe I do not know, then it should be helpful and informative to understand my perspective. I am weary that I don't know what understanding other people are operating under.

I try to keep within the realms of what I understand to be true, to the extent that I know it, and would be glad for new information and perspectives, especially if they were to contradict my own understanding, or further it.

Where do I start? Up until recently, my general impression of politics has been that the “left” stood for individual rights and liberties, and the “right” stood for big business and other generally less empathetic policies. The left representing the “individuals perspective”, with welfare and social policies that minimise “collateral damage” and put people in need first. This is a position I generally agree with, up to a point, although “left” and “right” seem little more than labels and each party now represents a mix of values and perspectives.

It is interesting to think that a party might represent a perspective it understands the best. A party might understand right and wrong well from their own perspective. They may, indeed, be correct in knowing that “in any case” they have been wronged, but may be limited in understanding the other relevant perspectives and how to direct and attribute blame, find proportionality, and solutions with everyone in mind, rather than have a tug of war at the expense of the other. You argue for what you understand and hope a path opens up.

I don't agree with the concept of politics representing group loyalty, or sides. That is odd to me, and I haven't been aware of people thinking that way except in loose terms.

I want to start with a concept that is quite new to me; a possible definition of evil. I think, like a lot of people, I have struggled to believe whether “evil” exists in people, when people are inherently good and are so often victim to circumstances outside their control.

Evil is live backwards.

What if evil is pure, mindless motivation? The weather could be some kind of “evil”, it does what it does, as far as we know it doesn't pay you any mind. It would be wrong to expect it to.

Excessive “evil” in people would be sinister and misplaced, inhuman. Our senses, our thoughts, our reason, is tuned to have meaning, to allow energy to move us, with the reasons “why not” that define who and what we are. I believe that people are good-natured, but belie what they are when their reasoning fails them. It helps to be aware of what you believe and why.

If someone was a decent person but often acted instinctively, their actions may be wanton or sporadic. Similar to emotions you may be “blind” to what your motivations are, even if outcomes are ultimately good. I believe emotion is a form of truth, but that your reasoning can misinterpret it, or process it incorrectly, that it is it's own form of “true” logic and a basis for reasoning.

Not all thoughts and awareness are in words. Having logical boundries allows for other sensory determinations, and especially in a world full of lies, people could have more “sense” of what is right even if they can't explain it. Like putting one foot in front of the other, you wouldn't want one form of well established logic to contradict the boundaries of another.

What about mindless evil? Pure cause and effect? How would this manifest? Pure determination in the sense that what is “successful” dictates. This type of force would be attracted to means of power and mechanism. It is limited only by the obstacles in it's way, we direct it with our discrimination, like we do our energy and actions.

Power can corrupt and you can see the ways this would manifest in real life. People with money and power will attract people looking to use that money and power, breaking down barriers, putting stress and pressure on beliefs. If what remains is only purely reactionary, then what sense of “self” is left?

What if pressure can be placed on people as outlets of mechanistic forces, much like an artist might interact with the world around them as a collaboration with “truth”?

If the truth can't be erased, (it would be like erasing the “fact” of existence), where does it go when it's suppressed?

Divine will, individual will, collective will, may be “success determination” of a different nature, extending itself beyond our present, congruent with ways of reality, nature, life and purpose, and may be intertwined with other energetic motives. A lot of moving parts with clear directives, through “indirect” mechanism.

What we build up to be important, what we know to be true, is what we must protect. There is the idea of the “selfless”, that may allow these things to play out almost through sense and instinct, but we must define them as humans or lose our humanity.

I do not believe in holding your breath forever, I believe people need self discipline for the purpose of getting them through to the point of knowing something well enough. It is easy not to want something that you truly know you do not want. A world full of fake self discipline just exhausts people.

The reason why I bring up this concept of evil as a driving force, is because I believe it's relevant. There is a danger here if we are up against something incessant that will take whatever it can get away with.

It may be naive to think that it can be reasoned with by our own definition of reason, perhaps only absolute truth. If we reach a tipping point we may get “rolled back”.

Take power companies for example. Take a pure profit, supply and demand model. This is a pure motivation. Supply and demand means it is priced at what people are willing to pay.

Demand does not incentivise generation of supply because at some point, in a profit only system, profits plateau at a point of maximum profit/minimum cost.

More supply does not mean more profit because of both the cost of development, but also because of the expectation of lower prices with increased supply. Like getting over a profit “hump”.

Maximum profit is maintained by control, which can include controlling the public perception.

Public perception and the decreasing social sustainability of high prices may increase supply and/or lower prices, or if it is more profitable, a “pure system” may be motivated to increase control over the population. This is the danger of the “bottom line”.

By dramatically increasing demand, supply will increase if profits increase, but at a maximum profit, minimum cost ratio. Why would they lower the prices unless forced to in a “profit only model” of this essential supply? Who is left to be convinced or reasoned with? If the directive by people is both short sighted, and abstract to consequences, empty.

It is pure extortion. Generally speaking, people do not use power excessively in my opinion, every reduction is at the expense of a comfort. Comfort matters, ease of use matters. Light and heat, these are things that are supposed to be naturally abundant.

They will crash the system behaving this way. People will need to say never again, and become entirely self reliant. It is the epitome of “this is why we can't have nice things”. We don't want to have to do everything ourselves, we want to benefit from shared efficiency.

You cannot run a power company this way, people in a system that cannot see the forest for the trees, letting it drive itself without understanding the ultimate motivations, or their own part in them.

The idea of shareholder responsibility is a scam. They deliberately create the conflict of interest. A company should make it explicitly clear that profits will not be made at the expense of ethics. If you want to make profits through extortion, don't invest here.

The shareholder excuse is wearing thin, a company can state what they stand for to set expectations before people invest. You do not owe them profits at any cost.

I would cap electricity prices to previous levels. Electricity is a basic necessity, profits should be made from innovation and development, not control.

We do not want to undermine the value of investments, however there is plenty of room for profitable growth without exorbitant prices, and how about attracting investment that doesn't undermine the future of the country.

Meanwhile, individuals should be quietly planning ways to be self-sufficient.

I will share a story. I had a business contract with a power company where there was a bonus $200 free power offered as long as the contract wasn't cancelled before two years. Of course, the contract ended just before the deadline, and I remember wondering; “what if” they had the power to ruin your whole life for a dollar. Does such power exist? What if this potential was calculable and could indeed calculate for such outcomes inherently? What if they couldn't calculate outside of their understanding?

We are people, the systems we build for ourselves should be with people in mind. Otherwise we aren't driving, we aren't “determining” suitable outcomes for ourselves, to our benefit.

Here are a few things I believe and why.

I want to describe these concepts so that you know a bit about me, what I believe, and the policies I would want to implement.

When I was younger, I remember thinking about the truth. I thought about the confusion lies create, the turmoil confusion creates, and the destructive nature of someone believing a lie, being forced to live a lie, and I believed what I still believe, that lies are probably always counter productive to everything.

Do I believe that lying is sometimes ok? Yes I do, when there is no proper expectation of a truthful answer and there is not deceit, and when someone has no right to expect an honest answer that they have no right in asking for, for the sake of privacy and safety.

But as a general rule, I don't think anyone is better off being lied to, and in fact lies can do a great deal of harm and should be avoided. It may be that the truth is always better, even for extreme “would be” paradoxical hypotheticals.

The truth is more than words, sometimes a piece of the truth would misrepresent it. Your “honest opinion” is not always going to be appreciated as the truth if you're wrong, for example, even if it is true that you believe it.

I think the truth is something very akin to reality or existence. If absolute truth is undeniable, while someone still disagrees there is probably still more to it.

I don't think that the absolute truth is in conflict with anything, that it is innately agreeable and satisfying by definition.

Knowing the absolute truth may not be possible or desirable in reality, so we are talking about a matter of degree and satisfaction. If you are afraid of the truth, perhaps you are afraid of an incomplete truth that would amount to a lie.

I believe in abundance of fundamentals as a healthy baseline. Water, heat, light, good food, ease, comfort, free will, privacy, safety, society, stability, the wealth of shared effort, these are abundant in a natural environment, and should be readily available with minimal moderation.

Too much moderating of basic comforts and natural resources is toxic to human development. Ease is about doing things well; being able to listen, to understand, develop, be flexible, function, thrive, strive. To gain strength and clarity through the enjoyment of living.

If we have a supply issue it should be rectified, as long term “metering” out of these resources is not a solution, and plans to do so, do not have the human condition in mind. Our systems should mimic our healthy, abundant, natural environment, and should be able to scale with the increasing population naturally with innovation.

I believe in things being free. Quite simply, as free a society as possible. Where people can work hard and amass wealth based on merit, and wealth is accessible.

Free doesn't mean without value; it is generally without specific conditions or expectations of how that value will be reciprocated.

Free doesn't mean exploit. Free doesn't mean “won't be accounted for”, free doesn't mean no personal responsibility. “Giving freely” means that value can flow under more ideal conditions.

The idea of pushing out the accessibility of money, and then supplementing it back in, increases the stakes for those that miss out. It lessons freedom and increases control and dependency. This is how a lot of social systems want to operate. I believe it is the wrong way to go about things.

I believe in individual property rights in a societal context, that is important, we have a right to choose stability amongst ourselves and as a natural right. In a broader sense, no one can own the land.

Would it not be true that every living person has a claim to a place to live on the planet? A natural born right? How is that “claim” being “managed” by government? How can you be born on this planet and not have a right to live on it?

People quickly encroach on that right, and the system is overrun. We tolerate this “mismanagement”, because we honor the rights of those who came before us, and the value we benefit from while it's still reasonable.

Individual property rights can not buy the planet and erase the individual rights of a free land. If there were a true claim to it in a way that we don't understand, how would anyone begin to account for it?

We need to address Maori land rights, a topic I do not know a lot about, but it seems to be a pressing issue. I am concerned that there is a prevailing belief of entitled ownership of land and water etc. I am concerned that there is the intention of “reclaiming” a non-existent right, and “righting” a non-existent wrong.

To be fair, allowing it to go undefended does not speak highly of those who would willfully allow it to occur, or engage in it's active destruction and dissolution. Or their claim to it.

I will tell you my opinion from my limited perspective, I do not believe that anyone “owns” the land. You have a claim to it like everyone else. I do not know about the individual harms, but I do think that cheating is cheating, and if anyone was cheated then that was wrong. This is true in almost anything.

What creates societal ownership of land? Stepping foot on it? Living on it? Investing in a claim to it like people invest their time? their actions?

It is obviously wrong to destroy a person's home, their prospects, the things that they develop and defend. But there is always blood, sweat, and tears, for everyone.

Do you believe that it is a free land? Did you believe it was a free land when you or your ancestors first stood on it? At the time, when people arrived in a new place, did they not have a right to a free land that had plenty? How can you have claimed it all?

If a new person set up a home, did they have a right to defend it? Could they have defended it? If the claim was based on the ability to defend the land for themselves, would they have won? For the country's own sake? For the betterment and development of it?

By what definition is the land stolen?

The problem now is that land is used as societal leverage, the problem then is that they may have already known it, but people would always have come and claimed beyond the reach of those already there. It was their deal to make. They made the best choices that they could.

What was the alternative? You can't pick the moment in time most favourable to you to validate all claims, ever.

Lifting people up, getting people out of poverty, could mean a more than fair exchange of wealth took place.

I understand that modern hardships are more about “relative poverty”: You can be surrounded by wealth, but if the things you need and want the most are lacking, you are still in poverty.

Society is a constant abuse of this kind while perpetrators refuse to understand it. We are being scammed. So what do we do when we must keep things spinning to prevent harm to those already invested in the system?

We do it because we are honor bound, not because anyone tells us to, and because it is smart and right, and because those two things are interchangeable. At least, that's what I believe. Which leads me to my next point.

I wonder if people with good intentions don't understand people with bad intentions, and vice versa. Good people may be naive to the motives of some, because it genuinely seems implausible to them. They understand why they wouldn't think that way, and know those things so well that it seems crazy.

Good people aren't stupid or gullible, it's because they know better. The difference between doing the right thing because it's smart, and doing the right thing because it's right, might just be the depth to which you understand it. Doing the right thing is smart even when it seems like it's not, if it seems like it's counter to our interests, or even our own life, we believe that it's not, it is the only way. This is a logical belief.

I do not think you can rely on this to be true, logically the motivation to do what's right, because it's right, can be almost blind.

How well does the belief hold that you cannot undermine another person or thing of any shared interests without undermining your own?

A shared interest in existence, something beneath existence? Not betraying everything you are and want to be? What else would you believe in? Denying the truth is not self interest, even if someone acts believing that it is.

I was thinking of a recent example involving UK Police being blindsided by a murderer lying to them at a crime scene, accusing the victim of the crime. If it is possible that police can be made tools of by abusers who use them as weapons, then “unconscionable lying” is almost a furtherance of that, to the point of brainwashing.

Outside of the lack of training and personal responsibility, it's as if it's almost inconceivable to a normal person that someone could lie so brazenly, in the same way that authority can be brainwashing, if it goes straight over your head past your ability to question it.

What is victim blaming? Doing whatever you want or feel like with the “logical” belief that it is their problem? That someone should be strong enough to stop you, and it's their fault if they can't, and their responsibility. The idea that you can keep taking forever and that something must simply grow and stop you?

Their power is their authority and their argument.

In people this would be a bizarre mentality. First lie is right in front of your face. Abusing people is wrong, it looks wrong, feels wrong, is wrong from the perspective of what you are as a human being. Any justification past this point is out of alignment with reality.

You could argue that abusers have lost their sense of that perhaps, but if human is what you are, you might be stuck with it. Human might be the extension of what you are regardless of what you think. You might be doing “you” badly.

How can a human being, in a human body, cause so much pain? Because you should know better, because you may be at the very limits of “wrongness” by not knowing better.

I do not like the belief that good times create weak people. I understand the conflict that some people have when they know how hard times have made them strong and helped them to grow. That is not a justification for deliberately creating hard times.

Hard things will find you, if you can't find purpose, or see enough issues that need work, effort, and attention, then you are not seeing what is right in front of you. I believe that if you think the good that you are is only the product of abuse, then you are giving them credit that they don't deserve and they are stealing your thunder.

Just because good things arose from bad situations, doesn't mean that you wouldn't have otherwise done good things. Like anything, circumstances are a variable, how that occurs in life is one thing, and may even be divine. Using these variables as a justification for abusive behaviour is another thing entirely.

Say you built a mountain, and you were always going to build a mountain, and something came along and stretched you to capacity, and you built a mountain an inch taller. First of all, is it worth it to you to have a slightly taller mountain, and at what cost?

Would you attribute the value of the whole mountain to the abuser? And when you separate the extra pyramid of mountain and put it on the ground beside the mountain, which is bigger? If you made, or would make, allowances for the sake of something, how much of that is also attributable to you?

There may be a lot of value in new heights, but in my opinion, that is only for the innocent or the “accidental”, not a deliberate justification.

Wrong will always be wrong, even if something claims to be “worth it”, no perspective will ever change the fact that in that moment it was truly wrong, experienced or suffered as wrong, even if further realisation makes it slight.

By the sheer virtue of that fact, I believe that anything a person does, will probably never be as good an outcome, from their perspective, than if they had not justified doing that wrong. That it can never be “justified”.

It will never be as good as if you had just not done that thing, and should not be, but that at some point it could come close, like a mark or scar that fades to almost nothing with time. Whether or not a person was truly wronged may be a matter of debate and, of course, personal perspective.

It is interesting to think that a person trying to help another person by doing “wrong”, may find themselves standing in the way or sabotaging that person by virtue of their actions: that at some point they must then stand opposed, with the difference at their expense, because they can not get what they want through their actions at no cost to their own objectives.

I am going to elaborate loosely on something that might be too conceptual:

If something was acting at the bequest of “God”, in only the truest sense, and couldn't fully account for it's actions, if it were innocent, and not acting beyond it's capacity to understand, acting against someone stuck between the line of death, of body or self, and the “divine”: at the very limit between what you choose for yourself, and what you would only choose for yourself “if you truly knew what it meant”, but what was being done to you was wrong, will always be wrong, like scrapping along the line of death. If you would not escape it, with no room to change, the balance of contradictions might draw on something you might call “Godspeed”. This might also serve as a proof of humanities “innocence”.

It may be that everything is “innocent” somewhere, but relative to where we need to be?

“Why do bad things happen to good people”; how can it ever be ok, how is it within the capacity of what can sustain itself within the limits of reality? What do you draw from when there is nothing left but contradictions?

I can't speak to other people's horror. Only the truth, that what survives was stronger than it. But what about the invisible death of the spirit? The death or erosion of pieces of the “self” that can not/ would not want to exist under the circumstances?

If someones humanity is stolen can they reclaim it? With the truth, relative to what they are? Like the breath of life?

Justice

It seems right that everyone is born equal in some way, you can't assume otherwise. To say that it's equal opportunity out there is obviously not true, at least not from our relevant understanding. Is it enough that we are all equal, but different at any given point in time?

What people choose to do is attributable to them, and that has individual value. Constraints are imposed on people unequally by others actions.

If we are judging people fairly, it includes the effect that the actions of others have on them, (a sense of both present and past tense), that are attributable to the individuals perpetrating those actions, and are largely completely unknown. Who can account for it all? It seems better to reserve judgement, and to look past all the distractions with your own clarity.

We can attribute value to what/who a person is now, regardless of how it happened, with the insight that it's not the whole story. If you're a shitty person, you're a shitty person, and that does matter, regardless of the idea of blame. Perception of someone may be your false perception, however.

There is an awareness of whether some circumstances stick to people superficially rather than it being their present, true self.

If the real law is more akin to the limits of reality, some insights of which may be hidden, what is societal law? It is a communication of free will, cause and effect.

We communicate what our terms are to each other. If you do this, we'll do that etc. Communication is not “the law”, it is not right and wrong exactly, but we should try to represent it as well as possible. That is it's purpose.

There is a collective understanding of what is required to keep the law robust, but a fake law shouldn't hold. And an absence of “communication” does not negate accountability to right and wrong. There are probably criminals in our society that think both.

Everything is accountable, truth is not erased. So how do we communicate better? What do we do if “societal law” is not communicating well on our behalf, or with our input?

If we must say: “I will not allow you to do this, at personal risk of being wrong”?

We encroach on each others freedoms as little as possible, and we stand up for what is right, as best as we understand it. Right and wrong doesn't change, we are surrounded by the reality of it, but we do also ourselves define it, and attribute value to it truthfully via our experience.

The law currently doesn't seem to hold up to these ideals. Too much control, and too much freedom to the wrong people doing the wrong things.

I don't believe in trading freedom for safety, and I don't believe jail is about punishment.

However, we do need longer sentences and better rehabilitation for serious crimes than we currently have, this is realistic.

Some of these types of crimes are exactly the type of thing that would have otherwise gotten someone killed in retaliation, how can shorter sentences properly reflect the gravity of that?

That is not about freedom, it is a deliberate and inappropriate denial of consequences. The denial of people's freedom to seek justice.

In order to have longer sentences and proper justice, we must improve the standards of prisons. The prison system, including the “process”, can not be about facilitating harm. You cannot expect people to fully support the justice system if you make them complicit in wrong-doing.

It is awful to think that someone will be better off in prison than someone outside of it. That is unacceptable and must be reconciled, but not by making it worse. There has to be some responsibility involved, if people want the ability to pass judgement and take away a person's freedom. That is also realistic.

If no one can account for blame accurately how can we hold people accountable? By being realistic and by a sense of justice. We seek justice within the limits of what is right. Like colouring within the lines of true accountability, we do what we can without overstepping. We alleviate some of the burden of unmet justice for victims, and protect against further harm.

If justice and accountability will be done in any case, we can and should seek some for ourselves, we play a role in the method of it's action. There may additionally be a piece of justice that is only ever defined by the one seeking it, who can truthfully attribute to it the personal cost.

I personally have no tolerance for rape. I understand that there are some blurred lines, but the violence of rape will not be ignored, or denied, and if proven you have proven that you do not understand the horror of what rape is. It is a long way back from there.

The public should have a very low tolerance for risk once unequivocally proven. This is natural accountability. Even if risk was reduced to zero, it would not be right, or justice, to allow a person to walk free without meaningful consequences. This does not mean cruelty.

We ensure that justice is done rather than letting it occur, and take into account the relevant circumstances that may have contributed. Remembering that a person going forward, is not exactly the same person they were, if they themselves were victimised; accountability may not work in reverse.

If we overstep it is at some personal risk, whether we know it or not. A functioning justice system recognises real harm and deals with it appropriately, and does not create more harm.

Why do we have people currently in prison on remand for extended periods who haven't been found guilty of any crime? I do not know enough about this, but since when is this acceptable? When did we stop hearing about it? What extraordinary circumstances could have possibly occurred to allow this?

My thoughts on the death penalty are that I am personally against it. In a different world it might be the only way to ensure safety. That is different, that may or may not be justified, I don't know if it ever is, but I would agree that there are times that the alternative seems unacceptable. Although, you can't use a logic derived from a hypothetical exactly.

We don't live in that world, and because we have the ability to not use the death penalty, I think we have the responsibility not to, and else we might lose it.

Institutions should not be killing people; the potential for corruption is dangerous. There is also no personal responsibility. How can a person's life be taken and no one is responsible for it? A slap on the wrist spread out to a million hands does not seem enough.

There is the risk of killing an innocent person. There is the fact that we don't understand life and death. It is even possible that we just release something back into the world unreconciled.

Is it really justice to meet a swift end? For the victim it may help relieve the emotional burden placed on them, and the burden of seemingly unmet justice.

If a victim really needed to, they do have free will to do it themselves as far as I know, but as a society we cannot allow it to go uncondemned, even if we understand, because of the risk of false justice. In my opinion, only the victim could really take that onto themselves because only they know it truly well enough, and are responsible for it. And even then it may create a further burden.

There is something else to remember: a child's sense of justice. A child's want for someone to “know” what they did was wrong. Suffering doesn't really teach that, especially if the person already knows suffering. Is it something that adults have forgotten? We know right and wrong better, we can process it better, and maybe just want the relief that it is dealt with.

A child is more vulnerable to the obnoxiousness of abusers. How does a child signify and define what was done to them?

Maybe only life teaches right and wrong from the perspective of the living. How can a victim gain the relief that the perpetrator might one day truly “know” that it was wrong? How can we prevent future harms? Are we thinking only in short terms of our lifespan, when it might not be the only consideration?

What if every human has a flicker of humanity, and for some, even as adults, they are in a form that is the furthest from their reach? No excuses, just the reality that we do not know.

It would not be kind to let them rack up a burden in a world they would wreck havoc in. The risk of that thinking is, of course, encroaching too much.

It might be interesting to think of the idea of fate. Of how we may or may not dodge bullets through our own will, and the grace of the will of others. We think of bad things happening as circumstances that could have been avoided, that it could have so easily gone differently. Maybe we don't understand the workings of that, of how we may already be at the end of our rope. That equation includes what society does, and can successfully make room for.

It may be that if you cannot survive in this world, that it doesn't deserve you; what the best of you represents, not your worst, what your individually amounts to. We do not know why.

I think it might be relevant to define my own basic understanding of why rape is logically wrong, outside of the obvious immediate emotional distress and harm.

I was extremely alarmed to hear that in the USA it has until quite recently been a standard medical practice for training doctors to practice non-consensual pelvic and rectal exams on millions of unconscious patients, women and men.

This is obviously so repulsive and unacceptable, and the lack of fallout that I have heard from this speaks to a level of psychopathic prevalence, and criminal conspiracy, I do not understand the extent of.

If a doctor doesn't understand what rape is they are not fit to practice medicine, they must have the presence of mind. What brainwashing is this? Years of “studying” gives you no authority, and is no particular indication of virtue or intelligence to my knowledge. Bad people can end up in any profession, why would it be a licence for criminals?

Rape is one of the most consequential violations of the right to your own life, freedom, and body. If you don't know how rape is wrong, how can you understand human suffering outside of raw physical pain? Pain is informative, it's purpose is to inform you something is wrong, and that damage is being done. Pain is experienced as an expression of wrongness.

The right to one's own physical body is deeply related to your ability to live, and the more intimately that right is violated, the more potentially consequential.

The significance of fertility is deeply intertwined with physical intimacy in women, and physical violation of a person's intimate body, sex and procreation, is deeply consequential for anyone.

Rape is factually wrong, and the truth of that is extremely emotionally burdensome, if not excruciating, with emotion being like pain, a way that the body responds and informs. The emotional pain is greater when it cannot be processed well, or reconciled. Like being hit by a train, it may not even be possible to “process” the impact of it fast enough.

Other exacerbating factors are the way that sexual abuse affects a persons ability to experience some of the most profound life experiences, aspects of sex, love, procreation, and relationships, and the cost of the value of these experiences being degraded, in the most conflicting way possible, is wrong, and the emotional burden of this extreme wrongness, like physical pain, is inflicted on the victim.

It is never “what you don't know can't hurt you”. Wrongness doesn't go away, emotions can be processed up to a point but the truth remains. A person's ability to respond to it in a true, emotional, and informed way does not in any way change the reality and significance of the wrongness of what occurred. That level of rage may even reach a point beyond human capacity to feel.

It is not necessarily less wrong than the worst possible “experience” of it. To think that meaning is an illusion is incorrect.

How wrong the actions of the perpetrator are is also a significant measure. This is about the inescapable burden of injustice placed on someone, emotion is just one of the ways in which we understand it better. Emotions can be a compounding burden, but it is not the source of the burden.

Intimate physical violation doesn't need to be overtly sexualised, it is already sexual in nature by definition of sexual body parts. Losing emotional and sensory sensitivity as a result of abuse is harm being done.

Intimacy and privacy are deeply personal, and when attacked can pose a very real threat and danger to a person's ability to function in a practical world, and need protecting. It is as deeply rooted as anything is.

A lot of people understand this intuitively and from their personal experience, but it doesn't seem to be treated with enough seriousness in law.

Physically violating people while they are unconscious is not normal. Neither is cutting people open with a scalpel, actually, but with that there is at least the idea that there is some informed logic behind it, and hopefully a way in which it is possible to be right.

Non-consent by doctors defies basic logic, have they lost their minds? Been stripped of any sense? Do we not understand each others pain? For some involved this must speak to something deeper about existence, humanity, authority and brainwashing, but some of these so called doctors are surely just bad people and rapists. Where are the consequences? Who are these people? What are they doing globally?

First do no harm and personal responsibility, deferment and authority.

What does “first, do no harm” mean to me? I think first do no harm is relevant to everyone, and always has been. It is about the idea of how to act, how to go about your life, how to begin to make decisions. It is about personal responsibility.

How do you know what to do in life? You make decisions based on what you know the best, what has the most relevance to you, and where your responsibility truly lies: your own actions.

It is the conflict of trying to justify outcomes from far away, on matters that you don't understand properly, with the idea that it might be “more right” than simply doing the right thing where you are first and foremost. I believe that it is everyone's responsibility to “first, do no harm”, to the best of your ability, from the centre of your being, outwards.

How else are “you” calculating or determining? Some balance between how much “self” you have built with your beliefs and experiences, and how well formed and “true” they are, (including via your body and the world around us), along with other “authority”.

When we do not know what is the right thing to do is we defer. We do the best that we can, we try to understand. We hope that someone knows what they are doing, we hope we are enough, and we make it so. We recognise when it's not right. We try. We figure it out.

Taxation, Freedom, and Society

It has for a long time made some kind of sense that tax can make society a fairer and more functioning system. Babies need parents like people want a supportive, functioning, engaging environment with which to develop, grow, and live their lives. People are not babies, of course, however.

It does strike a bit of a weird cord when people say things like “taking a cut of my money” in regards to tax. Not because it's not their money, but because it is a number, it is a bit abstract as to what anyone is getting paid exactly in exchange for their time and effort.

If income was not taxed, maybe you'd get paid more, but maybe you'd get paid less. Modern society is such a facilitating, intertwined system, and you'd hope that when working well, it enables greater wealth to occur in the first place, whether this is through education, systems of law, justice and peace keeping, infrastructure, healthcare, shared knowledge and technology, opportunities etc.

That is how that system is supposed to work, you are supposed to be getting paid more value even though you're getting taxed, because we work together to create more value than we could alone and isolated.

This is true for high earners too, that will presumably rely more and more on this “facilitating” to take place as the equation starts to skew further and further away from personal time, effort, skill and talent, and becomes heavily dependent on societies collectively paid for structure.

So, it does make some sense to tax the rich more, not because of “wealth distribution” necessarily, but because it does seem fair and true that high profits require high levels of society and people other than you probably collectively paid for it to an extent.

It's very hard to quantify however. This may not always be the case. Especially when people are struggling just to live their lives. If someone is working their butt off and it's not enough to be comfortable, and live the life they want, then maybe you are taking “their” money. Something doesn't add up.

What if we would occasionally just prefer a dirt road? Does anyone even ask anymore? If it got to the point where the value of a road was just so you could get to work to pay for it's construction?

Why would the government need an ever increasing supply of money only for people to be worse off than if they lived in isolation? Freedom and society are not the same thing.

People have a right to freedom, you do not own their lives for the sake of society. I would argue earnestly that individual rights and freedoms are absolutely in the collective interest, at very high stakes, and that anyone advocating otherwise possibly doesn't have either in mind.

What real freedom is actually still available? The ability to live in the bush, alone, on public land, but only if you don't settle, or build, or grow anything, or make any money? And only if you thought to do it fast enough.

We need to recognise that modern living has become a lie. In reality, if society were to collapse, people would still be able to build shelter, grow food, and entertain themselves. We are not actually helpless and dependent.

All of our obligations and entanglements, everything that we have built up to this point, how we have directed our lives, our intent and energy; it means a great deal, it is a lot to lose, it is our life's work. We don't want to have to rebuild.

Individual Rights

A great deal of harm comes from people thinking that they are right in knowing what's best for someone else, and then justifying acting on it. Ultimately, no one is a greater authority on you than yourself.

Some people really like believing they are better than they currently are, perhaps as a means of becoming that thing, but you should want to know the truth, be right because it's proved true, not try to falsify it true that you are right.

Generally speaking, individual rights are only a problem when they come at the expense of another's individual rights, surely? When you run out of room, you figure out what individual rights take precedence with equal measure.

This might include fundamental needs that the other cannot account for, and the right, need, and want, to prioritise those things for yourself. You can't put yourself in direct opposition of another's most fundamental rights without your own equivalent fundamental rights being at stake? Why would it ever come to such a point without one being more right than the other?

Is this really the level people are operating at, or is it the guise of it? You must take another's final priorities because of some vague collective argument? How would it ever be right, for every individual's personal stake to be forfeit, up for grabs to the collective argument? (Made accurately by whom, with what stake?)

Those things must have meaning or else there is no meaning. If nothing is held dear individually, how can it be so collectively? Being willing to lose something, does not mean agreeing to it, or thinking that it's best practice.

A collective argument only works when you accurately value the individual stakes, this is dynamic valuing, if you truly do wrong by someone, best believe it doesn't add up.

The Economy

Money is a flow state of value. For those interested that the word “god” is “dog” backwards, “flow” is “wolf” backwards.

Money is not just printed paper, or numbers in a computer, it is not made up, it is a placeholder for real value; that allows value to flow and be exchanged easily.

The idea that somehow it isn't backed by anything real would seem to ignore simple facts, although I would agree that perhaps the “attachment” of any given “money” to it's value is not permanently fixed exactly. “Attachment” of true accountability is however, and so it is as fixed as the integrity of the monetary exchange. There is also the fact that money is a number, and a sense of equivalent value, for the purpose of maintaining the fairness of the exchange, is harder to quantify.

Think of all the value that can be exchanged, and of how all the available money can be used to buy what is for sale.

It is a closed bubble of money and value. Generally speaking, all the available money must represent all the available value.

If there were only 4 apples, and only $4 with which to buy them, $1 each between 4 people would buy you an apple each. If 12 extra apples were added, $1 still represents a quarter of the available value, so $1 will buy you 4 apples instead of 1, because there is more value (apples) in the pool.

Value is indeed a pie of sorts, and money does represent and lock down a percentage of available value. What is available value? How does it ebb and flow? I don't think it can be quantified by us but, loosely, it does encompass everything that can be exchanged for money at any given point in time. (At least in terms of the monetary system.)

Your available time and energy is a resource, when you work hard for money that value is stored relative to all other value, it goes into the pool of value.

Whatever the result of your work was, say you painted a house, the value of that work is “stored” somewhat in the value of the house. Now when the house is sold it includes the value of the work you put into it.

Houses, assets, bank accounts, are stores of value, and their “monetary value” (what the sale price would be) is what percentage of money is stored from the total system. Intrinsic value doesn't really change, a house is still a house. But what that house can buy, if sold, can change dramatically based on the share of “money”, from all available money, it represents.

Prices are not necessarily going to accurately represent value, but this total value to money ratio is kept in stasis by the fact that exchange is based on availability. If there is no money in circulation, no one can buy anything with it.

If something of extreme value is suddenly added to the market, there is more value to go around, your monetary percentage of the “pie” can buy more value. It is in constant flux, and, importantly, can dip in and out of potential value.

Some people think that money just “circulates”. When ten hard working people get drained of their time and effort for that money, to then circulate to one person paid an excessive

salary, who perhaps does very little of value; it does circulate, it does all get added to the total value pool, but it is like money laundering every time it does: unequal value contribution, unequal distribution of money, over and over again.

To be fair, who is to say what is the “true value” of each exchange, but we can tell that in basic, rudimentary terms, that this is not right, and not harmless “circulation”.

Governments spending large amounts of money thinking it just circulates to people are not considering the effect this mismatched exchange of value has.

It is similar to why printing money causes inflation. By printing money that is indistinguishable from existing money, it dilutes the value of that existing money. Now there is more money in the money pool to represent the same amount of value, the ratio has changed.

The “pie” can grow, value can grow, at least relative to us, from our perspective, and probably even more so through some wider exchange and individual value creation.

Resources circulate, other growth occurs. There is plenty of value.

There is the balance of intrinsic true value that everything has, and the relative value; what someone is willing to pay, what it's worth to them, supply and demand.

If there is plenty of value, what is the problem? Why are the very things that are plentiful and free, that we are reliant on the most, the very things that are restricted?

People don't just need value, they need specific things at specific times. This is how there can be plenty of value but still poverty and suffering.

Some people want to make money from control and extortion. They want to take capital advantage to the extreme. They want to make “money” from leveraging the fact they have money against those that don't have money, and keep it that way. This is not making “value”, it is draining and redistributing existing money from other sources.

How much leverage is fair? I don't believe that all money is at the expense of someone else. If someone has a lot of money but didn't do anything wrong to get it, it may just be their time to trade in on their individual value.

Sacrificing, waiting, working hard, or going without “now” to capitalise “later” are also genuine forms of capital gain and leverage. These are no longer available options for a lot of people, there is no room left to make money this way as everyone is barely “surviving”.

Past a certain point, “minimising” is no longer efficient, or productive, or conducive for human development.

If money in circulation is controlled, all the value is “stored” and no one can access it. No one can access existing value.

Capital can be used in ways that are not extortionary, much like a person might support someone with time and effort to allow potential to flourish. Better outcomes and growth of value can be achieved with “capital” resources.

The problem is that there is a lot of desire to make money blindly off of capital leverage without discretion. A lot of people don't know where else to “store” their money and expect easy, high yield returns simply from having money.

This can be manipulated and poverty is incentivised. If you are forced to sell assets for less than you would like, or otherwise would, you get undercut. If you are willing to pay more than what something is worth because you are desperate or in need, you get undercut. If people are desperate for “jobs” and “capital investment” and you compromise where you otherwise wouldn't, you get undercut.

Good deals can exist for healthy reasons in a healthy environment, it's just that this is not a healthy environment.

We have to limit extortionary practices, and we have to recognise what those are, so that people can get to a healthy baseline with which to thrive, and actually create value.

There really is a problem with relative poverty, because people will always need their basic needs met first and foremost. This problem centers a lot around property because everyone needs a place to live.

Supposed “well meaning” people may also create enforced poverty because they think that if too much money is circulating it will be used on property as it is always a priority, and then it will drive up house prices, further driving up inflation and living costs, sending everything into a spin of uncontrolled chaos.

Even if this were true, if people had time, money and freedom why wouldn't they be able to create solutions to the housing problem? Who is benefiting from all of this? Why does nothing get done?

How does the control of stores of money create the “illusion” of money scarcity to maintain the current “value” of money? It's like if someone printed billions of dollars but never told anyone, maybe it wouldn't visibly cause inflation because no one notices, but it doesn't change the fact that there is a greater money to value ratio, and that money is now worth less.

Is the money accounted for? Are there pockets of “empty” money? Like a bubble that works it's way through a system and might not incorporate properly.

Here are ways that this is happening:

People can't monetise their value. They can't turn the value that they have as a person into money. No one has any money to pay them for their value because they need to use the little money they do have to “survive” themselves.

No one is “allowed” to live without money, alternatives to money are controlled, alternative styles of living are controlled. Money is not accessible, you can't just make flexible money, it is restricted to a “process”. That process can be controlled and managed.

Housing availability. Stability is controlled. People want to live their lives, but no one can do anything they want to do.

Jobs for the sake of jobs. Jobs in of themselves are not value generation, they can facilitate a lot of good things, but they are an exchange of value for your time and effort. Effort that you could spend doing something else productive. Creating problems to solve, to keep people busy, or employed, is not good in of itself.

The only aspect of this that I can see that may serve a purpose, is if there is an awareness that value will be siphoned off by something else, perhaps leaving people powerless.

The opposite however could be true. If jobs result in profits going overseas, then our time and effort has been monetised only to leave our own system. Profits to people that possibly actually only stifle growth.

Perhaps there is a genuine argument against growth that happens too quickly? Once set on a path, outcomes become a matter of course, and if you want to build well rather than backtrack, or overt disaster, some sense of pacing could be beneficial.

So if scarcity of (specific) value creates inflation because you're willing to do more and pay more, and plenty of money creates inflation because your money is worth less in competition with others... then this is a recipe for inflation of necessities, and no money for anything else, and the answer is to immediately reduce scarcity of necessities (extortion), then money can flow based on merit.

If housing scarcity goes down at the same time that more money circulates, then house prices can remain stable, and can then lower slowly at a complementary rate as living costs go down, in a way that gives people time to adjust, and allowing the loss of inflated values to be offset over time by savings in living costs.

More money circulating can be inflationary if there is not enough competition, because people are willing to pay more for what is available. It seems that “big business” is happy to capitalise on the advantages of scaling up, like brand visibility, reputation, organisational advantage, cash-flow etc but doesn't necessarily like it when small businesses can compete by undercutting prices or organisational costs, or by being a charitable human being.

This is anti-competitive behaviour if it results in the motivated destruction of small business, and the control and enforced poverty of normal people to keep them from competing, and this “profit” driven mind set increases inflation. (Which also increases operational costs and devalues money.)

My very real concern is that there is no discretionary money circulating (exclusive of inflated living costs), and that this situation could become increasingly tighter and tighter. And that this is to the supposed advantage of whatever has a hand in controlling it.

You do not get to make money at the expense of the rights of others. The scales don't tip all the way, and never should, it will never be right. This is a plot to price people out of their freedom.

Let's talk about freedom. People do not need to “pay their way” to you. Our very existence is already input/output, it is perfectly unavoidable. Whatever we owe for our very being, will work itself out, it is not a matter of society. Our right to exist is not a matter of society that we need to earn, on an increasingly slippery slope. How dare you pretend to give yourself the right to think so.

What happens when the money keeps accumulating on one end, and deliberate corruption means normal people can't keep up with the demands, to keep their own place to live, their own right to their own life and freedom?

Hiding the equation to make it seem like people somehow aren't doing enough just results in less overall value. There is only a bigger share of a smaller pie.

By stifling people's value, I think for all that money, you can't afford the things that don't exist because of your behaviour.

Victim blaming people out of society, or until they “crack” and agree that it is the only way to survive, capitalising on the lie of how our rights and freedoms are actually overwhelmed and stolen.

We think poverty and corruption are “young”, that we couldn't grow into it, that in other places they must at some point “progress out of it”. What happens if it gets in and takes hold? What's left? Why can't other places climb out of a hole?

The Benefit System

What is wrong with the benefit system? It's not money given freely. I do believe that people have a right to better circumstances, (which has been taken from them), and for some people they can idealise the system and use it as it “should” be, but unfortunately it's not that.

For a long time, I have viewed the benefit system as something that would be a detrimental experience for me personally, as well as counterproductive, and not actually good. It's not good to take money from people who aren't really offering.

It is not good that the system insists itself as an option, and so can use that as an excuse to force you into it. As long as it's there they can hide that the alternative is also wrong, while taking money out of people's back pockets to “give” to the vulnerable. The truth is that it may be sinister, it may be a trap. Is it designed to really help anyone?

There have been times when I have genuinely needed help, as someone who wouldn't ask for help unless I really needed it, from people I believe I have a right to ask, and yet I think the system is not designed to help people like me, who would use it only as a last resort.

There is the attitude of it, that some of the point of it is actually to humble you, to prove your need to someone who would want to hear it. There are probably decent people working there, but the whole thing is kind of sick, like driving people into a corner by depleting real easy living, and replacing it with an approval process, that you are at the mercy of.

It is actually demoralising to have to compromise on something that you think is wrong, bad for you, and bad for other people. No one really acknowledges this, that it actually isn't an option for some people, because it just isn't.

People with extreme fortitude are punished for working tirelessly, or suffer without help. Personality trait or not, it isn't fair. These same people can then expect the same fortitude from others which can become toxic and also wrong.

Working yourself to the bone and expecting others to do the same doesn't target the problem, the real opponent. Anything that takes you away from freedom and easy living is probably a trap.

This is not about rejecting hard work, it is about choosing it as it suits you perfectly, or it will find you. Or you will lose. We stand opposed to our own failure, living is effort that we enjoy.

If you have children or a disability, I think the money is there exactly for that purpose. I also think people should have access to real help and options, not just systematically.

I am concerned that there is an equation for what is actually good, and feasible, even with the best of intentions, and that this is continually undercut to promote the idea of blame, and a system based on predation. The definition of “success” is in question.

It would be my policy to insist on a “work for the benefit” system. If you are a job seeker on a benefit, you should have the opportunity to work the hours you are getting paid for.

I think that it is very important that this is done well, and in a way that has a good understanding of what is reasonable. With gentle implementation. The work available should be well suited to the person, we shouldn't be forcing anyone into difficult circumstances. We can create opportunities for people by working with businesses to provide suitable options that will also support business with an extra workforce.

At the very least people can put in the time. At the very least we can find them a chance to further their individual development, instead of doing nothing about it. We can avoid the awkward situation people currently deal with by being worse off when attempting work.

If successful it should increase benefits, this could be a popular option, especially if it means more money in hand. I will personally find them something to do if need be. Why are small businesses being destroyed and all the work opportunities disappearing?

A student allowance is a good example of the difference between a benefit and a generally accepted entitlement, something that is offered to everyone in good will.

Immigration

What are the motives behind immigration? I think that there is a moral argument driving it, and possibly an agenda of some kind, that benefits others at our expense.

What is fairness? We struggle to believe that it can be fair for someone to be born into unfortunate circumstances. I think it is correct to recognise this. It is correct to do what you can about it. Ignoring it doesn't seem right, and focusing just on the problems we can solve now can seem like a never ending excuse.

It is my thinking, that even with maximum effort towards a goal, if you are doing something good towards that goal, where you can, where it is most relevant and appropriate to your understanding and responsibility, then you are moving toward that goal in the best way possible.

If you are doing what's right, in the best way possible, then it should be enough to know you are doing the most good you can, and doing it well.

It doesn't necessarily mean taking your eye off the problem, or not giving attention to it. We want to help, but it is not right to justify very real harm to New Zealanders here and now.

I will use an extreme example of the perception of fairness: If an old person and a young person stood side by side, someone might think that it is unfair for one to have more than the other. It can lead to warped thinking. We do not know why, or how it works out.

We want people to have opportunities to travel, we want global freedom, for everyone, in principle. If we have something that other places don't have, that they want, we must ask; why don't they have those things? Is it really just about resources?

Why would someone need to leave where they are instead of improving where they are? Allowing ourselves to be overrun is not a moral argument. It is not actually on our doorstep, and we cannot see all the ways this has occurred, what the real problem is, or how to fix it. Yet our quality of life and our future is on the line.

Honestly, if the same problems establish themselves here, where will there be left to turn?

What does real help look like? If we truly have a place to live that people would want for themselves, then why would we not protect what it is, and try to share the ability to recreate what is great about it, instead of unrealistically thinking that it can sustain an influx of people who may only see it as a resource?

I don't believe that we need immigration for a skilled workforce, we do have people. It is just a perpetual cycle of excuses keeping it this way. If we work out how much immigration is actually good for the country, then whatever quota we can allow, we can assess based on suitability, including any skills, plans to integrate, and a NZ citizen qualification.

If you import brand new citizens directly into “skilled” positions (of money, power, and influence), you are supplanting your current “unskilled” population.

If the people willfully doing this have no regard for the rights of the people already here, and no regard for the harm incurred to them, then they do not acknowledge those rights exist, they do not acknowledge the claim of anyone who was here before, and what they lived for, died for, and contributed, as if that personal effort is just a free for all.

Is that the attitude of a “globalist agenda”: ignoring the reality of what they cannot, or do not care to, account for? In the name of fairness?

If people are already willing to study a qualification to immigrate here, then there should, as a priority, be a NZ citizen qualification to teach a deep understanding of our values, and, what better way to impart whatever wisdom we have onto people inspired enough by our country to want to live here.

In an ideal world such a test would be free, accessible, and someone could pass it from the goodness of their heart, and in their own language, to remove barriers to entry, before being given the opportunity to make appropriate plans.

But obviously, we currently need people who speak English, and have the skills required to contribute to our society.

Keeping in mind that we are also pushing out the people that we have invested a lot of our resources into, only to have them leave due to a lack of opportunities. This is probably not a net gain in terms of our own expenditure.

Superannuation

I don't really think that Superannuation is welfare. This is fundamentally about the right for someone to live their life after the age of 65, without the need to contribute more to society.

Is it ideal that this “right” exists only through money, and not lifestyle? No, it's not ideal.

Is it a looming problem that we can't sustain in our current system? Possibly.

We have made it about money because we have a monetary system, but where does that money go? To basic living costs. A lot of which is circular, so where is it going?

How is it possible that we cannot afford to look after older people? Did the ground disappear from beneath our feet?

People work themselves into ill health, so that they can afford that ill health in old age, because we will not secure them a place in the world. Shutting them out with the excuse of “money”, is that what we are planning for?

We need to be aware of how things are monetised and made accessible, for easy removal from our circulating value.

We use a monetary system to help facilitate normal life, but it is now disrupting normal life. Can we remember what normal is?

I think that we should be uncomfortable with the fact, that if the arrangement for Super is changed, it takes potentially $30k+ of actual money per year from someone. This is not smoke and mirrors, it is real money straight from their income.

If we really, truly, needed some wiggle room, perhaps allowing over 65s to choose to keep working while delaying, (and guaranteeing), those funds, could supply some extra cashflow, but we should be weary that constant “tinkering” with people's money is problematic.

Do savings actually have diminishing returns?

What is happening when you “make” money from money? Interest rates are really the want and need of money and value. This is the capital leverage.

Interest rates have a cause and effect relationship with inflation. They are used to manipulate the flow of money and they represent the current need of money.

What is inflation but a change in the ratio of money to value? It can be seen in “constricted” pockets (supply vs demand), and in overall inflation.

You don't particularly want stores of money sitting idle because it's “equivalent value” diminishes as it's relevancy diminishes.

This affects the overall ratio of money to value, and all money is “laundered” by being indistinguishable once in the exchange process.

Money can stagnate. Trying to retain the value of money is like storing food on a shelf. The way to maintain the value of money is to put it to good use. This is because “money” is often a representation of the value of people's time and effort.

Think of the metaphor of the painted house, eventually the value of the work fades, it needs to be repainted. Even if the true value of it will not be diminished, relative to us we cannot necessarily appreciate value that has come and gone. It is no longer “available value”. In a sense, value is still relative, largely, to whatever can appreciate it.

When money “maintains” it's monetary value through “capital advantage” alone, it can just mean moving money around through leverage, while at the same time creating inflation, (through scarcity, harm, and it's own diminishing value), which reduces overall monetary value. A vacuum that stifles value generation and society.

The ratio of overall available value, in relation to money, is reducing over time if people can't thrive. “Good use” of money is a matter of definition, but avoiding harm and “counterproductive” activities generally, and developing true individual value seems like a pure form of value.

Money is good because it's free flowing, without it there might be other less acceptable or accessible societal “buy-ins”, but money can loose it's flexibility when it's controlled. The best use of money, ideally, may indeed be on yourself and the people around you, and on the things you are trying to create and build, now.

What options are there for long term capital investment involving people and projects, with successful, wholesome outcomes?

What is the value of the security of “savings”, versus the security of incorporating value into functionality, personal growth, and societal stability and development?

It is good to be prepared and resilient to future possibilities, my concern with savings schemes is that they remove much needed money and value from circulation, and have diminishing returns if that money is not invested in people and growth.

Realistically, there are not a lot of available options for investment that aren't a part of the problem. Imagine investing in a company thinking you're getting great returns, only to figure out you're paying more back through living costs.

Anti Rich Sentiment

Is it fair to target wealth generally, rather than targeting problematic behaviour? If government becomes a machine, is it a wealth vacuum? Is it like another rich person?

What does the government do with that money, and is it really helping, is it making good choices when it redistributes wealth? Is it that, the more money that circulates indiscriminately through bad channels, the more money disappears through the holes in the boat? Where are the holes, do we recognise them?

If somebody does or creates something from their individual value, and if a lot of people appreciate that, and pay a modest amount for what it's worth to them, it could generate a lot of money.

That hasn't come at the expense of anyone. It is just a fair exchange, many times over, where a lot a people get to experience a piece of that person's individual value. There is nothing to say that this wealth “belongs” to society. In fact, the individuals in society decided, for their part in it, that it was worth the money they spent. Is that really “hoarding” money?

If the system was controlled to limit opportunities for anyone else it might be different, but being successful in a fair competition is kind of the point. (All or nothing, in terms of success, talent and competition, may create an unfair disparity in real people's lives if taken to the extreme, however.)

What they choose to do with their money and how it affects other people's “unrealised” value and potential, of course, matters.

It is understandable to question how, and why, do these people then hold onto that wealth in the face of other people's need. Or how do we understand all the invisible ways society may feed into success, and the need, and perhaps duty, to further the continuation of this process for everyone else.

What if they generate a lot of money but can't find worthwhile ways to spend it as fast as they made it? What's holding them back? Security? Advantage? Planning? Logistics?

Why tax value generation that doesn't come at the expense of anything? Is this about making a blind guess as to what is fair compensation to society for communal resources?

As an individual, with individual usage, or as a business? Is it that we ask for that compensation only once it doesn't hinder that person or their success? Do we assume that compensation isn't already paid, disadvantaging those who would do so naturally?

Is it not already reflected in the original exchange? If profits are already a reflection of supply and demand, does demand not already naturally sequester a portion of resources, is it inbuilt?

It is shortsighted not to share, to take advantage of being first in line. We recognise this as being, potentially, incredibly selfish. Perhaps these people's talents do not lie in recognising and solving the world's problems. Are they genuinely too busy to focus on it? Is something coming into your awareness a method of determination?

Is wealth “justified status”, that only becomes problematic when there is a failure to bow to the obvious unacceptable poverty of others?

How do we reconcile this? Does it seem wrong to allow earned status to be forfeited because of other people's actions? Can we recognise the conflict this poses to wealthy people as not being insignificant, to lose the status perhaps due, in theory, or in isolation, because the world is a mess?

If not all wealth is corrupt now, will it be too late to do anything about it if or when it is? And, does taxing the wealthy help, or does it filter wealth, cornering it, until what remains as “successful” is unapologetically exploitative?

If money is circular, why take a cut of every exchange? Why not use better discretion? If the government is money hungry but cycles money continually at scale, and without any proportionate ability for discrimination, are they part of the problem?

The advantage of government is delegating skill and organisation. Organisation is already a natural capital advantage. Extreme capital advantage incentivises and perpetuates the necessity of it's existence, and overqualifies government with too much control.

There is something to be said for having wealth you can utilise. Often we are busy, and it is enough to have the things that are a part of our current plans, as long as we don't lack for what we want while we are working on them. We want things to be there when needed.

This is not an excuse for taking wealth away from people as if they would “waste” it, or don't need it, but often our requirements grow with our capacity for use. The most effective planning or utilisation isn't necessarily linear, and is personal.

If someone is happy, and if the situation benefits them, if they're where they want to be, doing what they want to do, without lack, it isn't always dependent on extra resources. The system isn't functioning like this currently. People's money doesn't match their capacity for building the life they want, or their sense of pacing for themselves.

Privacy

I think privacy is about the need and right to protect yourself. Some people like to think that if you have nothing to hide, you should have nothing to fear. This is absolutely not true.

My thinking is that, those that actually have nothing to hide, maybe also have nothing to prove, and don't necessarily feel the need to say so. Because it isn't the point of privacy.

People are dangerous. A lack of privacy is the very real threat of people, and the extent of their irrational actions. It is as dangerous as anything.

A lack of privacy is not about the truth, quite the opposite, people will never know the whole truth, you are always protecting yourself from the lie of the incomplete truth that someone else believes.

The problem with a lack of privacy is that it can remove the buffer of doubt in people's minds and position them to place false judgement upon you. Other people's actions affect us greatly. Their judgements affect us greatly because it is what they base their actions on. They can have an inability to even contemplate their total lack of understanding.

It is always about the lie, and our vulnerability to it.

Even something as simple as an embarrassing detail that will never be reconciled in someone's mind, that they will never unknot, or unsee, can loom large in every interaction. It can take a toll. There is a difference between what the “eye” can appreciate and reality. This effects us all, these are simple logistics of a practical reality. We don't live in a world of complete truth and understanding.

It is the constant danger of people who think they know enough to justify imposing themselves, their judgement, and their actions upon you, and removing privacy is like removing barriers for those people.

You also cannot “assume”, without expecting that to be challenged, on principle. People are wrong all the time, and their ability to determine that they might be wrong can go hand in hand with the rest of their skill set.

This could result in being controlled by the inability of people, rather than the best of people, because power itself is a “senseless” form of determination, it tests boundaries, it is not itself “logical” or “human”.

Ultimately, it is setting up the same system of power vs humanity, putting ourselves in a position of maximum opposition. It is not a great way to live. We build systems to move away from this dynamic like we build shelter, allowing privacy to be removed is like being exposed to the elements, we won't survive it if it becomes extreme.

As people, we don't necessarily want to “adapt” to being completely impervious to all threats to our existence. There is value in vulnerability and meaning, in fact to recognise value is to recognise that there is something to lose.

It is wrong to have the right to your own life forcibly controlled or violated by someone that has no right to do so. This includes the right to your body, to yourself, and the right to protect those things.

The value of the personal and the intimate can be stolen and degraded, and devalued, and there are very real consequences of a lack of privacy that can impact a person's life tangibly.

Privacy is a need, it gives room for value, and for function.

I'm not sure if physical reality as we know it can exist without privacy, or that we could survive a world without it, so a plan to limit or remove privacy from society would be very problematic.

People have always needed room to work within. It is not physically practical to need to explain yourself, or avoid being misinterpreted, constantly. Even the time it takes to do so is a practical metric.

Physical interaction is full of all the things we don't say, all the things we reserve judgement on, that we leave open and unknown. These are our physical restrictions, while our sense of "spirit" is soaring and expansive, full of possibility. Our ability to speak freely and with the ease of our true selves can be detracted from by practicalities, circumstances, and distractions. We are very limited in this way by our physicality, even though it is a great basis for our experiences.

A world without privacy might even place restrictions on reality that we don't understand. What is the cause and effect of an ever imposing mix of stark truths and crucial missing details? My impression is of something very tightly wound.

We must protect privacy rights, it is very dangerous to lose them. We should not allow ourselves to be controlled by raw power, it is a perpetual undercutting of what we are.

There may even be an eventual curse involved in seriously violating another person's privacy, as the only way to acclimatise might be either regression, or a sufficient amount of "truth" to reconcile the "lies" of inadequate understanding and judgement.

As a result, there is probably some blessed freedom in not knowing things that are not in your awareness through no fault, (or lack), of your own. And, a better method of growth toward understanding.

Extreme privacy violation in law

Watching illegal explicit material does more harm than just supporting the creation of that material and the criminals that make it.

Watching explicit illegal material, is a form of sexual assault on that person. You are violating that person's privacy by even watching it, you are adding to the harm inflicted on that person.

This includes any explicit material that you do not have the consent of that person to watch. As an individual, you have violated that person's rights and freedoms, degraded and devalued their privacy. You have threatened them. You have taken intimate knowledge of them that they do not want you to know of. And you have done it in the emotionally burdensome and consequential form of a sexual nature.

Putting this information into physical formats, including tangible “information” formats, is extreme additional harm. It is an extreme method of facilitating this harm by easily increasing the individual violations, and their real consequences. It allows people to violate privacy in extreme detail, in ways that are not even possible otherwise, or natural. And it poses a constant perpetual threat through it's material existence.

Abstractness is a form of privacy. A spider in the bathroom, as far as I know, doesn't pose the same threat to privacy because it doesn't understand or relate to what it's observing. A person thinking of another person in an explicit way, while potentially disrespectful to that person's image, is not the same level of harm, it has natural limitations. It does not expose anything true that can be used against someone. Although, the more that false information is confused for the “truth” the more likely it will pose a threat.

I do think some normal, decent people have been brainwashed and numbed to this reality, where the real extent of the crime has been removed from it's natural context. For example, people watching explicit material online might be grossly careless of the knowledge of the origin of that material, but the risk is high that you have committed a form of sexual assault on an innocent victim.

We must get very serious about it logically, because we are removed from our senses and better judgement in these situations. If our knowledge of the risk of real harm is high, then we cannot negate our own responsibility to it like we can in low risk situations.

We need to educate people, and we need to put systems in place to tidy up explicit content online. It is all very loose and this fosters criminal behaviour, and isn't healthy for anyone.

If decent people become aware, as they should, that if they are unreasonably careless online with explicit material that they could be held accountable for victimising that person, systems should naturally form to validify the origin of source material. Use some discretion at a bare minimum.

I would work to introduce serious sentences for extreme privacy abuses including deliberating watching, creating, and distributing non-consensual explicit material including “revenge porn”, and “hidden camera” material. As well as any illegal abuse material. This is real harm.

Whether it would be appropriate to replace “extreme” material with verified “fake” or “generated” material as a possible alternative, that may also eradicate the market for real abuse, is a question of debate. It may perpetuate self destructive tendencies much like extreme drug addiction can hollow out a person of their self worth and self control.

Digital Rights and The Law

We must also deal with the impending privacy and control crisis. Facial recognition technology for general use must be made illegal immediately. Surveillance must be kept to the bare minimum. Requirements for digitalisation must be stopped. We must say no to all of it, and protect the rights of people to live without technology.

We must address the legality of “data” collection. Just because something it not “written” or “communicated” in law does not mean that wrong is right or up is down.

We don't know what is happening to our rights. We know that violating our rights is illegal, and should be illegal. These people should know that if it should be illegal, then it better damn well be, because they are accountable.

The only difference to accountability, is whether actual responsibility is changed through awareness and logical reasoning. It makes it hard to judge, it does not make it impossible. Societal law is a construct of communication and power, and is about the execution of the collective and individual will of people, in the name of what is “just”.

Who needs it to be a maze of overcomplicated logistics and administration except those abusing it's power? You cannot do things in the name of power and call it justice. They have no respect for what the law actually is.

What is corruption? When everything that an establishment has stood for, or should stand for, can no longer maintain and direct it's truest purposes, for the ignorance, and motives, of it's moving parts.

It is all a matter of what is fair, what is right, who can judge it, and when.

How do we begin to do something about it if others think they can commandeer societal law for their own purposes? We would much prefer societal law to represent actual justice.

When someone clicks “I agree” on a computer screen, they have innately entrusted the law, with the correct belief that justice is it's true purpose. You can not legally be coerced into giving consent, no one is agreeing to anything that they wouldn't agree to.

If you want explicit consent you must make it explicitly clear, and consent must be informed. Consent is a 1:1 ratio. You need awareness of what you are participating in.

Relying on deliberately doing unknown things in the shadows, with the idea that people can give away their rights without understanding them, without awareness, is not legal. It is just opportunistic delay and distraction.

Nature and Nuclear

I believe in nature, that we are adapted to nature, and that the further afield we go from nature, the greater the risk there is of being unprepared for something that we are not adapted for, or can deal with well.

I do not think that what is the most “natural” is always necessarily the best option. I do believe in having an occasional “crutch”, and that progressing can mean the development of ways of incorporating things with nature, if done well.

In a way, everything we do is probably still within the bounds of “nature”, even when they seem like foreign materials or technology, but these are more extreme.

This “adaptive” theory is a bit of a personal philosophy that natural is best generally. Things that are “naturalised” have gone through some kind of process of incorporating with nature, settling into a kind of balance and proportionality.

I certainly trust this process much more than I trust people that purport to be “experts”. While I respect skills and knowledge, I do not think these people have any idea what they are doing in comparison to nature. Even the idea that they think they do is extremely alarming.

They are just so far out of their league. Scientists carefully accumulating knowledge and applying it is one thing, them thinking that they are better developed than, or can “improve” nature, is another.

Meddling with genes, for example, and thinking that they can cut and paste, trial and error, engineer future genetics, without understanding them, is not smart.

If people weren't puppets before, they would surely risk being made one to allow such activity to take place. Maybe they are not in control, and are somehow an afterthought for what is “allowed” to happen, a useful “tool” of nature. How do we avoid near misses when everyone has their hand on the button?

It's like letting a toddler rebuild your plane's engine. Yet they go full steam ahead, as if nothing bad could happen. I don't think we should rely on that being true. Perhaps they expect nature to incorporate it for them. We would not want to overwhelm nature past the point of unfeasibility.

There could come a time when understanding could become so nuanced, that it would allow for truly informed, naturalised expertise, but I just don't think that's where we're at. I can't be the only person that thinks this.

When it comes to nuclear, my opinion is that it is too far afield, based on the highly technical way the technology exists, and the extremely negative effects of radiation exposure if the worst happens.

When it comes to risk, I do not believe you should bet more than you are willing to lose, or more than you can handle if it goes wrong, if you can help it. I do not think that a high amount of risk with a “low probability” is a good choice. We are firm on this issue and it should probably stay that way.

We get to choose the foundations we build upon, and what we choose to rely upon. It makes sense to draw a line with the type of risk that we build our very future upon.

Veganism, animal rights and animal welfare

I don't believe, that people believe that animal cruelty is ok. I do not understand the nature of life and death enough to impose myself personally, but I do worry that I don't do enough.

I think a lot of people probably think that because it is nature, and within the bounds of reality, that it must be ok, and they work their logic back from there. If there is a way that this is true, I don't think it is simply because of the idea that, if you think you are better than something, then you can do what you want with it. This is a toxic mentality and needs to be addressed, especially because you really don't want that as your argument when "whomever" wants to start a hierarchical system.

I imagine the argument is more akin to an argument about form and function, and live and let live. In order to live we must all make allowances for something else's shared desire to live.

I don't know what it's like to be a different creature, perhaps somewhere a deal is being struck, but wouldn't you want to know what it is? I don't think accountability is avoidable, so it is something to be aware of.

Some of the horror of death is in our human entanglements, which may not apply the same to animals, but I don't think killing is that normal either. This is to say the least.

It isn't reality to me to look at an animal and liken it to a plant. I hope that if something was suffering, there is a limit to that suffering, that nature represents itself in some kind of way that allows for form and function, so that something could communicate or run away or protect itself. Animals blur this line in some people's minds.

Hope like hell it's ok, at risk of being wrong? For some this may be a leap of faith. What really carries the burden of our actions beyond our capacity for personal responsibility?

Perhaps you really are what you eat, just like when we take on new information, we grow with it. It is also interesting to me that lean animals are carnivores, yet people try to eat protein to gain muscle.

If I were to chop down a 100 year old tree, it might make me nervous, not because I think it's wrong, or that anyone should think that way, but because it's not nothing. Moderation is a strange concept, I prefer to be carefree and believe in abundance of what's good and right.

It's either right or wrong, and with clarity I can rest somewhat assured in the sense of freedom in that, I'm not as blind. To me there is a clear line I do not think I should cross of my own accord unless I find out any different.

When it comes to animal cruelty and animal testing, I truly believe that the more you compromise on this the worse your outcomes. That in a functioning society there are better solutions to be found when psychopaths and pharmaceutical companies don't "progress" your healthcare system. This is my opinion.

I understand no one wants their loved one to die without a cure, but these people have done enough harm that to save a child would seem to come at the expense of poisoning another with toxic chemicals, dysfunctional systems and avoidance of real solutions.

I have no policy for this except to offer my opinion, and promote ethical alternatives generally and take a strong stance on removing cruelty.

When it comes to farming, I genuinely believe farmers are decent and good people. I think that compromising on animal welfare standards actually sabotages farmers and forces good people to compete with bad ethical practices, pushing good people out of profitability.

We must recognise this, why do we need ever increasing profits just to make a living? Why would a farmer need to keep scaling to remain viable? What is actually going on? When a restaurant expands it doesn't out scale the towns population, it recognises how it can scale effectively and what the limitations of that are. Environmental concerns around our waterways also must have acceptable solutions.

Animals have a right to exist, nature has a right to flourish. Humans will not circumvent the will to live. I understand that native birds suit the objectives of maintaining the ecosystem, but it does bother me, the attitude of wanting to distinguish between "types" of animals with bias, as if it is a valid argument for throwing one type “under the bus”, and treating it poorly.

Labelling and catagorising something as “food” does not change anything, unless it has subsequently grown accustomed, or adapted itself, and hopefully not forcibly for the worst.

Just because it makes you more comfortable, and is convenient, does not make it an honest example of “form and function”.

It's more like turning on a dime whenever it suits. That is a “predatory class” belief system. “Because I said so, because I can, because I want to” logic.

And we should be careful of how pervasive this type of attitude can be, because people who treat animals this way may also think to treat fellow humans this way.

Religion

I do not know a lot about the specifics of any religion. I do recognise the themes of religion, when I have encountered them, as being an apt description of morality in general.

I do not prescribe to any belief that doesn't make sense or seem true to me. I think the truth of existence is everywhere.

I think you can seek the truth without religion, and that it might be preferable to, although it may contain insights and teachings that I am currently unaware of, and exposure to the basic concepts seems healthy.

I am under the impression that a lot of it is interpretive, and that it is maybe limited by it's interpretation.

I am against religious and cultural practices that cross a line in reality and violate the rights of other people.

It is unacceptable and wrong to perform significant body modification on people for the purpose of religion, culture, cosmetics, or personal gain, where it would impose itself on the natural will of that person before they can give proper informed consent.

Religion cannot impose itself on reality and expect reality to conform to it's purposes. Religion is derivative of existence and nature, and must have respect for these foundations.

First, do no harm. Why would any religion reject nature and obvious truths? We can judge these things best by this measure.

It is so obviously wrong for adults to allow children to be exploited for the sake of “beliefs”.

The natural will of a person is the natural extension of who and what they are. Fundamentally altering someone through damage, or injury, or an act of wrongness, might render the person changed and disassociated from the harm that was done to them.

It doesn't magically erase the significance of the loss, just because a person is comfortable with, or even likes, who they have become. It also doesn't remedy the natural dysfunction of the disassociation from your natural origins.

I am worried about this because I am worried that there is a prevailing belief, that harm doesn't matter if the person would be ok with it after the fact, after it has changed them. Even if they are no longer really the same person, and the loss becomes invisible.

This is where it is really important that reality is the guide, and that the course of action is not being determined by actions that are fundamentally wrong in reality.

Not all change can be considered natural growth. It seems like a careless disregard for the past, and for nature, and the natural state, and possibly a disregard for a higher order, purpose, and timing, generally speaking. Our choices make a difference in that.

An example of this is with current medical trans practices. Giving people hormones affects their brain development. A person who has altered the way that they think, probably likes the way they think, and they don't know the alternative. No one really wants to reject what they are and how they became that person, it is not really an option. That does not necessarily make it “good”.

I have heard the term “self affirming” in relation to gender affirming care. This is the idea that a person has a natural “sense” of who they are.

If there is a natural pull or magnetism of “outcomes” that self affirm, or self perpetuate, then offering no resistance to that, (when it would be appropriate to), could be a trap not befitting of nature or reality.

Physical reality offers natural, proportionate limitations on our wants, this is not a bad thing.

It is not right to modify the bodies of developing young people. They cannot give proper informed consent and you are robbing them of their natural growth.

Even if natural outcomes had somehow become an affliction, there is so much risk of harm involved with this issue that there is no way that this is responsible medical care.

I am against the coercive exploitation of children that is the medical trans movement.

I am against the forced circumcision of children.

If it ever served a purpose as a leap of faith of any kind, if it holds a place until we are strong enough to say stop, then we must say stop, it is wrong, it is an unknown burden placed on innocent children and we condemn it.

Woke/gender/sexuality

I don't know what the woke movement is. It does seem like some people's behaviour defies explanation. Nothing really quite adds up, as if it alludes to something more.

To me, it seems like there could be a lot that is spiritually, fashionably, instinctually motivated. I can only really hazard a guess, or vibe off of what the deeper motivations are, if any.

I don't know of any ethical reason why a person's gender or sexuality can't be what they think and feel it is. If somebody wants to be referred to as a specific gender casually, then that's fine, it would probably be rude to insist otherwise, or to make a spectacle of their personal choices.

A lot of what I've heard about this seems to be about wanting care and respect, but not reciprocating when it comes to encroaching on other people's rights to get it.

Who knows what a pronoun is? I don't think natural English speakers are that technical or finicky with language. It would be weird to insist past the point of politeness because it's too complicated.

Male born athletes in women's sports is obviously cheating. Hormones are not the only thing that influences sex differences. I do not believe that it eliminates the natural born physical advantages inherent in their physical make up or DNA. It would be great if everyone can compete, but this is like anything, you have to deal with the hand you're dealt until you can make it happen fairly.

A woman is a woman. This is defined by nature first. Suspension of disbelief, or absence of specifics, can be as appropriate as the situation allows for. The gender a person was born will never be erased, or become totally irrelevant.

For the purposes of the law, a woman can be defined by biological sex, or, to a lesser degree, a sense of gender, as applicable.

It is correct to acknowledge the threat that men, and specifically male sexual predators, can pose to women. This includes motivated threats to privacy, physical dominance, and sexual harm.

Any place where it would be inappropriate for a biological man to be, “for reasons of safety”, is the same consideration (of biological sex).

Allowances should be made where possible for any unnecessary social awkwardness or discomfort, or lack of fairness and facilities, experienced for the transgender individual.

As well as the same safety considerations for gender specific threats, posed to transgender females, as exists for biological females. Threats to privacy from the opposite sex are applicable to both genders to various degrees.

I am not sure that I agree that the definition of a woman should be defined exactly as a “biological female” for all legal applications, as this could “lock out” very specific instances where a sense of gender would be more appropriate.

The problem is not a lack of definition in the law so much as a total failure in the application of it as it is. We need to be very careful that every misstep doesn't bring us closer to a worse outcome.

What is the real purpose of this? It's dehumanising to nullify natural gender by force, and it leans toward the misogynistic.

Abortion

It worries me when good people are against abortion rights. I do not think abortion is a “necessary evil” and I do not like it when it is framed that way. I could be wrong, but I will fight for this, because I think the alternative is some kind of horror of logic.

I do not think there is anything wrong with abortion. In my opinion, a developing baby is a woman's body parts, more than anything else, until it can be considered a separate person. It is impossible to know when that is, or what it means.

When I was younger, I thought about the logical conclusions that you could come to if you believed abortion was truly wrong. If someone really believed that, what actions would they “justify” to stop the “murder” of a “baby”?

Good people with good judgement are held powerless by the limitations of “justifying” horrific acts. But still, there is the horror of the lie, of believing someone is a murderer of babies when they are no such thing.

What hypothetical horrors could exist? Chaining a woman in a basement, coveting all of her eggs? How about forcing her to grow a baby with her body, altering the course of her whole life, her whole heart, potentially all her future time and resources, and if she can't look after that baby for some reason, taking that baby from her, and acting like that is an option, when for some it wouldn't be?

Separating a woman from her child is probably one of the cruelest acts I can think of. How sure do you have to be about the truth of conception to insist on such a horror, when the truth might be that, actually, she really didn't need to go through all that, after all?

That maybe cells dividing is a lot like a woman's period. That maybe it is fine, and ridiculous to insist otherwise.

There is nothing natural about modern abortion. But in theory, is abortion itself really unnatural? Realistically, across time, if a woman were in the wilderness, fending for herself, or in any situation where she knew there was no way she would be able to have a baby, in all seriousness, would she risk life and limb, poison herself, starve, do whatever it took, to avoid growing a child that would actually be a bad situation if brought into the world? Or if she was overcome by fear, or panic? Or had a single mindedness?

It's either wrong or it isn't. How can something so necessary be wrong? You are not being serious. If you were to look at a woman who is a loved one, perhaps your own wife, and if there was a possible situation, even just one, in which they would make that exact decision and you would tell her to her face that she was a murderer of her own child. No, I cannot agree with that deduction.

I even wonder about the lie of it, if the only answer to such a despicable lie was the truth of creation itself. A perfect checkmate.

It is interesting from a religious perspective, that the nature of conception and creation is unknown to us, we are actually blind to it, and yet of all things, when it is hidden, that the religious position is to believe that it is not ok. Instead of relinquishing to faith itself that it must be ok, that it has to be. What is the alternative? A baby is murdered or a woman is forced or tortured?

It is probably good for a person to know of both arguments. How strongly others believe, and how they might have a better sense of it. They might be right in some way. But it has bothered me, the idea of someone being convinced it is something it's not, when they have an actual choice.

I don't think that a potential life is nothing. I just don't think that you can think that way about every possible outcome. The exact combination of DNA of a “potential person” could exist “in possibility” anytime there's an egg and a #1 sperm in contention, even without conception.

I certainly think forced abortion is extremely wrong, and is not nothing. In the same way mutilating someone's body is wrong, and taking someone's choices for their own future and their future child. If they would have had that child of their own accord then that “potential” becomes a tangible loss.

From the male perspective it may be an unreconcilable betrayal to not have a say in their own future, but ultimately a woman's body is her own, she doesn't have to choose you. This is where two individuals need to know what they themselves are prepared for with the person they have sex with.

Sex is a morality issue, always has been, the reality is still that, conventionally, if you have sex, you can get pregnant. In our modern society that means you have to be willing to have a baby or have an abortion, if pregnancy happens.

Men are equally responsible for the choice to partake, and in some ways are blatantly risking more. For some women abortion or adoption is not an option, to suggest otherwise is so wrong, and to transfer responsibility for the outcome often seems cruel.

This might be their version of “adoption” for their part in it. The thing is, that does also mean, in a lot of cases, that they adopted their half of financial responsibility out to the taxpayer: the time, effort, and money.

If nature representing itself were an indication, later in pregnancy, it becomes apparent that a woman is having a baby, and it starts to look less like just her body, and like something more. It seems that then it is maybe too bold for medical intervention, and this is where the lines are blurred to our eyes. When a baby would survive naturally on it's own is another. An ultrasound is accurate, but the technology is not necessarily “natural” or an indication of what we should be privy to if trying to discern based only on nature.

The truth might be that a baby is still an extension of the mother even after birth. I think that is too great a leap. One of the most horrific things I could think of happening would be a newborn plucked from it's mother and killed, my heart wrenching goes to the mother, that is my personal instinct as to the true horror of it.

Covid

I am going to detail what I experienced during the covid period, my perception of it as it happened, and what my impression of it is now. I was not aware of what was going on for other people, so I am just going to describe what I can, I have not researched, and I am not focusing on specifics or dates. These are my opinions based only on the information I have currently.

I had the unfortunate experience of being on a visit to Australia when the first border restriction was announced back in New Zealand. My flight was booked for the day after a quarantine period would start to be enforced. I remember being upset about the dynamic of power, and the level of care required, and that I didn't think it fit the situation well.

I had to book a new flight, but I don't recall enough to about it beyond the need for nuance when people are powerless. Even though I made it back before the deadline, I still ended up quasi-quarantining “just in case”, which caused problems. None of this I dwell on much. It did possibly change the course of my life.

My general impression of the covid period was one of a double edged sword; of minor disruptions that also felt like time off. My general impression of the government response was that it was dealt with well, that there was overwhelming public consensus at the time, that we had good results, minimal deaths, and ultimately, the least amount of time possible was restricted. I did not think that we spent very long in temporary lockdowns, and that we had relative normalcy and freedom. This was my experience based on what I knew of it.

I don't agree that hindsight is 20/20. I think it is very hard to make predictions based on events that didn't happen. You can draw false conclusions by thinking that, because the worst didn't eventuate under one set of circumstances, that it also would never have under different circumstances. It's speculation either way.

Protections and compensation was available to businesses, with the idea that alternative strategies would only result in more disruptions.

People cite study difficulties for students because of the disruptions, which I myself experienced, but the disruptions were minor enough that if children can't take time off from school and still succeed, I think we have bigger problems. Time off isn't a death sentence.

Any child should be able to handle relatively short breaks in routine and environment. This is my opinion. That doesn't mean that the system didn't do them a disservice and wasn't teetering on the brink already. I just don't think that childhood and “the system” should be that fragile, and it probably wasn't lockdowns that did it.

Now some caveats. I understand that in the last stages of lockdowns, Auckland experienced a more prolonged lockdown period than the rest of the country. I cannot speak to this, or whether it was justified, it was in my periphery. The alternative is hard to predict in hindsight.

There are situations that it seems like the most crucial question is whether due care was taken. Individuals with individual harms understand when they were not being dealt with personably, with the level of care and reason required. An example of this is when individuals were refused access to dying loved ones.

Government cannot be impenetrable to reason at the scale of an individual. It is fair for an individual to expect to be able to negotiate based on the significance of the harm. If they would have done what was necessary to be with that person, if it was reasonable, then a level of nuance is required. Not doing the utmost to minimise harm in this way, and make allowances where possible, was probably a mistake.

In an emergency, I think it is fair to expect people to pitch in. This has limitations. No one should be forced or coerced into doing anything that they are strongly opposed to.

Vaccine mandates are unequivocally wrong except under specific circumstances where it is unavoidable and strictly necessary for the job. If this became prolonged then I was unaware of it. The only time I got asked for a vaccine passport was at a movie. I might have been asked if I was vaccinated while studying and working, I'm not sure.

I do not think that a person is entitled to their job. I do not think that it is unreasonable to manage a situation on a temporary basis. For example, if someone is sick or a risk to others, if they had the plague, I don't think that they just get to come in to work and continue as normal.

However, it is unreasonable not to make the possible allowances for a person's right to make their own personal choices without duress.

I had thought that this had been protected, and that employees were offered paid leave on a temporary basis if they were not vaccinated, where it was required, and that the government compensated businesses for this leave, so that it was considered unacceptable for a business to discriminate on this basis.

The reason why I got vaccinated was certainly not because I especially trust modern medicine, or because I was worried about getting sick. My thinking was that, if it was highly likely that I would get covid, that even if the vaccine had risks, those risks would not be as bad as the virus itself. That it would make it less likely to get long covid, and I thought it helped contribute to lower transmission rates.

A vaccine is not technology, is it? It is a concept. You expose yourself to a pathogen under ideal conditions, and your body has the best chance of creating a healthy defense to it without being overwhelmed. It is a carefully controlled, natural, learned immunity. This means a small amount of exposure while you are prepared, and as healthy as possible. It's a sneeze in a tissue, dirt under your fingernails, a small amount of virus that is weak. It is not that complicated.

When I got vaccinated, I had heard that it was controversial because of it being an “mRNA vaccine”, I don't know what that means. Am I supposed to study human biology to the point that I can understand and differentiate between the different biological processes, so that I can assess whether I personally believe it will produce abnormal results?

I have never thought that scientists have the level of expertise required to dabble in any kind of genetic sequencing, and truly understand the effects. If I had understood the level of intricate “technology” involved, then I probably would not have taken it.

I don't believe the public was offered an informed choice in this regard.

It has come to my attention, that a significant number of people are concerned over amyloid fibrin blood clotting, and other post-covid vaccine health effects, and I would like the public to be properly informed as to whether this is being followed up adequately, or whether it is being actively suppressed.

I do not think that people who got vaccinated are compliant or complacent, and I do not think that “anti-vaxxers” are wrong to speculate.

Possible vs Plausible

When we think of extreme possibilities we think of how plausible they are.

All it takes for something to be “possible” is one person wanting to do it who has the means to make it happen. Often times, people have done a lot worse, for a lot less.

We recognise that a “conspiracy” requires a great many things to occur to make it “plausible”. This defies belief because of the fact that real people are involved at every stage. There may come a time when “what is plausible” is only limited by what is “possible”.

The concept of live vs evil:

What of the saying “selling your soul”? I do not believe you can “sell” your “soul”. But what about becoming removed from it, distant from who you inherently are or could be, trading off of the loss of the development of the “self”?

All the things you can't afford to believe in.

If you were to do things because you don't care, eventually learning and understanding the reality of why other people do care, could become unthinkable or unbearable. If the reasoning is that other people are simply incorrect, or that you don't want to know.

This could make it difficult to become “smarter”, putting a self imposed limit on your capacity for understanding. Creating a conflict, and otherwise recoiling from the reality of what you have become and it's attachment to you. Maybe only the truth and it's precision, and a path forward, may free you to acceptance and continued advancement.

Does this lack of development of the “self” make people a vehicle for other authority?

A lot of people being “ruled” by the authority of raw power could be like humanity playing a chess match against something that wants to destroy us. I am worried that we do not realise the danger of something that cannot be reasoned with.

That there is actually no enemy, except the obstacle of our own collective ineptitude threatening to overthrow us. Like a snowball of momentum.

The authority of raw mechanistic power is not necessarily what built us up to what we are.

Even if humanity is one of the manifestations of life, of a greater authority and power, people not recognising their own part to play as humans is a faltering of that power to something maybe more short sighted and less human. The alternative might be nothing.

Think of conductivity, except if it was based on the ability of electricity to flow without destroying it's own existence, a “non-starter” to a flow state.

If you look around at some of the ways power is manifest in the world, there is a real danger that people are losing their minds. There is the worry of mechanistic power taking a “form” of orchestration by whatever means is possible. If it is possible for mindless power to “organise”, why wouldn't it? The way water might flow into a shape.

In people this might be the space they give to their own desire for carelessness. The desire to hold onto mindless freedom over conscious effort.

Think of the feeling of letting go of effort, or letting go of caring about something for the sake of pleasure or reward, of letting go of logical reasoning you actually do believe in because it's easier not to know or care.

The feeling of relaxed effort or of getting what you want unabated, without restriction or conscious effort, can be like a rush. Once that rush of happiness is gone, you might find yourself in conflict with yourself if you compromised yourself more than you would otherwise want to, without the incentive to do so.

There is something normal about this process of degradation, regression, and erosion. It is healthy to challenge these concepts to test them and discover what is actually important to you, but holding onto this mindlessness could become toxic and extremely diminishing to your self worth, and to who and what you are as a person.

I believe there is fake self discipline and shame directed at people that will never be reconciled in this way because it is simply incorrect, and people can find themselves fighting their bodies for something they think they want because logically their motivations are off target.

Careless is a poor substitute for carefree.

I believe the thrill of life is good, that there is nothing wrong in pursuing pure thrills. The problem is recognising something good and cutting a bad path to it, only to find the result empty. The classic metaphor of the siren song.

Everything good in the world that you enjoy and want is there, you can see it, sense it, but it will disappear like a mirage without a real path to it.

The love of money is probably about the love of being able to live your life well. I don't think that's wrong, what's wrong is when you allow that to motivate you to do wrong in the world. People attracted to power may be motivated by their own vulnerability. That can be more about a lack of ability.

Taking too much is a downward spiral. Not taking enough may become unsustainable if you cannot make allowances for yourself like you would for other people, although that is not an excuse, and many would think to cut more than they should, and insist, wrongly, that you do the same. What is actually the correct line?

It is interesting to think of the words “profit”, and the divine concept of “prophet”, and the idea that if no true value can come from “wrongness”, that deliberate, “justified harm” doesn't pay off, and real value comes from genuine good will, and interaction in alignment with the world around us.

This is obvious, in a way, if you simply think of how counter productive harm is in general.

People who don't believe in true value creation might insist on perpetuating a downward spiral and vie for themselves in a “us or them” type belief system. Regardless of any proof as to how we got to where we are, as if we have happened upon, and are perpetually, at the crest of a wave.

Purpose is abundant. People that don't know this might not realise by looking elsewhere, that they are the problem they are trying to solve.

Avoidance could be a sense; of good timing, of being ready, but you have to work to be ready, you have to recognise the answers if you are waiting for them to appear, you have to want to know.

I think there is some fear in wanting to know because it is also about survival. About whether you can deal with the truth, and what it means for your actions; if you think something is wrong but still can't follow through.

I don't think that it is wrong to prioritise survival. There is some appropriateness and truth to that. It doesn't seem true to me that it is wrong to survive. Life is good. But what is survival?

At a certain point you are talking about survival of what you are, what you want to be, what you believe in.

Your sense of what you are, that you can hold like a thought, and extend outward into vague, recognisable possibilities.

This is probably similar to the informational, or some idea of the spirit. If you errode your beliefs, are you surviving? Are you surviving as you are, your body included? As an embodiment of what you are?

What are you surviving into? Something functional, or something that will ultimately lead to the downfall of everything that you have built and believed in, up to this point?

Perhaps we have a sense for wanting to know what is right, up to the point that we can sustain our own existence, with the belief that surviving and living is not inherently wrong, and with the doubt that we could apply it correctly, and the rest we throw to something greater, or to the back of our mind, like we did as children.

Perhaps there is some grace to our own awareness. The concept of grace here being the meaningful elegance of good fortune.

Maybe some try more than others, within their own capabilities, and this is a measure of some kind. Maybe we all try our best but it isn't the point.

Regardless, we are in danger of having something slam shut if we are not collectively capable enough of resisting our own destruction. Life must be worth living.

Thinking of the terms “self centered” and “selfless” in this context, it is a strange hypocrisy, someone thinking that doing “whatever” is noble or righteous, as if turning themselves over to the authority of power.

I am curious as to whether this is the thinking of some people. I do not think this is true in the midst of it, but perhaps once the real cost of that loss is realised, there is some way in which it could be true. It is kind of spooky.

Religious people may be more familiar with the concept. I do not see how this could be true when it comes at the direct expense of others.

Part II Genuinely Pro-Business.

I can think of two legitimate reasons for tax

The legitimate outsourcing and delegating of merit and skill for the purpose of improved organisation. Otherwise known as “the Government”.

This is where we recognise talent, intelligence, skill, authority, knowledge, good judgement, experience, wisdom etc, and choose to put these abilities where they can be utilised effectively, for collectively and individually better outcomes for all of us, as determined by us.

And... As a legitimate buffer for vulnerability. It is about each individual having a baseline with which to thrive.

This is about recognising that we should all have the opportunity to make the most of our situation and our individuality, and that people are not to be preyed upon through some hierarchy of order.

Collective “people power” recognising that we are all equal, or have the potential to be equal, somewhere, and that it is in all of our collective and individual interests to protect these vulnerabilities of circumstance and potential.

Individual rights across the spectrum are absolutely fundamental to collective outcomes. At the extreme end, of course, this may only extend as far as free will before it is curtailed.

Equality and the definition of fairness

You can accept that people have different value at different times. Or, that predators have value in an ever diminishing system. Or, that everything should be made to be equal, at all times, until there is no individuality. These seem to be the options.

Equality is the true version of fairness, in my opinion. It is the definition of fairness in alignment with what we already have, and what we already are. It recognises that we can not, and should not, be equal in all things at any given point in time, but that at the fullest extent of our potential, our individually is probably equally magnificent and valuable. Or, incomparable. Apples and oranges, and pears? Equal opportunity, not equal results.

How that progresses in reality is not apparent to us, but it is enough to know that it is true, and that we are honestly valued and appreciated for what we are, now. That we are our “present” selves, and our potential, both at once, but that we must grow into our potential. And that we should have a fair opportunity to do so, that does not diminish us.

This is where a free and fair baseline in society is so important. I believe that this baseline is being systematically undercut by predators hiding what that really means, to their advantage, consciously or not. It may just be “learned” mean spiritedness, or carelessness, or ignorance.

I do not think that government control is a good way of achieving this baseline. However, I do believe that left leaning social policy is entirely correct in recognising that poverty is unequivocally unacceptable. Their instincts are right, you cannot look past what is true, and right in front of you.

My concern is that there is the risk of a mix of bad intentions, with good logic, furthering an agenda stealthily, while good intentions, good instincts, and good outcomes are obscured by a lack of sufficient explanation or solutions.

Why the tax cycle doesn't work

Everyone has a natural born claim to live on the Earth that is immediately commandeered. Remember that we were all babies once, no one is impervious to the vulnerability of circumstance.

It is a fair idea that we can pay into our own existence at some point in our lives, so that it can meet us when we need it the most. A method of “pay as you go” tax, at a rate that doesn't hinder or sabotage success may be ok methodology, but who defines what is to the advantage of success and potential? We are, in some ways, undercut from the very start.

It may also be fair enough, that the more “presently advantaged” compensate the “less fortunate” by paying a higher rate of tax, but how much more?

There is plenty of value, so money and value is pooling in certain areas. This can be from genuine growth of value that is compensated equivalently.

Or, from the redistribution of wealth through extortionary practices or extreme capital advantage. Redistribution of wealth by force or coercion, and through the power of leveraging “the need of money”. Some of which may not even seem directly harmful.

The problem when you don't distinguish between the two types of wealth, is that it leans to the advantage of unscrupulous power.

Higher income taxes mean higher wages are needed. When there are higher wages there are two possible outcomes.

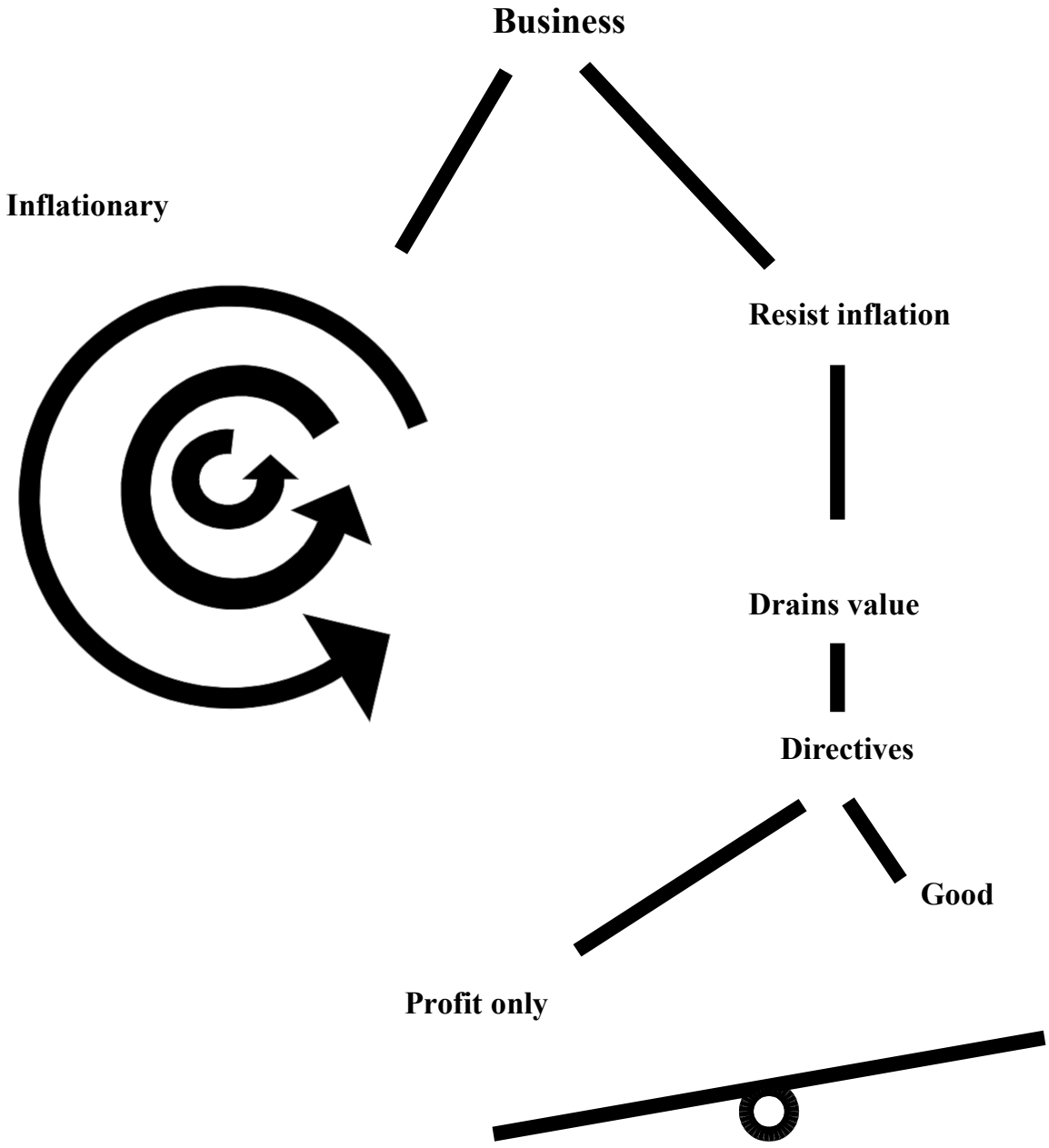
A business can pass on the costs, this is purely inflationary, a vicious cycle. Or they can resist inflation. Either because high prices are bad for business, or because they want to.

Resisting inflation means a business shoulders the cost of higher income taxes, by paying higher wages. This is true for all income and skill categories.

This drains value from the business, in any case. This means not investing in itself, or it means less profit.

Businesses can survive this until it becomes a spinning wheel draining value from the business to it's limit. This is in favour of bad outcomes and bad business directives. Only the “pure profit” businesses survive. Everything leans in their favour. Competition can't survive.

Higher Wages / Taxes / Inflationary Cycle / Govt Revenue Collection



The more the government tries to "solve" the problems caused by "profit only" business, ineffectually, the more it "cycles" the system to work to their advantage

Power vs Power

It may seem counterproductive to a money hungry government, but under these circumstances, the best business model (and most productive for human outcomes), may well be the well-intentioned struggling business just trying to do some good in the world and make a decent living.

Once this spinning wheel of power takes hold, you cannot just tax your way out of it. If the environment becomes one of “power” redistributing wealth incessantly and pooling it, people are kept at the bare bones of necessity. This is like supply and demand, if people are kept vying for survival there is no other option except to refuse at great cost to themselves.

The government can fight power with power to offer a “buffer” or “padding”, but the more they tax, even the “rich”, the more they perpetuate the cycle that plays to the advantage of pure indiscriminate power.

What quickly happens to that padding? It is siphoned straight into the pockets of power, only to be taxed again, over and over, while quality of life diminishes, and systems corrupt. Until “people power”, the power of government, becomes a machine also.

While I appreciate that the government wants to create a comfortable baseline for us all to thrive, in theory, doing this through systems of control makes us extremely vulnerable. I support initiatives that want to build strong foundations for all, without strings attached.

My experience with IRD leads me to believe, that they are already acting corruptly, and that they are deliberately destroying small businesses. And are wasting a lot of money to do it. They don't actually care about what they are doing and why. There is either an agenda, or they don't know what they are doing, or both.

Big Business

Shareholders:

When capital is the commodity, is shareholding the art of ownership, or the art of the forever loan? Regardless, shareholders are the legitimate joint owners of a company, and are divided and isolated when it comes to the directives of the business.

What shareholders must learn and realise, is what is really a good investment of their money and why. When extortionary practices are reduced, genuine enterprise, development, and innovation, or consistent, reliable, steady returns become the real prize winner for investment. Your money will be worth more instead of shrinking. That is how you grow the value of money.

Power companies:

Power prices should be capped. It is out of control and they do not have the right to hold the public to ransom with a basic necessity. Profits must be made from innovation and development. Controlling the power supply comes with social responsibility.

Supermarkets:

I think that supermarkets have a legitimate argument for making money from the convenience store aspect, but are entangled with the dependence of people and social responsibility. We need to disentangle these by creating initiatives that foster food security, and allows competition to flourish, especially in markets relating to specialty foods, fresh produce, prepared meals, restaurants, eateries, and home gardens.

Banks:

Why can't we have a NZ owned, not for profit bank, that is for facilitating basic transactions? Banking is big business, why can we not cover our costs to hold onto basic facilities? Other banks can vie for profits, in a genuinely competitive market, with innovation and development over and above the basics.

Government:

Government is big business. The incessant revenue generation and excessive spending on nonsense bureaucracy is out of control. Their own bias, in favour of their own revenue, equates to a conflict of interest in favour of raw power. They are perpetuating the problem. We need to ease ourselves away from taxation. We need to maintain our power and independence as individuals.

To summarise, no, big business, you can't make money from extortion and harm. Is that really so surprising? Was it ever legal to begin with? Not to the majority of people that the law is supposed to represent.

Business in general

We need to recognise that a business does not want to work against it's own interests. It's not wrong for a business to reinvest in itself and so that's what happens, you want to grow the business and make it better. Unless a business believes taxation is the best use of money, why would it not want to use it's cash-flow to further the business?

It will invest in itself by pursuing it's own objectives and it is free to do so, that is what business is about. It could reinvest in society of it's own directive, but if the directive is only profit, then what happens?

What happens when this becomes a conflict of interest, a business that becomes conflicted about paying tax back to society instead of doing what's in the interests of the business?

It's like saying to a business “we'll take your profits only if you can't find anything to do with the money”. Does it create waste? Is there a simple no nonsense way to ensure a meaningful amount goes back into society without ridiculous administration and bureaucracy, and without creating a nonsense conflict of interest?

We already tax the salaries and wages of anyone who derives an income from a business. Is it really a problem for a business to become an untaxed store of value?

A business is the sum total of all of the actions of the people involved, who are 100% responsible for their own actions, within the freedoms that they have. Knowing when that is, and is not, relevant, is a skill, (it's called being a person).

Most individuals working within a business have only their own role to play and have little input except for their own part in it. The directive comes from people and extends outwards, but which people control the directive of a business? The owner? Shareholders? The structure itself, built to withstand it's own corruption?

What is even the point of profit and money if you're not doing anything with it? If no individual benefits from it?

I am genuinely pro-business. Restrictions on business should only come into play when their actions are at the expense of others. We absolutely need people to be allowed to endeavour to succeed in business.

The reality is if you create a less and less sustainable environment for business, profit will need to come from more and more extremes. Competitive advantage will come from extremes. If there is a problem with pooling wealth, then this cycle could create the worst version of it.

You can't address living costs and poverty by “artificially” raising wages. Higher wages might be a good thing when a business can choose to raise them, if they can afford to eat into their own profits.

When a business runs out of profit, or has shareholders, (with pure profit often the steadfast objective), then the price tag of higher wages gets passed on to the customer through their products and services, and this is inflationary. Inflation is a continual cycle that lends to extremes.

Shareholder companies with big profits could raise wages without it being inflationary, if shareholders were willing to accept less in “monetary returns”. But there are other considerations as well, like where it could have the effect of raising wages in competitive job markets for businesses that can't afford it, which could still be inflationary. Businesses can't benefit from extra money circulating while inflated scarcity and need still attract all the disposable income.

Improving the “scarcity” of affordable basics and, especially, accommodation, must be the priority. It isn't just about housing, it is about accommodation and living options, as well as the equilibrium of price.

Two wheels of power

If one of the purposes of taxation and government is to provide a genuine foundation, to facilitate the availability of our naturally provided abundance, to protect vulnerability, and provide equal opportunity against the threat of raw predatory power, where does it lead when it loses sight of how to best to function?

If wealth and power keeps pooling, and gains more and more traction, there must be something we can do.

If our institutions no longer bother to care when they have wronged us, and begin only to answer to power and our ability to force them to respond appropriately, as if it is beyond them to do any better.

If we get stuck in a power dynamic.

If the government swoops in to supplement value back to us, and we suffer the real pain, dysfunction, condescension, and indignity of the ineptitude of others dictating our lives.

If the people in these positions care less and less.

If they don't even notice that it doesn't add up.

If, in an ever depleting system, you're not at the bottom of the rung until you are, and it's always the same excuse when you get there; not good enough, be better.

The more the government tries to “solve” the problems caused by “profit only” business, ineffectually, the more it “cycles” the system to work to their advantage. They are playing “catch-up”, both growing in power.

Government control is not about community, it's about there being no middle ground left. Those that don't mind the loss of this freedom suffer the least, and throw the people that do under the bus. It's just being blind to another's pain in a different form. It is the same but different, careless power.

Being limited by others opinions is a very painful form of existence, it could prove very regressive. How do you avoid corruption of power? Not by being careless.

Predatory system or greed? Let them eat cake.

I want to touch on the idea of everything coming at the expense of something else. I do not agree with that, or believe that. Greed may be a concept of morality in a predatory system, that if everything is at something's expense, that it is right to take as little as possible.

While I agree, generally, that it is a good thing to try not to take too much, this concept ignores the reality of the concept of life itself. Life is good. Everything alive has the will to live. The will to live is good. Minimising is not living, it is not growth.

Benefiting from the value of other living things is innately necessary for life, it is a symbiotic relationship. When we take from plants, for example, we lack the knowledge of the expense, and make a guess at what is acceptable to the best of our ability.

Practical limitations mean that some might think that acting or taking without knowing is wrong. But what underpins life itself? How does the will to live prevail?

Under what life has built up, into the real and the practical, is the intention itself, the finest of concepts. Where it might be practical to whisper to each other the singular intention to live and let live, where the will to make allowances for each other can be expressed, and the rest can follow. We respect and allow for our common need and desire to live well, in spirit.

I think the type of "taking" you do matters, that there is wrong ways to go about things that do not suit what is practical and right, and that the more you take, potentially the more you risk crossing a line somewhere that cannot be reconciled.

Is the Sun the cake, or is the Earth the cake? If there is an exchange taking place that provides for the growth of life, when, where, how is it accounted for? I don't think that you can "take" too much sun easily, it is a resource to life that seems to provide freely, although it could be depleted. The sun provides, and life grows with the shared intention to live.

Torque and Exports

How much leverage does inflation have? What I mean is, how much force does a small amount of inflation, set in motion, actually have in practical terms?

When export products are priced at the international price locally, this seems like a reasonable idea because you don't necessarily want to get paid less for the product.

But, if local products being "high priced" drives up living costs locally, and sets off a spiral of inflation, doesn't it drive up production costs substantially? As well as, the living costs of the beneficiaries of the profits here in NZ?

Capital gains tax

Although I think that easing away from taxation is a good thing, I do think that there is a place for carefully taxing capital gains that is more fair in regards to tax in general.

For a long time, I have had a slight hesitation when it comes to property. I have never quite gotten my head around how I feel about claiming ownership of something that I know is not really mine, and when that claim causes real problems of restriction in society.

I think it is good to be able to "own" things, build, and have stability, security, and independence, and I think we should be very weary of how property rights could become more like "renting" of our otherwise free and abundant shared resources.

When you can't opt out of paying expenses just to keep your assets, I think it is more about control, and the threat of control. It becomes rent. They have no more right to the land than you do, in theory, how can they use "freedom" as an excuse to price you out of your claim?

I remember once thinking about improving and selling property; I recognised then that it is a good way to make money. To me, it was really about the margin. Because the value of property is so high, even a small margin of difference in price is quite a lot of money in real terms. Back then, to a child, $10,000 seemed like a lot of money for something that could change on a whim, on the day even.

I think we all recognise now, that at least for now, this has become a problem, and is starting to become extortionary. It might not have always been “wrong”, but we need to be able to stop it if it does become so.

A capital gains tax addresses the fact that there is a normal threshold where selling assets becomes a form of income. I also think that selling investments should be treated as income.

If I buy paint and a canvas, and I invest time and energy into painting an artwork, and then sell that artwork, I am deriving income from that time and effort. If I make a lot of money doing it, it might be reasonably considered a significant enough amount of personal income for tax purposes.

Money is also like time and effort, it is a representation of time and effort. When you use money on anything, you are forfeiting using that money on something else you could otherwise enjoy.

Money is itself a commodity, and when you invest money, and that investment gains in value, when it sells, the gain in value should be considered a form of income, just like anything you “make” and sell.

The added value has come from the buying and keeping of the investment, and the “effort” is “going without” something else in it's place.

I do not think the answer is to become ridiculous with tax. We should be trying to minimise tax. The threshold should be high, so as not to encroach on the lives of people and their valuables.

But, realistically, this has just become a loophole for people when they are clearly deriving a substantial amount of income from their actions. And if we are going to lower tax and have a fair society, we do need to directly target the problem.

With capital gains, like with any income, expenses, such as renovations, should be deductible.

With property, it probably shouldn't affect homes that are used personally by the owner, or personal assets that are for personal use.

Inflation of figures should be taken into consideration; did the return really gain in value?

Only present and future gains should be considered taxable. Income should only be taxed once realised and the assets sold in a monetary exchange.

The capital gains tax rate should be kept as low as possible, and bring other tax down to it's level, not the other way around.

Why not allow for a loss in property value, once realised, to be deductable from a person's future personal income tax? Tax being the personal contribution a person pays to society if they are allowed to succeed in monetary terms. Wouldn't this also offer flexible stability?

Keeping in mind what the real purpose of tax is: as an organisational advantage for the growth of collective, and therefore individual, wealth, and as a buffer for the vulnerability of circumstance, that can, in theory, affect us all evenly, as equals, whether we know it or not.

Here is a thought experiment. Say our individuality is a lottery number, and before the draw, we realise that we don't want to be totally vulnerable to the order in which our number is called, but rather remember that it is in our interests to agree to fair play from the start.

If it is in an individual's interests to pay tax, then the way in which we do it is in contention.

When it comes to a capital gains tax, this is simply recognition that when you make money from the act of “storing” money, then you are generating an income. You made a profit.

If you put in hours to DIY and improve a house, and sell it at a profit, you have made an income off of your labour, as well as off of the act and advantage of natural capital; the effort of waiting and going without something else, in order to store your money for gain.

This is just like any other type of personal income, except that we probably need to tax personal income less as a whole, because, currently, we can see that it is eating into money we want and need. It impedes us more than it should.

A capital gains tax is about targeting the fact that people who generate income from assets are not paying any tax on that income, while traditional wages and salaries bear the burden of supporting the entire tax system. This is causing problems and inequality because, in reality, that means that people get rich off of the poverty of others, and, don't pay tax on it.

If we can limit extortionary “money distribution”, by limiting the “need of money”, and poverty, so that money is truly a general representation of genuine, personal value generation, then why would we want to tax wealth, except for a personal contribution, and only when it doesn't hinder a person's success, or affect the life they want to live.

Tax is about the individual, it is about our individual contribution, when it doesn't come at any great expense to help others and contribute. So why aren't we better off? Are we blind to the results, or is it not working well? This is about the right to the wealth of our own lives.

Ideally tax should only be lightly skimmed of the top, off of the discretionary excess, where a person agrees, and wouldn't mind, knowing that it is the best way for them to contribute.

This is where the personal threshold for a capital gains tax should try to avoid taxing personal use. Because it's not really what tax is about. Tax is not about cutting into your life.

Of course, we need enough tax to cover our bases and build the collective foundations of our society, but this is not how our money is being utilised if we are not better off for it.

There is plenty of value, why are we failing in this regard? If the individual can spend their own money better, then tax is wrong. If they need that money and it is taken forcibly from them, then tax is wrong. If an individual can't recognise the actual benefit of tax to them personally from society, then the individual is wrong.

The difference might be the methodology. The current tax system says to tax your income on your way to success, while your struggling, with the idea that a personal contribution in life looks like 'x' + additional contribution for extra successful people.

If 'x' represents a share of societies expenses and is the average “quota” per person. This sounds reasonable in theory until you look at the actual workings.

“Rich” people might think that they have already paid their “fair share”, but forget that their continued “wealth”, if made from capital advantage, is largely just leverage against the poor. This is turn forces government to increase tax to supplement wealth back in, which artificially increases the individual “quota” and the tax burden on the average person.

People should be able to leverage some natural capital advantage, but not when it just compounds and proliferates, the result being that it encroaches on the rights of others to live in a fair society that values the individual, and their potential.

The idea that it all evens out once a person eventually climbs the pyramid scheme to become “successful”, ignores the fact that no one wants that, and it isn't a good option.

Taxing people while they're struggling causes the same problems that a deficit of resources always cause. Worse outcomes that cost more in the long run. Unmet potential, higher taxes.

The problem is that this system is already in motion, and if the government didn't tax, the money would disappear into the hands of power, who already control major “money sinks”.

Even when money is then added back into the system, people are still kept at bare minimum as power “sucks up” the “excess”. This is their definition of “success”.

So, how do we maneuver? A capital gains tax that doesn't overdo it, not taxing proportionate personal use, and that doesn't create any additional unfairness in the system, but does bring asset income generation closer in line with other forms of income is a good start. Personal use assets can even move money directly into industry rather than pure capital investment.

Here is a layman example of how I envision a capital gains tax could function:

Everyone knows when they come into a large sum of money, it's not that complicated, we just need to do some due diligence. So the question is, is it income for tax purposes?

Was the asset acquired/retained for personal use, or as an investment, or both?

If both, estimate the percentage keep for personal reasons, and the rest being the percentage of usage value of retaining the investment over the period. The “period” being either the date capital gains tax came into effect or when the asset was acquired, whichever is later.

Is the asset being sold because it is no longer required for personal use? Or, other: i.e. alternative item, upgrading, downsizing, or urgent need of funds, for personal use?

What is your total yearly/ average yearly income gain from the sale of significant assets?

Step 1: What was the buy price, or, for property purchased before the capital gains tax came into effect, the valuation figure at said date. _____ at date _____

Step 2: What was the sale price. _____ at date _____

Step 3: Use the inflation calculator to adjust for overall inflation between the buy/valuation date and the sale date.

Note: this is adjusted for overall inflation, not property inflation etc, because once sold, for income purposes, only the gain in monetary value or income is relevant.

Step 4: Estimate the percentage of personal use _____ and investment use _____ = 100%

Note: personal use/investment use is the purpose of having the asset, and only during the period of time in question; when capital gains are measured.

For example, a bach may be bought and retained for the 100% purpose of personal use, even if not in use 100% of the time. But, if, realistically, you only retained the asset 'x' amount because the investment gains in value, then that would be the percentage of investment use. (If, without the "investment", you could take or leave the asset, regardless of personal use.)

Step 5: Deduct any direct expenses that actively contribute to the sale price. Exclude regular maintenance, except where it contributes to the purpose of retaining the investment value.

E.g. storage for investment purposes. If maintenance contributes only to the upkeep of personal use, and doesn't add additional value, exclude it as an expense.
Note: deductions over a certain amount require proof of the transaction.

Step 6: Finish the calculation

Sale price - Buy price (inflation adjusted), multiply % investment use, deduct expenses

_____ - _____ = Income x _____ - _____

Step 7: Verify the claim for personal use by answering the following:

Is the asset being sold because it is no longer required for personal use, yes? Or, other: i.e. alternative item, upgrading, downsizing, or urgent need of funds, for personal use? Y/Other

If no longer required for personal use, is there a change in circumstances? Y/N

What is your total yearly/ average yearly capital gain from the sale of significant assets?

Total profit from sale of personal assets this year _____
Total average yearly profit from sale of personal assets since capital gains tax _____
Note: there is a total threshold limit for claiming income from capital gains as personal use.

Is there any reason why a capital gains tax on the sale would produce an unfair result? Y/N

Allowing for a loss of property value to be deducted against a person's future income tax, is in the same spirit as any form of taxation where personal financial success is the basis.

A careful and controlled way of implementing this, would be to allow the deduction, but in a staggered way, such as releasing the deduction up to $10,000 per year, only against paid tax.

This would allow house prices to lower as the market decides, especially if scarcity is addressed first, while also fairly protecting individuals from a significant loss in their property assets and allowing much needed money to circulate.

Some people think that too much money circulating is a problem that causes inflation, so let's address why this is:

When house prices go down, the percentage of monetary value attributed to houses goes down, this means that from our total money, there is more money that is now allocated to other value. It's a “total money” to “total value” ratio.

If house prices lower, banks will need to loan less for houses, this might mean that they can loan more for other purposes. If someone sells their house they might have more money to spend before buying another house, and lower mortgage repayments. It could allow more money into the system, and living costs could drop allowing for discretionary spending.

This could technically be inflationary because there is more money spread out over all other value, this could raise the prices of other things. It is a matter of process. Your money is worth less in competition with others, people are freer with their money, price can shift according to more discretionary things like convenience and perception.

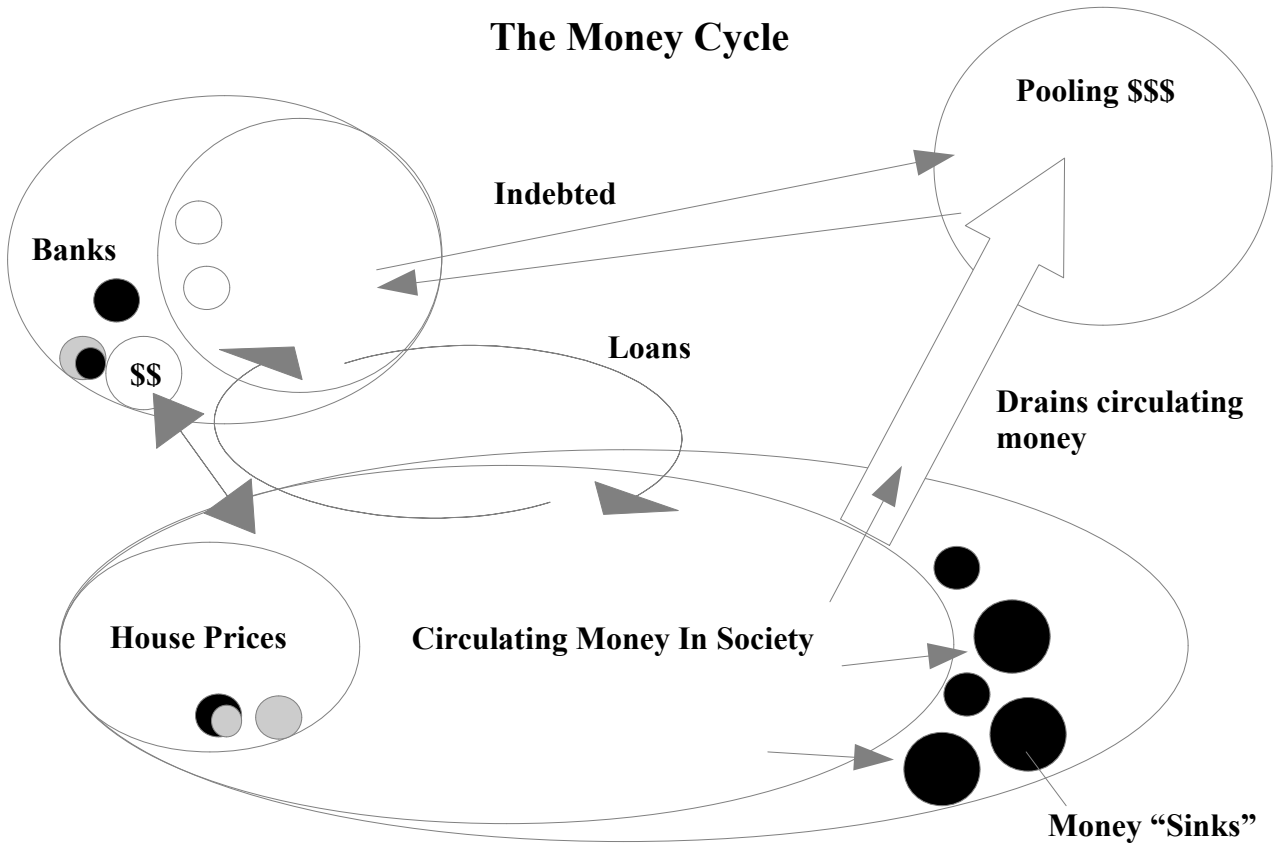
This could be a problem if there are no high value money sinks where, if money is allowed to settle naturally, things of true high value will draw money to them and everything finds a nice proportionate order. Think of a snow globe after a shake, falling naturally where it may.

Small business, individual value, and innovation, are examples of high value money sinks. Without these, there can be a lot of money, but nowhere of equivalent value to spend it. We need the higher echelons of human value, to fully appreciate human time and effort.

This is where big business, that can control the market and available value, can raise the prices of everyday items. If everyone has a million dollars and nothing to spend it on except food and power, no one can really gauge accurately how much something costs. If basic necessities are controlled and made scarce or unavailable, people also pay more to have them. Money pooling, and cycling continually, will result in no money except debt cycling.

Money represents a percentage of our collective value. If 90% of our money went overseas, how would we trade in our own value? Especially at inflated prices, with “set” debt figures.

Overseas buyers can not usually buy our land, but if they have all of our money then they can propose extortionary deals in exchange for money we desperately need. We can see this through the need of capital; selling our resources for less than they are worth, immigration settings based on need, these are alternative ways in which we are forced to “sell” our land.



The value of money is largely about the freedom of exchange. The freedom to choose value that suits you. The more freedom you have and the more choice, the better you can utilise value, and the more you have the option to monetise your own value for easy exchange.

If people can't get paid for their true human value, that value might languish. There is plenty of value, but there is only a set amount of money at any given time.

Some people may think that with every exchange, it cuts into the monetary value. This can be true if the output cannot be monetised, but the value is not lost. In truth, the whole point of growth is that the output is a greater product than the input, at least to us. This is human value. We create a new kind of value for ourselves and others to enjoy that is unique to us, and that we can uniquely enjoy and appreciate. We uphold our own humanity.

When money is locked down, we suffer from the lack of this freedom and choice, and how it best suits us as people. Although, if money is moving freely it can get trapped readily into places that we cannot easily exchange with.

If those storing money don't keep up with a good rate of healthy exchange; only capitalising on the benefits of extreme capital advantage, then this can cycle money continually, and store it to the lowest common denominator where it may become stuck and keep pooling.

We need to fix the "holes in the boat" to slow, and resist this process. This includes money that goes offshore, poverty, and the lack of competition that stems from a lack of resources.

Banks can not lend more money out than they can repay with interest. This sucks money from society and back to the same people who collect money and benefit from capital gains. At a certain point, people will be paying back loans to the bank, partly with the money that is only circulating from new loans from the same pool of money.

It's a debt cycle until there is no undebted money left, if you can't draw any money back in, or print money. Tax is a way that large pools of money can be drawn from, but we cannot directly tax overseas wealth, we rely on exports for this purpose.

Taxing people who are in personal debt means that you are furthering the total debt of the country. Money going offshore is like debt that you don't know you have, or invisible debt.

If our living costs lower, we can live with a higher value per dollar, needing less money, we can protect our assets, we can create our own money sinks that circulate what we have amongst ourselves, and stop that money from disappearing, while we draw money in from exports to pay our debt to stop the cycle.

We need there to be money in order to pay the bills. Inflation of prices doesn't necessarily mean that there is more money, there is a limit. Wages only go up for some people. This is one of the problems with trying to scale up with inflation. It warps in places that can't scale.

A group of people pull away from the rest, raising the stakes for those that get left behind, this creates disparity between the rich and the poor. People on high wages experience high prices as moderate when they aren't for others. Printing money increases overall inflation.

Even the wealthy will see the value of their money diminish, as well as the value of human potential, which is where, to humans, the higher end of value lies. Simply trying to collect the most money has a limit as to it's usefulness, in reality. Certainly, if you break the system.

I want to highlight a recent example of the recent fast-tracking of an Otago Goldmine. This is most definitely selling out the country. Even if you were to believe that a New Zealander in the future may as well be the same as a stranger now, benefiting from the exchange.

It is such a bad deal, to allow tonnes of gold, that all New Zealanders share ownership of, to walk out the door, in exchange for a fraction of what it's worth, and almost certainly at an environmental cost. Is it really that hard to conceptualise that unused assets have value?

Jobs are only a fair exchange of money for time and effort. Gold is extremely valuable. We would be letting them sell our assets for profit, so that they can pay us for our time to help them to do it. It is daylight robbery. What's more, is that it incentivises our own poverty if we compromise because of a need of money to this extent.

If it were gold bars in a vault, would we accept 2% of it's value or would we keep it for the benefit of all New Zealanders? Only a few people will see any money, (working a job!), for selling assets that belong to everyone. This is wrong. Are we going to let a few loud people sell out the interests of the entire country? How is this not corruption? Surely the purpose of having a low royalty is so that individual prospectors and land owners get to keep their find, not so large overseas interests can take advantage of our resources.

If a few people stand to make a lot of money selling shared assets, is that a valid argument? Since when? Can I drain a lake if I personally get very rich off of it? A few hundred people? Assets have value, it is not an imaginary loss. It is also the very real loss of future prospects. There is nothing wrong with retaining value, it's not going anywhere. It's gold, for F's sake!

What is the intrinsic value of gold? Gold is an attractive, malleable metal, with anti-microbial properties, is highly conductive, and non-toxic. A trace element with health benefits, naturally available in our water. It is formed by stars; potentially occupying the upper echelons of value universally, and within our planetary resources.

How is it that gold maintains it's prestige and relative value? If it were plentiful, it would be used for everything from food storage to crafts. Gold is so valuable for it's usefulness if it were plentiful, that no one can use it for that purpose because it's so valuable.

What is the loss of it from our asset list, from our land, and from our future prospects?

I think it is pertinent to address the Government incentive for blind revenue generation. As well as the aggressive nature of how IRD behaves, and it's entitled belief of it's right to tax. Aside from the perverse incentives of short-term cash-flows, is the issue of who does tax belong to; is it an embedded debt to the government, or a quasi-consensual formality of life?

Non-compliance is not the same concept as stealing. Non-compliance is not the same as fraud for the purposes of stealing. That belief shows a profound misunderstanding of what stealing is, as well as the fundamentals of right and wrong, personal responsibility, and the duty of care required of individuals acting on behalf of government power. They don't care though, because what they really do mean to have is your “compliance”, not morality.

They are actually themselves the thieves. I really mean this. They are out of control, they are unethical, they are corrupt, they are abusers. It is unacceptable. Are the individuals involved trying to help anyone, improve anything, except their own salary? Who are these people?

No one, and I mean no one, has the “right” to take what is yours. Any justifications for doing so are secondary to this fact, and need to be “checked” in terms of attitude.

We have a system that relies on tax, it can sometimes be incredibly selfish not to want to pay tax. But a system that fosters harmful wealth practices, as long as it is later very poorly “compensated” through tax, and makes vague and unqualified, indiscriminate attacks on people that don't pay tax, on a “collective reasoning” basis, is not, actually, “in the right”.

Individual harms have never been justifiable by “collective good” alone. It is a misnomer.

The system is a mess, and cheating the system is not good. But at this point, enforcement only amounts to blind aggression, because each individual circumstance is entangled in the failure of the system, and it's inability to provide fair terms with which to function within.

The moral outrage, or, nonchalance with the intent to harm, directed at non-compliance, is directed not at the people responsible for the wrongs of society, but at the bystanders who dare to be in the way of a bad attempt at patching up the problem.

Part III Personal Unresolved Grievances, of a particular kind.

How do I explain the way that lies have wrapped themselves around me for at least the last twenty years of my life.

There is something very malicious about wanting to believe in your own aggression toward someone so much, that you lie with every breath about them. Every impression offered up is a misrepresentation, that any listener takes for granted as true.

There is no opportunity to explain, to anyone that believes these types of lies, the subtlety with which they have embedded themselves, unless they themselves think to question it, and determine what information they have for themselves.

I know what it is like, for it to become impossible to be around people, whose impression of you is so skewed, that there is no way to act around them, without your every action being inherently misconstrued, miscalculated, until ultimately rendering your actions inexplicable.

You are forced to live a lie, and you cannot do anything that doesn't add to that perception, in it's interpretation by them. Even if it is just formalities, and the person is decent, and thinks little of it. It is like being muzzled.

I wonder about the purpose of it. The viciousness of death by a thousand indignities, and it's culmination into a lie too great to ever allow it to persist. I wonder about the purpose of the need to be swaddled virtually out of sight, and by what instinct it might be necessary, with so many paths in life. How or why this has come about, I don't know, it is my life.

It would be a mistake to underestimate the power of what I have just described, not least of all, because the future poses a similar threat to our sensibilities, if the worst were to happen in regards to power, corruption, and something more calculable. I even wonder if the ability to speak freely is already far less than it appears. I wouldn't know. How would the average person, except for the fact that things are getting weird, and people are being kept down.

I have a few recent, and not so recent, examples of “grievances of a particular kind”.

IRD

This is what IRD did to me. They are clambering over themselves to destroy people's lives. Very simply, they wanted to be able to decide what businesses should be allowed to survive and trade. They did not like that, as a small business, and as someone with a part time job, that I could claim my tax back while growing my business, just like every other business.

There is no claim that isn't limited by the fact that it is your own hard work that you are claiming against. But IRD wants to presume against a business when a person also has a job, because they want money, more than they want to do what is right. It is a revenue scam.

They audited me. They used up my time and resources doing so. Every single claim they want to dispute is a matter of “discretion” on their part. Make no mistake, they are wrong on every count. They just want to be able to do whatever they want.

They moved to disallow my claims after the audit, without explanation. Their insistence was that my claims were wrong because they said so. I persisted, I complained, I was told that it had been explained, it had not.

No part of their own internal process admitted to any flaw on their part. It was not feasible to trade under the circumstances. For months and months. It had to go to a review. Just before which, I find out that their supposed “explanation” includes a repealed law that they either deliberately, blatantly omitted, or that they were obviously negligent. The hypocrisy.

They just wanted to save money by lying, this is not an exaggeration. Their “discretion” is to destroy whatever business or person they feel like. This is not an acceptable use of power.

Even though they know nothing about me personally, they think that they can judge my ambition as unlikely. Not something that a person can't claim, but more something that I specifically couldn't claim. Based on what? It is bizarre. It is a self-fulfilling prejudice.

They are 100% misinterpreting the intention of a law for subsequent GST registration and have probably gotten it wrong a lot, many times over. I doubt they have applied it evenly.

They want to ignore perfectly reasonable claims in favour of their right to discretion, on all points of contention, at unreasonable costs.

And, they want to make money off of fake penalties. Penalties for not acting as a reasonable person would. A standard that's purpose and original precedent is, certainly, to ensure that a person will not be penalised while going about their business, unless acting unreasonably.

This is about decisions that a reasonable person would make. I am a reasonable person. To rule against me in this regard is to set the standard for a reasonable person above my own ability to reason. This book is evidence of my reasoning. It is evidence that they are corrupt and out of control, to determine, to their own benefit, that I am not a reasonable person. I stand by my actions. They are using no real standard to determine this.

They want to take away people's right to simple and straightforward business practices. Even in so far as to claim that it is “unreasonable” behaviour not to exercise that right.

The process is years long, while making it unworkable to trade. They sent debt letters to two separate employers, while still in “the process”, and undetermined. Presumably no employer is impressed by this, or unaware of the intimidating threat IRD poses to their own business.

Because of their presumption against a business, even while being unable to trade or work, getting income support is also inaccessible while it poses a threat to the legitimacy of my business, and gives IRD an excuse that they would likely abuse to validify their argument.

I am brutalised by this process. It is an unrealistic amount of work, it is wrong how much of a mess they have made to my life, and wrong that they will not take it upon themselves to fix it. I have to worry about others not doing their job, and about not getting proper justice, even from those whose actual job and duty it is to determine fair and correct outcomes. I do not want to be harsh, only honest and serious about what needs to be done.

DEMAND LETTER

This is a formal demand letter to the New Zealand Inland Revenue Department.

I, Heather K.O. Leeves, **DEMAND** the voluntary resolution, and remediation of, the dispute following the unacceptable, and, disgraceful, actions of IRD, and, namely, it's employees.

These terms are **NON-NEGOTIABLE**. I demand the following:

Every single individual involved in any decision making process involved in this case is reviewed and assessed as to their individual role and actions, and is held accountable for any individual failures in good, prudent judgement and responsibility. Including a duty of care, the duty of human decency, and the duty to uphold the integrity of the law and government. I demand retraining of all staff on these matters of responsibility, for clarity and solidarity.

IRD must define and adhere itself to the honorable definition of it's role to serve, as only the well-intentioned employees of the NZ people, serving only the interests of the individuals of this country in their capacity, carefully, and with no allowance for abuse or any undue harm.

I demand a system be put in place to completely eradicate the unlawful, predatory practice of IRD targeting and persecuting individuals for the purpose of financial gain. I demand that the freedoms of the individual be protected from the incompetencies of predation.

I demand every point of contention made by myself to be acknowledged as correct, fair, and reasonable, and to be treated and applied as such. Any inadequacies of IRD in their role will not be accepted, and must be rectified by them as their own responsibility and failure.

I demand an apology, and acknowledgement that it is unacceptable for IRD, a government department, to place onus on others to uphold the integrity of their administrative processes, and that rather IRD should hold itself to the highest standard of duty and competency, rather than rely on the powerlessness and inability of individuals to defend themselves, in what is clearly understood to be an unfair, inefficient, and harmful process.

There is no adequate compensation for how my life has been affected by this treatment and process. Money has little value alone, however, I demand an offer of financial compensation as a means of completely tidying up the devastation done to my life, where without financial input, it is specifically irrepairable. This offer must be made with the full consideration of three years of harassment and financial immobilisation, as well as stress and harm. As well as with the understanding that no accountability is final unless complete, and my acceptance of any such offer would have every intention of being generous, where possible, but not as a means of shortchanging myself, or my life, nor as any indication of the acceptance of abuse.

I demand all fees and penalties, including late fees, that were applied during the period of the dispute to be reversed, as well as formal acknowledgement that this is an unacceptable practice during a formal process.

I demand formal letters, acknowledging the incorrect administration of debt collection, to be sent to former employers that were informed of this process, and of my persecution by IRD.

If these demands are not met, I can do nothing but persist in my absolute, unwavering, adherence, and resolve, to the peaceful, fair, and lawful, insistence of justice on this matter. In response to the soul-destroying, unequivocal abuse of power, and it's resultant outcomes.

How is it, that an organisation wants discretionary power over it's own actions, when wielding power against individuals, but apparently chooses to use none in terms of rectifying it's own mistakes, and taking responsibility, when that power has been misused and misplaced?

Signed,

Heather Kathryn Olivia Leeves

The NZ Police

There is something serendipitous, and at least some idea of good or bad timing, when trouble seeks you out. We don't know how all the currents of cause and effect, and possibility, play out, at different scales.

I don't know why this might happen, but I do believe that you should act when it is required of you to do so. NZ Police officers gave me a speeding ticket so problematic as to make it necessary to question the integrity of the internal systems within The NZ Police.

I was driving on State Highway 2, before the turn off to Otane, and I was specifically aware that I was unsure of the speed limit. It's a place that looks like you might have missed seeing an 80 speed sign at some point, like you've entered into a “highway town area”.

I was driving slow, two police cars then passed me in the other direction, and I decided that I should probably speed up in case I was going too slow (there was no car behind me), but I was still uncertain and tentative about it. As I passed the Otane turnoff I saw a car parked on the side of the road, which I was immediately suspicious of as being an unmarked police car, as I often am of any car parked on the side of the road.

I looked into my mirror quickly after passing it, and saw the police lights in my mirror while it was still on the side of the road. I was worried that it was an 80km/h area and that I had got it wrong by speeding up. When I asked about the speed limit, the officer told me that it was a 100km/h limit area making me wonder how it was possible that I was going 111km/h, as it was very unlikely.

I followed up by emailing the NZ Police about their equipment. It was then that I was told that their official story was that they had not been parked on the side of the road, and, that the measurement of speed was dependent on the input of the speed of both vehicles, and, at the time of the ticket, the police car was supposedly going 85km/h.

That car was definitely parked on the side of the road. I wouldn't usually challenge a ticket, because it's hard to be sure, but I knew this was not correct, very certainly and particularly.

So, I challenged it in court. I was sent to the wrong location for the hearing, then I was given a new hearing date over the phone which was changed without informing me. When I raised this in court it was treated as irrelevant. Isn't that perverting the course of justice?

I had just so happened to email the day of, to get confirmation of the date, only to be told that it was scheduled for that very morning. I was 3 hours away. One hell of a coincidence.

Both police officers lied under oath. I tried to “lightly” address the question of police integrity on the stand, the judge said it was starting to sound political and moved to exclude it from the record. I think this is extremely strange. How is police integrity political?

What does that even mean? If being “political” simply means that individuals have different viewpoints and perspectives, based on their individual circumstances, much like having a skill that makes you an expert in one field of knowledge or understanding?

What is wrong with anything being political, unless there is the “assumption” that you form group loyalties based on this, and can act on those interests instead of based on their merit?

Or, is being political a problem because of it's proximity to power and the incentive that this provides? It seems like an excuse to invalidate a valid argument.

Is labeling questioning police integrity as “political” about the question of motives? I am not sure that she realised at this point that it was relevant. I had no intention of being “political”.

This is really a question of duty and responsibility. How is it not absolutely important to point this out? Since when is this not a problem. Police officers can not lie in a court of law.

If I can't get to the point to begin with, and say that it is largely a question of my account of events verses their false testimony, then how can I address it, and address why I was there. I don't think real issues affecting real people are “about” politics. Other way around.

It is provable. I established this in court, I think it was ignored. Not only did I see the car parked on the side of the road, (so ruling “guilty” is glossing over the fact that this is ruling me a liar, or ignoring the fact that I am certain that I am not mistaken), it's also not plausible.

The “official” account is that I was seen visibly speeding, then the radar was turned on, they listened for the tone, then turned on the lights, all while coming from the opposite direction.

If reaction time is at least 2 seconds for each action, that is 2+2+2+2 = 8 seconds reaction time before I would then begin to be able to react to the lights, and start braking to pull over.

A car travelling 111km/h will travel close to 250m in 8 seconds. The stopping distance of a car travelling that speed will take over 110m to stop, that is when slamming on the brakes.

That is over 350m, and, as I did not slam on my brakes, I pulled over normally, the amount of distance needed from the place I was “seen”, to where I stopped should be well past that.

There is little to no visibility past the Otane turnoff coming from the opposite direction, as there is a bend in the road past the turnoff. The turnoff is 350m approx (according to google maps) from where I had stopped, and the vehicle was photographed by police.

This means that the officers would have needed to observe my car speeding in the distance, well beyond the turnoff, at a minimum. Visibility is practically zero 150m past the turnoff.

Taking into account the difference between pulling over and slamming on the brakes, and, taking into account that the police officers would need to become aware of my car in such a way that allowed enough distance travelled to see my car moving, and determine it's speed, in order to corroborate their story of seeing my car speeding before deciding on any action.

Those two additional items would add time and travelling distance beyond that which their testimony allows for. I would say that it is almost impossible that it can be accounted for in less than 150m of road, well past the turnoff, and at extremely low to non-existent visibility.

There is also the fact that I saw them parked on the side of the road, and their story is not what actually happened. I already stopped in probably close to the shortest plausible amount of time when I saw the lights in my rear view mirror.

If it is a question of my word against both of theirs, and if it is an attack on my character, then this book also serves as evidence of my character.

There is also the fact that this particular set of circumstances occurred while the government had decided to audit me, and viciously attack my business, leaving me financially crippled and trying to deal with two separate occurrences of corruption with no money.

Another odd coincidence.

I have tried to appeal this, I have tried to email in time, but the court system is relying on my not knowing how, rather than making it simple. There is also the fact that in both cases I have already presented what should be enough evidence for a satisfactory outcome.

It means that I am forced to gather more evidence, do more work, prove a more compelling argument just in order to be able to appeal, and while these people can affect my resources.

Why should I have to worry that justice won't be done? When there is obviously something very wrong going on, why is it not enough?

And then it becomes a part of the excuse, it prevents justice being done. It leaves me in a position to do a ridiculous amount of work just in order to appeal, even when it is their job to determine correct outcomes from what should already be sufficient.

I have been threated with arrest for not paying the fine. I could have an arrest warrant right now and not know it. They threatened me continually with threats of arrest by txt, even after I emailed them. They sent a letter for a court date just for not paying the fine, which I didn't receive, and was oblivious to, until after it had passed. That one they conveniently didn't txt.

I don't have any money. How can you criminalise someone for being poor? These people are the reason why I don't have any money. It is honestly disgusting. Will I be able to get a job once I am done with both of these cases, or do I have a record?

Does nobody care about police officers committing perjury? I do not think that making an example of people is good, or justice, and I don't intend to do that. But this is the truth. For whatever reason, they got caught doing it, and it is important. It isn't “just” a fake ticket.

I think it is a tough concept to think of how we act against crime. Why do we react to risky behaviour when something goes wrong, more strongly than when it doesn't. To some people this may seem incongruent, inconsistent, or unfair. Blame isn't the point, but decisions are.

There is justice, which is more so about doing right by a victim; basically if you take a risk on behalf of yourself and others, then you share in the consequences. That includes sharing in alleviating the burden of injustice placed on the victim. That is fair enough, I think, it is also natural accountability, even though we shouldn't want to spread the misery senselessly.

And, there is a known deterrent; when we don't want people being careless or irresponsible with excessive risk and harm. We want them to be aware, and to think, and to make better decisions, understand, and learn, that there are real consequences, to know that risk is not just about avoiding very unlikely outcomes. That it is wrong to not take some care for the mitigating of risk, that we do have expectations for, and will follow up in the betrayal of.

Managing crime is supposed to be based on real harm. I actually don't think police officers should be forced to do revenue collecting. Just let them do their real job.

The system we currently have is one where people accept that through chance, or some lack of grace, that they may get ticketed. An approximate deterrent. A “where there's smoke there's fire” or a “law of averages” type deterrent.

People have never agreed to be fined x amount for every time they speed or make an error while driving. To me, it is more about making sure that people are aware while driving, and using their better judgement. And of course, having a presence on the road, so that when there is actually dangerous and irresponsible driving, it is responded to.

I have gone over 110km/h before without getting a ticket, that does not mean I have it owing to me, or that it is the same difference to get a fake ticket. It is just corruption.

Parking tickets

Here is an alarming story about parking tickets in Palmerston North, (a city I like):

Not everyone is built for the “rock star lifestyle”, but I am, and I was working a night shift at the time and would often have to drive an hour between cities resulting in some awkward car naps and maybe a handful of instances of waiting out 3-7am in the city after work so I could do things the next morning.

This is the type of thing I would do if it was fun, but this wasn't particularly fun under the circumstances. Basically working non-stop under extreme pressure and financial abuse, rather than abandon my business.

I found myself hanging out at the park one day, because of a work shift, not something that I had made a habit of. It might have been the second time that I parked there while I was doing an art project. My car was past it's wof, so I wasn't parking anywhere in town because I didn't want to get a ticket.

I felt reasonably unfettered at a city park of publicly owned land, with no parking meters, and I left the car for 15 minutes, long enough for a city employee to come out of nowhere, and have me catch him putting a $200 ticket on my car.

For anyone that thinks that this is appropriate, while I care about your opinion, you are very wrong. Financially punishing people for being poor is disgusting. I understand when actions endanger other people, then actions can be considered irresponsible, however a lapsed wof is not an indication, or proof, of anything really except a lack of money, and I do trust my own judgement under the circumstances.

If it had been a traffic ticket in the course of driving, I would maybe be more sympathetic, as chance or fate would have it, but it's not, it's a systematic parking ticket. It's not the same.

The city also had no options, whatsoever, if you could not afford to pay, except for them to send it to the “court system”, and criminalise you for being poor? It is alarming to someone who has no idea what that means, and, actually, it does do that, it is an aggressive escalation. It is not normal. This is not about crime, it is bureaucracy, it is predatory revenue generation.

I would never want to act genuinely irresponsibly. Under normal circumstances, I would not choose to drive without a wof, and who would?

It is not reasonable, proportionate, or an effective deterrent. It is predatory, opportunistic behaviour by thieves and scumbags. Sorry, I am serious, I am very tired of the white collar criminals and abusers with their nonchalance about their own extremely abusive behaviour.

Even more concerning than this, is the question of how the guy came out of nowhere, in an unmetered area, without seemingly taking the time to stop and check the details of any other car in a very long line of cars before mine.

I want to know if the public is being intimately surveilled in public spaces. Because that would be 100% unacceptable.

It is also noteworthy that this spot in lovely Palmerston North is one of the few places in Palmerston North City with free parking, because of it being public land, and it is full by 8.30am in the morning on weekdays. I do wonder about the hypocrisy of city employees parking all day in the only free carparks in town.

I got a second $200 fine for the same reason, four days later, while using a library bathroom. This was at the Intercity bus drop off, at The Square city park, and I hope that they are really annoyed that the city is fining it's customers. How is $400 worth of fines for someone who can not afford the basic requirement of a wof, under extraordinary circumstances, helping?

No to criminalising people for the sake of revenue. This is not justice. It is very alarming to think that there are people who have absolutely no respect for the true purpose of the law, and have no problem with wielding it like a weapon. Life is actually for living, not control. Life without allowing freedom for some risky behaviour is a cruelty.

Trademe

Oh, how I despise Trademe. A while ago, the impoverished young person that I was, was trying to do a little enterprise, attempting to sell some art and previously CD's, but I was not in a position to post quickly and everything was a struggle.

Trademe wouldn't let you just say how long it would take because of their rules, and my reviews were making an attempt at a stereotype of a modern comment section.

With people quick to smell blood. Not terrible, I definitely wasn't cheating anybody, or trying to, but I was slower at posting than was ideal, and my methods were hard work.

Trademe took it upon themselves to casually ban me for life on the official basis that I had two accounts. This is a presumption or projection problem, they didn't have a “real” reason.

The foreigners who bought Trademe came in, after my original account didn't even require a real name to begin with, and banned me from using a major, necessary, resource of modern life that they had a monopoly over. This had better not be a metaphor for what's to come.

Do you have any idea the impact that this has had on my life. How can a person buy second hand goods, rent a house, get flatmates, buy a car, sell anything?

It is so irresponsible. I am still mad as hell about it, so don't bother with the victim blaming.

Ironically, they did it mid-trade, and they stole my golden Nintendo 64, that I had already paid for, and never gave me back the money, just told me to reopen a bank account that was already closed.

You cannot behave like this. I didn't actually do anything wrong, and I am the one that was harmed. You can't ignore the social responsibility you have when you control the market, realistically. I would have created the competition myself, and still would, if given half a chance to, which would be doing them a favour. Monopolies aren't actually fun if you give a damn. I also lost sight of an item that I should have sent, the only time I didn't send something on there. I had to cancel a few sales. I should have sent some stamps to Eddie.

A lot of people are shitty in real life, I'm just “bad” at Trademe, “apparently”. This is the epitome of “poor people problems”, when money is the only thing that counts for a fake sense of decency.

There is a rumour going around, which I might have started, about how, hypothetically, if there really was a calculation being made for “worst possible outcomes”, that it could be made to look as though you had as much opportunity as possible, right up to the point of it falling short; as measure how much you can have and still fail, but deceptively, insultingly so, like an unhittable target with a trick illusion. This is just an idea, of the power of a type of “bad will manifest”. Regardless of that, I think it is always worth trying, and effort always counts for something.

Recall that bizarre saying about “the definition of insanity” being “doing the same thing over and over again and expecting different results”.

Does anyone else notice that it would actually be the opposite? That expecting nothing to ever change, would actually be a closer approximation of crazy thinking? Different results with every new action is already reality.

Banks

Need I really say more?

I hate it when they put an unarranged overdraft on your account but expect you not to use it, and if you do, they think they can hold it against you. Even, as if it is a test, or measure.

Obviously, there is little risk to the banks that you are intending to leave them out of pocket. It is as if, incredulously, they think they are in the right, and that it is our behaviour that is the problem. That is out of touch with real logic.

Banks should not be able to willingly add an overdraft just to remove it without warning, and then reapply it over and over. Something really needs to be done about it.

I have a very serious issue with Kiwibank, where the pretty mild missing of a credit card payment resulted in them deliberately and unreasonably pushing my accounts to collections. I only used my Kiwibank credit cards by making a monthly payment, then using the credit I had paid off each month for basic transactions.

While on a small income, this is the common practice of biding your time and managing credit until your circumstances change. It wasn't a large amount of interest each month, but the payments themselves were significant to me at that point in time.

So, this was about a juggling act more than anything else, especially since Kiwibank wasn't my usual bank, and I would let the monthly payments lapse and catch up later. Unsuspecting that, in reality, it could cause any real problems except for the fake indignation of a banking system. Don't they make more money when you do this?

No harm to Kiwibank, the corporation, by the way.

At least, I really hope that no one is conflating money, credit worthiness, and compliance to financial systems, with morality, or right and wrong, because that is literally “insane”, false, enraging, and seemingly devoid of reality. I am certainly unaware of any reason to think so. Except, of course, when it involves your actions towards, and consideration of, other people. Have the aliens landed? Did a group of people form a pact, and forget to tell everyone else? Your construct is false. This could be a real worry if “systems” are vying to control society.

I did accidentally let my payments lapse for a third month, because I forgot, and to my shock and horror, they then insisted that they had the policy of blocking transactions for six months, but expecting payments to continue at the same rate.

This is effectively like deliberately increasing credit card payments three-fold to the point of unsustainability, and deliberately creating unavoidable and ruinous financial hardship on it's customers. It is actually wildly vicious and vindictive, in terms of banks. There are supposed to be laws to protect against this exact type of behaviour. Hardship laws. Credit lender laws.

It seems to me that they did not mind at all, deliberately pushing the debt to collections. I told them very politely that it was not possible to spend all of my disposable income on these “new” untouchable payments for 6 months. They did not care. Offering no remedies, no hardship options. They also closed my actual, unrelated, bank transaction account.

This is extremely bad, and unequivocally unacceptable behaviour. I wouldn't even expect that of the Australian banks, or privately owned credit card companies, not even loan shark type finance are allowed to behave in this way. For good reason.

I complained to the Banking Ombudman, who did nothing that I know of, and didn't follow up on what is truly an egregious lapse of standards. Maybe it is because it is a NZ bank and there is a conflict of interest. So much for independent regulation, no wonder it's like this.

I used to think a bit about banks acting like that just because they can get away with it. If they only care if it were to backfire, and affect them, but otherwise treat vulnerable people badly, when it makes no difference to them. And, I thought about how important it is for the maybe even, only one time, that it does backfire, to really count. For what it's worth, I, personally, intend to hold it against them. Not unreasonably, of course.

Woolworths and Repco

I liked working for both Woolworths and Repco, they are pretty good employers, and I would still maybe like to work for them again, so I will keep it short and hope for the best. I think well enough of them to think that I could, but that may be misguided. So be it.

Woolworths short-changed me on my paid sick leave, and I have no real means of taking action about it. They just refused to pay it, and ignored the law.

I would not take sick leave unless I thought it was fair, and at a normal standard. I would be very uncomfortable faking a sick day, although I think people are allowed to use their own discretion for themselves, as to when they need to use it. That is different for everyone.

I think it is wrong to insist someone visit a doctor unless they are pushing the limit excessively. Going to the doctor is not a reasonable request for everyone equally.

I don't like our sick leave laws in general, because I think it becomes personal.

To me it is not acceptable to allow too much “observer based discretion” over the management of people's sick leave, because people get petty and small-minded over pinching pennies and making personal judgements. It can bring out the worst in people.

And, it rewards and incentivises the people who are willing to take more sick leave. Sick leave should be paid out if you don't use it, at least up to the accruing first 6 days per year.

Repco closes on Easter Sunday, legally, this being a closedown period under the Holidays Act 2003, for anyone contracted for Easter Sunday, without any official leave entitlement, so at least in their first year, should have been paid out their total accruing 8% earnings (holiday pay), or have been paid for the contracted hours, as per normal. It is not a closedown period without this stipulation, and is not for using up annual leave.

The Cola-Cola Company

I'm going to say, straight off the bat, that I adore Diet Coke as a drink. I don't personally know of any reason to hate on a big company, just because. I try to be very careful when it comes to things like health, (despite what anyone may think), the environment, social and personal responsibility etc. But I don't think that you should believe everything you hear.

Maybe it is my mistake because I haven't researched, but I don't know if I agree with any potential disputes, in terms of this; I haven't heard anything that concerns me in regards to ethical considerations, in which I try hard to keep a high standard of personal responsibility.

As I understand it, Diet Coke is a straightforward natural product, with natural flavourings, and an artificial sweetener; aspartame. I listen to my own body as best as I can, and I try to be sensitive and aware of how things affect me. As far as I can tell, I have no issues with it.

Hopefully I'm not wrong. I believe that is it better for things to be natural, but I'm willing to go out on a limb for something that I like, and I think that listening is the real key to health. So, while I was prepared to be a little vaguely horrified when doing some research into aspartame, after actually reading a bit about it, (combining natural amino acids), I still don't really know what the big deal is, except, of course, the need to be cautious with chemicals.

I wouldn't make as much of a habit of drinking the other variations of Coke, because I think I am sensitive to those, like the syrupy sweet regular, or no sugar varieties that seem similar, but are definitely different.

There is an example of another real issue here in regards to other people's judgement, and when they want to take a single action and use that as a measure and projection onto all of your actions. However, more to the point of why the Coca-Cola Company is on this list, is that they are illegally stiffing me on prizes that I won in their excellent Mycoke competition.

I have won many prizes from this competition, over more than a decade, and it is quite easy to win because, it seems, no one bothers to enter. What is wrong with people? Anyway, they have gone against their own terms and conditions, by disallowing several Prezzy Cards that I definitely won from them, although they still allowed other non “cash” prizes.

And I want to know why. What is going on here? They wont answer my emails, they know that I can prove it. I have screenshots of being told that I have reached the limit for winning that particular prize. There is no limit. They can put a limit into the terms and conditions if/ when they want to, but did not. This is specifically problematic for me, as I need the money.

I am concerned that this could have anything to do with money, or even IRD, or the law around cash prizes. It is all very odd, actually, because it doesn't really make sense to me that they would be so invested in having their company fall into legal trouble, or disrepute.

Why would Coke even care if I win these prizes? I'm a good customer, it's kind of the point. Not just me either, a person related to me as well, who isn't a regular prize winner. If they wanted to, they can set prize limits, and have done so before. So, is it targeted in some way?

I think the situation warrants the speculation. It is bizarre. Do they just not care, can't be bothered, don't think that it will catch up with them? Or other? Because I think that it is very important that things like this have meaningful follow-through, even though I don't mean to be ungrateful for the competition itself. Does Prezzy Card keep a list? Why specifically cash prizes? Prezzy Card is a NZ Post product, NZ Post is run by the Government. I would have added NZ Post to this list of grievances, but I wasn't sure that the occasionally bad customer service added up to an unresolved personal grievance.

There was that time NZ Post closed the doors at 4.45pm before the Christmas post cutoff. When trying to post those hats late, Aaron. I did a glow-in-the-dark, underwater, Starwars, New Years Eve party, themed twin package. Low key. The hats were ruined. You would have hated it.

Or, the way they possibly run the company like a government department, where the bottom line comes at the expense of the people they serve. It's probably bad for the country for a business to squeeze profits through the creating of inefficiencies and some kind of waste for real people, in exchange. We can do better.

Moderation and other people's judgement.

This actually drives me crazy, and is a real problem. When other people think that they can judge your moderation based on how they would moderate the same thing. That is not how that works. People's needs and wants are not, and should not be, homogenised. If there is nothing wrong with good abundance, then how a person makes personal choices and preferences is none of your business, and is not yours to judge. This is my opinion.

I am sorry to say this, but it is exactly the types of things that people want to curtail, that are examples of this, like turning off lights, being careful with water usage, eating “too much”, that are exactly what you “should” be doing in response to this bad attitude.

Yes, if you are excessive across the board, then you probably have a problem. The point is that you get to choose what things suit you, that you want to use, for whatever reason. Life is not about “waste” it is about growth. There is a limit to how “excessive” a person can be.

What if someone doesn't want to spread themselves out evenly over every so-called “vice”, just to look like they are moderate in everything? Is that really less, or just hidden “excess”?

People judging your actions based on what it would mean to them, if they were to do the same thing, is bad judgement. Based on things they don't know, and, at the very least, they need to acknowledge their own lack of understanding of another individual's reasoning.

Some people don't want to measure out everything they do. Who doesn't understand the value of the freedom in that? What about how you spend your mental energy?

Who gets to define what is considered “waste”, or good use of a resource? There is plenty of value, it is really not about that, it is about specific value that we as individuals need, that you are in poverty without. Freedom is one of those. So is stability, security, safety, comfort, ease...

The more freedom and variety of resources you have, the more efficient and refined your personal “quota” could be, because you are getting quality, it's a finer line; you need less to get your needs met over and above without excess. Often, like with food, less can be more.

A perfect snack will satisfy more than a bucket of something that still doesn't give you quite what you need. Although, I think there is “value” in gorging yourself silly. Would be nice wouldn't it, to have fun and freedom? Carefree abandon, anyone?

Part IV The Loose Ends of IVY

Here are some loose ends and concepts.

Health and Food

For a long time, I have thought that it is important to be able to do as you are inclined to do, and that it should not be underestimated, the effect that ignoring your body can have.

“Inclination” is the right word, as it is often quiet, and nuanced. Your body can't always communicate directly, so it is the subtlety of cues, and the sensitivity to your body that really helps in understanding your own health.

This is also an issue of freedom. People can be made to feel like it isn't always an option to choose their own health. You should probably learn to insist, and know who is on your side and who is not.

Why trust a corporation that isn't your friend, over a nice human being who cares about the environment, and organic food, without chemicals? The threat of being over-regulated by over-controlling people is real, but let's support the people protecting our health.

I do think that people's health is being sabotaged. It seems a bit like the business of modern “medicine” might be motivated to poison us, in order to sell us the cure. We can't allow that to happen. There may be ways in which this occurs naturally however, where we are always in the process of solving the problems we create for ourselves, through some “flashpoint”, or instigation, of a need or want.

Remember that the vast majority of illness is known to be “environmental”. Genetics, or “unavoidable” disease, is only a small percentage of currently understood health problems.

I think that health issues are often a “quality of life” issue. Improve the things that impact our quality of life, improve the quality of our food, and the rest will largely follow.

People think that “yummy” food is often bad for you, but sensitivity to your body includes the results, and effects. If you don't “feel great” afterwards, then liking “junk” food can also be about a lack of taste, and a lack of doing what feels, and tastes, good to your body. Or, being desensitised to it.

I do not think that the value of food lies only in “nutrition”. A blender full of food is not always the same amount of “value” as an exquisite meal made from the same ingredients. That is not why people eat. Even people who are “comfort eaters” are getting some genuine value from that. It is not a “bad” thing, just because someone would prefer an alternative, or a more ideal solution.

There needs to be an understanding that even if you were to force feed every human being only fresh food, fruit and vegetables, that they would not necessarily be getting enough adequate “value” from their food, they would be getting enough “nutrition”. They are not the same thing. It is not healthy to be miserable.

An example of quality over quantity, is like how one really good book, can be worth a lot more to a person, than ten mediocre books. Even though it's just words and information. Food is like that. Quality, and “experience” matters.

Being able to appreciate the innate complexity of simple, fresh, whole food, is excellent value, but humans also want human-derived value. Our human complexity is “use it or lose it”. Fresh food can also vary in quality, and fresh produce, really doesn't all taste the same. We want wholesome fresh food, without chemicals, and the skills to enjoy well made meals, and, the quality of life to have the freedom and variety to make great choices for ourselves.

The very least we can do for our young people, is to teach them to enjoy, and become accustomed to, skillfully, growing and preparing, delicious, nutritious food for themselves and others, throughout their life. It is a skill that surely pays for itself many times over, and is fun to learn. It is good for our independence and resilience, as individuals, and as a country, collectively.

A Big Fat Lie

I don't think that it is a particularly smart idea, to drop everything that got you to where you are today, and start selecting against it, as soon as you gain the option to. The freedom of success, means that you can select for genetic extremes in excellence, including physicality.

In our current environment, it's all a bit contradictory. I term it the “fat polar bear” mentality. As if a polar bear doesn't also have a functioning cardiovascular system, and isn't perfectly healthy. Who would look at a polar bear and think that it looks unhealthy or fat?

Perhaps your “eye” is living in a “spiritual reality”, and doesn't properly recognise the practical implications of it's tastes. That doesn't mean that it is totally wrong, just limited.

So, stop being so selfish and pushing your lie. I am sorry to say this, but it is also inherently misogynistic. It really is just too convenient to choose not to understand each other. In my opinion, it is mentally and morally lazy to want to believe all your own hype about calling fatness unhealthy. And not the good kind of lazy, either, it's not “chill” or “ironically lazy”.

Again, I'm not an “expert”, but I do think that a lot of people really struggle with what they envisage as what they want for themselves, where they want to be, and the practical reality of what it really means to get there, and to be that person, doing that thing, at any given point in time. And, it being in conflict with what you would really want, and need.

As appealing as it is to be the best that you can be at all times, it is still about a path of excellence, in a world where we are encumbered, and what that “looks like” is often a lie.

A lot of people do naturally recognise the reality of this, when confronted with the conflict, of how they could possibly think any different, towards real people that they interact with.

If you really want something that bad, the best thing you could probably do, is to get all of the fake nonsense out of the way, that you really don't want to have to over-compensate for, and find a “real” goal that doesn't betray your body for the sake of some dodgy opinions.

You might find, as a lot of people naturally do, that it really isn't that worth it, unless there is a “real” tradeoff in value.

Value-wise; we could even be partially supplementing with food, for a chronic lack of everything from sunshine, to fresh air, to freedom.

Health outcomes are worth it, when they are not problematically, grossly exaggerated, and when it doesn't come at the cost of a lower quality of life, and the poverty of a lack of natural “comforts” and other needs, realistically. Quality of life is health.

How we grow and make food is vital. Reducing toxic chemical use, and increasing the quality of food should be the aim. These are production issues that we can help solve for with smart initiatives to encourage sustainable practices, while recognising which problems to target effectively. I really think we need to support resilient food production at all levels.

Supermarkets and Growers

I think that supermarkets could be legally limited to selling fresh produce at up to 110% of their “buy price” per item sold. They can either pay growers more, or lower their prices.

The reason why people buy their produce at supermarkets is because it is convenient to buy everything in one place, and, as people do not have a lot of money at the moment, it can also often be just a few necessary items at a time, making it more difficult to shop around.

I do not think that this will result in supermarkets removing produce from their stores, as that is extremely bad for business. Who wants to shop at that supermarket? Even if they did, it would probably be a positive for people to get into the habit of buying their produce from a local grower, as the initial effort required is a major barrier.

This will likely result in fresh, healthy food being more affordable, and supermarkets will hopefully be especially motivated to be efficient and innovative with their produce section. Perhaps it will allow quality produce, such as organic produce, and local growers, to be more competitive in the market, and have better margins to work within and compete.

It will also offer an added layer of natural competition for food prices, where the fresh food alternative offers a competitive price point to packaged, or processed, food variations. They may be motivated to keep the alternative item lower, so as not to lose a sale to the lowest margined item. This will naturally result in healthier food items being more likely to have limits on price increases. Or, people buying higher quality fresh ingredients.

I would like to encourage supermarkets to be a leader when it comes to steering the ship in terms of capital investment and shareholdings. We need companies to seek out investors who are willing to pledge for less aggressive returns on investment, so that companies can slowly and proportionately, with a shareholder mandate, update their terms to align with sustainable and responsible capital investment. As a country, why do we not have a stake?

You can't keep aggressively giving away money to capital owners. The need of capital will only get worse if this continues, we must adjust carefully to protect everybody's interests.

Justice for business

We need to stop taxing NZ businesses. We could tax personal income only when it is drawn from a business. Businesses can currently avoid tax by reinvesting in the business, which is valid. This value is "stored" in the business, which is also fine. But "shareholders" make untaxed income on this "store of value" when they "invest" in the diverting of profits to this "accumulating" store of value, and what would otherwise have been taxable income.

Capital investment IS a problem when it is a back door for deriving untaxed income through capital. It disadvantages small and medium sized businesses by effectively and realistically, taxing them more than big businesses, and allows capital advantage to become a machine.

Limit tax on business. Small to medium sized business should be exempt from tax to begin with, with tax being on the personal income derived from a business only. The money has to go somewhere, at some point; to people, as personal income. Tax "income" derived from realised capital gains on investments, but keep it low, such as 10%, and eventually bring other taxes down to a lower level.

Justice for all

The legal system needs an overhaul. It needs a simple "overlay" of basic principles, and to harken back to the actual, original, precedents of the law. Of right and wrong. It has become a perverse tangle of "justifications", based on a total misinterpretation of right and wrong.

I am going to write a dictionary and exclude the word "bureaucracy" from it. Are we being ruled secretly by the French in the discreetest way possible? This is obviously lighthearted, but I do mean to undertake this as a personal project, and as a symbolic gesture towards the disgrace and abuse that is the current bureaucratic system. We need to reallocate their skills.

Education

If anyone wanted proof of a conspiracy, the idea that we are not teaching children to read is probably one of the most convincing. How is it even possible, that a child is in school for at least ten years, and they do not manage to teach the single most important, and perhaps the only strictly necessary, objective. It is almost impossible.

Let alone, for it to become a common problem. Children already learn how to speak English naturally. That is almost all of the task. Take grammar for example. I could be wrong, but I will teach you what I know about basic English, grammar, and punctuation right now:

You write exactly how you would talk. Grammar and punctuation is like breathing. It can add emphasis and meaning to what you write, in the same way that how you speak adds a depth of meaning and rhythm. If you ever want to check your grammar, you just need to read what you wrote as if you are speaking it. That is all there is to it.

A sentence is a way to express, and separate, thoughts or ideas, so that they run into each other in a manageable way, instead of one long, uninterrupted thread of words, without being about to take a breath, or change the direction, or tact, of the ideas.

You use a capital letter at the start of a sentence, to indicate that it's a new sentence. A full stop is used at the end of a sentence.

A full stop is to indicate a full intake of breath. A comma is like taking a small breath while still talking about the same thought, in a similar vein.

You can use a comma anywhere you would take a little pause to breathe while speaking. Think about how it effects the rhythm.

You can use many commas, or, you can ignore the haters, and use less. Similar to speaking in thought, rather than actual, practical words that you needed to say. This makes a sentence light and fast, but it can get confusing to the reader without a sense of pacing and emphasis.

Everything you write is in the same rhythm and pace that you would think, or speak, or choose to communicate. Writing is often more formal than talking, because you have more time and ease with which to organise and structure your thoughts, rather than speaking straight off the top of your head, in a situation that otherwise may not allow for you to express yourself freely and comfortably. Writing can provide it's own context.

A question mark is used at the end of a question. This is instead of a full stop, or, I believe, you can use it mid-sentence instead, if the question is mid-sentence? to indicate a question, and continue the sentence after the question, but that is a mystery, and no one is 100% sure about whether it is correct, so it is best to avoid, unless being adventurous, or very cool.

Speaking casually uses a lot of shorthand in sentences, that removes the need for particulars like “that”. Case and point above: I could have written “unless “you're” being adventurous”.

Speaking is more streamlined, I guess, but it is good when writing, to add the particulars in because you can. You don't need to, it's just nice to articulate more, rather than pare down. It might irritate or annoy reader if you don't, because writing is naturally more structured, and this lack of comfortable expectations can distract the reader from the point of the writing.

A colon is used when wanting to provide a direct example, or expound upon, or to directly elaborate. Like a ratio, you are saying “this” information is to “that” information. Such as: This : That

A common example is the naming of a list, followed by the list itself. A hyphen is a similar idea, it is a very direct indication of related information. “ :- ” is a colon and hyphen combo.

A semicolon, is a “semi” version of a colon. It is a “semi” following-on of the idea, and the semi-use of a comma, both in one. It might not be as direct as a colon, or a “total” given example, but it is still indirectly elaborating, or is a partially related flourish; an extension.

: - or ; < = you could liken a semicolon, to a vague open ended symbol, if you wanted to.

A semicolon can be used often, anytime you are specifically furthering what you are saying. But, to most people, it is considered unnecessary unless you think a comma isn't enough to indicate the direct furtherance of, or relationship between, partial sentences.

Exclamation marks are for exciting emphasis! and, like a question mark, replace a full stop, or a comma. You usually just use it at the end a sentence, and it's easier if you are unsure.

Speech marks are for quotes, or “air quotes” for “articulation-like” emphasis.

Spelling is for dictionaries and “muscle memory”, or foundational, where it becomes inbuilt.

And some things, like specific words, you have to know, or refer to. You can't just scale up everything perfectly with a set of rules. At least, that I know of. So, don't expect to, these instances are firmly set. Like common or learned knowledge with checkable references.

Capital letters are used for names of people, places, or other, specific, identifiable “names”.

An apostrophe is for when two words are shortened into one, and it is used to indicate the missing letters of where they are joined such as “don't” from “do not”.

An apostrophe is also used to indicate ownership. It is like an apostrophe in place of the e in es. Where you would otherwise try to enunciate the es to indicate it being “theirs”, or “their things”, or “their plurals”.

Example: That was Heatheres (incorrect) or Heather's great explanation of punctuation.

Parentheses are basically a type of brackets ( ) , great for enclosing a bubble of information, with or without commas on either side, as per pacing, and ellipses are... dot dot dots to indicate the trailing off of, or an absence of, information.

Sometimes it's nice to rhythmically treat commas like brackets, that come full circle, and pick up directly where you left off. So a set of commas serve as a quick closed loop, or tangent, that the sentence still makes sense without.

Writing is really about finding, and conveying well, your personal “voice”, that is true to you as an individual, and isn't really about what anyone else thinks, or even your skill level.

Often, if you write lightly or quickly, the writing can get “cold”. This is because a lot of the depth of meaning isn't transferred to the page in the same way that you were thinking it.

With structured writing, you can gather your thoughts, and try to convey the references, and context, so that the reader can easily pick up on, and understand, a lot of the feeling, and the imbued depth of meaning, nuance, and intent of the writer.

This is a good reason why things like diary entries or quick notes, should not let you loose confidence in your own thoughts and writing. You can practice articulating them better to the page to maintain more of the original meaning.

This is about all I know about writing. Mostly everything else is (probably) nonsense.

I know very little about “technical sentence structure”, and anyone trying to teach you this is actively sabotaging you, unless you specifically want to learn “technical skills knowledge”.

I know that a noun is a naming word, and, if I want to think about it, I remember that there is a verb and an adjective, but that the “busy” sounding one is not what it sounds like, so it must be the verb that is the “doing” word, and an adjective is maybe a describing word?

There are others that no one cares to know, except to be able to refer to the word itself.

This is, again, supposed to be lighthearted, and “technical skills based knowledge” is good for intensive study of specialised subjects like etymology or linguistics, but these are highly technical skills that most people don't want, or need, unless they have an interest in them.

I would enjoy having technical skills in many fields of interest, at some point, but right now, the beauty of the English language is not limited in it's usefulness, like other subjects are, by a lack of technical understanding, as far as I know. Why aren't we teaching functionality and useful skills, and not bizarrely in an all or nothing fashion, ensuring that children can't read?

I don't want to say that it's easy for people who find it hard, but if you can talk, you should be able to read and write. It can be easy, and you can do it, even with an impairment. How is it, that this is happening in schools? What are they doing? I just explained it in three pages.

If it is true that you can't fake good rhythm, then maybe you can't easily teach someone to be a good writer either. But certainly the basics, and eventually anyone can learn to “dance” with effort, if they want to. English and Maths is probably rhythm, ratios, and reality itself. The natural aptitude that every person has, is the basis and foundations of “technical skills”.

The Treaty of Waitangi

I know little about this except for the general idea of a good faith acknowledgement, and agreement, of the undeniable terms of fairness and human rights, as a true nature of reality.

To me, one group of people can not “give away” the natural born rights of another group of people. Isn't that slavery? Which, has never been right. You can't agree to “trading in” your descendants rights or “sovereignty”. These are nonsense terms when stretched to incredulity.

However, individuals are born into a system and environment that has been built up by other people's continued effort, and consensus, over time, and, realistically, it is not right or fair, to lay waste to it without good and just reason.

Individual harms are a good and just reason, when treated correctly and proportionately.

It is unlikely that you can create a dysfunctional, separate system, without creating harm to others. That would be wrong. The future you build should have all people in mind. Fairly.

I do not believe that our foundations are the problem, except in any failure to successfully promote these ideals, to the fullest extent of their potential, and, through the inability of many individuals to willfully uphold and develop them for the benefit of all parties.

You do not have to “agree” to be susceptible to, or governed by, the free will of others, you are already susceptible to it as a fact of life, and so we must navigate for the free wills of all.

The Environment

Protecting the environment is a priority. I don't like the overuse of chemicals and foolish opposition of nature. I don't like our quality of life and health being diminished, and I don't like it when people trade for their own short term gain at the selfish expense of other people.

The environment is an asset that some people think that they can “sell out” on the basis of it being better for them, now, rather than anyone else. Or, first come, first serve. This is wrong.

When it comes to regulating for the environment, we know that the objectives are: to protect nature to function well, to protect our health and our quality of life, to protect the shared interests of everyone, fair consideration for the future, and to protect individual freedoms as much as possible, where it does not oppose, or is superseded by, those primary objectives.

It is possible, that some people prefer, or like, being “regulated”, so that they don't have to exercise extra self control, and in a slightly perverse way, that is similar to seeking the relief of freedom. There is a point to the idea, that if people can't be responsible for other people's actions, then they don't want things like poisons to be right at their fingertips unless they are an acceptable option, and someone else is taking their own responsibility for allowing them.

How is it going to work, if different types of people are seeking freedom in opposing ways?

Is over-regulating chemicals more, or less, individual freedom, than under-regulating them?

Who is responsible? How much does it really matter?

Some people are seeking freedom in ways that aren't even in alignment with being human.

I don't think that simply being human, is maintaining your humanity. There are people who will do things that we must stop and stand against. But no one, realistically, has the authority to know exactly what that means. We have to figure it out. Stop poisoning everything. It is not normal to let scientists and chemists rule your humanity. They have no real authority.

We are relying on the idea that they know, or care, what they are doing, and often they don't.

We are relying on some idea that, somehow, it has to be ok, and I do believe that this is true. I also believe that there is a “best” or “better” way, and that we, and the reality that we already have, presents a yardstick as to what that is. And, that we can lose what we have.

Can we stop being so damn loose with opposing nature, and life itself, that, actually, does rule us, and is our home, past, and hopefully still our future.

We have to have a serious think about how many random chemicals we want to allow into everyday products, when they're completely unnecessary. “Consumer decides” is great when alternative products and businesses are able to succeed, but some people will buy whatever is available, because they don't want to have to think about it, and really shouldn't have to.

It might be right, that a little bit is good for us. But, I think we should try to regulate it more.

Plastic

My personal philosophy on plastic is a mixed bag, so I'll just describe it as best as I can. I prefer not to use plastic. I don't like the idea that it leeches chemicals that are unhealthy. However, I also recognise that it is incredibly useful for certain things.

I don't really have a problem with the fact that plastic is made from “fossil fuels” or “crude oil”. Oil is still a “natural” byproduct of life on the planet.

It is more that our exposure is extreme, the methods of production are extreme, and it is pushing the limits, of what is normal enough to be natural, or adaptable enough to be healthy, or manageable, for us, or the rest of the planet. And, we are spreading it out.

This is “disorder” of nature, potentially, at the least. Adaptability relies on fundamental foundations, otherwise you are “adapting” to disorder, and the usefulness of that is limited.

I accept that plastic is a very practical material, especially for food storage. Lightweight, durable, quick, cheap, shapeable, waterproof. But I would prefer that we used non-toxic biodegradable packaging as much as possible, because it is such a throw away item.

I also, personally, prefer to try to choose for items as plastic-free as possible. So anything that is a better quality item when it is made from “natural materials”, or a good viable alternative, I will try to go out of my way to find a plastic-free version.

To some people, that might not make sense, to go to a great deal of effort to avoid plastic on one item, but then have a lot of “other” plastic waste. But, I think how you use your effort is more complex than a simple “numbers game”.

Insisting on plastic at least being used on items where “it is used well” is a good quality effort. I would really like to have more “eco shops” where plastic free items are readily available and accessible to buy for common goods. We can already see the shift in retail stores, a lot of people feel the same, and it helps to have a market for natural products.

Some items really suit being made out of plastic. Maybe once we can manage it a better, we can use plastic when it is the best material for the job, without it causing problems.

Books, or art, and things that you would want to store and archive, could be a “forever” use.

I like the idea of some plastic aesthetics, or permanent, durable items, that you want to last, being a realistic place for plastic in the future. But this may always be problematic. Think of plastic fibres shedding microplastics into your washing machine and out to sea. It is hard to know how the spread of plastic will effect us, and the real cost and logistics of containing it.

We do need to try to stop the casual-use plastics, where it is becoming a health hazard, and an unmanageable trash pile. I don't know if most recycled plastic is really a good enough long term option either, the lower quality materials can be a bit dubious and toxic. People are overwhelmed with the task, but there is a market for easy options to go plastic-free. I don't really think it is true, or fair, to place the responsibility on consumers to manage this.

It is also a very difficult environment for businesses to adapt, and we need better systems.

I don't think that reusing plastic is a better argument over avoiding it altogether, or making a new item with only natural materials, unless that item is somehow better suited to plastic.

This is a personal opinion. Somehow, I think it is better to do things for the right reasons, and that there is something integral about not over-compromising, and, doing things well the first time. But, it is also useful to make light adaptations and take things in your stride. I just think that those types of solutions are superficial, aren't made to last, and shouldn't be relied upon as a real sustainable alternative to what is a major infrastructure issue.

One day we might scavenge our landfills for brightly coloured plastic bits and pieces. Or find a use for it all. I was very alarmed to hear that there are scientists trying to “engineer” insects to degrade plastics. That is, potentially, one of the worst ideas that I have ever heard. Can you imagine, if those insects produced an even more problematic byproduct, or if all plastic suddenly became degradable, or of the new imbalance this could create in nature? This plastic byproduct is also being planned as a “possible food source” for a “food crisis”.

Waste Infrastructure

When I compost scraps, I avoid composting any non-organic scraps. The reason why not, is simply because I don't like the idea of pesticides being mixed in, or spread around, where they otherwise aren't present in the garden.

It is negligible, but I think that it is “good practice” to keep them separate. This is probably not great advice, or necessary in any way, but I don't mind putting scraps in the normal rubbish. Despite what people say, I think that they will compost just fine at the landfill.

My point is not whether that's correct, but rather the methodology. If it was actual toxic waste, would it be better to spread it everywhere just a little bit, or have some places that are free of it?

We want to keep poison contained because, actually, if it got everywhere, it would be a bad downward spiral, eventually becoming impossible to avoid, and everything from then on would become a balancing and juggling act. Not very efficient; we need functional stability.

Our infrastructure is a bit like this. Why does all of our waste get sent out to sea? Doesn't that just pollute our oceans? Why can't we build infrastructure for really well designed waste composting systems on land? I'm guessing, but I'd say it's because we would poison all the land, and have nowhere left that was still uncontaminated.

This is the real cost of all these “chemicals” people casually use. We are paying big money for it. There are some really great people who can manage their own small-scale composting toilet. There are amazingly functional “incinerating” composting toilets that reduce waste to compostable ash. The only people who can realistically use these, are dedicated to a natural lifestyle, because otherwise, if they were commonplace, the land would become a chemical cocktail. If natural options were developed, easy, and streamlined, individual households could aim to be self sustainable, with less reliance on infrastructure. Surely, this is a goal?

Insurance

I don't think that insurance should ever be compulsory, and I think that liability should be limited for drivers. Accidents do happen, and I don't think that it's fair to expect other people to subsidise extreme high value personal items, over and above a certain amount, generally.

Gambling

I don't like anti-gambling sentiment. It really bothers me, the condescension of targeting it as problematic behaviour. To me, chance and opportunity are very important. It might be a terrible opportunity, but for those that gamble for the desire of money, because they don't have any, the problem is the need of money, not the fact that gambling is their best chance.

Taking away another opportunity, instead of targeting the issue of people's needs, is highly obnoxious. If you don't understand this, maybe you don't understand certain dynamics of money. Sometimes it is genuinely all or nothing in life, and a real chance is worth a lot.

It does become unhealthy for a lot of people. Learning when not to gamble is a life skill that people do need to learn at some point, probably. It is not an easy skill, and this traps people.

I am worried that there is a risk that any “real” chance could be removed, which would make gambling an actual scam. Honest gambling is at risk of being taken over by dubious motivations that will ruin gambling, and render it pointless, which would be a shame.

I do not think that we would be better off with less opportunity and less options to succeed in life, especially when “options” become easily controlled and less accessible.

What I think gambling is really about, is investing in chance, when it is healthy to do so, by making strategic decisions about your own needs and resources. And, the development of a skill, where you are competing against other people in terms of skill, for fun and/or success. Some people will say that you can't “invest” in chance, I personally, think that's nonsense.

Universal basic income and land tax

My opinion on this, is that I agree with the stated intention, but I have serious concerns about the implementation.

I agree that people have a right to a baseline of living that is similar, in principle, to a universal basic income.

I also agree, that land and resources are in principle, a shared resource, and that it is actually not fair for some people to withhold these resources. It is being done by “reasonable” force.

The problem is that increasing dependency and control is not good, and is susceptible to the corruption of power. A land tax is rent. It is all about individual freedoms losing to “power”.

However, it is unacceptable that some people think that they can “buy out” or “swindle” us out of our “natural born” rights. Land owners, and the “wealthy”, can push the limits too far.

I think that it is reasonable, that if land owners, through their actions, create an untenable situation in regards to what are shared resources, then it is fair that there is an adjustment made at their, apportioned, financial expense.

I would support the serious consideration of a policy to implement a temporary, universal income/land tax combo, at a small rate, to adjust for wealth imbalances. I would not want universal income, or land rent, to become “the norm”, or an ingrained system.

If “wealth systems” take too much advantage, then they should know that it will come at a cost to them for not maintaining a balance. This issue is directly centralised around land.

I suggest that this is done as a temporary, one year only trial adjustment period, of:

A sum paid out monthly to every person, starting immediately. Paid for by a percentage of land ownership. Land ownership, for the purposes of this tax, will not include debt owed on the land. The land value tax is adjusted for only the amount already paid towards. Up to 2%.

This should only affect land owners in the uppermost spectrum, offset first by the payments, and can be deferred if necessary. Land for commercial food production is excluded.

The problem is not really land ownership rights. The problem is that, with our diminishing ownership of our own money and resources, land owners have a big share of what is left, but the overall pool of what we actually own, without debt to “capital owners”, should not keep getting smaller between us all. Money is fluid, and so debt can be fluid. Some things are not for sale, some things won't be pinned down, but this is about a perpetual debt cycle.

Extra money for people to spend is great, until it disappears out the back door and you are back to where you started, with the same lack of cashflow, plus the cost of the effects of wherever that money came from. Redistributing land asset value will draw money from assets, but it could just free up more money to leave our system, so we need local business.

Printing Money

Printing money, could, in theory, act as a perfect “wealth tax”. No administration required. Better than borrowing. If you print money, you are simply re-proportioning the value of existing money by diluting it with fresh currency. This affects people with stores of money and values of owned debt, because technically, on paper they are worth less than before.

This isn't a great option unless you think a “wealth tax” is fair, reasonable and proportionate. It is also naturally inflationary, except, if inflation is actually being caused by a restriction of money, and fake scarcity. In that case, printing money could lower inflation, because prices are being falsely driven up by fake supply and demand, and a lack of cashflow is the cause.

That won't work however, if the money just gets sucked out, because then we are back to the same bare bones of cashflow, and the money is now worth less in general. A money printing “wealth tax” effects everyone's money. Some of those affected will seek to recoup their loss, this will be inflationary. But, if we can recirculate the money successfully, we can avoid a trap that we may otherwise fall into. Printing money deserves careful consideration.

Why a land tax?

A land tax could, in theory, protect land ownership rights, or damage them. Land tax is like council rates, and we already have those, except that council rates are supposed to be about providing infrastructure and services.

Land owners pool their resources for better collective outcomes, and, a lot like government, it is about delegating for skills and organisation. That is what council rates are supposed to be about, you are supposed to be better off for it. The cost is also passed on to renters, so the council services are really paid into by everyone.

To me, a land tax should be about protecting the natural born rights of people to have a stake in the country and the land. A land tax should be about recognising that everyone has a right to "own" a piece of the land, and that no one can "buy up" those natural rights and keep all the land for themselves.

Or, at worst, a land tax could become a vehicle for pricing people out of land, by turning normal land "ownership" into "renting". That is really about saying that people don't have a secure right to a fair share of land, and that your natural rights can be undermined by money.

We need to be careful of the difference. A land tax that treats land ownership partially as "rent", but only when it is "over and above" a normal share, could actually protect our rights to the land. It says that no one can come in and remove those natural born rights from people by purchasing up all of the property, without there being real consequences.

In effect, by paying this "over and above" partial rent or tax, directly to citizens, it is like renting directly from the other shareholders in the land, who might not otherwise get to benefit directly from their own individual stake in the country.

Our "stake" in the country is constantly "mismanaged" by government. But it is our country. Younger generations have been cheated by older generations in this regard, deliberately or otherwise. Even if it works out eventually. Accountability probably always does.

The alternative, is to tax wealth constantly, but a land tax directly targets a problem. And it's a very specific problem, given that inflation is being driven largely by the fake scarcity of land. Scarcity of the right to a comfortable place to live, to have stability, and grow, with self-sufficiency, and independence. We are not being allowed to thrive. By systems that want to control us for their own, questionable benefit, and questionable competency.

The point of a land tax should not be to price people out of their property, or out of property ownership in general, but to recognise that our resources and our rights are being eroded. And, if those with the biggest share of what is left don't do something to help, and recognise what is fair, it could get worse.

I think, immediately putting cash in people's hands is part of the answer. We need money. How are we going to rebuild all these businesses that we absolutely need, that have been deliberately destroyed by systems that want to control us? Businesses need cash flowing in society. How are people supposed to thrive without comfortable resources? It is enraging.

A major problem with government taxes, is that it removes money from real individuals and spends it badly. Government power is already controlling who and what can succeed, badly. Individual discernment is, and always has been, the strength of the collective. We need to be able to spend money for ourselves. This is the strength of a direct income/tax combo.

We have an asset-rich, cash-poor problem, where a lot of people are locked-in to inflated house values that have drawn heavily from the cashflow of society, leaving everyone cash poor, and is driving up inflation of everything including living costs. Sitting pretty on that extra equity might seem nice, until it is eventually meaningless, and it comes at a cost.

The basic idea is that those with an above average individual share in land will pay more. Here is how I think a temporary trial of "universal basic income" and land tax could work:

Per property/ per annum:

Land value under $1,000,000 is taxed at 1.25% and automatically qualifies for deferral
Land value over $1,000,000 but under $1,500,000 is taxed at 1.35%
Land value over $1,500,000 but under $2,500,000 is taxed at 1.50%
Land value over $2,500,000 is taxed at 1.50% + 2% over and above $2.5m

Those that have owned land for longer will have benefited for longer, and will have seen large value increases to their property value over that time. The tax rates are similar to how a bank's interest rate adds up over time, and the tax will only count towards what's paid for.

The percentage of the land that has been paid towards, is the same "portion", and percentage of the current land value where land tax will apply. Correlating with inflated equity values.

"Deferral" can mean choosing to collect "universal" or "land income" payments, and pay off the tax at a slower rate, or it can mean that the tax is collected when the property is sold.

A deferral of this tax until sold, will be against the storage of this "society driven" equity. If the land value changes drastically over time, the tax amount will be adjusted to the original tax percentage, when sold, less any amount already paid (% share), e.g. half paid of 1.25%.

The income payments are "opt in" and every NZ citizen, located in NZ, is entitled to apply.

Property owners can apply for an exemption on the unpaid portion of their mortgage. This calculation treats any payment towards a mortgage as being toward the land first. Any as yet unpaid portion toward the land is not subject to the land tax . This means that:

Value of the land - amount already paid towards a mortgage % = amount exempt from tax
**** as a percentage e.g. paid 60% off on a section = 40% exempt from tax***

Property owners can also apply for a tax exemption on the basis of charitable use, or for the benefit of the country, such as conservation land, for commercial use or food production.

Home owners should, ideally, also be able to apply for a partial exemption for local food production, and it would be a great opportunity for well organised community initiatives.

The land tax revenue generated, will be paid out in equal share to all individuals that have opted in. Late exemptions will be accepted and back dated if required. Beneficiaries should also benefit from this income, especially if a “work for the benefit” system is implemented.

Land Tax Mortgage Exemption Calculation

a. Land value when acquired _____

b. Total paid towards mortgage _____

c. b / a = _____% = fraction of total paid towards the land value, to a %

d. Current land value _____

e. Current land tax rate _____%

f. c x d x e = _____ = land tax due per annum after exemption

e.g. 60% of original land value paid off = 60% of current land value, at a tax rate of 1.25%

Pricing

House prices coming down, is not as scary when you experience it as a tradeoff between two similar items, like for like, balancing out. You can still trade a house for a house.

The loss is realised when sold, relative to the environment. Inflated equity can't buy you a lot, because house prices are so fundamental to living costs, that it drives up the prices of everything else to it's level, so that over time, you pay for it in costs.

It's very niche who actually benefits from high, stored equity in the long run, except for short term gains, or people who can afford to make it a business, in practice, to sell.

How we price things within a system is notable. The less “discretionary” an item is, the less it is able to be priced by “supply and demand”, without it being problematic.

Essential items will be inflationary, if people overpay what they are worth in terms of “real cost”. Because there is no freedom of choice involved, it distorts value and creates disorder and dysfunction in our systems. Supply and demand relies on freedom of choice.

You can't “fake” the costs. The system is all related, it has order. Ideally, money is supposed to flow freely and settle into some kind of fair order that is satisfying because it is “true”

Some things are a mix of essential and discretionary, and profit is made on the discretionary portion, options, or elements. This only works when there is an “essential” baseline option.

The difference is in the discretionary spending. That is where excess profits and high value stores have to flow via, otherwise, we won't get any “discretionary” spending, or value, because prices, and supply and demand, will adjust, chip away, and price for need.

Real profit doesn't exist when we are kept at bare necessities; profit is a tap, supply and demand is a “float”. Think of a drinks cooler with the tap on the bottom. That's our money. “Everything” costs “everything that we have”, as a float, and profits drain out of the bottom.

What keeps the water from rising?

You can't use “supply and demand” for necessities, generally. This is one of the reasons why society needs a baseline, as free and available as possible, to provide a foundation on which to thrive. That is what our planet and natural resources have always represented for us. We wouldn't be better off without it, and yet, somehow, their availability is at constant risk of being eroded. And, some people want to argue against another person's right to live their own life. As if any of it was theirs to take in the first place.

You can't commercialise everything. Freely available resources keep the water from rising, by providing stability to commercial products. The main principle behind publicly available, free resources, without strings attached, is to keep freedom, and accessibility of living, intact for all. It stops us being drained of all of our own value, continually, and then kept at the far reaches of it by others. Controlling and constricting the right to “fundamentals”, will result in being ruled by the inability of people. I support trying to avoid that through our good will.

Debt

Keeping government debt low won't help the debt cycle, if it means that personal debt takes it's place, and people are worse off. Really paying the debt off, means people need to thrive enough to grow, and have a good quality output that cycles money well. Money only loses “monetary value” with each exchange, if it can't maintain it's “monetisable” value.

This means that we need an environment where “value” still includes monetising “human value”. The value we create, appreciate, maintain, and enjoy, through human effort. When money leaves our system permanently, it is more than the value of the one time exchange.

For example, a dollar may not seem like a lot in an exchange amongst ourselves, but, if it leaves and doesn't come back, we have also lost all of the potential cycling of that money. That dollar might grow in value with each exchange and high value output, over and over.

The Public Service

Somebody's got to do it, someone has to make decisions, to say what they think is best, to the best of their ability. To risk being wrong about it, and risk that others may follow their lead, to their own detriment. I think we all understand this about the Public Service. Some people risk looking like fools and risk showing their lack, with real consequences at stake.

A lot of people are wrong but recognise the need to do something. Some people may have more courage than sense. If “somebody's got to do it”, then how each person goes about it may be a unique, individual measure of them, more than the fact that mistakes were made.

We do make allowances for this, because we understand when it is genuine, and may even be the only way forward to try your best. This is not an excuse for a lack of accountability.

Part V The Party Boat

Does anybody know of any good argument, for why we shouldn't buy a large cruise ship as a national asset? Let me explain.

We have a housing problem, or more specifically, an accommodation problem. We need options. Young people need options. “The good old days”, when you could hunker down, work hard, go without, hustle, and “make do” to make gains, while you are still young and free, energetic and wild, are gone. It is already expected, for no reward, only survival.

The environment is stifling. You can't just steal a car and ride off into the sunset anymore.

New generations are already at bare bones, and anyone who doesn't agree, needs a reality check. This isn't about being “stuck” of your own doing. Hope for real prospects is gone, regulation is like molasses, and every system is designed for either the “efficiency” of government control, or capital enterprise, to leave as little opportunity for everyday people as possible. Yes, you can still work hard to survive. Is that enough? Is that worth it?

Controlling basic necessities is wrong. This IS an attitude problem, always has been. Merit and hard work should be rewarded, not over-normalised. Adolescence needs to be respected as the hard work that it is. Will the adults never learn? Sorry, not sorry, if you don't want to know, but it is the same old story of every new generation: The adults need to grow up too.

You can't restrict access to all of the land, and freedom, and sell it back at the most that anyone is willing to pay. With the constant belief, that there is always more room to give, and that it doesn't come at a real cost. We are maxed out, and this is a life draining exercise.

Why do some people always want to side with the opposition? Corporations, are, truly, often, trying to cheat you. The people who are complaining about it, are not your enemy, even though, sometimes, it seems like they could be a worse option, if given the chance.

Not only is the land restricted and controlled, the system wants to trap you into an exchange for your life. Earn a living, pay your way; as determined by who? Maximum efficiency and productivity for who? A bunch of losers, honestly. Don't side with those oppressing you, and don't buy into it out of a love of meanspiritedness, towards people who dare to expect better.

Where I'm going with this, is that some people are likely still trying to maintain the “value” of “control”, and restricting the stability and availability of accommodation options, as the single most effective way to undermine people's efforts to break free from the system.

We need accommodation options that allow people to choose to get ahead through effort, but not at a sacrifice so counterproductive to their actual efforts and well-being. We need to stop keeping people at their limit, for no reward. That is where we are. It is all a scam.

We don't all need everything at once. A lot of people are busy. You can be where you want to be, doing what you want to do, and it doesn't involve living like you're on holiday, or rich. We already have an appetite for work, purpose, adventure, challenges, and cheap thrills; real satisfaction comes from true self-worth. Housing can be discretionary, if it is worth it to be.

Housing can find some natural order of merit, over and above the basics, instead of a capital hierarchy, which we currently have, of people taking too much advantage.

Let me tell you a bit about myself, and my work history. I have over eight years experience in hospitality and tourism, working and living on site in several accommodation providers. From backpackers, to general accommodation, to emergency housing.

These are varied roles that include cleaning, reception, training staff, general oversight, and more comprehensive duties. I thoroughly enjoyed living on site, being in the thick of it, and interacting with a diverse range of people. Communal living can be a great experience when it suits the situation. I have seen the provider side of emergency accommodation.

I like the idea of operating my own accommodation. How about a cruise ship? We need innovative options like these that immediately lighten the housing load. Shift to solutions that allow people to live their best lives, because they can actually get ahead through their sacrifice or effort.

We could use some alternative lifestyles, dynamic accommodation solutions, that are both socially acceptable, and readily available, right now. A cruise ship could be a real asset.

Open applications for 2000+ students or young people, or anyone. Free accommodation for the successful applicants, and any enterprising people who want to make a business out of it.

The Ease Party

I am starting a political party called the Ease Party. This book is personal, it is my life, my thoughts; it is autobiographical, and so “the political manifesto of the Ease Party” will soon become a literal reality, but I will keep the actual party politics and policy for another book.

My personal philosophy is what drives me, and I am what will drive my political party. And that should always be the case; the essence of my own logic should always be represented in the intentions, motivations, and actions of “my” party.

I have a lot to offer politics. I have good judgement. I am not the most knowledgeable on every subject matter immediately, technically speaking. I am still learning, as fast as I can, but I know when to seek advice, and I know when to call bullshit. I am also smart enough that, if you put it to me, I will figure it out if an argument isn't valid, and, why not.

This is, in a lot of cases, better than those that know their technical argument well over time, but can't think beyond it, or, understand the logic of it more than superficially. I decided to enter into politics less than six months ago, and I am just getting started.

What we need, is a system that allows the best people for the job to succeed. Individuals and those with an individual mandate, and good judgement, that can represent the will of people accurately. With the strength of conviction, and skill, to avoid homogenising into the corrupt will of the vested interests of selfish people, or perverse non-human power. Individuals are not empowered to represent, and the will of real people is being subverted. Believe that you can stand for an electorate right now, because you can definitely try, break through, and win.

Donations. Published letter.

How do we want to be funded?

Money does legitimately represent the vested interests of people and society. You can "vote" with your money, and your power, and your choices.

The problem is, money is hardly a perfect representation of "people power", which government is supposed to represent. Business makes money through the free choices of people, but often, not so much.

How much does it help a party to have money?

Is it really necessary to restrict how our party funds it's objectives, if we, ourselves, are immovable on the truth, and the issues we intend to represent on that basis?

If money represents the legitimate interests of a person or group? And, as long as there is no expectation in return for that money?

Can money, itself, really be used as a compelling argument for attention and priority, over another issue? Can power?

When we know that money is not an accurate representation of an individual's stake, and claim, for being represented in society?

If an absence of money is a problem, and an obstacle, does it create a conflict of interest, knowing that how you direct your actions, will result in a lack of funding from whomever? If you would otherwise accept that funding?

I think for now it would be a good idea to restrict donations for our party, to up to $1000 per individual, per year. Because, the answer to the above questions is: "it's not great to accept money when it represents power, more than it does people".

The Ease Party will accept donations from organisations of up to $10,000 per year.

I also think that our candidates, if elected to parliament, should help fund the party with 5% of their parliamentary salary going toward the party objectives. This can be used to help fund projects that they themselves are passionate about as an Ease Party member.

If you would like to help support the Ease Party by donating, you can contact me through the website, or via email, or donate below.

If you would like to help support me personally, you can read my 'About Me' page and go from there, it would be appreciated.

Regards,
Heather Leeves

Do you want to be an Ease Party candidate? Published letter.

The concept is simple.

New Zealand needs some good judgement, and some stand-out individuals, who make it very clear where they are on the issues affecting real people.

If it seems like going it alone is impossible, maybe a group of independently elected people can find a way to communicate through the noise, and support each other through a shared understanding of the best way to help, and protect the public interests.

My name is Heather Leeves. You can learn a bit about me by reading my book, it is available online. 'Ease' is my party, and I am looking for people who want to represent the same ideals that I am striving for.

I am an everyday person wanting to be able to live my life well, have fun, innovate, build, grow, and strive for excellence. I want a good world to be able to do that in.

We want to be able to live our lives, why is that so hard at the moment?

If you think being in politics could suit you, and if you like the Ease Party policies, and agree with the sentiments of the party wholeheartedly, then that's all you really need to start.

We need good people who can communicate well, and are willing and able to get themselves elected. We see that the people who should know better, aren't making the right decisions. That is more than enough reason. It is about good judgement.

The idea is, an individual can get endorsed as a Ease Party candidate if they are willing to act within the umbrella of the party when elected.

A party of independently elected members, with a strong collective voice, so that people know what they are voting for when they vote 'Ease' on election day.

We can build up the party, make ourselves known, and campaign on our own behalf as individuals, and on behalf of the party policies.

Ease is an unregistered party, for now at least. No fuss, just get out there!

I suggest you start reading to get to know me better, and where I'm going with this. Check out my About Me section. I will be posting updates and policy on the website.

Contact me if you are interested in being an Ease Party candidate. Read my MMP guide below to understand why we should have better representation from MMP.

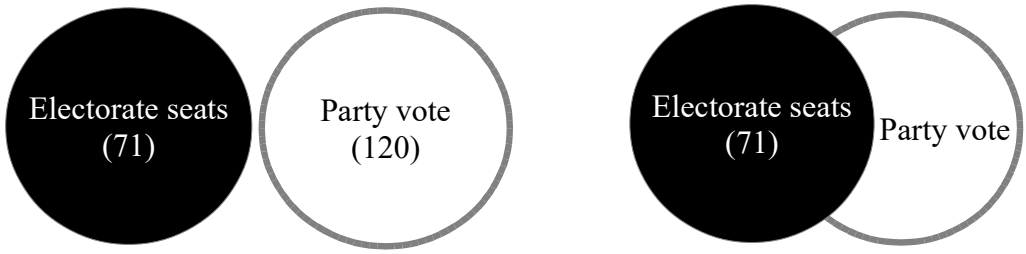
Regards,
Heather Leeves

You get two votes. An <u>electorate</u> vote, and a <u>party</u> vote. Easy guide to MMP:

The country is split into electorates. Each electorate represents a separate group of people, and they get to vote for someone to represent them as a group. There are 71 electorates, which means that there are 71 electorate seats in Parliament.

Then there is the party vote. Every person gets to vote for a party to represent them.

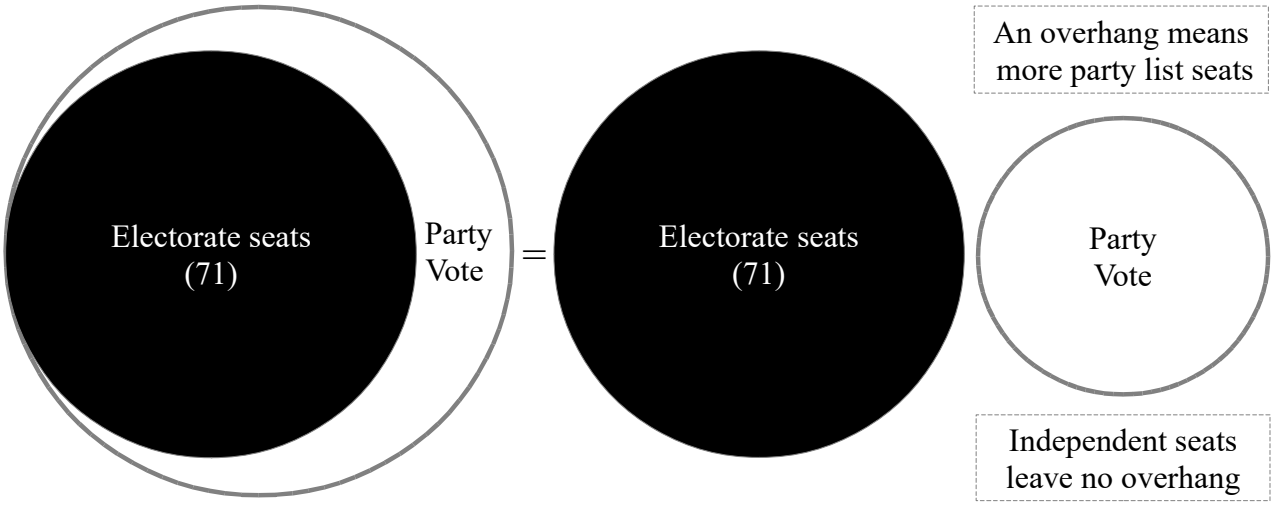
There are 120 seats in Parliament. The electorate seats take precedence over the party seats. This means that 71 electorate seats count because they are final. Party seats are proportional to the total party vote, and divides it into 120 seats, and forfeits any overlapping party seats.



There is "overlap" between the electorate seats and the party vote, when electorate seats are won by registered parties, rather than independent candidates, or an unregistered party. Less overlap can also result in extra "party vote" list seats available, called an "overhang": if the share of the party vote can't be doubled-up by a party, to be cancelled-out and consolidated.

If the 71 electorate seats were won by independent candidates, there would only be 49 seats left to share between the entire proportional party vote, out of 120 total, with no overhang.

Most of the time, there is 100% overlap because we lack non-party representation.



You don't notice that the party vote only amounts to a share of 49 seats, because when a party wins a lot of electorate seats, they lose their party vote list seats in favour of electorate seats. It balances out because the party vote seats are shared mostly by the smaller parties.

These are two <u>separate</u> and <u>democratic</u> ways of electing representatives, <u>working in tandem</u>.

This is why criticism of seeking electorate seats isn't correct. This might be disappointing for anyone who only wants the party vote to count. Electorate seats don't change in number.

MMP and electorate seats

Why should we believe in electorate seats, and is it democratic to vote for individuals and leaders, as well as a party, and it's policy? Why have a dynamic system?

Does anybody think that independents do not have a place in our democracy?

Must they join an established party? Realistically limiting the freedom, and openness, of our democracy for regular people. Limiting the right to both represent, and the right to vote for varied representation. It is a question of who and what loses, and how.

We already have a system that wants both, so why aren't we utilising it?

The party vote has a threshold of 5%, and I'd say that makes sense, because a party under that size probably needs a democratically elected leader to be successful in Parliament, but is it democratic to exclude the many small parties that might otherwise gain traction?

It's not necessarily a perfect formula.

I don't like the false idea that vying for electorate seats is considered by some as “cheating” the system. Under some circumstances it could produce an unfair result.

Define fair, define what the problem is, how do we avoid it?

Do we actually only allow independent candidates to run, currently, as long as they don't win? Who is cheating here? Or, is it exactly the point, when warranted by individuality and merit, as well as democratic support, for individuals to be elected in a seat? Yes or no.

Is it even fair, to expect each separate electorate to only vote for an official registered party representative? Because that is the expectation if you support only the party vote.

On the face of it, just dividing the party vote up evenly seems simple, fair, and democratic. But when you look closer, is that really the case?

If regular people want to represent, and don't agree with the currently available parties, as many people do not, so much so that it is a cliché, do they need to start their own political party from the ground up? Is that fair entry into the NZ political system?

Clichés and bureaucracy controlling our New Zealand Government.

MMP is possibly a system of representation and leadership.

People trying to split their vote, are still thinking about the idea of splitting two party votes, instead of, potentially, the real advantage of the system, which is individual representatives with individual qualities and strengths. This can include the strength and backing of a party and policy. You have two votes. You can choose to consolidate the party vote if you wish to.

Many don't want to waste their vote, and think it's a foregone conclusion.

The problem is that the main parties don't have any real competition for the electorate seats, except amongst themselves.

They are the ones who double up the vote by underperforming. So much so, that we think it's normal. Why not potentially run as both an independent and as a list MP?

You risk splitting the vote. The risk that is not comfortably running on the party name, can also be the advantage. Will an independent not retain a coalition-like arrangement with their party, but act with the freedom of their own democratically elected mandate?

Think of the math. If a party gains a double-up on a party vote and electorate seat, they do benefit; it is a consolidation of a share of the democratic vote, merging both parallel voting systems. The pool of seats is smaller than it could be, which equals a greater share of power.

Why do we consider the effect of the electorate seats as an “overhang” when the democratic vote expands and contracts with the electorate vote by design. If not forethought.

You could think of “leadership” as it's own political party requiring a share of the vote. If it is simply not utilised, it defers to the internal leadership within a party construct. But it does consolidate the vote by not allowing the seat quota to expand. It is not a wasted vote. So, why not vote for “leadership”? Real people, and real policy. Real freedom of democracy.

It makes sense, in a way, that an official political party that wins an electorate seat benefits less, because, realistically, the ability for “leadership” from within a party, is not as great as it is for an independent.

Are the electorate seats the real democratic vote, and is the party vote made up of list MPs the real overhang? Electorate seats don't change in number at all, technically. If people had different priorities it could be, but as it is, it is just a few recognisable members and a leader, and the party itself, carrying the people that we elect, more often than the other way around.

Are the Maori seats really a problem? I'm not sure. If they want to vote for their own leadership in a separate way, because no one else wants to use the system that we have, rendering it pointless to vote for leadership in the main electoral role: then I'd say that they have an argument. It could be a problem for democracy if no one cares to meet them there.

Maybe when the “statistics” show that there is no disparity between race, then maybe that argument weakens, and the seats won't be needed. Although, I do firmly support people being treated as individuals and not statistics. Who is not motivated to find solutions?

Why not contest the Maori seats, and present leadership for the benefit of Maori, if people are so worried about the failing of democracy? They are free to do so.

If a group of people want to circle themselves off and call themselves a town, a group, or an electorate, are they not allowed to? Is it not reasonable? What is the qualifier? Location? Number of people? If you are talking about choosing an elected representative, and a leader, I think that people can group themselves how they like for the purposes of this. How unified they are, or open to other ideas, is not the point. It's not so different than location, to be fair.

It is easy to understand why it seems like a problem, practically speaking, in regards to party vote. What actually happens with an “overhang”?

When an official registered party gains, however many, electorate seats, they will usually balance out with the percentage of the party vote. This means forfeiting a party list seat in favour of merging two into one: into the electorate seat. This is also a consolidation of the share of party vote, it shrinks it, so that no one else has that share of it.

When a party doesn't have a party vote “list” seat to “consolidate”, the overhang is “added” to the available share of party vote; not to the electorate seats; they stay the same amount.

This actually means that all other parties vying for the party vote gain seats, proportionally, and the result is that the size of government expands, instead of the “usual” contracting.

Think of fractions: 2/3 is a bigger share than 2/5. The electorate seats are, ideally, there to be won independently of the party vote. So it seems to me.

How much of a difference does it make? A party that has two unbalanced electorate seats, will add two available seats to the party vote. It's like a 1:1 ratio where one side is set to 71.

The party vote is split proportionally into 120 seats. So, this is maximumly 71:120. If for some reason the parties created a maximum overhang by receiving a complete 100% split in electorate votes and party vote, and vice versa. A very unlikely scenario.

It consolidates down to the electorate seats, 71:49.

Independent candidates, unregistered parties, and “component parties” have a different effect; they don't create an overhang, they only remove an available party list seat, and consolidate down like the other electorate seats, without the need of the party vote. They are a “pure” electorate seat. This makes sense if you think of the purpose of the electorate seats.

And the way that candidates vying for electorates are often a front for a big party, more than an individual mandate, or a leader voted in purely on their own strength of character.

What this also means, is that the electorate seats take precedence over the party vote, quite heavily, and yet people often throw their electorate vote away, thinking that it is a wasted vote. And here's the thing, it kind of can be. Our election is still dominated by the idea of a “two horse race” in the electorate seats. It adds up. Potentially. “And yet, the fact remains.”

It's even a bit rigged, because, “consolidating” the vote is still a big advantage against the alternative. So big parties who win electorate seats, if only by default, do benefit, it is still a bigger share of power, and of the “available seats”. Even though the electorates balance out with the party vote, or, create an overhang if necessary, of the proportional, but not all equal, party vote. Arguably, an advantage could be warranted over time, by big parties, in practice.

The point is, also, that somebody should know all this. Somebody designed the systems we have, and the reasons why. The technical aspects are relevant when required. We should lift, and work on, the structural organisation, accessibility, and availability, of free information.

Free Information and Media

I want to take a moment to explain the way that I have experienced "news" over the past twenty years. Without scheduled TV, and the exposure to regular, structured, programs such as the "six o'clock news", news in general has lost a lot of accessibility.

Every piece of information is piecemeal, but I still hear about things through various media.

I never liked the idea of being overexposed online. The one time I joined up to Facebook in the early days, was only to look at someone's photos, joining with a quick false name, and my email address. This was before being on Facebook was an "identity", and the internet was more anonymous in nature.

You could use a name like a random username, and no one cared, afterall it is a free world, and the internet was more like a hobby, and an anonymous chat room, so it seemed to me.

I don't think that I ever logged in again. I probably made up a random password that I never intended to remember, and cryptic "secret questions" answers, of course. If they had them.

I was very alarmed when I then received emails from Facebook afterwards, "suggesting" friends and such, as that required them either going through my email contacts, or other people's contacts. I never agreed to that.

It is unacceptable to me, and an invasion of privacy. I don't know how they backwashed themselves into people's private email accounts, just from a login and email address, but it should be illegal, if not already, both then and now.

It is already technically illegal, in real terms, as far as I'm concerned, regardless of what they might say.

So no, I didn't really want to engage with profile and membership style, online websites, that don't protect individual rights to anonymity, freedom, and privacy.

This is why I don't like that many of these sites now require a membership login, just to engage with the public information people freely present on there.

It's ok, but it is a step in the wrong direction, and a barrier to accessibility, in my opinion.

It's also a false excuse of consent, realistically, either under duress, or while people are oblivious to any visible or relatable consequences. For those willing to take advantage.

News is not really centralised anymore. You can still get information, but it's more like the news finds you, unless you are particularly organised about seeking it out. Even then, this is not empowering, it's a muddle, and often a chore in our already overburdened workload.

Yes, we'd all like to give structure to our perfect lives, with our perfect organisation, but this is also a skill, and that takes time and effort to develop, as well as prioritisation over other things. In the meantime, we still need and want, easy and accessible information.

I do believe in publicly funded media. I do believe that securing free access to information does help, by providing an anchor, and security against unchecked commercialisation, and it's motivations and power.

I do believe that commercial competition can thrive in opposition, if it is allowed to, and that everyone is the better for it, for the freedom, balance, and understanding that it offers.

One of the problems, is when there is little money left in society for genuine variety and competition to thrive. Under these conditions, government funding skews what can succeed.

I think it would be a good idea to set up a journalist fund that is allocated by the public, and is open to all professional and amateur journalists. This could be a great way to create an impartial, centralised news source.

The roads meet where the money is, and where the people go.

An example of this would be a $50,000 pool of funding available every month. Journalists and news sources can register to vie for funding from the public through the fund. As well as individuals writing articles, opinion pieces, and citizen journalism.

This could be run as a website with categories for national and local news, lifestyle, opinion, professional and amateur journalism. With 'popular', 'latest', and 'featured', sort functions.

Every New Zealander can join, and has a monthly allowance of "money" tokens to allocate to individual articles, journalists, and their favourite news source etc. Ideally, all news could be available in some structured form, and catagorised in a centralised way from this source.

Each registered journalist or entity can run their own funding homepage, as well as link to their own website, curate a news page, make an appeal for funding for research of a specific story etc. At the end of the month the funding is allocated to each, based on this public vote.

It is a good way to get people engaged in the news, and give people more choice in where public funding for journalism goes, without government influence initially. It's also very exciting, and empowering, to have the freedom to support projects in a meaningful way.

Who would want to ignore or waste the chance to support excellence in media every month?

The project will still require a basic complaints process for fact checking or errors, but will allow for maximum freedom of opinion and freedom of speech.

This could also support a career path in journalism for anyone interested, as well as offering a genuinely accessible income source.

It helps to avoid the suppression of information, by allowing for the accessible centralisation and visibility of individual voices, without the pitfalls of controlled information, because it is democratically organised and popularised.

I would call the website "bribingthemedia.xyz", but that might be "too funny" for politics.

High Wages

In order to support high wages for all, there has to be enough actual money to pay people.

Money is a set amount. It is the set amount that is printed and accounted for. You cannot exceed this amount without printing more money. That's it. Total wages cannot exceed the total money. You will run out of money.

Supporting a living wage is a great idea, if there is enough money to pay it. You cannot just manufacture high wages, and expect the money to follow. It isn't there. It is limited.

You might be able to move money around, temporarily, or conceptually float money, like borrowing, but you can't just sweep unaccounted-for money under the rug. Or a lack of it.

The reality is, that it is taking from the poor, to give to the indoctrinated. It's a redistribution of the available money to your own people of choice, and is actually creating and furthering the disparity between the groups that get a "living wage", and those that don't.

The idea being that high wages will get to everyone eventually. They won't. You will run out of money first. An example of this is the public service being paid too generously.

They are redistributing money to their own power base of people. This leads to Government control. In this scenario, they can collect money, and they will need to keep taking, until they are distributing all of the available wealth, with full control, because they are creating the disparity as they go, and the only solution is to keep going, and then distribute it evenly. That is chasing your tail. There is not enough money. We need tangible money.

Wages can't keep growing with inflation unless you print money. Inflation isn't normal.

Inflation should only be caused by the printing of money, or a diminishing of resources.

Printing money dilutes money, and so dilutes the money to value ratio. Money is worth less.

Diminishing resources also changes the money to value ratio. There is less value per dollar.

A natural excess of money only reorders money to become relative and proportionate again, that is "inflationary". Our inflation isn't caused by this excess of money. There is a lack of money. You can't even tax wealthy people to get it back if it has already gone overseas.

A lack of supply can make money abstract through pricing, and scarcity can cause inflation, but it's not natural, or "good order", it is forced inflation from a lack of choices. This is very problematic when the money is leaving the system. Our money and value is being drained.

Debt represents an amount of value that we don't own. Even though there is plenty of value when you look around. Human value is also plentiful and underutilised, and can stretch into the future and into "potential" value. There is plenty of value in this country. But how much tangible value can we say that we own without strings attached? That we can trade freely in? We are relying on less tangible and less secure value, to pay debt on set, natural, resources.

Debt represents a diminishing of available value, that needs to be paid with an abundance of money (and value). Foreign printing of money can also cause inflation here by osmosis.

High house prices represent a lack of security of our natural assets. Storing money in houses is a way to stop our money from disappearing, but if it reduces cashflow in society, it makes us vulnerable by stifling real people, stifling potential, and allowing predatory capital to set up to dominate and remove our value. Our land security comes from the fact that foreigners can't buy it, it is for New Zealanders, there shouldn't be scarcity of supply.

Adding some moderate protections, such as careful immigration settings, and a capital gains tax, and land tax, on the high end of usage, adds security of everyday ownership of our land, so that we don't need to lock it down as heavily with our money.

Living costs need to come down, this means that house prices realistically need to come down. You can't just grow wages to match living costs, there is not enough money. Even if the country became incredibly rich, and could afford it, it would be a waste of that wealth, like being incredibly wealthy, but where everything becomes relative and normalised by "storing" all that money excessively in what is already ours to own. This is already true.

So how do we lower house prices? Protect people against the loss. Deducting the loss in value against future income tax is fair. Just like a business. Staggering the realise of the deduction yearly, smooths out the process for everyone. Fix the problem of scarcity.

If people don't sell, over time the loss of equity should balance out with the savings in living costs. Think of the example of a saving of $100 a week on inflationary living costs, that is a real tradeoff of $433 a month that could be thought of as being "paid" towards the mortgage.

Even if you own multiple houses, realistically, you probably have a higher income spend, and will still benefit from a lower cost on goods and services in a proportionate way.

Jobs for the sake of jobs.

There is nothing inherently wrong with technology and innovation replacing jobs in order to make production streamlined, cheaper, and more efficient. It means more value for less.

The problem is who takes advantage of that situation.

If there is already plenty of value, and yet people are suffering under the abuse, selfishness, and ineptitude of others, then being powerless to these people through a lack of personal power and leverage is going to be a problem.

Keeping people busy in jobs that waste value, money, and time, however, is not the answer. If we really want abundance, freedom, and prosperity, then we need to change the settings that currently allow capital advantage, and the bad attitudes of some people, to dictate terms.

Productivity is part of the answer to debt, but you can't set up an environment where people fail because they have no freedom. We need to get living costs down, and make the most of the money that frees up. Where will the world get the money if it keeps getting stored away?

The Power of Government and it's "paid for" Public Sector

The toxic people at IRD and the public sector bureaucracy need to go. Yes it is personal. It's personal because I am right, and they are corrupt. That is the reason why I mind. It affects me, it affects us all. It is so disgraceful, that there are people that think that they can partake in the corruption of our Government, as if it has nothing to do with them or their actions.

The highest level of personal responsibility is being treated as if it is the least.

Just another day at the office ignoring the consequences to real people, while they think superficially of themselves, and not of the real responsibility to protect, and represent, the people, and the integrity of purpose, of the institution that they serve. This is not the same as "just doing a job", or deferring to the authority and expertise of others, if you know that you are involved in a bad outcome. It's called personal responsibility, it will never let you go.

I do not like the "logic" of choosing an action based on the premise of "pretending": close your eyes, pretend that you're not there, and then act on that logic. It is nonsense. You are there, you are responsible.

If you think that you can't act using your best judgement, for fear of your own situation, and for a lack of freedom, then you are acting under duress. It is hardly ideal to have employees working under duress.

So which is it? Because it is one or the other when real harm is involved for real people, and someone is responsible for it. These are not innocent motives.

It is also not helping the people "just working a job", under duress, by not solving the issue.

Deal with the people who justify harming real people and misrepresent the purpose and integrity of Government power. Immediately!

Capital vs Capital is not Competition

Extreme capital advantage is a money making "philosophy" and system, it is not competing against itself. Getting in more "competition" won't work if it is the same shareholder model of blind profit, or the same types of people with the same single mindedness.

They are a conglomerate. Like an alien horror movie. A moving mass, reforming from itself.

Real people are the real competition. Real people have good will, take work in their stride, live and breathe their work, are charitable. Real people can and will work for free if it suits them, suits their objectives in life, and they are happy and fulfilled. Because they want to.

Is it any wonder that real people and real competition is suppressed? We live and breathe our prosperity, as we should. It is healthy, it is living, and the people who can't understand that want a quick fix. Big business can't scale up this type of good will and efficiency, it is a threat, frankly, to bad people and bad business, and, instead of just doing what they do well, they might be tempted to "cheat", to remove the real competition. For what? A better world?

People not Profit

Savings and investments often aren't really "maintaining" their value, if the investment isn't good for society. They maintain and redistribute money, they don't grow value. Monetary investment can be a drain on the prosperity and productivity of people if it's not a good investment, and if it plays into the "capital advantage" problem. The result being real lack.

I think we should encourage healthier investment of people's Kiwisaver funds. Kiwisaver presents a problem if it locks down our access to resources and cashflow in society, and if we can't use our individual discernment to choose investments wisely. I don't think that most people feel that empowered over their own savings funds, or that becoming so is accessible.

We need to steer the ship on capital investment. The Government could run, or at least there should be, a "People Not Profit" website where people can easily invest their funds in a way that stipulated to companies a specific "People Not Profit" mandate.

A similar idea to shareholder voting. Shareholders actually own the company, but often are isolated from having any real input into the direction of the company, except for blind profit. Companies are also blind to the will of shareholders, also except for profit.

This could mean something as simple as investing, with a way to pass onto companies the figures suggesting the specific willingness for a mandate of:

"Maintain the value of the investment, along with inflation, and ideally float a small margin of 1% profit. A mandate of people over profit, and healthy, functional societies."

The goal doesn't have to be immediate, but shareholders own a company, if enough people invest in this way, with the realisation that they are better off with a smaller profit dividend, because they are not paying through the nose in inflation, then the company can maneuver. They don't forfeit any profit dividend in the meantime, but are willing to steer the direction.

Take the supermarkets for example. We could invest in the supermarkets, and collectively own a large share in them. This would help to stop our money disappearing overseas. If we invested in this way, supermarkets would know that they could soften their profit margins, with a mandate, and without fear that shareholders will sell for them being less aggressive.

A careful shift. If supermarkets don't lower their aggressive profits, then they risk losing the "People Not Profit" shareholders to "better", "real" investments.

The Government isn't currently pushing for this mandate with the power companies that we own. Why not? Do they think that they can spend our money twice as well as us? We need to keep as much money from leaving the country as we can, so that it can circulate here.

A simple, accessible website, where people can "shop" for "People Not Profit" investments that are curated, good investments for the country. They can choose what they want to invest in, knowing that the investment will have a mandate that intends to protect their investment, and improve their lives more than simply a number. The website can then help facilitate and streamline the process. The $100 billion in Kiwisaver could buy up the supermarket chains.

Part VI Violets

There is also another concept.

Of being willing to walk away or being willing to die.

It's not whether a person can choose to be born, but more so whether there is a standard that says, as human beings, we should be willing to walk away from our own lives, and not insist on our own existence at all costs.

There is nothing wrong with insisting on living, that I know of, and a child being born may, or may not be, the greatest gift to a person, beyond imagination, in every case. But, even as an adult, thinking of their own mother, is it right to insist on your own life, if you knew it went against the wishes of your mother?

I wanted to follow up on the topic of abortion. Should you in theory be willing to walk away, and if so, when does that cease to be true?

Is it really so hard to say, definitively, "I would not want it unless you wanted it, also"?

What if it is the standard with which we enter into life. Willing to die?

I am, in theory, willing to say that. Not now, with something "lived", to fight for. That would be wrong. But in theory, before you take a breath. Isn't it right, that in the finest of intention, that you are willing to blink out like a light, holding onto nothing that you can't hold on to?

If the point is whether or not it's wrong, not just whether or not it would be right, or worth it to have a child in any case.

Is there actually an expectation? To be effortless, willing, and free, when it is right to do so.

Happiness

I don't think it's an exaggeration, to say that I might be the happiest person on Earth. I could be happier, if I wasn't being distracted from my happiness by so much bullshit.

I say this because happiness is such a constant state of mind. I don't know how happy other people are, possibly the same, but it is hard to think of it as being "more", only "less interrupted".

That is not to say that happiness doesn't involve a great deal of exchange, because I think it does, ideally, and it is the unnecessary, and the burdensomely wrongful impediments to this exchange that are often the "distraction", from your free will and choices. An abundance of happiness, as a state of being, does not negate an abundance of harm.

It's never too late to stop making it worse.

This is good advice. It doesn't require any indecision, because it's true.