

ABOUT THIS BOOK

This multi-subject book first shows the striking similarities of animal and human characteristics. The innate fundamental differences between the abilities of individuals imply a rough division of humans into plebs and elite. The book is based on the democratic principle, postulating the eligibility of all representatives of power and leadership within elitist circles through the democratic-elitist election mode. The social democracy tries to minimize the differences of income and wealth among population members. The elitist democracy defines the distribution of power within a population, while the social democracy determines the distribution of income and wealth. The population's basic social structure is specified by only two inherent factors: the distribution of power and riches. The combination between democratic-elitist election mode and social democracy forms the social-elitist democracy with its democratic economy. After its much too long existence of about 200 years, jungle capitalism is largely regarded as an ice cold, brutal, degrading, money-greedy, deceitful, unjust, mendacious, egoistic, and misanthropic social system. The current jungle-capitalist social order with all its innumerable evils can be transformed even within several months into a social-elitist democracy. This new social order offers maximum stability of a society, owing to the greatest possible equality of opportunities and the smallest possible differences of income, power, and wealth among population members. A new quantitative theory of freedom and other more philosophical last problems of existence are discussed in the end of this book.

ISBN: 978-1-7340132-2-1

£ Y € £ € \$ Y € \$ Y € £ \$ € £ \$ £

Y € £ € \$ Y € \$ Y € £ £

G. P. HORED T

£ Y € £ € \$ Y € \$ Y € £ \$ €

THE JUNGLE CAPITALISM

£ Y € £ € \$ Y € \$ Y € £ \$ €

DYNAMITE FOR THE THIRD MILLENNIUM

\$ Y € £ \$ Y € £ € \$ Y € £ €

\$ Y € £ \$ Y € £ € \$ Y € £ € \$

GLOBAL JOURNALS INCORPORATED

Y € £ \$ Y € £ € \$ Y € £ € \$ Y

The Jungle Capitalism

Dynamite for the Third
Millennium

G. P. Horedt

COPYRIGHT © 2023 G. P. HORED T

THE COPYING AND PUBLICATION OF THIS WORK FOR FINANCIAL GAIN SHALL NOT BE ALLOWED WITHOUT THE AUTHOR'S WRITTEN PERMISSION. PERMISSION FOR PUBLIC PERFORMANCE, OR LIMITED PERMISSION FOR PRIVATE SCHOLARLY USE, OF ANY MULTIMEDIA MATERIALS, FORMING PART OF THIS WORK, MAY HAVE BEEN GRANTED BY THE AUTHOR. NO PART OF THIS PUBLICATION MAY BE REPRODUCED, STORED IN A RETRIEVAL SYSTEM, OR TRANSMITTED IN ANY FORM OR BY ANY MEANS, ELECTRONIC, MECHANICAL, PHOTOCOPYING, RECORDING, SCANNING, OR OTHERWISE WITHOUT THE PRIOR WRITTEN PERMISSION OF THE AUTHOR.

DOI: 10.34257/GPTHEJUNGLECAPITALISM

ISBN: 978-1-7340132-2-1

THIS IS AN OPEN ACCESS BOOK UNDER THE CC-BY-SA LICENSE



THIS WORK IS LICENSED UNDER A CREATIVE COMMONS ATTRIBUTION-NONCOMMERCIAL-SHAREALIKE 4.0 INTERNATIONAL LICENSE.

PUBLISHED BY GLOBAL JOURNALS, UNITED STATES

TABLE OF CONTENTS

Contents	Page No.
1. Introduction	1
2. Common Characteristics of Animals and Humans	5
3. Power Pyramid and Democratic Principle	13
4. Plebs and Elite	18
5. Criticism of Party Democracy	22
6. The Elitist Democracy	25
6.1 Selection Mode in Basic Units with a Single, Highly Qualified Member	31
6.2 General Democratic-elitist Election Mode	33
7. The Social Democracy	45
7.1. Maxwellian Social Distribution of Income and Wealth	51
7.2. Parabolic Social Distribution of Income and Wealth	54
7.3. Gaussian Social Distribution of Income and Wealth	60
7.4. Hyperbolic Jungle-capitalist Distribution of Income and Wealth	61
8. The Social-elitist Democracy	68
9. The Jungle-capitalist Dictatorship	83
9.1 Jungle-capitalist Economy and its Cock-and-bull Stories	87
9.2 Jungle-capitalist Unemployment	96
9.3 Jungle-capitalist Health Service and Pension System	101
9.4 Jungle-capitalist Education and Mass Media	104
9.5 Jungle-capitalist Building and Architecture	107
9.6 Jungle-capitalist Legal System	109
10. Stability of Social Systems	114
11. Xenophobia	129
11.1 Racism and Nationalism	131
11.2 Invasion of Migrant Plebs	136
11.3 Essay on Population Psychology	137
12. Towards a Universal Language?	142
13. Quantitative Theory of Freedom	145
13.1 Optimization of Freedom	155
13.2 Freedom of Abortion	160
13.3 Freedom and Prostitution	162
13.4 Freedom and Criminality	163
14. Two Appendices on Ultimate Questions of Existence	164
14.1 Futurology: Self-destruction and Energy Crisis	164
14.2 For Ever and Ever, Amen	170
References	175

1. INTRODUCTION

*Two things are infinite:
the universe and human stupidity;
and I'm not sure about the universe.*
(A. Einstein)

*Two percent of the people think;
three percent of the people think they think;
and ninety-five percent of the people
would rather die than think.*
(G. B. Shaw)

Any theory of a social system should be based on a very realistic, sober, largely incorrigible picture of human race – otherwise its application into practice will fail. Our theory of a new, wholly democratic, social system is primarily based on the *negative* human characteristics and their mitigation within the limits of feasibility. Evidently, man can also be "noble, helpful, and good" (J. W. Goethe "The Divine"), but this fact is generally of lesser importance in the present context. Good *positive* characteristics need no further improvement or discussion, as they are absolutely perfect.

The major subject of this treatise is the optimal distribution of power and wealth within a human population. Although sometimes regarded as disreputable, these two notions seem to dominate the social life of any population, even if this is masked and concealed by the ruling jungle-capitalist class. Obviously, other values like science, culture, freedom, education, ethics, and morals also belong to a human population. But power and wealth appear to be the bedrock of any social system. Might and money rule the world.

Henceforth, when talking about a *population of humans*, we shall understand a group of people that can be considered as a unit, solely because they are living together at least for about one year within the same national territory. The term "population" will also be used for widely dispersed minorities like Jews, Gipsies, etc.

Many of our most important conclusions result from a single principle: *the democratic principle* (Chap. 3). This principle postulates the election of all representatives of power and leadership. It strictly forbids any kind of nomination, appointment, and single leader (autocrat), establishing *approximate equality of opportunities* among population members. However, the huge, inborn, genetically implanted, *fundamental inequalities (differences) among individuals lead to a division of the population into plebs and elite* (Chap. 4).

The theory of an *elitist democracy* optimizes the distribution of power among population members through the *new democratic-elitist election mode within small electoral circles*. This mode ensures the *division of power through the joint collegial leadership* and leads to approximately equal opportunities among population members. The poor system of *single leadership (autocracy)* disappears, together with power-greedy professional politicians and their political parties (Chaps. 5 and 6).

The theory of a *social democracy* is concerned with the fundamental problem of optimizing the *distribution of income and wealth*, once again establishing approximate equality of opportunities inside the population (Chap. 7).

The principal aim of this book is the proposal of a new social system, *the social-elitist democracy (SED)*, which could replace jungle capitalism during several months through simple legislative reforms (Chap. 8). The SED is simply an appropriate combination of social and elitist democracy, optimizing the distribution of power, income, and wealth, anew ensuring approximately equal opportunities among population members and their wellbeing. The SED represents a new, transparent, and fair social model without social classes, jungle capitalists, unemployment, and professional politicians with their political parties (Chap. 5). The SED returns to the citizens their dignity, that is permanently trampled down by jungle capitalism, representing the reign of money (plutocracy). The SED is the outcome of a social optimization process, being in fact almost free of ideology. Within the limits of feasibility, this new social system is as just as possible, ensuring a modest, contended, dignified life and a dignified death for each citizen. Everyone's complaints and proposals are carefully examined and, if possible, favourably solved. Avaricious, fraudulent, megalomaniac jungle capitalists (euphemistically called employers) and arrogant, indolent, high-handed officials are in a flash transformed into humble, zealous, and fair servants of all citizens. Each ordinary citizen becomes a sort of king.

Regulating and even self-regulating circuits and safety mechanisms should play a major role in any social system, and especially in the SED (Chaps. 3-9).

Chapter 9 was mainly inspired by the recent, brutal, and rapid conversion of *capitalist social market economy* into *jungle-capitalist neoliberalist economy*, being in fact a *jungle-capitalist anti-market economy*, without much interrelation between supply and real demand. Only those products and services are offered, which are most profitable to jungle capitalists, regardless of the population's real needs. Low-priced, long-lived, robust, and elegant quality products are

unprofitable to jungle capitalists, being therefore not offered. In this way, jungle capitalists establish under the cloak of holy liberalism and entrepreneurial liberty their own *jungle-capitalist dictatorship* founded on the jungle-capitalist economy (Sec. 9.1): jungle capitalists can do with their holy property, whatever they just want to do.

A main purpose of this book is the disclosure of the countless evils of contemporary jungle-capitalist society and party democracy, to be both replaced by the new SED (Chaps. 5, 8, and 9). This automatically leads to *democratic economy* (equivalent to *economic democracy*), including the *direct guidance and control of economy and administration by each citizen*. *Powerful independent authorities of quality and price control* constitute a keystone of the new democratic economy. Jungle capitalists want to make profit, rather than to serve the citizens (Sec. 9.1).

The new democratic economy brings to an end the insane suicidal waste of resources, as presently practised by jungle capitalism. The *superfluous, wasteful, jungle-capitalist economy* constitutes a considerable part of jungle-capitalist economy, to be abolished by the new SED. We propose several simple, practicable, sound reforms to be implemented by the SED (Secs. 9.1-9.6). The establishment of democratic economy results in a *minimization of the gross domestic product*, allowing each citizen to lead a modest and contented life. Democratic economy is based on the truly existing, vital, essential, and modest demands of the citizens, rather than on the artificial – at long last economically detrimental – oversupply of absolutely superfluous, trashy, overexpensive, useless goods and services, advertised by profit-greedy, unscrupulous jungle capitalists and their salaried lackeys.

In this treatise, jungle capitalism is largely regarded as an *ice cold, brutal, degrading, money-greedy, deceitful, unjust, mendacious, egoistic, and misanthropic social system*. Of course, this assessment does not include the jungle capitalists themselves. For their class, jungle capitalism is heaven on earth. The *dictatorship of the jungle-capitalist class* can be transformed within several months into the SED (Chaps. 6-9). In jungle capitalism, the whole economic and tax legislation, as well as the law of inheritance, are based on the perverse axiom that the rich must become richer, in order to guarantee with their allegedly superior economic abilities the prosperity of the whole globe. Even if this swindle would be true, the often primitive, uneducated, unscrupulous, deceitful, power- and money-greedy jungle capitalists and their heirs possess no democratic legitimacy to control immense riches. Their sole legitimacy is the

jungle-capitalist legislation, equivalent to a prince becoming king for the sole reason that his ancestors possessed the same rank (Sec. 9.6).

We also stress fundamental common characteristics between animals and humans, and the tremendous importance of *xenophobia* as an often deadly, fundamental, universal, animal, and human instinct – similar to the sexual instinct (Chaps. 2 and 11). In our conception, much too many of present-day countries belong to the category of *rotten states* – euphemistically called failed states – plagued by abysmal suicidal overpopulation and countless other self-made evils, all of them resulting in *innumerable millions of migrant plebs and fake asylees*. The reduction by at least 96.6 % of the insane global overpopulation with absolutely superfluous human flesh will have the same pleasant effects as a warm springtime rain. This reduction will reduce over 20 times all presently existing severe problems of mankind, like terrific agglomeration of people, climate catastrophe, waste of energy and resources, poverty, misery, illness, criminality, war, and death (Jancovici 2004; Roser, Ritchie & Ortiz-Ospina 2019).

We discuss and examine the stability of social systems in correlation with regulating (and even self-regulating) safety mechanisms that should prevent violent changes interfering with democracy (antidemocratic revolts, revolutions, civil wars, etc.). Compared with other social systems – especially with jungle capitalism – the stability of the SED appears optimal and maximal, although all social systems are potentially unstable, this instability being inherently connected with essential elements of human freedom (Chaps. 10 and 13). A new universal language is proposed in Chap. 12 of this treatise. The last two chapters deal with a new quantitative theory of freedom (Chap 13) and ultimate questions of existence (Chap. 14).

Obviously, reality is much more complex than poor human mind can conceive. That's why the ideas, theories, and principles discussed in this monograph might be one-sided, prejudiced, oversimplified, incomplete, or even false. We have always tried to leave a way out for the few famous exceptions that either prove a rule or reduce it to absurdity. The point of this remark is to warn the more or less gentle reader, recommending a due distrust.

To the best of my knowledge about 80 per cent of the presented material is novel. Of course, the author strongly dislikes many ideas expressed in this book. Unfortunately, they seem to agree with sad reality.

2. COMMON CHARACTERISTICS OF ANIMALS AND HUMANS

*To rouse the lion is dange'rous error,
and ruinous is the tiger's bite.
Yet is most terrible the terror
of man in his deluded state.*

(F. Schiller: Song of the Bell)

This chapter is concerned with the genetically and evolutionary implanted, inborn, animal, and human instincts, obsessions, drives, urges, etc. Although having a sort of mystic aura, the phrase "genetically implanted" corresponds to reality: humans as prisoners of their own genes. Generally, the mentioned human features are seen in a somewhat unfavourable light. But they are firmly associated with the species *Homo sapiens* (Lorenz 1987), leaving aside the possibility of genetic engineering with often unpredictable effects.

We now turn to the striking common features between insects, birds, and mammals on the one side, and man on the other one. The common characteristics of all creatures on Earth are a natural consequence of their common evolution and their common struggle for survival. Less than two centuries ago, Charles Robert Darwin ("On the Origin of Species", 1859) published his seminal work on this subject. We start our fragmentary review of common characteristics with cannibalistic insects, i.e. with the locust praying mantis and the fly family Empididae, where the greedy females possess the habit to devour males in the course of copulation, the males contributing in this way to the development of the next generation. However, smart Empididae males prevent their death by offering to the females a small, sometimes worthless present, distracting their attention and proceeding like pickpockets, as described in the marvellous book of Ardrey (1970; 1974, pp. 71-72).

Turning to the kingdom of ants, termites, and bees, we note above all the astonishing equivalence of their colonies with human states. Their colonies generally exhibit a pronounced hierarchy and division of labour, accompanied with multiformity (e.g. sterile female workers and soldiers, some fertile male drones, one or more fertile queens, etc.). For instance, Amazon ants rob the brood of others, destined to become their future slaves, exactly copying slave-owning human societies. The hierarchy of termites is composed of a queen and king on the top, and countless males and females having atrophied genitals and different functions (e.g. workers, soldiers). The well-known honey-bee colonies consist of a queen, sterile female workers, and the idle stingless drones. After their mission has been accomplished and when in autumn the feed becomes

scarce, drones are kicked out of the hive by the worker bees and die from cold or starvation. The sweet bees have their own language, communicating by the bee dance precisely and consciously the direction, distance, and richness of a nourishment source.

It has been discovered that some members of certain ant, termite, bee, and wasp species commit suicidal altruism and suicidal defence, protecting in this way their colony (e.g. Hölldobler & Wilson 1995; Tofilski et al. 2008; Wikipedia: "Ant, 6.2 Defence"). Similar behaviours have also been observed with impalas and gazelles, protecting in this manner their herd (Ardrey 1970; 1974, pp. 77-80). This suggests that even each tiny insect of a colony has its own, special, innate, genetically determined personality, slightly differing from that of all the other ones. The same also occurs in a human population, as a result of the innate, genetically determined, fundamental inequality (difference) among the characteristics, qualities, and aptitudes of individuals.

Turning to the bird life, we note at first the striking resemblance between the courtship display of birds and humans. Raven birds and parrots have their own language, consisting of many different cawing sounds. They are able to solve complicated mechanical and intellectual problems, in order to eventually catch the desired piece of food. They use suitable stones to crack nuts, for instance. Some vulture species (e.g. condor) drop marrowbones from high altitudes on rocks to smash them. Raven birds and parrots fabricate simple tools consisting of leafs, branches, and wire, in order to catch insects and maggots. And last but not least, we mention the astonishing aptitude of speaking parrots to express in words simple feelings and needs (pleasure, tiredness, hunger, thirst). They correctly name about half a dozen of colours, forms, and numbers. Lorenz (2002) narrates about a parrot that was used to say "goodbye" to visitors. But this only happened, if the visitor was really leaving, and never after a faked farewell.

We merely touch the marine mammals (dolphins, whales) with their humanlike intelligence, and in the end reach the kingdom of terrestrial mammals (dogs, apes, elephants, etc.), stressing that wolfhounds possess the intelligence of a three-year-old child and trained dogs correctly retrieve several dozens of different named objects. A drawback of mammals is their inability – unlike raven and parrot species – to imitate human speech. Wild geese and other bird species are able to cultivate lifelong friendships and couple relationships, like a part of humankind. Similar to raven birds and parrots, some mammal species are able to fabricate simple tools and to solve complex problems in order

to catch food. To this end, some mammals and other species even collaborate, possessing an innate sense of justice and mutual fairness (Bekoff & Pierce 2009).

A very important resemblance with man is the living together of mammals in herds, hordes, packs, tribal communities, and family groups (Chap. 3). Most adult mammals are also strongly fighting against rivals for females, food, territories, and power positions. These mostly not deadly struggles generally take place according to well-defined, ritualized, behavioural patterns.

However, murder among lions – even if they belong to the same pack – appears to be frequent. Hyena dogs and wolves kill and devour wounded animals of their own pack. Because they cannot flee, deadly aggression among fenced animals is frequent, especially if they belong to different herds and packs (e.g. gazelles, baboons). Mammals are able to organize well thought out, deadly hunts for other individuals and groups of their own species. So, different rat populations are practically in a permanent state of war, only terminating with the definitive expulsion or extermination of the weaker population. Well organized extermination wars between chimpanzee populations have been observed too. And in an overpopulated habitat of leaf-eating langur monkeys some gangs of males kill during the mating season the dominant male of a harem, afterwards fighting among themselves for sexual dominance. The winner kills all young, just the same as the new dominant lion of a pack (Ardrey 1970; 1974, pp. 208-214 and 238-250; Lorenz 1974, 1987). Murder among animals of these species seems to be no less frequent than in the jungle of our megacities. Of course, due to technological progress during the last few thousand years, the contemporary killing instruments of human race are endless times more effective than in the animal kingdom. Fear, aggression, hatred, war, and murder among animals/humans are frequent and intimately connected with xenophobia, a basic primary instinct.

On the other hand, it is well-known that animals which have not learned during their adolescence how to make a kill, how to find their food independently, or which are too much used to human care, are often unable to survive in the wilderness. But there are also many well-known examples of domestic animals becoming wild.

Falseness and deceit are also widespread in the vegetal, animal, and human world. While mimicry (self-protection of animals through imitation of dangerous and/or inedible animals) and often mimesis too (close resemblance in colour and sometimes shape between an animal and its surroundings) have a life-saving purpose, the characteristics and behaviours of some plants and

animals are dominated by insidiousness (e.g. carnivorous plants, spiders, resemblance of the praying mantis with a twig, the parasitic brooding of cuckoo). While these features have been developed during evolution by natural selection, there have also been observed more conscious attempted deceptions of birds and animals, constructing for instance, seemingly well-filled, but empty hiding places for feed, if they feel watched by a member of their own species. Hiding places are only filled, if they feel unobserved.

Another extraordinary occurrence has been observed with a blind old pelican, surviving over months, probably even over years, because it was fed by other pelicans of its colony. And in the end, we relate about elephants and their

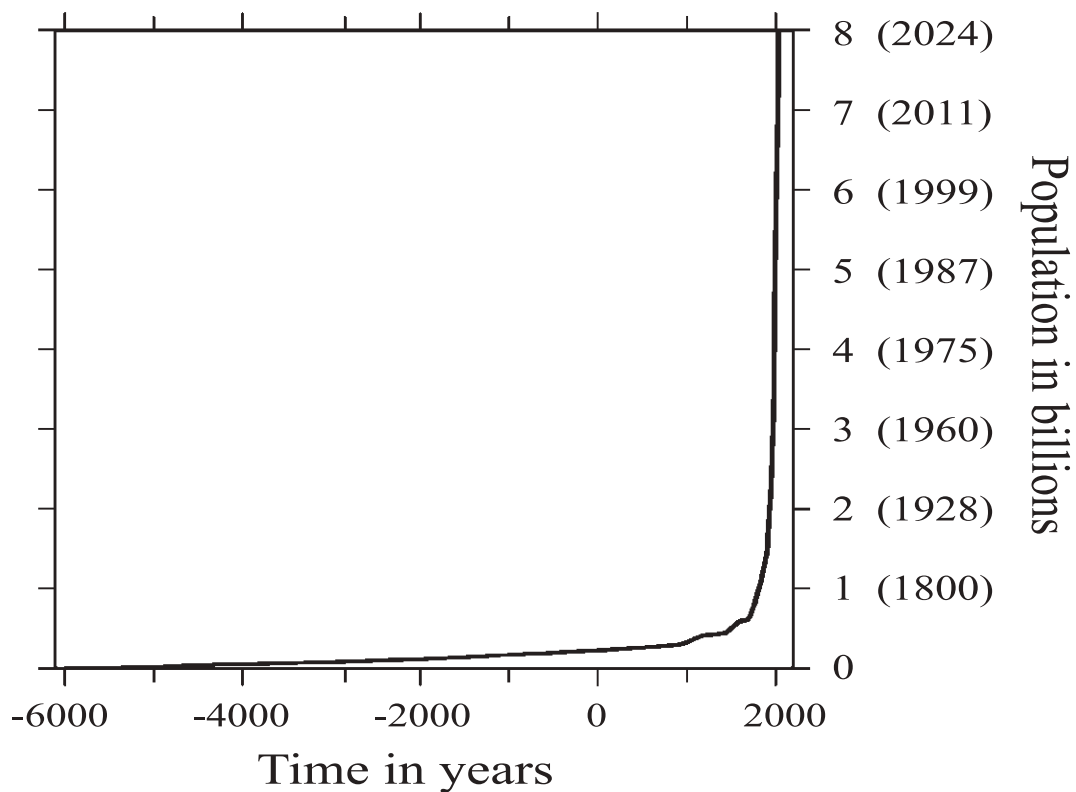


Fig. 2.1: Abysmal global population growth during the last 200 years – after emergence of jungle capitalism (Jancovici 2004). More people mean more consumers, hence more profits.

ghostly consciousness of death. An elephant herd brought back from far away – to the same place in the rose garden where an elephant was shot a few days before – the shoulder blade of this very elephant (Ardrey 1970; 1974, pp. 25-26 and 69-70). These observations disprove once more the thought that animals are strongly inferior to human beings.

The outlined facts also contradict religious and Marxist views that even the worst master builder is endless times superior to animals, because he imagines

from the beginning the final state of his house, possessing consciousness that is attributed only to humans. According to this idea, the poor inferior worker bee is only guided, like a robot, by its thoughtless instincts, when communicating all relevant data of a feed source or constructing a honey comb. The strict distinction between the presence of consciousness with man and its complete absence with insects/animals appears to be a fictitious invention. But it seems that nobody exactly knows what consciousness really comprises (cf. Chap. 13, p. 122 and 131; Sec. 14.2, p. 146; Wikipedia: "Animal Consciousness").

Humans, as omnivores, are genetically predisposed to also eat flesh. Maybe that sometime, through the development of biosciences, all nourishment can be produced by artificial photosynthesis with the aid of air, water, catalysts, and regenerative energy, reuniting in this way meat-eaters, vegetarians, and the sect of vegans. By the way, it has never been proved that eaters of junk food are living even a single day shorter than biofetishists, provided that both groups otherwise have the same way of life. The opposite is true, if the life expectancy of persons moderately practising sports is compared to that of individuals suffering from lack of physical exercise or obesity. It seems that jungle-capitalist profit lust is mainly responsible for the flooding of shops with biofood, to be sold at about twofold prices in comparison with conventional food. But double prices signify double profits to jungle capitalists.

Animal populations have developed ingenious, efficient, innate, learned, cruel, often deadly methods of birth control (e.g. Ardrey 1970; 1974, pp. 135-139 and 166-214). In this respect, the overwhelming part of mankind behaves worse than the worst animal, being presently engaged in a thoughtless procreative fury, resulting in an abysmal suicidal overpopulation. Most defects and nuisances in all existing human populations are caused by this insane overproduction of absolutely superfluous human flesh. It will be repeatedly stressed that a reduction of the gigantic global overpopulation by at least 96.6% eliminates almost all presently existing problems and evils, having the same pleasant effects as a warm springtime rain. Responsible for the overpopulation is mainly the brainless, most primitive part of the plebs, being permanently obsessed with the procreation of fresh human flesh.

The possible extinction of some dangerous beasts of prey (ice bears, lions, tigers, crocodiles, sharks, boas, etc.) and of man – as the worst predator – would not be a fatal catastrophe, as propagandized by fanatic hunters and indiscriminate fanciers of predators and men. It has never been proved that

only the mortal hunts of predators prevent the spread of diseases, epidemics, and genetic degeneration. Note, that sick animals possess in the wilderness a natural, extremely short life expectancy. Their remains are quickly eliminated by a multitude of scavengers, insects, and microorganisms. The positive role of poisonous creatures is questionable too, especially in comparison to the number of victims and nuisances. Besides, the number of species becoming extinct during evolution of life ($\approx 5 \times 10^8$) is by orders of magnitude larger than the number of species existing at present ($\approx 1.2 \times 10^6$).

In view of the curve from Fig. 2.3, the shouting of eco-freaks about the coming climate catastrophe is ridiculous. According to Berger and Loutre, the emission of all available greenhouse gases into atmosphere and oceans would delay the onset of the next glacial period only by about 50000 years, i.e. from 50000 to about 100 000 years. Note, that during geologic times, the mean sea level has perhaps changed by over 400 metres. And after about 7.5 billion years, the Sun probably extends during its red giant phase beyond the orbit of the Earth, which is dispersed in the hot outer layers of the giant Sun (cf. Sec. 14.1, p. 141; Öpik 1973, Watts 1980, Whitmire & Reynolds 1990, Wikipedia: "Glacial period", "Past Sea Level", "Future of Earth").

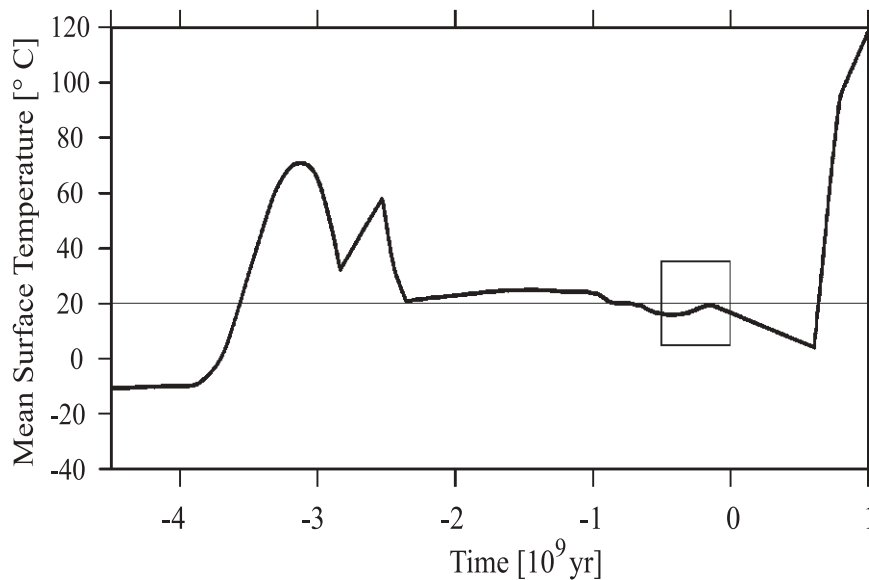


Fig. 2.2: Tentative mean global surface temperature over 5.5 billion years according to Khilyuk & Chilingar (2006) with comments by Aeschbach-Hertig (2007). In the relevant time interval from -5×10^8 yr up to present, the agreement of this tentative curve with the reliable curve from Fig. 2.3 is weak.

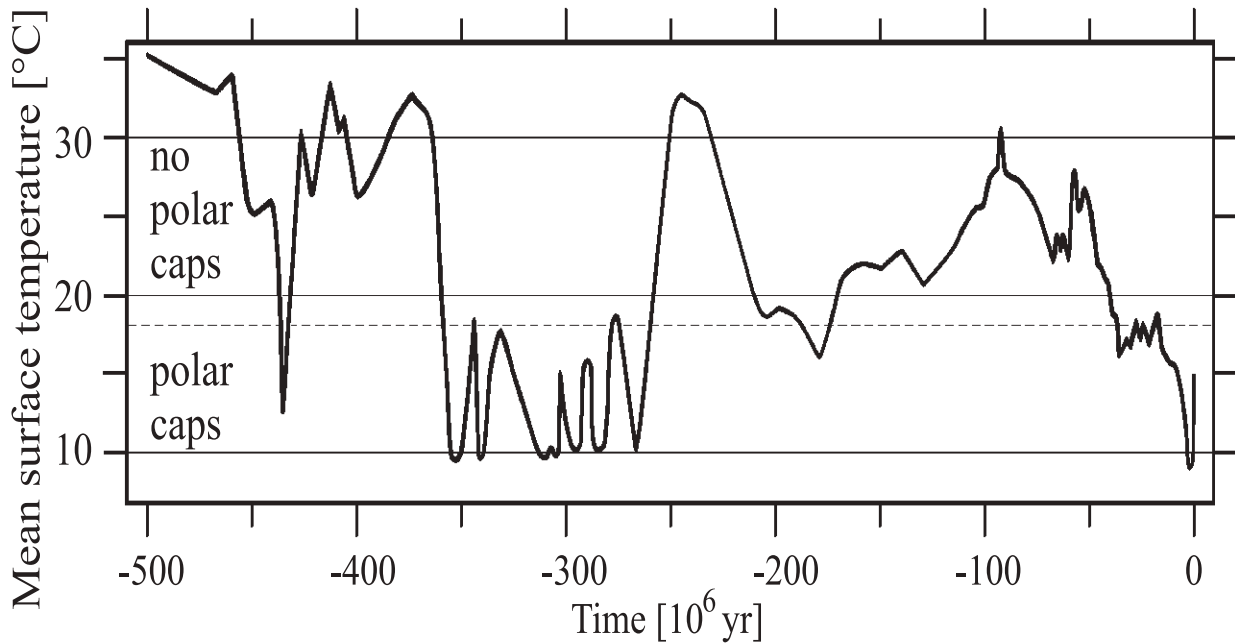


Fig. 2.3: Mean surface temperature of the Earth during the last 500 million years, according to available data (Smithsonian Inst.).

Terrestrial life-forms, including humans, can exist only within very narrow ranges of air pressure and temperature. They also need air and food of very special chemical composition. Analogous narrow limitations apply to aquatic life-forms and microorganisms. Regarded from a universal cosmological viewpoint, animal and human existence appears insignificant and futile. The same may hold for everything: ashes to ashes, and dust to dust.

The extreme fragility of humans, after their first earthly apparition now about 300 000 years ago (Wikipedia "Early Modern Human"), seems to be their most fatal characteristic, aside from their greed for money, power, sex, and admiration. This vulnerability is masked by the permanent human megalomania and the modest perturbations of the unusually favourable environmental conditions during the present climatic-geologic epoch (see Figs. 2.2 and 2.3). Even a medium hurricane, flooding, earthquake, or meteorite is able to crush in a few moments the world of megalomaniacs.

Are these pitiful, wretched, stupid, megalomaniac, bawling, greedy, vile, and criminal human meatballs really of any use? Would the Earth perhaps be more beautiful without men? The man as the worst animal, because of her/his half-animal brain.

Summarizing, humans possess to a large extent animal behaviours and characteristics (e.g. Ardrey 1970; 1974.). To what extent they can be considered as unique superior creatures – as creation’s crowning glory – or rather as god’s biggest mistake? This question makes the connection with the motto of this chapter.

3. POWER PYRAMID AND DEMOCRATIC PRINCIPLE

Democracy is a device that ensures we shall be governed no better than we deserve.

(G. B. Shaw)

It is not good that man should be alone.

(Genesis 2.18)

Many animal species living in packs, hordes, herds, flocks, colonies, and swarms are characterized by a pronounced social hierarchy. They are led by one or more animals that we will refer to as alpha animals; immediately underneath in the pyramid of power there are located their potential successors, the beta animals. But the majority of a population consists of omega animals, which can also be subdivided into various subgroups. The pack structure of an animal species is genetically determined, simply because during evolution this structure has proved to be favourable for survival. Power and other dominance schemes will generally come into place as soon as a pack structure develops. Otherwise, if it would be allowed to every animal to do just what it wants to do, the pack structure would very soon dissolve. Therefore, a pack structure generally comprises a power structure too.

The oldest, so far discovered remains of *Homo sapiens* are not older than 300 000 years (Wikipedia: "Early Modern Human"). In virtue of obvious behavioural similarities between a baboon pack and a group of acquainted children, I conjecture that the human pack structure is genetically determined. Of course, each pack member can also live a solitary life, but in most cases a solitary baboon or person very soon becomes a dead baboon/person. We have ignored the family of apes (chimpanzees, gorillas, orang-utans, etc.) as possible predecessors of humans (Engels 1883, Chap. IX), because they are dying out, evolutive failures (Ardrey 1970; 1974, p. 258).

Now, who are the alpha animals? Often, it seems that they are the most audacious animals, the strongest, and most brutal ones, but sometimes also the most intelligent and diplomatic animals of a pack. Essential is the fact that the alphas are capable of arousing the succession reaction among the beta and omega animals (by free will or by force). In the case of the long-maned Ethiopian coat-baboon, for instance, if females do not follow males at about three metres, they are brutally bitten (Ardrey 1970; 1974, p. 117). Generally, individuals positioned at the bottom of the power pyramid consent or are forced to do whatever the alpha animals want. Of course, between the desires of the

alpha and omega animals there may arise some interrelations, but the influence of the omegas is always much below that of the alphas. Recent ethological

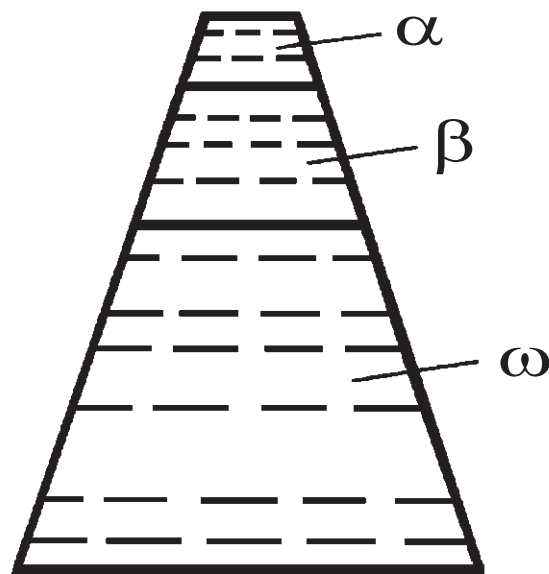


Fig. 3.1: Cross-section through the power pyramid. The distance of different power levels to the bottom represents the power or the respective hierarchical degree. Interrupted lines exhibit possible subdivisions of the three principal power levels α , β , and ω .

(the science studying animal behaviour) findings are tremendously important for understanding any human society.

The previous short excursion into the animal kingdom was merely intended to sustain the thesis that power structures are generally an inevitable consequence of people living together in smaller or larger groups. Therefore, power and the exertion of power can be defined by the idea that certain manifestations comply with the will, the conceptions, and the ideals of those in power. Exertion of power generally entails a diminution of the freedom possibilities of the powerless ones (see Chaps. 6-9 and 13). Many types of power exist, like governmental, political, military, economic, juridical, cultural, etc.

Whenever people are living together in groups (societies), there will appear power structures caused by the presence of a hierarchy (alpha structure). From now on, these structures will be referred to as the state. We will only consider three state forms or *social systems*: *democracy*, *dictatorship*, and *anarchy*. In reality however, they also appear in various mixed forms, such as "democratorship" = democracy + dictatorship. Instead of the notions "state form" or "social order", we will use the more comprehensive term "*social system*". To

some extent, we will ignore the Marxist depiction of five social orders: primitive community, slavery, feudalism, capitalism, and communism.

By anarchy we simplistically understand a social system, where its population members are allowed to do whatever they want to do. In a dictatorship, the whole power is held by a microscopic part of the population that was not freely elected. The rest of the population (the overwhelming majority) is forced by oppressive measures of the state to comply with the will and the opinion of the self-proclaimed tyrants. Therefore, we think that there isn't much difference between anarchy and dictatorship: anarchy consists in the authoritarian domination of everybody over everybody, while dictatorship is founded on the forced domination of a microscopic part of the population over the majority of the others.

In our conception, democracy simply means the strict application of the democratic principle within a population. As already emphasized in Chapter 1, *the democratic principle postulates the election of all representatives of power and leadership*. The democratic principle strictly forbids any kind of appointment, nomination, and single leader. The democratic principle ensures approximate equality of opportunities among population members (Chap. 6).

We will see that in all existing societies, the democratic principle is generally at most partially applied, if at all. At present, the majority of the world's administrations, firms, enterprises, institutions, and organizations are led like genuine dictatorships (Chaps. 5, 6, and 9). The filling of almost all job positions in almost all areas of social life is almost exclusively decided and approved by the respective chief. This undemocratic procedure has the immediate consequence that many leading positions are filled by people possessing the characteristics and abilities of professional politicians, to be extensively discussed in Chapter 5.

Democracy may be considered as the golden mean between anarchy and dictatorship, with the aim to ensure anarchy as much as possible, and dictatorship as much as necessary, in order to achieve the maximum wellbeing of all citizens. We often use the subjective and vague concept of "wellbeing" as an essential prerequisite for the stability of a democracy.

If the state is considered as an instrument of power and hierarchy, it should have existed since prehistoric times, and it will never disappear, not even in some hypothetical communist nirvana. The state appears as an unavoidable concomitant, being part of the human pack structure. The dissolution of state

would very soon lead to anarchy, with catastrophic perverse consequences. The communist ancestors Marx and Engels, as well as their epigones, tried to avoid the anarchic degeneracy of a society without state structures by creating like god and ex cathedra the august, new type of superman, possessing a social consciousness so much developed that it would definitely make him perfect, the state thus becoming superfluous (Fetscher 1970, p. 108).

This hypothesis is opposed to the sad image of man with his inherited animal genes, preserved for millions of years. A toy thrown from place to place, haunted by instincts and unpredictable impulses: *ecce homo*. The man as a nasty wretched rat, an incarnation of stupidity, madness, cruelty, fanaticism, brutal selfishness, perverse greediness, and thoughtless aggressiveness. These undesirable human characteristics run through the whole history of mankind, like a red thread. That's why we propose a social model that minimizes the impact of these negative characteristics on the population. The perfect, kind, and noble man appears as a ridiculous lunacy, a sort of perverse optimism, being one of the main sources of communism with its about 100 million deaths (Wikipedia: "Mass Killings under Communist Regimes"). Deceit, lie, theft, robbery, and murder are genetically and irreversibly implanted into human nature.

As will be obvious from Chapters 5-9, the state of the new SED possesses in the main the basic state structures already established in antiquity. But their essence is markedly changed in many respects, for instance, in comparison with present-day jungle-capitalist party democracies. First of all, the distribution of power, income, and wealth is completely different. Secondly, the attitude of the administrations towards their citizens is quite another one, being guided by mutual respect, fairness, and promptness. In contemporary administrations, the behaviour of superiors towards their subordinates as well as the behaviour of the latter ones towards the common citizen is largely equivalent to the conduct on a barrack square. In my opinion, this authoritarian state of affairs is mainly caused by lack of internal democracy, resulting in arrogant, ignorant, indolent, somnolent, and incapable public officials.

The central idea of our considerations is the establishment of a power balance between state and citizens (between alphas and omegas) that should be exactly 1 to 1 (not 1.01 to 0.99!). The state (the alpha individual) is not allowed to terrorize its citizens (the omegas). The citizens (the omegas) must not be afraid of power abuse by the state (the alpha). This is another of the numerous regulating circuits and safety mechanisms mentioned in Chapter 1.

It is left to each one to decide to what extent the state is considered more or less as a pack of power-hungry, brutal, stupid, impertinent, sometimes criminal politicians, pompous asses and bureaucrats – or on the contrary – seen as an instrument of coordination and administration of population’s common tasks, no matter how absurd or harmful they may turn out to be. The state remains an unwanted, necessary evil. Because man is far from being divine, the state will always be necessary, both for stopping violence and applying coercive measures. The ideal, fair, strong, strict, and kind state seems to be the one that is imperceptible – a state that simply exists and lets its citizens have their way. As little state as possible, as much state as necessary.

4. PLEBS AND ELITE

*The difference between stupidity and genius
is that the genius has its limits.*

(A. Einstein)

Against stupidity even gods contend in vain.
(F. Schiller: The Maiden of Orleans, Act 3)

After emphasizing the genetic and practical necessity of state structures, we put three key questions. Who should be the alpha individuals – the ones who should lead the state? How far should their power be diminished in order to efficiently avoid dictatorial structures? How much power should they hold to avoid sliding into anarchy? Unfortunately, the remarkable analogy between animal and human populations comes to an end with these questions. Monkey/baboon packs are generally composed of not more than a few dozen, sometimes even a few hundred animals; when the number is larger, the pack disintegrates into independent populations with their own power structures (Ardrey 1970; 1974, p. 123 and 129). While animal populations maintain their solidarity by keeping a tight contact between members, humans exert power (when talking about states) over thousands of kilometres. But generally, for establishing state and power structures over vast territories, personal relationships are necessary, even for the alpha (or pseudo-alpha) individuals. Due to everyone's limited existence in space and time, one man can establish close relationships with at most a few dozen of other people. Therefore, every member of a human population moves like animals in a narrow, relatively limited circle of population members. However, when talking about humans, the distances between population members may be orders of magnitude greater than for animals.

The members of a population differ in character as well as intellectual and physical abilities. It's in a population's best interest that power and leadership positions are held by its most capable members. Not so much those with outstanding physical characteristics, but especially those having a firm, valuable character and positively developed intellectual abilities. Now, how the alpha individuals could be elected from the members of a human population?

This crucial question will be answered in Chapter 6, but it's now the time to define the notions of *plebs* and *elite*. While the notion plebs (populace, mob) is easily intelligible, the elite concept is more complex, always involving a group of chosen people.

We will use the elite term especially when talking about character values and performance; never in the sense of inherited nobility. Outstanding char-

acter attributes of the *character elite* seem to be much harder quantifiable than excellent intellectual abilities of the *performance elite*. The notion "power elite", simply means the group of democratically elected alpha individuals. A major purpose of this treatise is the attainment of a maximal overlap between character and performance elite on the one side, and power elite on the other side. Somewhat overstating, this means that the whole power should belong to the character and performance elite. So, we propose a new social model based on the genetically determined, different abilities and the education level of population members.

Genetic mishaps cause about 3% of the individuals in a human population to be mentally retarded, and the mental abilities of the others exhibit quite different levels of development (Ardrey 1970; 1974, p. 67 and 234). The majority of a population (perhaps about 90%) is characterized by the fact that everything is exclusively regarded from the perspective of half-animal instincts and primitive selfish interests. The *plebs* actually just personify this main part of the population. A large number of "negative" characteristics are typical for the plebs. A further general characteristic of the plebs is that no one belonging to the plebs is conscious of this sad fact. Do you belong to the plebs or to the elite? Better a beggar among kings, than a king among beggars.

The huge dangers arising from the plebs consist in their enormous number, rationally uncontrollable instincts, animal tendencies, inadaptability, and bottomless stupidity. So, it seems very dangerous to educate the plebs in the spirit of their own stupidity, instead of awaking their respect for the genius of the elites. Basically, the main interests of the plebs appear to be those of a colon bacillus: to gorge, to booze, and to bang. On the other hand, it can always something be learned from everybody – at least something wrong from the biggest fool.

The rest of the population (perhaps about 10%) possesses to differing extent the ability to realistically analyze, accept, and reconcile different opinions, rapidly recognizing and leaving wrong tracks. The people in this minority are intelligent, open-minded, and can partially restrain their animal instincts. This small part of a population, described above, is the *elite*. Note, that the normal percentage of the elite can be enhanced by educational measures.

Obviously, communication between plebs and elite is limited because of the modest intellectual abilities of the plebs. The plebs feel best among the likes of them. A clear distinction between plebs and elite is difficult, because an unequivocal comprehensive gauge for measuring the character and mental ap-

titudes of humans will probably never exist. There is no strict delimitation between plebs and elite, but a smooth transition. Each individual is stupid in one respect or another, being at the same time a prisoner of her/his own stupidity.

In addition to genetic differences among population members, the social surroundings have a decisive influence upon individuals. Would Hitler or Stalin not have been "absolutely normal people" under some more normal circumstances?

All great ideas have been thought out and discussed again and again, hundreds of times; this also holds for the notions of plebs and elite. Le Bon (2009, Chaps. 1.1 and 3.4) gave us a marvellous description of the plebs. An idea I don't agree with, is the one saying that decisions regarding certain general necessities, taken by an assembly of excellent educated people, are not noticeably superior to those taken by an assembly of simpletons, debating the same problems. I think that decisions of the elite are in all probability much superior to those of the plebs. The more stupid and/or more criminal an idea or project is, the easier it is to instigate the plebs in favour of its realization.

Let's now turn back to the issue of electing the alpha individuals. For an optimal wellbeing of the population it seems practical that the character elite or at least the performance elite should hold all positions of power and leadership (see Chap. 6). In the ideal case, members of the elite will therefore fill all alpha and beta positions in the power pyramid from Fig. 3.1. The perverse idea of exterminating the plebs is in definite contradiction to general humanitarian considerations. Moreover, in an exclusively elitist population it is possible that the plebs reappear as a result of sexual recombinations; the same idea is valid, vice versa, for the wiping out of the elite. Isn't the elite the wonderful rose blooming on the plebs' hotbed?

So, man seems to be doomed to live until the end of all days with the own stupidity and that of the contemporaries. The SED is, among other things, a new social system trying to optimally defend the population from its own stupidity.

To save the honour of stupidity, we suggest a possibly false "relativity theory of stupidity": when the framework conditions (some external conditions, for instance) are changing, certain stupid conduct can become very smart behaviour. This relativity theory of stupidity fits into the larger context concerning the relativity of human characteristics.

Interestingly, up to now it was not necessary to include in our presentation any ideology or political party. There arises the question, whether politicians and their political parties are in fact necessary and useful, or whether they are superfluous like a proper Bavarian goitre. This topic leads at once to the next chapter.

5. CRITICISM OF PARTY DEMOCRACY

*...and warn you in the most solemn manner
against the baneful effects of party spirit...*
(G. Washington: Farewell Address)

*The grimace of party spirit is more repulsive
than any other caricature.*
(J. W. Goethe to F. Schiller: May 17th 1797)

Allegedly, party democracy is the best of all bad forms of government, but this does not yet imply that it is already a good one. We will not be concerned with the positive aspects of party democracy (transfer and control of power, plurality in many things, democratic influencing possibilities, etc.), because our criticism is directed towards its negative aspects. All existing party democracies are *jungle-capitalist party democracies* and appear to be mainly democracies of the rich for the rich, as will be further substantiated in Chap. 9. The herd of ordinary citizens is mainly needed for the elections.

Political parties are pseudo-elites, authorized by nothing else but their own arrogance. They present themselves as the *crème de la crème* of the society, submitting to the people's approval their views and intentions. The ideology of almost all parties is embedded in general humanitarian ideals, firmly rooted in the natural right of man (Hartwich et al. 1977). Since the plebs represent the large majority of a population, the political parties will find themselves in the plebs' stranglehold due to the plebeian-democratic election mode. The problem would exactly be the same, even if – contrary to reality – parties would predominantly be composed of members of the elite. The chance of being elected belongs to the one who better corresponds to the mentality of the plebs, and this situation may lead to plebs-rule (mobocracy, ochlocracy).

Certain leading positions and functions can only be held by representatives and minions of political parties currently leading, this being an additional constraint of the individual by political mass parties. Even more, parties of the rich are advantaged by the shady system of donations and foundations. Wouldn't then the entire population and the state itself be prisoners of political parties and of the ruling jungle-capitalist class, respectively?

With a horde of prattlers that have never had a real profession – but are euphemistically named professional politicians – the parties try to gain the sup-

port of the plebs for their own views or they assimilate the views of the plebs. Lenin wrote: "In politics, people have always been the naive victims of deceit and self-deceit" (Fetscher 1970, p. 9). Hitler wrote: "The intellectual capacity of the large mass of people is very limited, the understanding very reduced, but the forgetfulness is high" (Hartwich et al. 1977, p. 131). By the plebeian-democratic election mode and by an unfortunate effect of reciprocal seduction, the biggest omniscient demagogues and agitators tend to be propelled into the uppermost power positions, although their professional competence mostly equals zero. Top professional politicians know nothing about everything, and everything about nothing. Professional politicians will never confess even the smallest of their faults, illegalities, and crimes. They are always absolutely irreproachable and innocent. Each professional politician is convinced that only he himself can rule the whole universe, even much better than god. Ultimately, some power-hungry, megalomaniac, professional politicians are always responsible for the outbreak of a war. Would it not be wiser to commit them from the beginning to a lunatic asylum, instead of leaving them in office?

The chief interest of a typical professional politician is to permanently float right on top, like dirt in the harbour basin. His main occupation are infantile, primitive, underhand games for power. Pubescent youngsters, autocrats, and professional politicians have the same intellect and the same behaviour. Childish quarrels among parties always propel intolerance and aggression within the population. The mostly unfortunate "will to power" of Nietzsche (1930) is always alive.

As will more closely be argued in Sections 9.1 and 9.4, professional politicians and jungle capitalists both are vitally interested in a gigantic herd of stupid people. The former, because this herd of voters can most easily be driven on the nose rings through the political circus arena. The latter, because this herd of brainwashed consumers provides the most gigantic profit.

Human spirit is much too complex to be pressed into the ideological strait-jacket of some party. As a matter of fact, the programmes, officials, and methods of the so-called mass parties are very similar. Therefore, why do we need expensive electoral propaganda, or so many parties, when the only difference between them is their name? Aren't political parties and their mass organizations just as useful as a hole in the head? Promising starting points for reducing the reign of parties are free electoral communities, diverse civic movements, etc.

Because we have already extensively discussed the good positive characteristics of professional politicians, it suffices to stress that they excessively

personify any negative concept like greed for power and admiration, stupidity, incapability, corruptibility, infamy, lie, perfidy, pomposity, vainglory, arrogance, ignorance, impertinence, impudence, incompetence, intransigence, aggressiveness, coldness, falseness, grimness, insidiousness, pushiness, unscrupulousness, incitement, megalomania, deceit, dissimulation, bootlicking, hot air, know-all attitude, and so on, and so forth.

Party democracy seems to systematically facilitate the promotion of this kind of people towards the top of the power pyramid. Dictatorships do the same thing, but in a much crasser manner. Therefore, we should think at least about the possibility to remove all those social factors facilitating the ascension of professional politicians on the power ladder. At the end of this mental effort we should implement the desirable elimination of professional politicians and their political parties by the elitist democracy (Chap. 6).

To save the honour of women, it should be mentioned that presently their global participation in parliaments is about 25 % (Wikipedia: "Women in Government"). Hence, females are three times better humans than males – and that's no joke. The overwhelming majority of parliamentarians are backbenchers without the slightest importance, except that they are wasting tax money for their parliamentary allowances and pensions. Parliaments may be regarded as some kind of debating clubs (Lenin) and Houses of chatterers.

Party democracy looks like a democracy of the plebs, while their outstanding representatives appear as the most mediocre of all mediocrities (mediocracy). The powerful ones are unwise, while the wise ones are powerless. Once more it should be emphasized that the Earth's populations are mainly ruled by prattlers and base fools. Having enumerated the characteristic features of professional politicians, the party state will not hesitate to seize in an unscrupulous and power-greedy manner always new tasks, being unable to accomplish them, due to its lack of competence and capability. The huge bureaucratization leads to increasing inefficiency in administrative institutions, whose end seems to be immobility.

Strictly speaking, the ordinary voter in a party democracy cannot freely elect the persons of upper administrative levels; the voter can only vote for the standard menu of a preferred party. Aren't, in a jungle-capitalist party democracy, free democratic elections merely a circus performance for the plebs? Are jungle-capitalist party democracies in reality merely pseudo-democracies and fake democracies, favouring the jungle-capitalist class?

In a party democracy, the election results for administrative institutions are often counted for each electoral district separately. In this way, the number of elected representatives over the whole electoral area (city, rural region, federal state, federation) is established by completely ignoring the real number of personal votes over the whole electoral area. This undemocratic medieval legislation often results in a distribution of elected party representatives that is at variance with the real number of votes in favour of the respective parties (e.g. US-votes). This contradicts the democratic meaning of one man, one vote. In any case, the election result should reflect the exact numerical proportions of votes in favour of the respective political parties.

It's always repulsive to see how in a party democracy, an ostensibly capable, but pitiless and unscrupulous majority dominates an ostensibly less capable minority (poor, jobless, disabled people). These jungle-capitalist excesses are much diminished in the case of a social-elitist democracy that rings in the end of professional politicians and their political parties (Chaps. 6 and 8).

Upon closer reflection, the following suggestions for the stabilization of a traditional party democracy seem worthy of consideration. The ill-fated results of party fragmentation are well-known (for example the multitude of parties in Italy, Israel, or in Germany during the Weimar Republic). On the other hand, restrictive electoral clauses of a few percent of all votes – prohibiting representatives of minor splinter parties – lead to the political castration of these very parties. Democratically elected governments represent in most cases the will of much less than 50% of the people entitled to vote, due to the large number of non-voters (often the biggest party), and because of possible restrictive electoral clauses. Parties are often forced to form a coalition in order to gain the majority in the administrations. But coalitions often dilute and block the views of participating parties, sometimes making them unrecognizable. The compromises that have to be made, hopelessly overstrain the brains of professional politicians and probably even the mind of their electoral clientele. Hollow and missed compromises encourage democratic dissatisfaction. Learning processes – a natural consequence of unsuccessful measures – cannot take place, when no measures can be taken at all, due to a parliamentary stalemate or wafer-thin majorities. In order to facilitate the promotion of some clear options, the most powerful party, or the most powerful coalition, should be granted an electoral bonus, achieving in this way a formal comfortable majority in the administrations. This would avoid new elections, creating a clearer political line, allowing also an easier estimate about the success of measures taken. If splinter parties

obtain a number of votes that makes difficult the formation of a stable government, these parties must be forced into the extraparliamentary opposition by adequately adapting the threshold of restrictive electoral clauses. Too rigid restrictive electoral clauses should not be applied, because this would harm the dynamism of political life.

These proposed reforms may improve the stability and efficiency of party democracies, also allowing the removal of medieval, quasi-dictatorial presidential structures like that in the USA and most other party democracies. It's always amazing to realize how stupidly all republics have copied primitive, feudal-monarchical states, installing a single, more or less absolutist emperor to rule the whole republic during an electoral period. By the way, monarchs and their families serve for the most primitive part of the plebs mainly as a glorified substitute for their own families.

The existence of more than three big parties is an inconvenience and the existence of only one party a national disaster; and after all, the complete lack of political parties is "Heaven on Earth".

6. THE ELITIST DEMOCRACY

Whomever you elect – it's wrong.

We propose a new, fair, transparent, possibly imperfect election mode for the representatives of power and leadership. This new democratic-elitist way of election complies with the democratic principle – perhaps its sole merit. It's the only mode that seems convincing to me.

The division of a population based on education level is an extremely imperfect way of classification. Much more important would be a classification based on character, mental faculties, and emotional characteristics. Unfortunately, exact, measuring criteria for these characteristics are missing, so we will divide the population into educated (with advanced studies), semi-educated, and uneducated people, taking the leaving certificates as a basis. A superior qualification increases the capacity of analyzing and solving complex problems in a realistic manner, this ability being, by definition, a characteristic of the elite. Therefore, the educational level should be a *first* simplistic selection criterion of possible elites. However, representatives of the plebs, having a standard and mentality specific to their category, will be able to produce a much more accentuated succession reaction, as compared to representatives of the elite. But the disadvantages, which may arise from uneducated primitive representatives of the plebs, are so serious that we consider as indispensable a selection criterion based on a comprehensive, superior education. Even in primitive villager or hunter communities it is more advantageous for the population to be ruled by the wisest individuals with good characteristics, and not by the rudest, most brutal or strongest ones.

The working part of a population is active in different professional branches (administration, industry, agriculture, health and related services, education and culture, building, craft, trade, traffic, environmental protection, finance and justice, police and army, etc.) whose interests have to be represented by elected representatives with a comprehensive specialized education. But the particular branch interests are never allowed to conflict with the general public interests of the population's majority.

Thus, our *second* important selection criterion of the power elite will be the restriction to individuals belonging to specific branches. That's why we suggest for every area of social life, the election of leading elites that should have two,

somewhat different characteristics: comprehensive education on the one hand, and a solid professional qualification on the other hand. These requirements provide no guarantee that only representatives of the elite will achieve leading positions; they only increase the probability that representatives of the elite will

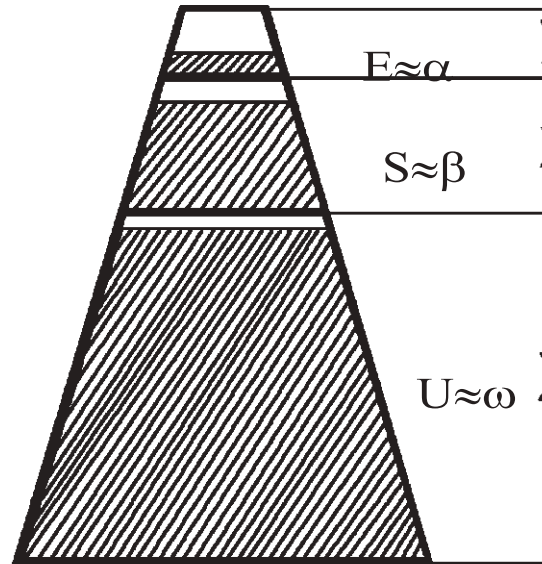


Fig. 6.1: Plebs and elite of a population in a cross-section through the power pyramid: E – educated, S – semi-educated, and U – uneducated individuals. The shaded surfaces represent the portion of the plebs, the white surfaces the elite. As mentioned in the text, the intersection (the overlapping surface) between the respective educational (E, S, U) and power groups (α, β, ω) from Fig. 3.1 should be as large as possible.

hold alpha and beta positions, while countless psychopathic, *exclusively male* mass murderers (Hitler, Stalin, Mao, Pol Pot, the Kims, Idi Amin, Saddam, Assad, Putin, etc.), cobblers and unskilled weavers (the Ceaușescus), criminal bloodthirsty generals (Alexander of Macedonia, Attila, Napoleon, Franco, Pinochet, etc.), and innumerable other *potential dictators and mass murderers* can be kept away from power positions.

The keeping away, as far as possible, of the uneducated primitive mass of the plebs from every power and leadership position constitutes a salient security mechanism, essential for any democracy.

Does this mean that we merely suggest some sort of technocracy (expertocracy) – the *domination of experts*? In an era of mass universities, the holding of the most important positions of power and leadership by university graduates will surely not transform the society into a scholar republic; a certain superior educational level is indispensable to understand, at least approximately, the whole complexity of correlations in our contemporary society.

Our line of thought favours representatives of the performance elite for positions of power and leadership, rather than those of the character elite. It is desirable that the overlap between these two types of elite be as large as possible, but unfortunately, in the majority of cases this seems impossible. A standard system of evaluation for the selection of the character elite is missing, so we will confine ourselves to the imperfect selection criteria of the performance elite.

Therefore, we divide any population into three overlapping educational groups: *educated*, *semi-educated*, and *uneducated individuals*.

The restriction of alpha individuals to a group of highly qualified, cultured specialists increases the probability of electing an elite suitable for leadership positions in every field of social life. However, let's not forget that generally only mediocre qualifications and characteristics are sufficient for the majority of power/leadership positions: when god donates to somebody a leadership position, he will also donate the strength to do this job properly. Of course, many individuals will always exist, who are much less qualified for power/leadership positions than others. Just to veil their incapability, most of these individuals are hiding behind a lot of status symbols and power insignia. In fact, these tendencies are a symptom of plebeian conduct.

As will be obvious in the following, the introduction of the elitist democracy automatically leads to the disappearance of the jungle-capitalist class, single leaders (autocrats), and professional politicians together with their political parties. Elitist democracy is, apart from social democracy, one of the two pillars of social-elitist democracy. This new theory of social systems is only viable if elitist democracy is appropriately combined with social democracy, to be discussed in Chapter 7. We anticipatively state that in social democracy the ratios between maximum annual income I_{max} , (maximum wealth W_{max}) and minimum annual income I_{min} , (minimum wealth W_{min}) could be bounded by $1 \leq R_I = I_{max}/I_{min} \lesssim 3$ and $1 \leq R_W = W_{max}/W_{min} \lesssim 100$, respectively (e.g. Fig. 7.2). With this important prerequisite in mind, we will also observe that the establishment of such maximum values for the *social ratios* R_I and R_W , automatically leads to *economic democracy* (*synonymous with democratic economy*) and to the quiet disappearance of jungle capitalism together with the ruling jungle-capitalist class – of course without persecution, imprisonment, and murder. As will more closely be outlined in Chaps. 7 and 8, jungle capitalism can be transformed during several months into a social-elitist democracy

through simple, wise, robust, and rapid legislative measures. Population members merely become ordinary employees. But on the other side, in the SED each ordinary employee also becomes a boss!

6.1 Selection Mode in Basic Units with a Single, Highly Qualified Member

By *basic units* we will understand the totality of economic and cultural institutions, excepting those belonging to the administration of rural regions, cities, districts, federal states, and the federation as a whole. These important exceptions will be named *administrative units*. The representatives of power and leadership are simply called leaders.

The trivial case of a single self-employed person, without assistants, needs no discussion. However, the frequent case of a single, better qualified individual, having less qualified employees, entails some problems. The democratic principle (Chap. 3), postulating the election of every leader, is opposed to the previously mentioned restriction to reserve positions of power and leadership to alpha individuals with a superior qualification. As there is no rule without exception, it seems that there isn't a principle without counter-principle: in the case of a single person with superior qualification, surrounded by less qualified employees, the general management of the unit will undoubtedly fall to the first one. But the less qualified employees (the omegas) must have some basic rights: unrestricted protection against dismissal as long as the whole unit is not closed down due to objective reasons, the right to refuse tasks and to strike, the possibility to block decisions of some importance, an appropriate participation in the unit's profit, consultation and the power of veto regarding the unit's most important activities (work assignments, employment issues, wages, acquisitions, sales, mergers, vacation, etc.). When new individuals are employed according to transparent fair employment procedures, the refused candidates must have the right to contest this employment, with access to the accepted candidate's documents. *Especially the workplace is holy, while unemployment is nonexistent* (Chap. 8 and Sec. 9.2).

In basic units with a larger number of less qualified employees, their leader will be faced with representatives of these employees, elected to protect their interests and to ensure a power balance of 1 to 1 (not 1.01 to 0.99!) between leader and employees. The basic rights of omega individuals, as specified above, are in many respects not yet present in existing social systems; therefore, we wonder whether these enlarged rights do not favour the slip of basic and administrative units into chaos, anarchy, or ochlocracy (mob-rule, mobocracy). We are especially referring to the right of refusing the execution of orders or professional tasks, especially when talking about army and police; a short overview

of mankind's history proves that the disadvantages resulting from disobedience are ridiculously unimportant compared with the harm produced by brainless executors. Any further discussion of this issue seems superfluous: there is a war on, but nobody participates.

Generally, the omega individuals should have a vital interest in not ruining their basic/administrative unit – that ensures their income – by pointless obstructions and exaggerated financial demands. The destruction of basic/administrative units by their own employees can easily be prevented by simple legislative measures.

6.2 General Democratic-elitist Election Mode

If basic or administrative units exceed a certain size, a single, highly qualified individual will no longer be able to accomplish all the tasks: additional, highly qualified personnel must be employed, or mergers have to be effected. The transition from one to two persons of superior qualification causes an ambiguity. According to the democratic principle, and in view of the selection criterion based on one's educational level, the two highly qualified individuals could either decide to lead the basic/administrative unit together (a collegial system), or one of them could freely be elected as a leader in accordance with the democratic-elitist election mode (Fig. 6.2).

A first important problem arises: it concerns the participation of individuals and other basic/administrative units in a basic unit's wealth, taking into account the crucial upper limits of the previously mentioned social ratios R_I and R_W . Even basic units with a single member of superior qualification could have different participating individuals and owners, but this issue becomes more complex in the case of larger units. Nevertheless, it's possible to establish certain basic rules based on the democratic principle. The most important rule says that outsiders (investors, participating individuals) are completely excluded from the management of the basic unit. The management of a basic unit is the exclusive right of the persons employed in that basic unit. External investors may hold, besides their financial benefits, at most the right to examine the unit's business routine without any possibility of codetermination. Otherwise, outsiders could markedly jeopardize the unit's independence, especially by forcedly installing themselves or their favourites into key positions, thus violating the fundamental democratic principle. The second rule implies some essential restrictions regarding the individual maximum income and wealth (I_{max} and W_{max}) of each population member, limitations that will be expounded in Chapters 7 and 8. Nobody is allowed to possess an income and wealth larger than I_{max} and W_{max} !

We now exclude the previously discussed particular cases with one or two highly qualified individuals, and deal with the general case of larger basic or administrative units, having several persons belonging to different educational categories. Generally, uneducated individuals will occupy omega positions, the semi-educated ones omega and beta positions, and educated persons beta and alpha positions. Exceptions to this rule confirm the rule.

The elitist democracy is based on the *division of power by the joint collegial leadership*. Each leading team within any basic or administrative unit (including

the administration of the whole state) is elected according to the democratic-elitist mode, as exemplified in Fig. 6.2 and discussed in the sequel. All leading teams should consist of two to about a dozen team members. This delimitation has two fundamental reasons:

(i) Less than two team members mean a single leader (autocrat) and the perpetuation of the currently generally accepted, poor system of single leadership (autocracy). This system is in flat contradiction to the division of power by the joint collegial leadership.

(ii) The limitation to less than about a dozen team members follows from a strange, apparently inborn, psychosocial peculiarity of human race (Ardrey 1970; 1974, p. 307). It has been observed that the leading power team of existing basic and administrative units (including government, governmental departments, sociopolitical, cultural, and sports organizations) generally consists of no more than about a dozen persons. Probably, there form uncontrollable subgroups if the magic number 12 is exceeded, hampering the decision capacity of the power circle. By the way, the thirteenth member was too many in Jesus' circle, maybe just the single leader. The New Testament as the life story of a big loser? It is inexplicable, how this fairytale has got such a widespread adoration.

Thus, each leading team on each power level in basic/administrative units should consist of two to about a dozen capable and specialized persons, elected in a democratic-elitist manner (Fig. 6.2). In a leading team nobody is a bit more equal than others: there is no *primus inter pares*. This is also obvious from Figs. 3.1 and 6.1, because the idea of elitist democracy is symbolized by truncated pyramids, rather than by pyramidal tops.

In the elitist democracy, all freely elected representatives of power and leadership have the obligation to explain to all citizens in a simple understandable manner, the significance and consequences of all taken decisions and measures.

As previously stressed, the elitist democracy is built up according to the principle of common, collective leadership, which has been so corrupted and discredited by communists. We recommend this principle first of all as a major safety mechanism against the stupidity and lust for power of upper power levels. The probability to reject bad decisions will certainly increase, if the members of a team are able to block each one's decisions, due to the pluralism of individual idiocies. Divided power and/or stupidity are much less noxious. Human nature being so diverse, the probability is greatly diminished that in a leading team

individual stupidities come into resonance, reaching the boundless imbecility of megalomaniac potentates (Caesarean madness). This terrifying imbecility has now gained a hateful resurrection, since numerous power-mad, megalomaniac, insane, autocratic, murderous, ordinary mortals personally appoint themselves as dictators for life (Putin, Xi, Kim, etc.), inaugurating their own glorious era as power-mad pharaohs of nasty dictatorships. An illuminating recent example for the whole suicidal idiocy of autocracy is the fact that the reincarnation of Ivan the Terrible – a gnomish, devilish, merciless war criminal, slaughterer of men, and mass murderer – can at any time exterminate the human race by simply pressing the red button, thereby ringing in the nuclear doomsday.

In the following, I characterize three dictators by some of their reported sayings, elucidating their way of thinking and their ice cold attitude towards their fellow men: humans are only some sort of manipulable, replaceable robots. It is told that Caesar – the name giver of hateful Caesarism – after ultimately eliminating all his adversaries, simply shrugged his shoulders and summed up: "They have wanted it this way." And when his legionaires refused to open one of his countless battles, he allegedly ordered with the same gesture: "Decimate them", this was meaning that each tenth legionaire has to be killed by his comrades. In the end, Caesar was assassinated by his own senators with not less than twenty-three dagger thrusts: to each his own (cf. Fernau 1979). The nineteenth century's biggest mass murderer – highly venerated by the French – airily remarked after one of his permanent bloody battles that one Parisian night would make up the losses. And the up to now biggest mass murderer of the globe – having at his disposal for his murderous experiments also the biggest human stock – repeatedly described atomic bombs as paper tigers: even if half of Chinese would die in a nuclear war, then the remaining half can happily build up glorious communism. This concludes our acquaintance with these three images of Homo sapiens.

Last but not least, the disgusting system of autocracy seems to have its origin in the limited spiritual capacities of the childish plebeian brain, being incapable to concentrate on more than a single person and to accept or even reconcile diverging opinions. This incapacity also appears to be a reason for the urge of the most primitive plebs to follow and admire the most brutal dictators and mass murderers. This leads to the conclusion that the swarm intelligence of the plebs is nonexistent. But the existing swarm intelligence within elitist electoral circles, should have positive effects on the outcomes of democratic-elitist elections (Kennedy, Eberhart & Shi 2001; Wikipedia: "Swarm Intelligence".)

Another important security mechanism against power abuses and any kind of intrigues resides in the possibility to dismiss anybody anytime by a vote of no confidence. But any dismissal after a vote of no confidence is only valid, if over half of all those entitled to vote, really vote against the respective employee/incumbent. Of course, the right to object against any dismissal is always guaranteed.

Due to the democratic transparency of structures found in basic and administrative units, each employee can fearlessly exert his right to criticize anyone and anything. In this way, each representative of power and leadership is constrained to accomplish useful activities and tasks, rather than merely savouring the benefits of power. This is another self-regulating circuit of an elitist democracy, that will become active, once the democratic-elitist election mode has been established.

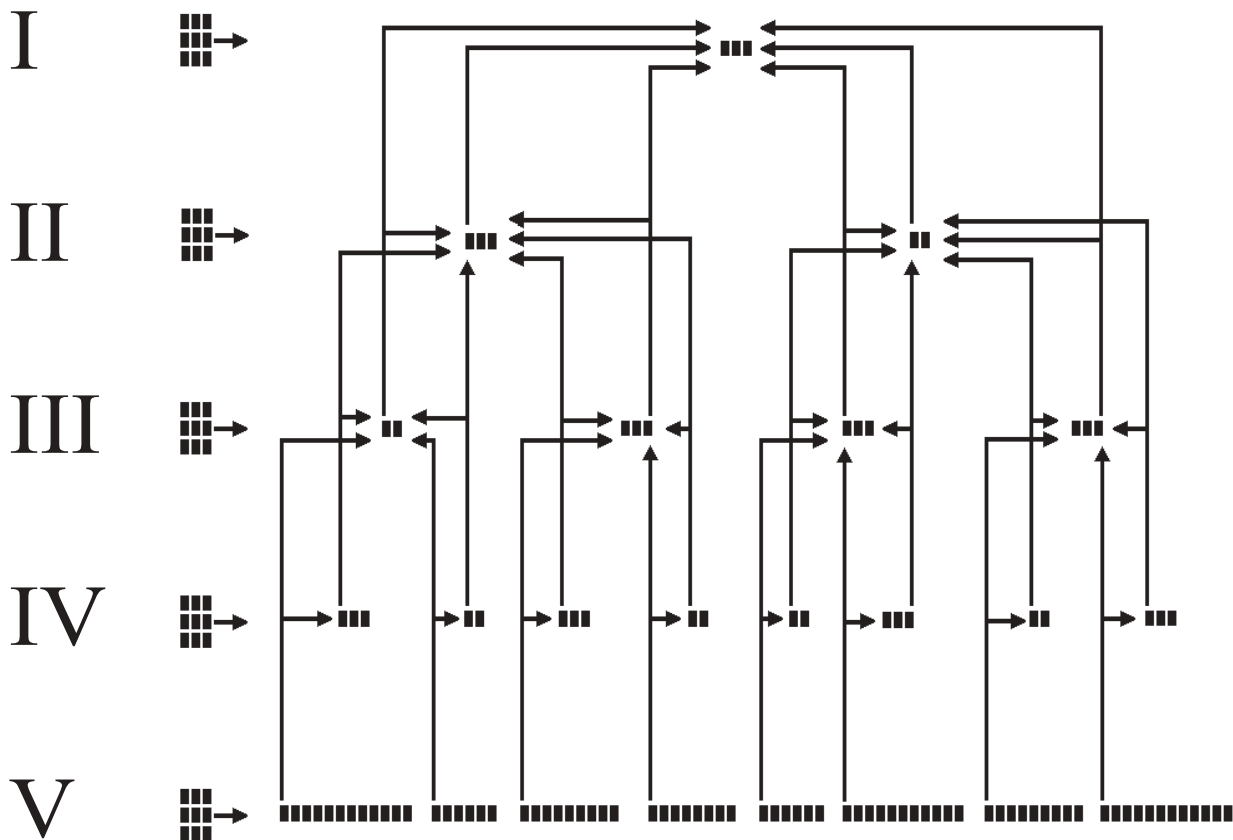


Fig. 6.2: The democratic-elitist election mode of leaders in a basic or administrative unit with four power levels. Levels I and II correspond to α -positions in the power pyramid from Fig. 3.1, levels III and IV to β -positions, and level V to ω -positions. Individuals are represented by small black rectangles. The arrowed rectangles from the second column depict qualified external applicants.

Below, we will exemplify the democratic-elitist election mode, emphasizing the reasons why the proposed democracy is an elitist one. In an industrial jargon, the individuals positioned on the lowest level V of Fig. 6.2 represent the members of groups, which are only allowed to elect leaders from the third and fourth power level. These elected superiors are the leaders of sections and groups, respectively. The branch leaders (level II) are only elected by members of levels II, III, and IV. Finally, the leaders of the whole unit (level I) are exclusively elected by members of levels I, II, and III. Therefore, only certain elitist electoral circles (chosen people) are allowed to elect the leaders of the two next higher power levels.

In order to achieve a broad democratic basis, and to permit high-flyers a quick penetration into the uppermost power levels, it seems wise to elect all leaders of a certain hierarchy level also by voters stemming from the two immediately inferior levels, rather than merely from the first immediately inferior level (excepting of course the elections for level IV). The electoral procedure has to be open to candidates coming from outside, i.e. from similar leading levels of other basic/administrative units. The auxiliary personnel belonging to different decision levels has the same status as less qualified employees (already described in Sec. 6.1), and could sometimes also gain the right of eligibility.

In contemporary societies almost all leading positions are not filled after democratic elections, but only after appointment, nomination, approval, consent by a chief (jungle capitalist, supervisor, superior, boss, manager, etc.). *The most important achievement of elitist democracy seems to be the abolition of the chiefs' dictatorship.* For the first time in history, the elitist democracy grants each citizen real rights of codetermination and real sharing in power and leadership.

In the elitist democracy, upper power levels have not the slightest chance to influence the elections of lower power levels. A distinction based on the U, S, E educational groups between the right to vote and eligibility for office has to be made in order to avoid voting out of α - and β -candidates by the ω -voters (Figs. 3.1 and 6.1). The democratic-elitist election mode doesn't practically have any kind of limitations concerning how the voting process is to be accomplished.

The number of voters coming from an inferior power level should be larger than the number of voters belonging to the two immediately superior power levels. For instance, the number of voters coming from the fourth level should exceed the sum of voters coming from the second and third level. This condition

is another safety mechanism intending to protect the democratic-elitist election mode against a possible mafia of the two next higher power levels.

Figure 6.2 depicts only an idealized particular case. In practice, the circumstances are generally more complex. But essential characteristics will remain the democratic-elitist election mode of all leaders as well as inherent safety mechanisms.

As seen from Fig. 6.2, the election of the representatives of power and leadership is always taking place within a restricted group of people, composed at most of a few dozen of people – the *elitist electoral circle, the group of peers*. The voters and candidates should know each other as well as possible. The election of candidates should take place according to the principle of absolute majority of valid votes. If some candidates cannot obtain more than half of valid votes, further ballots should take place among the most successful candidates.

To ensure a distribution of leading positions among a number of persons as large as possible, and to avoid a too large concentration of power in a single person's hand, it should strictly be forbidden to hold more than one leading position – no accumulation of power! Because at present almost all basic and administrative units are not democratically structured, the first democratic-elitist election may take place beginning with the bottom level V. After setting up the elitist democracy, subsequent elections could be organized by starting from the top of the power pyramid – from top to bottom! Since the elitist election mode is democratically structured, such a procedure cannot interfere with the democratic principle – it even seems to have some advantages: each power level (excepting the inferior power level IV) will be elected by members of three successive levels, whose members have learned during one electoral period of about four years, to mutually know and appreciate their value. The top-down election guarantees the continuity of management activities within three successive hierarchical levels.

Persons belonging to superior leading levels, who have not been elected, may apply for leadership positions at inferior levels. The possibility of free-fall from level I (this being the top) to level V (at the bottom) is fully guaranteed for each member of the leading hierarchy. By-elections are superfluous, excepting in case of resignation or dismissal. A top-down election may take place even in the first-time democratic-elitist election, although several electoral periods would then be necessary to clean up the leading levels from the most notorious slob. Remember that none of history's countless dictators and mass murderers has ever been elected or confirmed by free vote.

Prior to each new democratic-elitist election, *general votes* must be organized concerning the performances of each leader during the past period of office (usually about four years). All those who are entitled to elect potential new leaders can participate in the respective vote. These are the employees of their basic/administrative unit and all citizens belonging to the administrative unit of their commune, city, district, and state, respectively. A certain leader is only dismissed, if over half of all those entitled to vote, really vote against this leader. This means that all non-voters are automatically considered to be against the dismissal of this leader. Who is not against the incumbent, is for him! This electoral clause facilitates the continuity of leadership, because it guarantees that only those leaders are dismissed, who are strongly refused by over half of all those entitled to vote: the known evil is generally better than the unknown one. A dismissed leader is temporarily not allowed to apply for a power position on the same or superior level. Through these very important general votes each leader can *individually be voted out*, but only by over half of all registered voters.

The proposed votes represent an extremely effective safety mechanism, allowing all voters – especially those who only indirectly elect their chief leaders – to be protected from mistakes, mismanagement, swindle, and abuse of power, in case these would be committed by individuals belonging to upper power ranks. As previously stressed, motions of no confidence of everybody against anybody should be possible anytime, the right of appeal against any dismissal being always guaranteed.

Diverse protest movements (frightening mass demonstrations, strikes, etc.) are also an effective way to stop the delusions of leading elites. The mentioned periodic elections and votes (usually every four years) constitute the most important security mechanisms of elitist democracy.

If referendums (plebiscites) are organized concerning general administrative issues of a rural region, city, district, and state, their outcome must possess merely *advisory character*. The reason for this important restriction is that the average citizen, the man in the street, seems too stupid, thoughtless, uninterested, and uninformed to be granted voting rights of some importance. Opposite to utopian generalizations of naive liberals, the mature citizens represent, like the elite, only a small part of the population. Are the mature citizens perhaps identical to the elite? The possibility of explanation and instruction should be offered also to the plebs, but it seems extremely dangerous, to grant

them decision power. In any case, the number of proponents must always be related to the total number of all those entitled to participate in the referendum (quorum), thus avoiding the impression that a fanaticized minor minority has gained general consent to their more or less silly goals.

Generally, in an elitist democracy, a population member cannot directly elect the top representatives of power and leadership in basic or administrative units, but each of them can separately be dismissed by the aforementioned general votes. Likewise, each population member can directly elect his immediate superiors within the electoral circles of his basic or administrative unit, influencing in an indirect manner the composition of the uppermost leadership levels in the respective units and even within the whole state.

In order to gain a leading administrative position, a population member does not need the support of a mass party, in which capable and incapable people are squashed into an indigestible mash. Capable people belonging to oppositional parties are politically castrated by the mechanisms of party democracy. Instead, they would have much freer opportunities of development in the elitist democracy. In the ideal case, the population of the elitist democracy could be led by a well-balanced combination of people covering the whole spectrum of political parties, which are naturally nonexistent in the elitist democracy.

As seen from Fig. 6.2, the leading team of each basic/administrative unit should consist of two to about a dozen persons: at least two leaders (to avoid autocracy), and at most a dozen persons, as previously remarked. This status ensures the plurality of opinions within each power level, and at the same time effectively protects against power abuses of single persons by mutual supervision and blockade mechanisms. The imbecility of a team doesn't necessarily guarantee an adequate counterweight to a single person's idiocy, but history teaches us that the big lone dictators were always those who provoked slaughter, disasters, and chaos. The society always managed the return to some more normal life conditions after their welcome exit. Fig. 6.2 also represents a rejection of any dictatorship.

The population members do not become better humans owing to the democratic-elitist election mode described above; we think, though, that in this way abuses committed by the leading groups will considerably be impeded. In our conception the upper power levels of the elitist democracy are not really representatives of power and leadership – they mostly hold only the power of coordinators.

In principle, there is no difference between the inferior power levels in basic units and those in administrative units; therefore we could confine ourselves to the special aspects of the uppermost power levels in administrative units. The tasks of administrative units should be limited to the distribution of tax money, general coordination and legislation issues, etc. In order to stop the absurd and always present bureaucracy in administrative units, these should be kept at a minimum size. Nevertheless, their tasks have to be settled in a flash.

Numerous small, but independent and specialized administrative units with well-defined and non-overlapping competences should obviously increase administrative efficiency. Smaller units are also preferable, because they are more manageable, offering at the same time a much more pleasant atmosphere. Any direct involvement of administrative units with basic ones should strictly be interdicted, in order to preserve the complete independence of the latter. This includes the ban of communal and state-owned basic units. The power and activities of administrative units should be restricted as much as possible in favour of those of basic units. Administrative units have only to ensure the partial or global financing of certain basic units in fields like education, culture, sports, justice, police, and army, without affecting the independence of these units.

In spite of the efforts to limit their authority, the administrative units nevertheless concentrate immense power; and because their activities concern a large number of people, it would be normal for the leading positions of specialized administrative units to be accessible to individuals occupying similar power levels in basic units. Thus, administrative units should not, as generally happens with basic units, form a more or less closed system: concerning the elections for power/leadership positions in administrative units, the number of candidates coming from outside can be larger than the number of candidates belonging to the respective administrative unit. This seems to be an essential safety mechanism to prevent favouritism within the uppermost power levels of administrative units. As already mentioned, all inhabitants of a territory ruled by a certain administrative unit must have the opportunity to participate – before any new elections – in a vote about the qualities of their administrative leaders and their possible individual voting out by over half of all persons entitled to vote.

Leaders from basic units of local importance have the possibility to be elected in specialized administrative units of more local importance. Besides, the limi-

tation of the number of voters and candidates to only a few dozen seems always to be wise, allowing all those people to be acquainted with one another. Thus, not each and every leader of a basic unit will be able to apply for higher administrative positions. But the democratic-elitist election mode ensures equal opportunities in so far as each individual, from the beginning, has the possibility of a career in an administrative unit. Obviously, there can be conceived an infinitude of possible democratic-elitist election procedures and variants.

Superiors of more important basic units and associations have the possibility to apply – together with leaders of specialized administrative units at the state level – for the highest leading positions of national importance.

We always regard branches like education, culture, health, justice, finances, police, and army as being completely independent basic units; unfortunately, however, all of them are more or less connected with corresponding administrative units, partly depending on them due to partial or even total financial support.

We have more than once stressed that power/leadership positions should be held by professionally capable alphas with a lucid foresight. Undoubtedly, however, exceptions will generally prove the rule: army, the most expensive mass organization, should be infiltrated as much as possible with countless incompetent civilians, thus reducing the efficiency of the military massacre machinery to absolute zero. This seems to be one of the most marvellous and utopian ideas of this book. In this sense, a promising example was the appointment of a sevenfold mother, unable to distinguish between howitzer and cannon, as minister of defence. Naturally, her installation was ordered by another female.

The suggested democratic-elitist election mode seems to be pervious enough to permit after several election periods the access of ambitious youngsters to leading positions in national administrative units, avoiding in this way the installation of a gerontocracy. The democratic-elitist election mode automatically has the effect that all leaders have to look for support at inferior power levels or at the same level, rather than at superior power levels. In an ideal case, the supreme power level should not have anything to do, because subordinate power levels have already accomplished all the tasks. The supreme hierarchy of leaders becomes superfluous.

The overwhelming majority of a population can only indirectly elect the leaders of their basic and administrative units by participating in their electoral circles. Therefore, as repeatedly emphasized, prior to each new election, there must be held general votes concerning the qualities of all supreme leaders.

This extremely important safety mechanism – part of mass democracy – is meant to counteract a possible mafia of superior power levels, and appears especially significant for the more powerful administrative units. Each leader can separately be dismissed, but only by a majority greater than 50 % of all those entitled to vote.

In an elitist democracy, a supplementary consideration of the wishes of the so-called broad popular masses (the plebs) is guaranteed by the existence of various mass associations, the organization of frightening public demonstrations, and by other non-violent forms of democratic disobedience. But don't forget the frequent abuse of the right to demonstrate by violent gangs of professional demonstrators. The (professional) organizers of demonstrations are responsible for all contraventions and their unpleasant consequences. To prevent rioting and imbecile violence, counterdemonstrations can be allowed in the same area only a few days after initial demonstrations. Apparently, present-day liberalistic administrations and courts of justice are much too stupid and timid to pronounce such elementary interdictions, calming down fanaticized professional organizers of demonstrations and counterdemonstrations.

In a democracy, violence has no place, but only tolerance. Those who are thinking or acting differently, might be pitied, enlightened, or even respected, but should never be shouted down, knocked down, or even injured.

Unfortunately, even in the elitist democracy, so-called "public opinion" will always constitute the personal opinion of a tiny minority, whose opinion is made public.

We have already specified certain arguments why the democratic-elitist election mode makes more probable the promotion of the population's elite towards power and leadership positions. In the ideal case, all superior power positions are occupied by the character and performance elite. The worst case is attained when no representative of the elite holds a superior power position.

One of the main objectives of elitist democracy is the protection of leading positions from the plebs; this is for their own benefit, because the plebs – due to their inborn stupidity – perform leading functions much less successfully than the elite. The elitist democracy optimizes the power ratio between superior and inferior power ranks, giving to the inferior levels as much power as possible, while superior power levels only retain the power necessary to avoid the slip into anarchy or dictatorship. On a larger scale, this is also valid for the interrelation between superior administrative levels and the administered population: as

much power as possible for the population and as little power as necessary for the administration.

Basic features of the elitist democracy are among others the interdiction of appointments, nominations, single leaders, multiple power positions, the containment of favouritism and partisanship, as well as honest transparent application procedures with the right to protest of all those involved.

In the elitist democracy, the election of the representatives of power and leadership takes place in a restricted, professionally capable circle of people. In this way, there breaks down the correlation between the expenses of electoral propaganda and the success of a party. Factual issues can be discussed in the elitist electoral circles instead of appealing to the primitive instincts of the plebs. In the elitist democracy, the partyless individuals are always able to sustain their own opinions and solutions without regard to a party's ideology or discipline. The representatives of power and leadership do not waste themselves in countless public appearances; it suffices to concentrate on the few dozen members belonging to their elitist electoral circle – the group of peers. In the elitist democracy, each unwanted leader of any basic or administrative unit can individually be voted out after one term of office by the repeatedly mentioned periodic general votes, while in a party democracy this is usually possible only with administrative units, by voting out the leader's whole mass party. The elitist democracy rings in the end of parties' rule. The elitist democracy also implies the individual's victory over the mass of the populace. The individual's position on the power ladder becomes nearly independent of the favour of the fickle plebs.

In the elitist democracy, might is not mightier than right. By simple legislative measures, the elitist democracy forever finishes within several months the reign of jungle capitalists, professional politicians together with their parties, and single leaders like monarchs, presidents, premiers, chancellors, chairmen, general secretaries, governors, directors, heads, commanders, and countless other similar autocrats. Their time is definitively over!

7. THE SOCIAL DEMOCRACY

*It is easier for a camel
to go through the eye of a needle,
than for someone who is rich
to enter the kingdom of God.*

(Matthew 19.24)

Before one can vote, each individual needs for survival a certain personal wealth, even if only a mouldy crust of bread. Compared with the democratic-elitist election of leaders, the distribution of income and wealth in a given population seems to have even more significance. In the majority of animal packs, excepting for instance the hyena dog (Ardrey 1970; 1974, p. 142), the alpha animals automatically take the lion's share of the prey, mostly because of their strength and brutality. Similar conditions are currently found in jungle-capitalist societies. A distribution of income and wealth that concedes to the poor only the bare subsistence level – and often less – is not in accordance with general humanitarian ideals. In the following, we will bear in mind that each individual possesses the natural right to a dignified life and dignified death. This demand is the main characteristic of a social democracy.

It will be obvious from this and the next chapter that our concept of a social democracy bears some resemblance with some socialist ideas.

By wealth – a term mainly used to briefly describe personal richness – we understand the temporarily unlimited right to own certain material goods. The human possessive instinct (avarice) seems to be largely the result of a genetically conditioned selfishness and thirst for power. The disregard or oppression of the property instinct has negative consequences for the wealth and prosperity of the entire population (like in a communist economy). How can the differences between poor and rich people be reduced to a minimum, without harming the performance willingness of capable individuals? When talking about a fair distribution of wealth, an additional complication is caused by the inheritability of personal wealth. And this has the frequent consequence that certain incapable heirs of perfectly capable and productive individuals get to own an exaggerated percentage of the population's wealth. A weak compensation for this material injustice is the well-known experience that one generation makes a fortune, the next generation maintains it, while the third generation wastes it. The shroud has no pockets.

However, a broad spread of wealth among population members should not be left to an uncertain future, since the population always lives in the present. Because of the immense disadvantages caused by low income and small wealth, and in order to ensure approximately equal opportunities of education and advancement, it seems logical to offer each individual approximately the same living standard. But this egalitarianism is contradicted at once by the fundamental inequality of individual abilities among population members: while some people can change everything they touch into gold, other ones let everything slip through their fingers.

Just as a greatly diversified repartition of power seems to be decisive for the stability of an elitist democracy, so in a social democracy a uniform spread of income and wealth is desirable. Approximate equality of incomes and wealths is not attainable, because of the innate unequal abilities and performances of population members. Since one of the main characteristics of humans is – besides selfishness – laziness, and because hard work is usually a torment, the establishment of equal incomes, independent of results, would shortly after lead to economic ruin. A distribution of incomes that would reward the high-performance people and punish the weaklings would be desirable for reasons of economic prosperity (see Fig. 7.1, the right and left tail, respectively). On the other hand, by virtue of natural rights, each population member should be entitled to have access to the same income as everybody else. A reconciliation of these two opposite poles – the egalitarian distribution of income and wealth on the one side, and the fundamental dissimilarity of human aptitudes on the other side – can only be achieved by compromise, as exemplified in Sections 7.1-7.3.

We now discuss four fundamental economic quantities, namely the maximum and minimum annual income I_{max} , I_{min} , as well as the maximum and minimum wealth W_{max} , W_{min} within a population.

In the social democracy, the minimum income I_{min} must always be larger or at least equal to the subsistence level, aside from times of general catastrophes.

In some *jungle-capitalist* countries it often happens that the minimum annual income I_{min} of an individual is even less than the starvation limit ($I_{min} \simeq 0$), but for humanitarian reasons I_{min} must at least be equal to the subsistence level – the poverty line. For instance, in jungle-capitalist USA, the subsistence level for a single person was during the year 2020 equal to 12760\$. But 13.1 % of US-citizens were living during the year 2018 below the poverty line (Wikipedia: "Poverty Threshold").

The minimum jungle-capitalist wealth is practically zero ($W_{min} \simeq 0$), and the important ratio $R_W = W_{max}/W_{min}$ is in fact close to infinity. To ameliorate this disadvantage, we arbitrarily consider the minimum annual income I_{min} to be some sort of minimum wealth W_{min} , which however must be entirely spent for survival. Hence $W_{min} \equiv I_{min}$!

In the *social democracy*, the ratio between maximum and minimum income/wealth is fixed by the two social ratios already mentioned in Chap. 6 (cf. Sec. 7.2): $1 \leq R_I = I_{max}/I_{min} \lesssim 3$ and $1 \leq R_W = W_{max}/W_{min} \lesssim 100$. The large difference between the maximum of R_I and R_W simply results from the fact that the majority of people don't administer too ingeniously their income, their economic folly being often abysmal. Therefore, large differences of wealth (income accumulated in the course of time) seem to be an inevitable consequence of the genetically determined, inborn differences among the economic abilities of humans.

According to the "Hurun Global Rich List 2021", the maximum income I_{max} of the world's richest US-citizen was during the year 2020 equal to 151 billion \$, increasing by 328 % his former wealth of only 46 billion \$ up to $W_{max} = 197$ billion \$ – one of the countless jungle-capitalist injustices. Therefore, we can assume that in jungle-capitalist countries, maximum income and maximum wealth are of the same order of magnitude: $I_{max} \approx W_{max}$, (1.51×10^{11} \$ $\approx 1.97 \times 10^{11}$ \$). This incredible fact confirms the open secret that in comparison with their income, the superrich jungle capitalists pay almost no taxes, if at all.

In order to present jungle capitalism in its most favourable light, we discard in Section 7.4 the wealth, confining ourselves only to the income, with the US-ratio of $I_{max}/I_{min} = 1.51 \times 10^{11}/12760 = 1.183 \times 10^7$, where 151 bn \$ is again the income of the world's richest person and 12760 \$ the 2020 US-poverty line.

With the three, approximately fixed values of I_{min} , W_{min} , and W_{max} , we can approximately determine the remaining value $I_{max} = R_I I_{min} \lesssim 3I_{min}$, in conformity with the social ratio $R_I = I_{max}/I_{min} \lesssim 3$. The maximum income I_{max} of an individual should not greatly exceed the mean income I_M within the population (cf. Sec. 7.2 and Fig. 7.2). In accordance with the social ratio R_I , undue jungle-capitalist incomes $I > I_{max}$ can rapidly and finally be prohibited by appropriate, flexible income taxes. At the same time, the maximum income must be correlated with the maximum wealth W_{max} in a way that prevents an overstepping of the maximum wealth in the course of time.

In the social democracy, the jungle-capitalist excess wealth $W > W_{max}$ simply becomes the property of the respective basic units or of independent

property-managing companies, to be led according to the principles of elitist democracy. Afterwards, the wealth of each person can be kept below the magic limit W_{max} through the previously mentioned measures. The next chapter will debate the possibilities of putting into practice these measures, being of course extremely unpopular with the superrich.

As noted before, the minimum wealth W_{min} , ($W_{min} \equiv I_{min}$) should be connected with the maximum wealth by $W_{min} = W_{max}/R_W$ or $W_{max}/100 \lesssim W_{min} \leq W_{max}$, ($1 \leq R_W = W_{max}/W_{min} \lesssim 100$). In a social democracy, the poorest individuals could acquire wealth *through generous, tax-subsidized loans or mortgages* with variable redemption; but only those poor, who really deserve. Contrary to general belief, all these persons can rapidly and safely be detected.

Figures 7.1 and 7.2 clarify that *in a social democracy there must exist a numerous and stable middle class*, keeping in mind that social equilibrium and stability is a primary aim of this book. Runaways – if $I_{min}, W_{min} \rightarrow 0$ and $I_{max}, W_{max} \rightarrow \infty$ – are nonexistent in a social democracy. A moderate ratio between maximum and minimum wealth smaller than about one hundred ($R_W = W_{max}/W_{min} \lesssim 100$) is decisive for the success and stability of a social democracy.

Concerning the maximum values of the two social ratios R_I and R_W , the following rule of thumb can be put forward: the lower the mean income (the living standard) of a population is, the closer the two social ratios R_I and R_W should approach their minimum possible value 1, because any larger deviation of R_I and R_W from this value would strongly excite the envy of the countless poor.

A difficulty arises from the fact that, in practice, minimum and maximum income/wealth are generally not determined and correlated by mathematical formulas – they merely represent empirical values, independent of each other. However, in a social democracy, these four fundamental economic quantities should be located inside the boundaries of the two social ratios R_I and R_W .

We want to remind ourselves in this context that many types of income (for example those of some self-employed people, physicians, teachers, clerks, etc.) are based on more or less accepted conventions, without reliable economic justification. In jungle capitalism, a repellent example constitute the earnings of jungle capitalists, professional politicians, lawyers/shysters, brokers, middlemen, experts, consultants, etc., where the ratio between earnings and work is close to infinity, instead of tending to the honourable value one.

In an ideal social democracy there will exist neither too poor nor too rich people, but only some people being a little poorer and other ones a little richer than the average citizen. The minimum income (wealth) of the poor should be as high as possible, in order to ensure the highest possible living standard. But this demand should not lead to the destruction of the basis of prosperity, as unfortunately already happens due to massive and irrational waste of not renewable resources and ecocide. A social democracy should primarily ensure to each individual at the most modest level, the basic material needs like harmless nourishment and environment, *comfortable own homes*, more or less satisfactory job opportunities and interhuman communication possibilities. Is there any population on Earth that fulfils these simple demands? By no means the consumer demand of the plebs should be awakened by superfluous goods! Aren't present-day jungle-capitalist societies already degenerated into stupid executors of the suicidal communist dictum "everybody according to his needs"? The imaginary needs of the foolish crazy plebs are boundless.

Referring to the living standard of different populations on Earth, a global distribution like that of income within a single population should be achieved by the fair multiplication of development aid, to be exclusively used for self-help. Gifts and donations aren't really helpful. The mainly home-made, poor living conditions in countless rotten states are outrageous, just as the countless poor starving each year. The living standard of a population is mostly determined by basic framework conditions like administration, education, natural resources, climate, geography, economic tradition and capabilities.

Quite astonishingly, the number of deaths attributed in the 20th century to the two repugnant social systems of communism and jungle capitalism appears to be of the same order: 100 million victims (Wikipedia: "Mass Killings under Communist Regimes" and "Le Livre Noir du Capitalisme"). The number of deaths caused by jungle capitalism mainly results from the two World Wars and countless other wars, anticommunist repressions, ethnic conflicts, the permanent victims of malnutrition and famines, as well as lack of adequate costless health care, affecting the enormous mass of the poor. Incidentally, a few conspiracy theoreticians insistently maintain that the unbelievable number of up to 4 billion deaths caused by jungle capitalism during its much too long existence of about 200 years is absolutely trustworthy.

Since most people strongly dislike mathematics, the following equations are limited to a minimum and can be skipped. It suffices to merely take a glance at Figs. 7.1-7.4.

It was virtually impossible to find concrete values at least for the total relevant number N , ($N \gg 1$) of income receivers within a population, including wage earners, pensioners, self-employed and unemployed people, lessors, scholarship holders, welfare recipients, etc. In order to avoid this and other drawbacks, we generally use relative dimensionless quantities.

The prosperity of a population is best characterized by its mean annual income I_M or mean wealth W_M . In the following, we understand by income always the *annual income* and mainly use relative dimensionless quantities, i.e. the relative number of individuals $\Delta N/N$, their relative income I/I_M , and their relative wealth W/W_M . An income receiver possesses annual income I and wealth W , measured in some arbitrary currency. By $\Delta N/N$ we denote the relative number of persons having relative income or relative wealth between the narrow limits I/I_M and $(I + \Delta I)/I_M$ or W/W_M and $(W + \Delta W)/W_M$, ($\Delta I/I_M, \Delta W/W_M \simeq 0$).

In order to save space, we generally use only the notations I, I_M for the income, which can always be replaced by W, W_M for the wealth.

In Figs. 7.1-7.3, the relative income of a population member is plotted on the horizontal abscissa axis, while the vertical ordinate axis shows the dimensionless ratio $(\Delta N/N)/(\Delta I/I_M)$ between the relative number of people $\Delta N/N$ and the corresponding infinitesimal variation of its relative income $\Delta I/I_M$. Note, that the areas $[(\Delta N/N)/(\Delta I/I_M)](\Delta I/I_M) = \Delta N/N$ of the thick perpendicular lines in Figs. 7.1-7.3 just represent the relative number of persons $\Delta N/N$, having relative income between the narrow limits I/I_M and $(I + \Delta I)/I_M$, i.e. approximate income equal to I/I_M .

In the sequel, we present three simple models for a *social* distribution of income and wealth within a population (Secs. 7.1-7.3). Section 7.4 is devoted to a simple hyperbolic model, exactly fitting the currently observed, repugnant, *jungle-capitalist* distribution of income and wealth in the USA (Figs. 7.3 and 7.4). The models from Sections 7.2 and 7.4 are preferable, since they provide simple practical formulas for the income/wealth distribution in a social democracy and in jungle capitalism, respectively. The Maxwell model from Sec. 7.1 offers only a single standard distribution curve without additional arbitrary constants, while the models from Secs. 7.2 and 7.4 allow an infinitude of similar distributions, depending on the single arbitrary constant $R_I = I_{max}/I_{min}$ for the social model from Sec. 7.2 (second equation $I_M = (I_{max} + I_{min})/2$ of Eq. (9)) and for the jungle-capitalist model from Sec. 7.4, (Eq. (21)).

7.1. Maxwellian Social Distribution of Income and Wealth

A simple natural illustration of a social distribution of income/wealth can be made by analogy with the Maxwellian velocity distribution of particles in a perfect gas (air, for example). We consider a gas particle as being a population member, and the speed of this particle as being the income (wealth) I of this person. According to our thermodynamic analogy, the relative number of people $\Delta N/N$ having income between I and $I + \Delta I$ is (e.g. Münster 1974, Sec. 2.5)

$$\begin{aligned} \Delta N/N &= (4/\pi^{1/2})(4I^2/\pi I_M^2) \exp(-4I^2/\pi I_M^2) (2 \Delta I/\pi^{1/2} I_M), \\ (0 \leq I \leq \infty; \Delta N &= 0 \text{ if } I = 0, \infty), \end{aligned} \quad (1)$$

where the mean income I_M is related to the most frequent income I_F , as used in thermodynamics, by $I_M = (2/\pi^{1/2}) I_F = 1.12838 I_F$. If $I/I_M = I_F/I_M = 0.886$, the distribution curve (1) has its maximum at 0.937. The mean income I_M corresponds in Figure 7.1 just to the abscissa $I/I_M = 1$.

By definition, the mean income I_M of the whole population is always related to its total income \mathcal{J} by the elementary relationship $I_M = \mathcal{J}/N$. Indeed, we find from Eq. (1) after partial integration:

$$\begin{aligned} \mathcal{J} &= \int_0^N I \Delta N = (4N/\pi^{1/2}) \int_0^\infty (4I^3/\pi I_M^2) \exp(-4I^2/\pi I_M^2) (2 \Delta I/\pi^{1/2} I_M) \\ &= -NI_M (4I^2/\pi I_M^2 + 1) \exp(-4I^2/\pi I_M^2) \Big|_0^\infty = NI_M. \end{aligned} \quad (2)$$

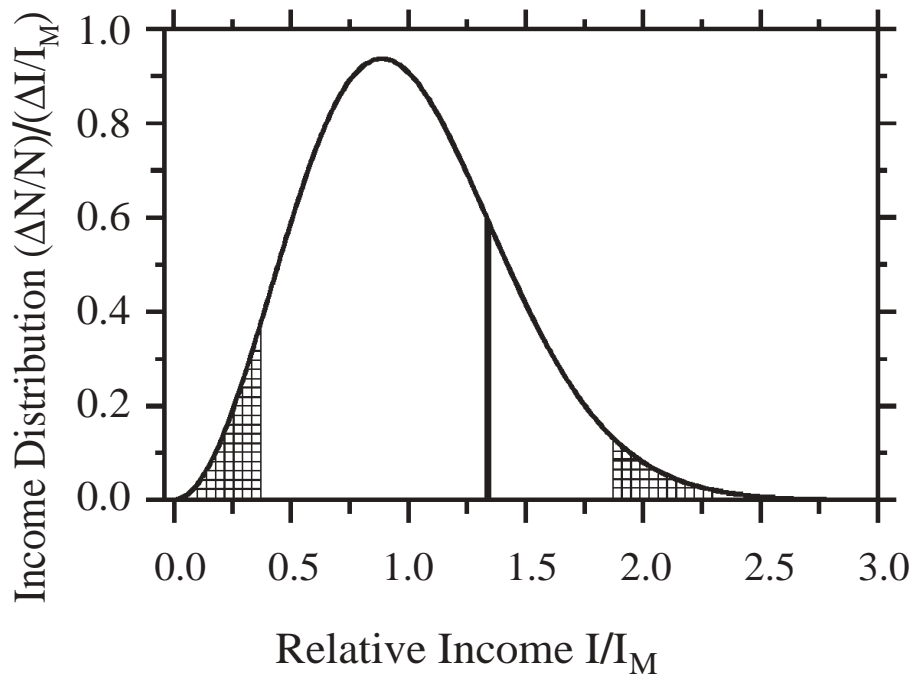


Fig. 7.1: Social income (wealth) distribution curve from Eq. (1), based on the analogy with the Maxwellian velocity distribution in a perfect gas. Hatched areas represent the forbidden domains of a social democracy, where the relative income of a population member is smaller than the relative minimum income I_{min}/I_M or larger than the relative maximum income I_{max}/I_M . The area of the thick vertical line is just equal to the relative number of people $\Delta N/N$ having relative income approximately equal to $I/I_M = 1.33$.

The relative number (percentage) $N_{\leq I_M}/N$ of the population's poor part, having income less than the mean income I_M , is after integration of Eq. (1) equal to:

$$\begin{aligned}
 N_{\leq I_M}/N &= \int_0^{N_{\leq I_M}} \Delta N/N = (4/\pi^{1/2}) \int_0^{I_M} (4I^2/\pi I_M^2) \exp(-4I^2/\pi I_M^2) \\
 &\times (2 \Delta I/\pi^{1/2} I_M) = (2/\pi^{1/2}) \left[- (2I/\pi^{1/2} I_M) \exp(-4I^2/\pi I_M^2) \right]_0^{I_M} \\
 &+ \int_0^{I_M} \exp(-4I^2/\pi I_M^2) (2 \Delta I/\pi^{1/2} I_M) \Big] = -(4/\pi) \exp(-4/\pi) + \operatorname{erf}(2/\pi^{1/2}) \\
 &= 0.533,
 \end{aligned} \tag{3}$$

where we have again integrated by parts, using the tables of the error function $\operatorname{erf}(2/\pi^{1/2}) = (2/\pi^{1/2}) \int_0^{2/\pi^{1/2}} \exp(-u^2) \Delta u \simeq 0.889455$, ($u = 2I/\pi^{1/2} I_M$) of

Abramowitz and Stegun (1972, Table 7.1). Thus, the poor constitute 53.3 % of the population, and therefore the rich 46.7 %, ($N_{\geq I_M}/N = 1 - N_{\leq I_M}/N = 0.467$): $N_{\geq I_M}/N_{\leq I_M} = 0.876$.

The total relative income of the poor is given via Eqs. (1) and (2) by

$$\begin{aligned} \mathcal{J}_{\leq I_M}/\mathcal{J} &= \int_0^{N_{\leq I_M}} I \Delta N/N I_M = (4/\pi^{1/2}) \int_0^{I_M} (4I^3/\pi I_M^3) \exp(-4I^2/\pi I_M^2) \\ &\times (2 \Delta I/\pi^{1/2} I_M) = -(4I^2/\pi I_M^2 + 1) \exp(-4I^2/\pi I_M^2) \Big|_0^{I_M} \\ &= 1 - (4/\pi + 1) \exp(-4/\pi) = 0.364. \end{aligned} \quad (4)$$

The total income of the poor $\mathcal{J}_{\leq I_M}$ is 36.4 % of the population's total income \mathcal{J} . Consequently, the income of the rich $\mathcal{J}_{\geq I_M} = \mathcal{J} - \mathcal{J}_{\leq I_M}$ is 63.6 % of the population's total income. The rich 46.7 % part of the population possesses only 63.6 % of the population's total income.

The mean income of a poor individual ($I \leq I_M$) is accordingly $I_{M,\leq I_M} = \mathcal{J}_{\leq I_M}/N_{\leq I_M} = 0.364 \mathcal{J}/0.533N = 0.682I_M$, and the mean income of a rich individual ($I \geq I_M$) is $I_{M,\geq I_M} = \mathcal{J}_{\geq I_M}/N_{\geq I_M} = 0.636 \mathcal{J}/0.467N = 1.363I_M$. Hence, the mean income $I_{M,\geq I_M}$ within the population's rich part is only $I_{M,\geq I_M}/I_{M,\leq I_M} = 1.363I_M/0.682I_M = 1.997 \simeq 2$ times larger than the mean income $I_{M,\leq I_M}$ within the population's poor part.

In the jungle-capitalist US-society from Section 7.4, this ratio is 73.93, (Eq. (28)). Thus, the income (wealth) distribution based on the Maxwell probability distribution of particle velocities in a perfect gas is by the factor $73.93/1.997 = 37.02$ more social than in USA, as will further be substantiated in Sec. 7.4.

In a really social population, the relative income of the poorest individual must be $I_{min}/I_M \gg 0$, and the relative income of the richest individual $I_{max}/I_M \ll \infty$, as symbolized in Fig. 7.1 by the portion of the curve between the two hatched areas. Since the mean income within the population's rich part is for the present model only two times larger than within the poor part, I conclude that the income (wealth) distribution based on the Maxwell probability curve is much more social than in any contemporary jungle-capitalist society: practically there exist no runaways – no exaggeratedly poor or rich people.

7.2 Parabolic Social Distribution of Income and Wealth

This distribution is mathematically much simpler, yielding similar results as the previous Maxwellian distribution. The social distribution of income (wealth) is assumed under the form of a parabola (e.g. Bronstein & Smendjajew 1985, Fig. 1.8):

$$\begin{aligned} \Delta N/N &= [A (I/I_M)^2 + BI/I_M + C] \Delta I/I_M, \\ (A, B, C &= \text{const}; I_{min} \leq I \leq I_{max}). \end{aligned} \quad (5)$$

Because nobody should have an income smaller than the minimum income I_{min} or larger than the maximum income I_{max} , the two obvious limiting conditions are $\Delta N = 0$ if $I = I_{min}, I_{max}$, providing the two equations

$$\begin{aligned} A (I_{min}/I_M)^2 + B (I_{min}/I_M) + C &= 0; \\ A (I_{max}/I_M)^2 + B (I_{max}/I_M) + C &= 0, \end{aligned} \quad (6)$$

with the two solutions $B = -A (I_{max} + I_{min})/I_M$ and $C = AI_{max}I_{min}/I_M^2$. The remaining unknown A is found by calculating the total number of population members:

$$\begin{aligned} N &= \int_0^N \Delta N = N \int_{I_{min}}^{I_{max}} [A (I/I_M)^2 + B (I/I_M) + C] \Delta I/I_M \quad \text{or} \\ A (I_{max}^3 - I_{min}^3)/3I_M^2 + B (I_{max}^2 - I_{min}^2)/2I_M + C (I_{max} - I_{min}) &= 1. \end{aligned} \quad (7)$$

We insert the two previously found expressions of B and C , to get after some algebra: $A = -6I_M^3/(I_{max} - I_{min})^3$, $B = 6I_M^2(I_{max} + I_{min})/(I_{max} - I_{min})^3$, $C = -6I_M I_{max} I_{min}/(I_{max} - I_{min})^3$. Inserting this into Eq. (5), we obtain for the parabolic distribution of income/wealth the final result:

$$\begin{aligned}
\Delta N/N &= \left\{ 6 / [(I_{max} - I_{min})^3 / I_M^3] \right\} [-(I/I_M)^2 + (I_{max} + I_{min})I/I_M^2 \\
&\quad - I_{max}I_{min}/I_M^2] \Delta I/I_M = [6/(I_{max} - I_{min})^3] [-I^2 + (I_{max} + I_{min})I \\
&\quad - I_{max}I_{min}] \Delta I.
\end{aligned} \tag{8}$$

The total and the mean income of the population are equal to

$$\begin{aligned}
\mathcal{J} &= \int_0^N I \Delta N = [6N/(I_{max} - I_{min})^3] \int_{I_{min}}^{I_{max}} [-I^3 + (I_{max} + I_{min})I^2 \\
&\quad - I_{max}I_{min} I] \Delta I = N(I_{max} + I_{min})/2 \quad \text{and} \quad I_M = (I_{max} + I_{min})/2,
\end{aligned} \tag{9}$$

after performing the elementary integration and summing up the terms.

We insert the minimum values $I_{min} = 0$ and $I_{max} = I_{min}$ of the two obvious inequalities $I_{min} \geq 0$ and $I_{max} \geq I_{min}$ into the relationship $I_M = (I_{max} + I_{min})/2$ from Eq. (9), to get the general delimitations $0 \leq I_{min}/I_M \leq 1$ and $1 \leq I_{max}/I_M \leq 2$ for the present parabolic model (cf. Fig. 7.2). The simple inequality $I_{max} \leq 2I_M$ shows that the maximum income at most equals twice the mean income. From the same relationship $I_M = (I_{max} + I_{min})/2$ we also derive the two useful equalities $I_{min}/I_M = 2/(R_I + 1)$ and $I_{max}/I_M = 2R_I/(R_I + 1)$, ($1 \leq R_I = I_{max}/I_{min} \leq \infty$).

We introduce the notation $\delta = I_{max} - I_M$, where $0 \leq \delta \leq I_M$ in view of the previous inequality. We insert $I_{max} = I_M + \delta$ into $I_M = (I_{max} + I_{min})/2 = (I_M + \delta + I_{min})/2$ to obtain $\delta = I_M - I_{min} = I_{max} - I_M = (I_{max} - I_{min})/2$. It follows that the mean income I_M is located at the same distance δ from the maximum and minimum income I_{max} and I_{min} , respectively (Fig 7.2). The

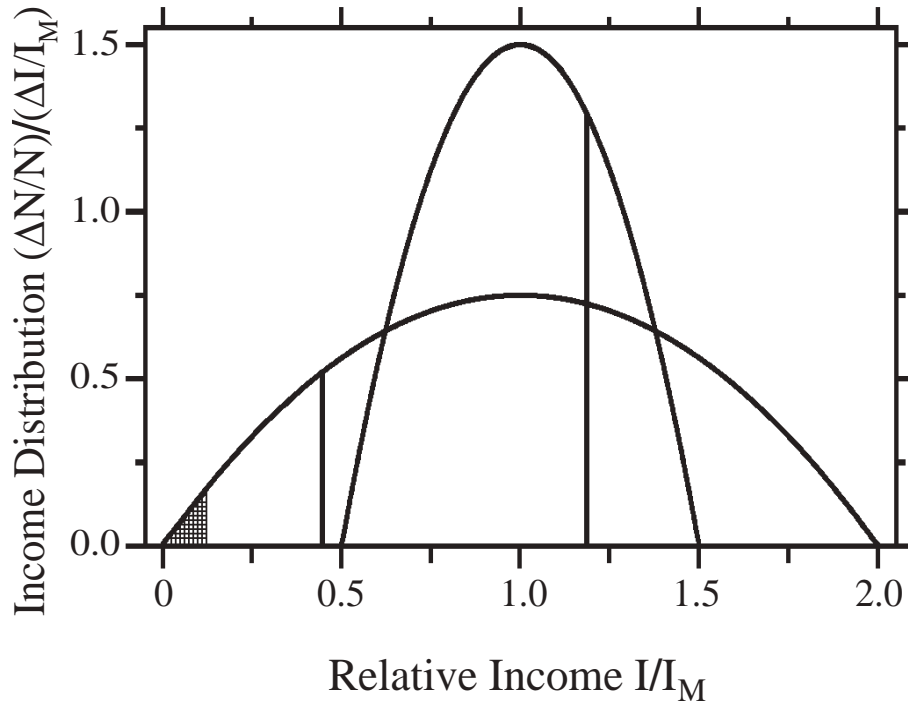


Fig. 7.2: Parabolic social income (wealth) distribution curve from Eq. (8), if the minimum income is $I_{min} = 0$ and $I_{min} = 0.5I_M$, respectively. The hatched area on the left is the forbidden domain of a social democracy, where $I/I_M \approx 0$. The areas of the two thick vertical lines represent the relative number of persons $\Delta N/N$ having approximate relative income (wealth) $I/I_M = 0.45$ and 1.2 , respectively.

parabolic distribution curve (8) possesses its maximum at $I/I_M = 1$, as can be demonstrated by equating its derivative to zero: $\Delta[(\Delta N/N)/\Delta I]/\Delta I = [6/(I_{max} - I_{min})^3](-2I + I_{max} + I_{min}) = 0$ or $I = (I_{max} + I_{min})/2 = I_M$. Recalling that $I_{max} - I_{min} = 2\delta$ and $I_{max}I_{min} = (I_M + \delta)(I_M - \delta) = I_M^2 - \delta^2$, the maximum of Eq. (8) if $I = I_M$ turns out to be $[(\Delta N/N)/(\Delta I/I_M)]_{max} = (3I_M/4\delta^3)(-I_M^2 + 2I_M^2 - I_M^2 + \delta^2) = 3I_M/4\delta = 3/2(I_{max}/I_M - I_{min}/I_M)$, (cf. Fig. 7.2).

In the limiting communist case, all population members possess the same income/wealth ($I_{max} = I_{min} = I_M$, $\delta = 0$) and the maximum of the distribution curve is ∞ . The maximum and minimum income are located both in the point $I/I_M = 1$, and the distribution curve degenerates into the positive part of the ordinate axis.

After integration and reduction, the relative number of the poor, having income $\leq I_M$, turns out to be

$$\begin{aligned}
 N_{\leq I_M}/N &= \int_0^{N_{\leq I_M}} \Delta N/N = [6/(I_{max} - I_{min})^3] \int_{I_{min}}^{(I_{max}+I_{min})/2} [-I^2 \\
 &+ (I_{max} + I_{min})I - I_{max}I_{min}] \Delta I = [6/(I_{max} - I_{min})^3][-(I_{max} + I_{min})^3/24 \\
 &+ I_{min}^3/3 + (I_{max} + I_{min})^3/8 - I_{min}^2(I_{max} + I_{min})/2 \\
 &- I_{max}I_{min}(I_{max} + I_{min})/2 + I_{max}I_{min}^2] = 1/2. \tag{10}
 \end{aligned}$$

The relative number of the rich ($I \geq I_M$) is $N_{\geq I_M}/N = 1 - N_{\leq I_M}/N = 1/2$, and therefore $N_{\leq I_M} = N_{\geq I_M} = N/2$.

In Fig. 7.2, the curve $I_{min}/I_M = 0.5$, $R_I = I_{max}/I_{min} = 3$ is pertinent to the income distribution in a social democracy, while the curve $I_{min}/I_M = 0$ approximates the wealth distribution if $W_{min}/W_M = 0.0198 \approx 0$, $W_{max}/W_M = 1.98 \simeq 2$, and $R_W = W_{max}/W_{min} = 100$. As required by the social nature of our distribution, the relative number of individuals $\Delta N/N$, possessing the small relative wealth W/W_M , ($0.0198 = W_{min}/W_M \leq W/W_M \leq 2W_{min}/W_M = 0.0396$), is always small. Indeed, taking $W = W_{min} + \Delta W$, ($\Delta W = W_{min}$), we get from Eq. (8), up to the second order in $\Delta W/W_M$: $(\Delta N/N)_{\Delta W=W_{min}} \simeq [6/(W_{max}/W_M)^2] (\Delta W/W_M)^2 = 6 \times 10^{-4}$ if $I \rightarrow W$, $\Delta W/W_M = W_{min}/W_M = 0.0198$, and $W_{max}/W_M = 1.98$.

Using the two previously established relationships $I_{min}/I_M = 2/(R_I + 1)$ and $I_{max}/I_M = 2R_I/(R_I + 1)$, ($1 \leq R_I = I_{max}/I_{min} \leq \infty$), the total income of the population's poor part is calculated according to Eq. (10):

$$\begin{aligned}
 \mathcal{J}_{\leq I_M} &= \int_0^{N/2} I \Delta N = [6N/(I_{max} - I_{min})^3] \int_{I_{min}}^{(I_{max}+I_{min})/2} [-I^3 \\
 &+ (I_{max} + I_{min}) I^2 - I_{max}I_{min} I] \Delta I = N(5I_{max} + 11I_{min})/32 \\
 &= \mathcal{J}(5I_{max}/I_M + 11I_{min}/I_M)/32 = \mathcal{J}(5R_I + 11)/16(R_I + 1). \tag{11}
 \end{aligned}$$

The total income of the population's rich part results from

$$\begin{aligned} \mathcal{J}_{\geq I_M} &= \mathcal{J} - \mathcal{J}_{\leq I_M} = N[I_M - (5I_{max} + 11I_{min})/32] \\ &= \mathcal{J}(11I_{max}/I_M + 5I_{min}/I_M)/32 = \mathcal{J}(11R_I + 5)/16(R_I + 1). \end{aligned} \quad (12)$$

For the relative mean incomes of the population's poor and rich part, we find at once:

$$\begin{aligned} I_{M, \leq I_M}/I_M &= \mathcal{J}_{\leq I_M}/(NI_M/2) = 2\mathcal{J}_{\leq I_M}/\mathcal{J} = (5R_I + 11)/8(R_I + 1); \\ I_{M, \geq I_M}/I_M &= \mathcal{J}_{\geq I_M}/(NI_M/2) = 2\mathcal{J}_{\geq I_M}/\mathcal{J} = (11R_I + 5)/8(R_I + 1). \end{aligned} \quad (13)$$

We observe at once from Eqs. (11) and (12) that the extremes of $\mathcal{J}_{\leq I_M}$ and $\mathcal{J}_{\geq I_M}$ occur for the two extreme values of the two pairs $(I_{min}/I_M, I_{max}/I_M) = (1, 1)$ and $(0, 2)$, because $0 \leq I_{min}/I_M = 2/(R_I + 1) \leq 1$ and $1 \leq I_{max}/I_M = 2R_I/(R_I + 1) \leq 2$, ($1 \leq R_I = I_{max}/I_{min} \leq \infty$). Thus, we get via Eqs. (11)-(13) the general delimitations

$$\begin{aligned} 5/8 &\leq I_{M, \leq I_M}/I_M = 2\mathcal{J}_{\leq I_M}/\mathcal{J} = (5I_{max}/I_M + 11I_{min}/I_M)/16 \leq 1; \\ 1 &\leq I_{M, \geq I_M}/I_M = 2\mathcal{J}_{\geq I_M}/\mathcal{J} = (11I_{max}/I_M + 5I_{min}/I_M)/16 \leq 11/8; \\ 1 &\leq I_{M, \geq I_M}/I_{M, \leq I_M} = \mathcal{J}_{\geq I_M}/\mathcal{J}_{\leq I_M} = (11I_{max} + 5I_{min})/(5I_{max} + 11I_{min}) \\ &= (11R_I + 5)/(5R_I + 11) \leq 11/5 = 2.2. \end{aligned} \quad (14)$$

The ratio between the mean incomes within the population's rich and poor part is in the present parabolic model only slightly larger than in the previous Maxwell model: $I_{M, \geq I_M}/I_{M, \leq I_M} = 2.2$ versus 1.997. Repeating our discussion from Sec. 7.1, it turns out that the income/wealth distribution in the parabolic social model is at least $73.93/2.2 = 33.61$ times more social than in the jungle-capitalist USA, where $I_{M, \geq I_M}/I_{M, \leq I_M} = 73.93$, (Sec. 7.4, Eq. (28)).

The social character of the present model becomes best obvious, if we compare the total and mean incomes of the population's poorest and richest part.

To this end, we denote by $f = N_{\leq f}/N = N_{\geq f}/N \ll 1$, ($N_{\leq f} = N_{\geq f}$) two small and equal fractions of population, belonging to its poorest and richest edge, respectively. The required ratios are bounded by

$$1 < \mathcal{J}_{\geq f}/\mathcal{J}_{\leq f} = N_{\geq f}I_{M,\geq f}/N_{\leq f}I_{M,\leq f} = I_{M,\geq f}/I_{M,\leq f} < I_{max}/I_{min} = R_I,$$

$$(I_{M,\geq f} < I_{max}, 1/I_{M,\leq f} < 1/I_{min}). \quad (15)$$

Therefore, the ratios between the total and mean incomes of the population's richest and poorest part are smaller than the two social ratios R_I , ($1 \leq R_I \lesssim 3$) and R_W , ($1 \leq R_W \lesssim 100$), which constitute the basis of our social democracy. Equation (15) concludes the mathematical presentation of our most important and simplest model of a social democracy.

7.3 Gaussian Social Distribution of Income and Wealth

The Gauss bell-shaped social distribution is based on the Gauss-Laplace probability distribution, and therefore has a similar mathematical form as the Maxwell distribution from Sec. 7.1. For our purpose, it can be written in the form (e.g. Bronstein & Smendjajew 1985, Sec. 5.1.2.2.2):

$$\begin{aligned} \Delta N/N &= [1/(2\pi)^{1/2}\sigma] \exp[-(I - I_M)^2/2\sigma^2] \Delta I, \\ (-\infty \leq I \leq \infty, -\infty < I_M < \infty, 0 < \sigma < \infty). \end{aligned} \quad (16)$$

The abscissa of the mean income I_M defines the symmetry axis and the maximum of the Gaussian bell-curve, while σ is the distance between one of the two symmetrical inflexion points of the bell-shaped curve and its symmetry axis. Because in reality, the income cannot be negative, the bell-curve must be cut off if $I < 0$. This drawback is completely negligible if $I_M \gg 1$ and $\sigma \approx 1$, since in this case $\Delta N/N \simeq 0$ if $I < 0$.

Although the Gauss (or normal) distribution (16) has a paramount importance for a multitude of practical applications, it is not appropriate for the present problem, because it depends on *two* arbitrary constants, namely I_M and σ (cf. Fig. 11.1).

7.4 Hyperbolic Jungle-capitalist Distribution of Income and Wealth

The principal reason for using our hyperbolic distribution from Eqs. (17)-(19) is its striking agreement with the observed US-income distribution (cf. Figs. 7.3 and 7.4). If the right part of the diagram 7.4 is cut off at about 150 000 \$, it would seem that the jungle-capitalist income distribution is similar to the social distributions from Figs. 7.1 and 7.2. But in reality, this is merely a further accusation against jungle capitalism, since the increasing left part of Fig. 7.4 in fact represents the 13.1 % US-citizens living during the year 2018 below the subsistence level (Wikipedia: "Poverty Threshold"), as also exemplified by the broken curve in Fig. 7.3.

The countless injustices of jungle capitalism can be hid most advantageously, if the crucial ratios between maximum and minimum income/wealth are smallest. As already established in the beginning of this chapter, this takes place for the income ratio I_{max}/I_{min} . I have found only two, barely meaningful figures for the US-distribution of income, and none for the wealth (Keeshin 2016; Kuhn & Rios-Rull 2016, Fig. 6, similar to our Fig. 7.4). Because of the adopted linear scales, only small fractions of the huge US-income range can meaningfully be represented (e.g. $0 \leq I \lesssim 400\,000$ \$); apparently, economists are not even becoming familiar with *logarithmic* scaling during their university studies.

In this section, we exclusively confine ourselves to the US-income ratio $I_{max}/I_{min} = 1.183 \times 10^7$, where $I_{max} = 1.51 \times 10^{11}$ \$ \approx $W_{max} = 1.97 \times 10^{11}$ \$ and $I_{min} = W_{min} = 12760$ \$, (US-poverty line).

We assume the jungle-capitalist income distribution under the form of a hyperbola-like function (e.g. Bronstein & Smendjajew 1985, Figs. 1.12 and 1.17):

$$\Delta N/N = A (\Delta I/I_M)/(I/I_M)^2, \quad (A = \text{const}, I_{min} \leq I \leq I_{max}). \quad (17)$$

The unknown constant A can be determined by calculating the total number of people possessing income between I_{max} and I_{min} :

$$\begin{aligned} N &= \int_0^N \Delta N = A N \int_{I_{min}}^{I_{max}} (\Delta I/I_M)/(I/I_M)^2 = A N I_M (1/I_{min} - 1/I_{max}) \\ &= (A N I_M / I_{min}) (1 - I_{min}/I_{max}) \simeq A N I_M / I_{min}, \quad (I_{max} \gg I_{min}). \end{aligned} \quad (18)$$

The term $I_{min}/I_{max} = 8.453 \times 10^{-8}$ can safely be neglected, so we always take $A = I_{min}/I_M$. With this excellent approximation, the distribution (17) becomes

$$\Delta N/N = (I_{min}/I_M)(\Delta I/I_M)/(I/I_M)^2 = I_{min} \Delta I/I^2. \quad (19)$$

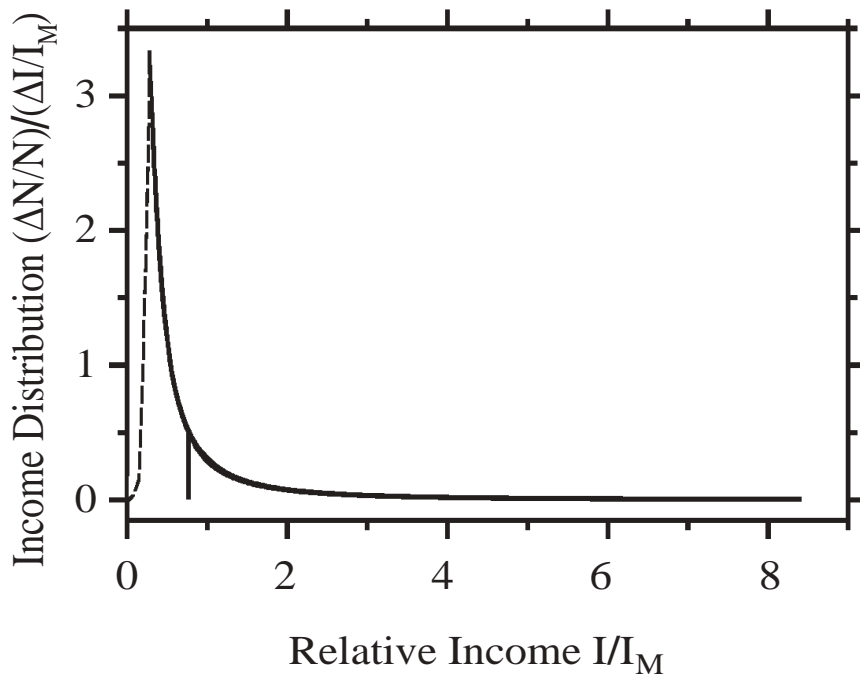


Fig. 7.3: Jungle-capitalist hyperbolic income (wealth) distribution curve from Eq. (19), if $I_{min}/I_M = 0.3$, ($I_{max}/I_M = 8.41$ and $I_{max}/I_{min} = 28.03$, Eq. (21)). The area of the thick vertical line represents the relative number of individuals $\Delta N/N$ having approximate relative income $I/I_M = 0.8$. The broken curve on the left symbolizes the persons living below the poverty line, as also shown by the increasing left part of Fig. 7.4.

The total income \mathcal{J} and the mean income I_M of the jungle-capitalist population are equal to

$$\mathcal{J} = \int_0^N I \Delta N = NI_{min} \int_{I_{min}}^{I_{max}} \Delta I/I = NI_{min} \ln(I_{max}/I_{min}) \quad \text{and}$$

$$I_M = \mathcal{J}/N = I_{min} \ln(I_{max}/I_{min}). \quad (20)$$

The last relationship for the population's mean income I_M immediately yields two useful simple equations:

$$\begin{aligned} I_{min}/I_M &= 1/\ln(I_{max}/I_{min}) \quad \text{and} \quad \ln(I_{max}/I_M) = I_M/I_{min} + \ln(I_{min}/I_M) \\ &= \ln(I_{max}/I_{min}) - \ln[\ln(I_{max}/I_{min})]. \end{aligned} \quad (21)$$

The relative number of the population's poor part becomes via Eq. (21):

$$\begin{aligned} N_{\leq I_M}/N &= \int_0^{N_{\leq I_M}} \Delta N/N = I_{min} \int_{I_{min}}^{I_M} \Delta I/I^2 = I_{min} (1/I_{min} - 1/I_M) \\ &= 1 - 1/\ln(I_{max}/I_{min}). \end{aligned} \quad (22)$$

And the relative number of the population's rich part is accordingly

$$N_{\geq I_M}/N = 1 - N_{\leq I_M}/N = I_{min}/I_M = 1/\ln(I_{max}/I_{min}). \quad (23)$$

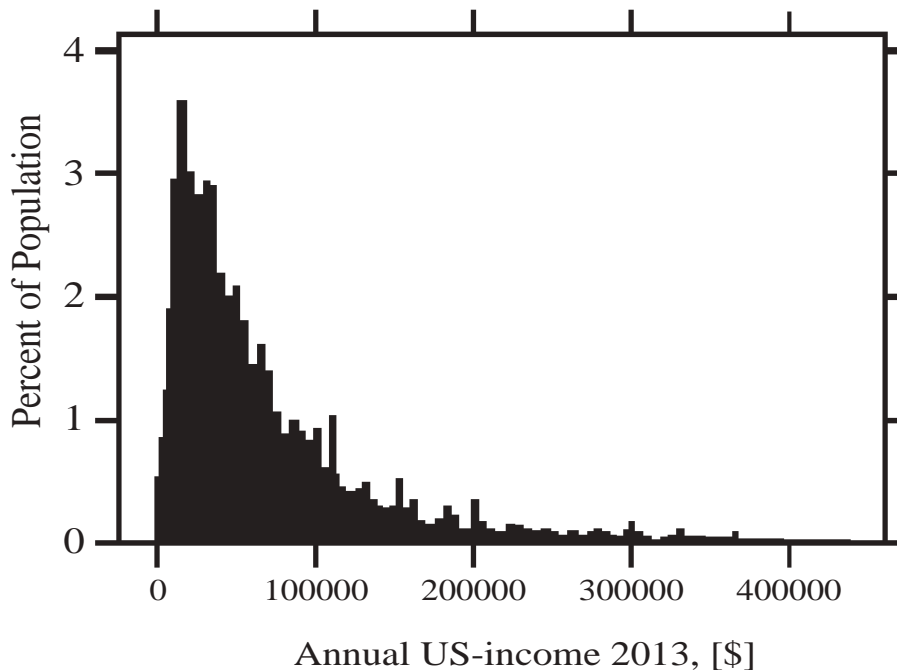


Fig. 7.4: Annual US-income distribution curve for the year 2013 according to Fig. 6 of Kuhn & Rios-Rull (2016). Note, that the inconceivable incomes of US-jungle capitalists ($5 \times 10^5 \$ \leq I \leq 1.51 \times 10^{11} \$$) cannot be shown, owing to the adopted linear scale.

The total relative income of the poor is

$$\begin{aligned} \mathcal{J}_{\leq I_M} / \mathcal{J} &= (1/N I_M) \int_0^{N_{\leq I_M}} I \Delta N = (I_{min}/I_M) \int_{I_{min}}^{I_M} \Delta I / I \\ &= (I_{min}/I_M) \ln(I_M/I_{min}) = \ln[\ln(I_{max}/I_{min})] / \ln(I_{max}/I_{min}). \end{aligned} \quad (24)$$

And the significant total relative income of the rich is accordingly

$$\mathcal{J}_{\geq I_M} / \mathcal{J} = 1 - \mathcal{J}_{\leq I_M} / \mathcal{J} = 1 - \ln[\ln(I_{max}/I_{min})] / \ln(I_{max}/I_{min}). \quad (25)$$

The mean relative income of a poor individual is via Eqs. (22) and (24):

$$\begin{aligned} I_{M, \leq I_M} / I_M &= \mathcal{J}_{\leq I_M} / N_{\leq I_M} I_M = \mathcal{J} \left\{ \ln[\ln(I_{max}/I_{min})] / \ln(I_{max}/I_{min}) \right\} \\ &/ N I_M [1 - 1/\ln(I_{max}/I_{min})] = \ln[\ln(I_{max}/I_{min})] / [\ln(I_{max}/I_{min}) - 1]. \end{aligned} \quad (26)$$

The mean relative income of a rich individual is via Eqs. (23) and (25):

$$\begin{aligned} I_{M, \geq I_M} / I_M &= \mathcal{J}_{\geq I_M} / N_{\geq I_M} I_M = \mathcal{J} \left\{ 1 - \ln[\ln(I_{max}/I_{min})] / \ln(I_{max}/I_{min}) \right\} \\ &/ [N I_M / \ln(I_{max}/I_{min})] = \ln(I_{max}/I_{min}) - \ln[\ln(I_{max}/I_{min})]. \end{aligned} \quad (27)$$

The important ratio between the total number of the rich and the poor, as well as the corresponding ratios of their total and mean incomes are

$$\begin{aligned} N_{\geq I_M} / N_{\leq I_M} &= 1 / [\ln(I_{max}/I_{min}) - 1], \\ \mathcal{J}_{\geq I_M} / \mathcal{J}_{\leq I_M} &= \ln(I_{max}/I_{min}) / \ln[\ln(I_{max}/I_{min})] - 1, \\ I_{M, \geq I_M} / I_{M, \leq I_M} &= [\ln(I_{max}/I_{min}) - 1] \left\{ \ln(I_{max}/I_{min}) \right. \\ &\left. / \ln[\ln(I_{max}/I_{min})] - 1 \right\}. \end{aligned} \quad (28)$$

The repulsive nature of the jungle-capitalist class society is best put into evidence, if we compare the total and mean income of the population's richest and poorest part. To this end, we recapitulate for a jungle-capitalist income distribution our calculation from Eq. (15), using the same notations. The relative number of the population's poorest part is determined as in Eq. (22):

$$f = N_{\leq f}/N = \int_0^{fN} \Delta N/N = I_{min} \int_{I_{min}}^{I_{\leq f}} \Delta I/I^2 = 1 - I_{min}/I_{\leq f} \quad \text{or}$$

$$I_{\leq f} = I_{min}/(1 - f). \quad (29)$$

For the relative number of the population's richest part, we get similarly

$$f = N_{\geq f}/N = \int_{(1-f)N}^N \Delta N/N = I_{min} \int_{I_{\geq f}}^{I_{max}} \Delta I/I^2 = (I_{min}/I_{max} I_{\geq f})$$

$$\times (I_{max} - I_{\geq f}) \quad \text{or} \quad I_{\geq f} = I_{max}/(f I_{max}/I_{min} + 1), \quad (N_{\geq f} = N_{\leq f}). \quad (30)$$

The relative total and mean income of the population's poorest part is obtained with the aid of Eqs. (21), (24), (26), and (29):

$$\mathcal{J}_{\leq f}/\mathcal{J} = (1/N I_M) \int_0^{fN} I \Delta N = (I_{min}/I_M) \int_{I_{min}}^{I_{\leq f}} \Delta I/I$$

$$= (I_{min}/I_M) \ln(I_{\leq f}/I_{min}) = -\ln(1 - f)/\ln(I_{max}/I_{min}) \quad \text{and}$$

$$I_{M, \leq f}/I_M = (\mathcal{J}_{\leq f}/N_{\leq f})/(\mathcal{J}/N) = (\mathcal{J}_{\leq f}/\mathcal{J})/f$$

$$= -\ln(1 - f)/[f \ln(I_{max}/I_{min})]. \quad (31)$$

The significant relative total and mean income of the population's richest part is obtained via Eqs. (21), (25), (27), and (30):

$$\begin{aligned}
 \mathcal{J}_{\geq f}/\mathcal{J} &= (1/N I_M) \int_{(1-f)N}^N I \Delta N = (I_{min}/I_M) \int_{I_{\geq f}}^{I_{max}} \Delta I/I \\
 &= (I_{min}/I_M) \ln(I_{max}/I_{\geq f}) = \ln(f I_{max}/I_{min} + 1) / \ln(I_{max}/I_{min}) \quad \text{and} \\
 I_{M, \geq f}/I_M &= (\mathcal{J}_{\geq f}/N_{\geq f}) / (\mathcal{J}/N) = (\mathcal{J}_{\geq f}/\mathcal{J}) / f = \ln(f I_{max}/I_{min} + 1) \\
 & / [f \ln(I_{max}/I_{min})]. \tag{32}
 \end{aligned}$$

The important ratios between the total and mean incomes of the population's richest and poorest part are found after division of Eq. (32) by Eq. (31):

$$\begin{aligned}
 \mathcal{J}_{\geq f}/\mathcal{J}_{\leq f} &= N_{\geq f} I_{M, \geq f} / N_{\leq f} I_{M, \leq f} = I_{M, \geq f} / I_{M, \leq f} = -\ln(f I_{max}/I_{min} + 1) \\
 & / \ln(1 - f), \quad (N_{\geq f} = N_{\leq f} = fN). \tag{33}
 \end{aligned}$$

To get a more concrete idea concerning the previous equations, we use for the US-number of relevant income recipients the approximate value $N = 158 \times 10^6$, as quoted by Keeshin (2016) for the US-number of "wage earners", whatever this would really mean. According to the "Hurun Global Rich List 2021" only $N_{\geq f} = 696$ billionaires were living during the year 2020 in the USA. Hence, their relative number is about $f = N_{\geq f}/N = N_{\leq f}/N = 4.405 \times 10^{-6}$.

With the previously quoted US-values of $I_{max}/I_{min} = 1.183 \times 10^7$ and $f = 0.01, 4.405 \times 10^{-6}$, the negative features of jungle capitalism become apparent from the ratios of $N_{\leq I_M}/N_{\geq I_M} = 15.3$, (Eq. (28)), $\mathcal{J}_{\geq I_M}/\mathcal{J} = 82.9\%$, (Eq. (25)), $I_{M, \geq I_M}/I_{M, \leq I_M} = 73.93$, (Eq. (28)), $\mathcal{J}_{\geq f}/\mathcal{J} = 71.7\%$ and 24.4% if $f = 0.01$ and 4.405×10^{-6} , (Eq. (32)), and in the end $\mathcal{J}_{\geq f}/\mathcal{J}_{\leq f} = I_{M, \geq f}/I_{M, \leq f} = 1162$ and 9.018×10^5 if $f = 0.01$ and 4.405×10^{-6} , (Eq. (33)).

These ratios show that there are 15.3 times more poor individuals than rich ones. The rich part of the population possesses 82.9% of its total income and the population's richest percent 71.7%, ($f = 0.01$), while the 696 billionaires possess only 24.4% of the nation's total income. A quarter of the nation's total income sticks to the fingers of a few hundred US-jungle capitalists. The mean income of the population's rich part is 73.93 times larger than that of the poor part. The mean income $I_{M, \geq f}$ of the population's richest percent

$N_{\geq f} = 0.01N$ is 1162 times larger than the mean income $I_{M, \leq f} \simeq I_{min} = 12760 \$$ of the population's poorest percent $N_{\leq f} = 0.01N, (f = 0.01)$. The mean income $I_{M, \geq f}$ of the $N_{\geq f} = fN = 696$ US-billionaires is 9.018×10^5 times larger than the mean income $I_{M, \leq f} = 12760 \$$ of the poorest 696 US-citizens ($f = 4.405 \times 10^{-6}$). And in the end, the mean income of the 696 US-billionaires is obtained by inserting $I_{M, \leq f} = I_{min} = 12760 \$$ into the previously quoted ratio $I_{M, \geq f} / I_{M, \leq f} = 9.018 \times 10^5 : I_{M, \geq f} = 11.51 \times 10^9 \$$. That's genuine jungle capitalism.

The immense richness of the superrich is not the sole charge against jungle capitalism. The more crucial accusation against the jungle-capitalist dictatorship is *how jungle capitalists use their inconceivable riches* (e.g. space travels for the rich, electric cars as playmobiles for the rich, gourmet temples, wellness oases, and an infinitude of other superfluous idiocies). Their sole purpose is to make profit, regardless of waste, environmental pollution, and the real, necessary, reasonable needs of all citizens. This issue will more fully be expounded in the next two chapters.

8. THE SOCIAL-ELITIST DEMOCRACY

*Most admirable weapons words are found,
on words a system we securely ground,
in words we can conveniently believe,
nor of a single jot can we a word bereave.*

(J. W. Goethe: Faust I)

The social-elitist democracy (SED) is a new social system with the sole aim to limit the inborn human lust for might and money. As already suggested by name, the SED is an appropriate combination between a social and an elitist democracy. These two components of the SED have been discussed in Chaps. 6 and 7. The elitist democracy means the election of all representatives of power and leadership within the small, elitist, electoral circles – the group of peers. The social democracy minimizes the differences of income and wealth, limiting the maximum wealth W_{max} to its value allowed by the democratic-elitist election mode. These two pillars of the SED are founded on the democratic principle (Chap. 3). Just as the elitist democracy limits, in the general interest, the *administrative power of a single person*, so the social democracy cuts down, for the benefit of the entire population, the overflowing *economic power of jungle capitalists*, by limiting their maximum wealth (Horedt 2006).

By the way, power and wealth of an individual can be more or less independent quantities: somebody can accumulate huge power without possessing considerable wealth, while on the other hand, immense riches are compatible with total political powerlessness. But generally, big dictators do not hesitate to amass as many riches as possible, exclusively for their personal use. And conversely, superrich jungle capitalists exert power in the same manner as big autocrats. As previously remarked, 696 US-billionaires hold in their hands one quarter of the nation's economic power. Quite generally, money means might, and might means money.

Until now, there was no need to say anything about the economic framework of the SED. Fortunately, it is not necessary to waste many words on this topic, since *real social market economy* has been put into practice by the greediest and most capable brains during decades of painstaking work. Social market economy has crystallized as the most efficient system, offering modest material affluence to large parts of population. Unfortunately, this system also goads on the greed of the plebs for superfluous, useless, glittery objects.

Ultimately, the broken neck of communism was not caused by lack of spiritual freedom owing to the so-called "dictatorship of the proletariat". It rather was its economic incompetence – the absence of market economy. This is easily comprehensible, since the spiritual straitjacket of Marxism-Leninism merely plagues the thin stratum of the intelligentsia, whereas lack of glittery goods torments the large plebeian mass, whose dissatisfaction always decides the fate of anticommunist revolutions: the large mass is decisive. In this context we also stress the doctrinaire stubbornness of communists, connected with their incapability to leave wrong paths.

We now briefly discuss the so-called surplus value – a keystone of Marxist criticism of jungle capitalism. Because of permanent and ubiquitous wear and tear, everything must be repaired, renovated, and replaced. The necessary capital is provided by the surplus value. Obviously, without surplus value no economy is able to work. Reality however has shown that the demonized capitalist surplus value is much more profitable to the "exploited people" than the sublime socialist surplus value: the exploitation of man by man is much more favourable than exploitation of man by state. The communist doctrine of salvation is largely based on the demonization of capitalist surplus value, exploitation, and private property, whereas the SED merely requires the abolishment of excess power and excess wealth.

Any social theory is doomed to failure if it ignores the genetically conditioned nature of humans as egoistic creatures, greedy for money, power, and property. The possessive instinct is of fundamental importance. The possessive instinct appears as a partial feature of the lust for power, since possession ultimately implies exercise of power. Does the possessive instinct constitute a connecting link, or perhaps *the* connecting link between the two keystones – power and wealth – of a population? The so-called succession reaction (Ardrey 1970; 1974, p. 117) seems linked too with the desire for power, since the succeeding individual (the follower) basks in the power of the powerful leader. Generally, only those having political, military, economic, or cultural power possess a following – powerless people are safe from adherents. A further discussion of these fragmentary thoughts is omitted.

So far, attempts to realize real market economy have only been made within the framework of jungle capitalism, which means the possibility of nearly unbounded personal enrichment and the inheritability of excess wealth. It should also be emphasized, that during last decades, jungle-capitalist economy has largely transmuted into a *neoliberalist, jungle-capitalist, anti-market economy*.

A considerable part of this anti-market economy is the *superfluous, wasteful, jungle-capitalist economy*, to be eliminated by the new SED (Sec. 9.1).

How could a jungle-capitalist economy be adjusted to the requirements of *democratic economy (economic democracy)* within the SED? We have not yet found essential differences between the major features of real market economy in jungle capitalism and in the SED. But this does not imply that the SED should take over all repulsive abuses of so-called "free" jungle-capitalist market economy: unemployment, social-Darwinism, unbounded greed for money, dog-

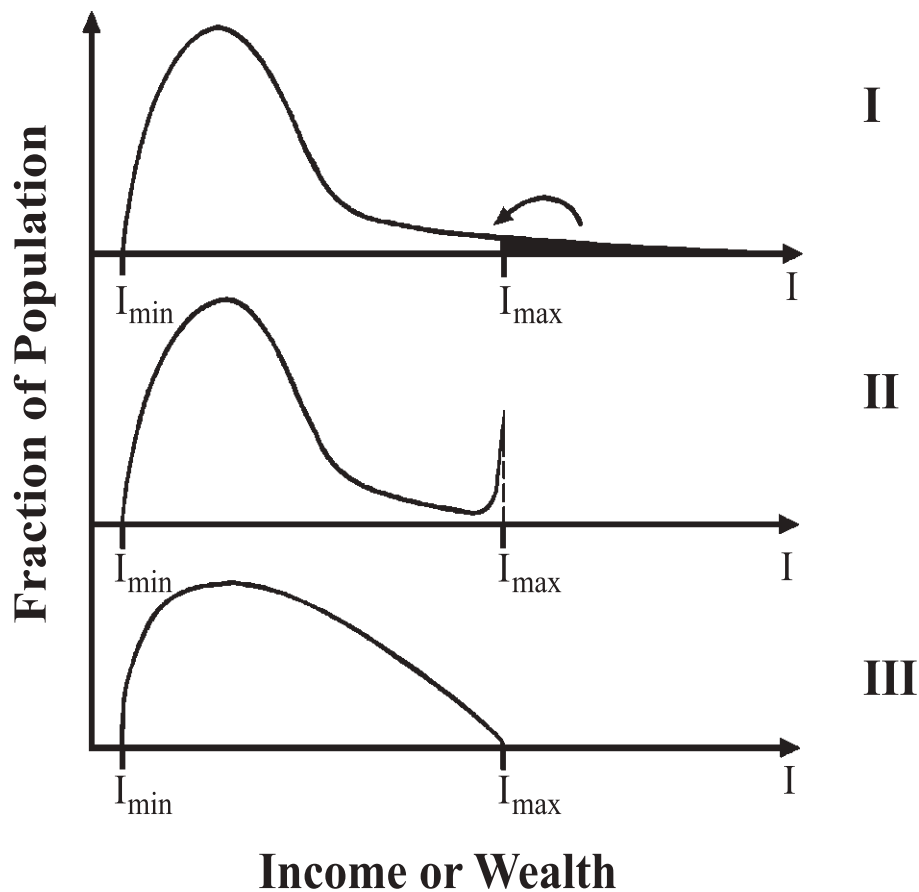


Fig. 8.1: Schematic view of the social reform. **I.** Jungle-capitalist income/wealth distribution before the social reform, basically affecting only the numerically small jungle-capitalist class, as shown by the right black tail of the curve. The income of the poorest population is in jungle capitalism almost always lower than the subsistence level I_{min} (cf. Figs. 7.3 and 7.4). **II.** Shortly after the social reform: the excess income/wealth – the narrow, black area on the right part of Fig. 8.1,I – is redistributed. The superrich remain the richest people. The tip on the right end of the income/wealth distribution curve represents the disproportionately large number of rich individuals with an income/wealth close to I_{max} . The income of the poorest population must be increased at least to its minimum value $I_{min} \equiv W_{min}$, (Chap. 7). **III.** Some while after the social reform. The income/wealth distribution curve now resembles the bosom-shaped distribution curves of a social democracy from Figs. 7.1 and 7.2.

eat-dog mentality, overexploitation, selling of useless products while resources are ebbing away, insane advertising, merciless rivalry, or a lack of competition caused by dominant mammoth companies – all this is deadwood for the SED.

The transformation of a jungle-capitalist party democracy into the SED can be elucidated by separately discussing the required reforms. In accordance with the social ratios R_I and R_W from Chaps. 6 and 7, the excess income $I > I_{max}$ can at once be eliminated by a prudent rapid tax reform. The most problematic main item of the SED appears to be the abolition of excess wealth $W > W_{max}$, i.e. the amputation of the black, right, rich tail in the distribution curve from Fig. 8.1,I. This measure, which we will call the *social reform or wealth adjustment*, should be directed at most against several percent of the whole population. If this limit is largely overstepped, the approval of the social reform by the overwhelming rest of the population is jeopardized. As obvious from Fig. 8.1, *the social reform means the final expropriation and abolition of every income and wealth exceeding the magic limits I_{max} and W_{max} , respectively*. As already stressed in Chap. 7, the excess wealth simply becomes the property of independent basic units or property managing companies. This leads at once to the immediate disappearance of the jungle-capitalist class and of jungle capitalism itself. Its age is definitively over.

As emphasized in Sec. 6.2, p. 34, the former, power- and profit-greedy jungle capitalists are probably not becoming better humans through the social reform. Merely the new framework conditions of the SED are becoming extremely unfavourable for the preservation of their former bad qualities and attitudes. Of course, jungle capitalists are not persecuted as exploiters, blood-suckers, and class enemies – they remain the richest individuals, though very much less rich than before; they have the same chances as everybody else to be elected to diverse power and leading positions. Any future overstepping of maximum wealth can be prevented through simple legislative measures (e.g. taxes). The democratic-elitist election mode becomes effective only if the wealth of each population member is smaller than the maximum wealth W_{max} . Otherwise, the jungle capitalist's unhindered claim to power squashes the delicate rose of economic democracy: the superrich individual becomes the sole ruler, without bothering about the democratic claim to leadership of other, perhaps much more capable individuals (Chap. 6).

The social reform creates the working basis for a leadership democracy within the framework of economic democracy. The stages of the social reform are shown schematically in Fig. 8.1. The numerical surplus of superrich people ap-

pearing immediately after the social reform (the right end of the curve in Fig. 8.1,II) will gradually diminish due to inheritance, decay and/or waste. Eventually, the income/wealth distribution curve will approach the bosom-shaped form of a social democracy (Figs. 7.1, 7.2, and 8.1,III).

Obviously, social and elitist democracy are closely interlocked – they cannot exist independently of each other. A social wealth distribution without the democratic-elitist election mode could resemble a communist dictatorship. And conversely, the coexistence of an elitist democracy with a jungle-capitalist income/wealth distribution is inconceivable. The SED eliminates the power got by inheritance and bootlicking, as well as the excess income/wealth of jungle capitalists. The alpha and omega of economic policy in the SED is the stepwise, generous support of those population members who are eager to acquire and preserve useful wealth through honest work. The slogan reads: as many richer people as possible, instead of only a few superrich individuals.

An eternal duel with the tax authorities seems inevitable, but should not be taken too seriously, if both duellists proceed according to the maxims "live and let live" and "render unto Caesar, Caesar's things". Fanatic egalitarians will find absolute equality below the cemetery ground.

We have not yet posed the primary question of each social theory or reform: who will come to harm? By posing this important question, all communist delusions would immediately have been reduced to absurdity. Except for a few possible suicides of jungle capitalists, who cannot cope with the loss of their excess wealth and the correlated pseudo-alpha status, we are unable to see any other victims. Concerning such few personal tragedies it should further be taken into account that loss, attainment, and recovery of power/wealth pertain to any economic democracy, like the night to the day. It is by no means obvious, why (pseudo)alpha positions should be inheritable, especially in economic basic units, for the sole reason of inherited wealth. It would be much fairer to gain power and leadership positions for a limited time span (about 4 years) through the democratic-elitist election mode. Democratic economy and social market economy do not exclude each other. Needless to say that the social reform cannot be accomplished by militant hordes or any kind of revolution.

The poor are affected by the social reform on the "rich wealth tail" only in so far, as they obtain approximately equal opportunities to compete for all power and leading ranks. In the course of income adjustment, the income of the poorest people should moderately increase, while the richest people suffer further losses of their high income. Although it does not directly benefit from the

income and wealth adjustment, the numerous, strong middle-class constitutes the basis and mainstay of each SED (cf. Figs. 7.1, 7.2, and 8.1).

A temporary decrease of living standard in the course of the social reform is quite probable, because each reform produces frictional losses due to indispensable rearrangements. Likewise, general unsteadiness, illegal capital flight of jungle capitalists, unwillingly to be dispossessed, as well as monetary and economic pressures by foreign jungle capitalists and their governments can also be expected. The readjustment of excess wealth should in principle concern only inland values, while foreign investments remain inviolable. At least a formal equalization between foreign jungle capitalists and the own population can be achieved, if foreign investments exceeding the maximum wealth are permitted only under the form of anonymized holding companies. A basic unit owned by foreigners would formally remain in the possession of anonymous jungle capitalists, but the exclusive right of disposal would solely belong to the members of that unit, elected through the democratic-elitist election mode. Foreign investors would only receive their profit, like an inland investor – they would hardly be interested in something else. In our conception, subsidiaries of parent companies are in fact independent basic units, which are kept by the parent company only on a long leash; in case of conflict situations, they may even become completely independent by a ballot of all employees. However, a golden compromise should be here, as almost always, the desirable solution.

So far, political and cultural democracy is only *partially* realized in contemporary jungle-capitalist party democracies, whereas *economic democracy* is almost completely absent. Thus, in our conception, there exist major differences between the SED and jungle-capitalist party democracies: in the SED, all representatives of power and leadership are elected in a democratic-elitist manner, while in jungle capitalism almost all leaders are appointed or become automatically superiors by virtue of their wealth. The SED appears as a partyless, wholly democratically structured, social system, being in fact free of any ideology.

In comparison with the jungle-capitalist social system, the SED essentially improves the approximate equality of opportunities among population members. The limitation of wealth to its maximum value W_{max} merely appears as an indispensable consequence of the consistent application of the democratic principle enunciated in Chap. 3. As soon as there is a choice, all representatives of power and leadership are elected from a capable elite by means of the democratic-elitist election mode. In order to also establish a social democracy,

it is necessary to limit personal wealth to the maximum value W_{max} . Below this magic maximum limit, each person freely disposes of one's personal wealth. Owing to its social nature, the SED merely allows modest profits, to be used for investments, modest wage increases and modest dividends.

The SED is in full concordance with the principles of a free-enterprise achieving society. But at the same time it represents an optimal compromise between the demands of human charity and the criteria of a performance-oriented society. However, the sense of social responsibility amongst superrich individuals should by no means be overestimated. Because of natural human deficiencies, the insight will never widely be spread that an exceedingly big wealth concomitantly implies an exceedingly great sense of obligation with respect to all citizens.

By our considerations we have tried to get the best for those few percent superrich individuals. Unfortunately, it seems that within the framework conditions of the SED, a redistribution of excess wealth like in Fig. 8.1 is unavoidable. This issue constitutes a common thought between the SED and the communist doctrine of salvation: no superrich! The fate and the treatment of superrich individuals would be an everlasting bone of contention among social theories. The SED should not be guided by any rancour against superrich people, but it must democratize the dictatorship of the jungle-capitalist class, in order to approximately realize equal opportunities for all citizens in their competition for power and wealth. So-called "social control" and the more than generous taxation of jungle capitalists are completely insufficient to favour even a trace of economic democracy.

The regulating circuit limiting the maximum wealth of individuals to the value W_{max} appears to be extremely critical: its failure results in the breakdown of the SED.

The general living standard of the SED should not be much lower than the one in jungle-capitalist systems, since otherwise the plebs – greedy for superfluous, glittery goods – will sweep away the elected representatives of power and leadership, returning to the sufficiently well-known jungle-capitalist social system with inconceivable differences in income and wealth. It should be noted that basic units act in the SED like in a jungle-capitalist real market economy, though their power structures are completely different. It is by no means obvious why basic units conducted by jungle capitalists or their salaried lackeys should be more profitable or less profitable than basic units structured in a democratic-elitist manner. Hopefully, a basic unit structured in the democratic-

elitist manner would much better care for the wellbeing of its employees than would an exclusively profit-oriented, jungle-capitalist one. The SED clearly minimizes the oppression of man by man.

On the one hand, in the SED, the power of powerful individuals is much less than in the jungle-capitalist system, because the autocratic system of single leadership is abolished and each leader is submitted to the permanent democratic control of his peers and lower power levels. Lower power levels always have the possibility to annul the elections of electoral circles through a vote of no confidence. The right to individually vote out any unwanted leader acts as an adequate counterweight to a possible tyranny of the leaders. On the other hand, the political power of the powerful ones might be larger than in a jungle-capitalist party democracy, because the tyranny of the simple-minded plebs is essentially diminished through the absolute majority required for individually voting out a leader by over half of all entitled voters (Sec. 6.2).

As always and everywhere, the omega individuals hold relatively little power and influence; this power will be, however, incomparably greater than in jungle capitalism. In case of doubt, the legal system of the SED should decide – even on the *outer* border of legality – in favour of the weak omegas and against the alpha leaders, just as in animal quarrels the alpha animal generally takes the side of the weakling (Ardrey 1970; 1974, p. 131). In addition, the SED should always defend the good citizen, employee, leader, producer, tenant, lessor, customer, supplier, administration, etc., against the bad one.

Likewise, the SED should pay homage to the often perverted principle that correctly perceived general weal has priority over personal weal. We are using, as already often enough, vague and ambiguous terms. What is a "case of doubt", and "correctly perceived general weal", where is the limit between personal weal and general weal? Unfortunately, there are no generally valid solutions for most



Fig. 8.2 The Janus-headed social and elitist ass, as seen by Goya y Lucientes, Francisco José de (1746-1828) in "Caprichos".

aspects of life; at best, there is a domain of applicability (a certain bandwidth) within which some principles, laws, rules, and solutions are meaningful.

Let's now discuss another essential topic: how the transition from a jungle-capitalist party democracy to the SED can be carried out? One theoretical possibility would reside in the existence of a party which would propagate the transition to the SED. But such a party does not exist, and probably wouldn't stand a chance in elections.

A somewhat more realistic possibility for introducing the SED would be to test the suitability of the democratic-elitist election mode in a few basic economic-cultural units, since the administrative units are much too infested with party bigwigs. Elected in a democratic-elitist manner, the representatives of power and leadership from basic units – together with competent, party-less administrative managers – could press for increasing participation in the management of administrative units, overcoming in this way the party cliques. Actually, the transition to the SED might also be effected according to the aphorism of the emperor Augustus: "Festinate lente", make haste slowly. *But theoretically, a fully developed SED can be introduced within a few months, with the aid of a new wise legal system.*

Party democracy is not allowed to be removed by any revolutions, but only if, through good and intelligent work, the incapability and uselessness of all professional politicians is made all too evident. Political parties lose power and influence to the same extent as the main features of the SED are developing. The pleasant disappearance of political parties and mass organizations is not a prerequisite for the establishment of the the SED – their gradual and automatic dissolution is only a natural consequence of the SED. The power of the parties, as representatives of the stupid fickle plebs, will be replaced by the power of a hopefully less stupid elite. In the SED, traditional parliaments and similar tax-financed, money-wasting organizations should automatically disappear, where anyway, only a small percentage of the members has a say (Chap. 5). The SED should also give up the primitive fuss about sundays, public holidays, national flag, national coat of arms, national anthem, national mourning, official medals, etc. All these political/religious pomposities should be abolished in a flash. No state, religion, or anybody else has the right to dictate to the citizens when they have to be sad, funny, crazy, happy, etc.

Everybody annually gets about 140 nonworking days, to be used, if possible, at one's own discretion (Sec. 9.2). Normal working days can become holidays and vice versa, as everyone personally decides. The same pertains to the complete flexibilization of working weak between 0 and 66 hours and of retirement age between 19 and 99 years. For the best possible service of the citizens, all essential basic units (e.g. food and car repair shops, pharmacies, outpatient clinics) must be opened *each day for at least 12 hours*. In order to maximize leisure time and minimize traffic accidents, the unconditional right to *home office* must be immediately introduced, wherever possible. The quantity and quality of work is decisive, rather than the spent working hours.

The daylight saving time should be finally abolished, because: 1) Humans are genetically predetermined, diurnal animals, living according to the sun's position. 2) Humans are creatures of habit, being extremely stressed if they are forced to get up one hour earlier. 3) Not a single milliwatt is economized by this simple-minded time shift. Just the opposite is true: after work, the sun is still high in the sky, and many people are still making energy-wasting pleasure trips.

Other reforms of the SED could be: (i) Reduction of population number by at least 96.6 % during a few generations (Fig. 2.1).

(ii) It is self-evident that the SED immediately sweeps out with iron broom even the slightest disadvantaging of women in each field. However, it must be stressed that a women's quota (cunt quota) – as propagandized by crazy rabid feminists and their likes – is in unambiguous contradiction to any democracy and democratic election. What counts is solely the qualification of the respective female/male. Another pompous, pitiful, crazy, fanatic, and influential subspecies of do-gooders are some feminists and their likes, who permanently invent for suitable languages new daft words, being aimed to include *absolutely all genders (female, male, neuter, mixed, missing, indeterminable, etc.)*. The insane purposes of these genderists should not even be ignored. Each toddler knows that the male meanings of all allegedly discriminatory words are always valid for absolutely all genders and non-genders. Fortunately, the English language is unsuited for genderism.

(iii) Shifting upon the whole population of certain costs (for instance for the protection of environment), which unbearably burden independent basic units. (iv) Wages falling or rising according to the prevailing economic situation. (v) Judicious increase of really useful foreign aid.

(vi) Essential simplification of the new costless legal system and public finance in order to offer to as many individuals as possible a complete understanding of legal procedures and regulations. All privileges of jungle-capitalist castes (e.g. officials, public servants, etc.) must be abolished, starting with the chief of state and ending with the most insignificant police officer.

(vii) Strongest extension of all types of repair services (Sec. 9.1). (viii) Demolition of all tenement blocks and skyscrapers in the claustrophobic conditions of our megacities (Sec. 9.5). Because man is a territorial creature (Ardrey 1970, 1974), *the strong support of personally owned, comfortable, cosy homes* should have utmost priority for each social system, and especially for the SED.

(ix) In the end, I succinctly and superficially mention some jungle-capitalist taxes, fees, and contributions, which should be abolished by the new SED or other social democracies. Revenue losses are balanced out through a higher taxation of the population's richer part.

All useful health services must be completely costless (Sec. 9.3). The whole education, starting from day-nursery up to professorship must be free of charge, including all sporting, cultural, experimental, and other facilities (Sec. 9.4). The entire legal system, including court costs, lawyers, shysters, notaries, expert witnesses, etc., is for everybody costless, ensuring even for the poorest poor an optimal juridical assistance in all cases (Sec. 9.6).

Public transportation over the whole country, especially in cities, may be costless, in order to save energy and curb pollution. In the SED, there are still high taxes on energy in order to save it. Television fee, wealth tax, estate duty (if $W < W_{max}$), land transfer and land tax, value added tax, contributions to insurances against natural disasters, fire, pipe burst, etc., are abolished.

In a few words, I propose a sound reorganisation of the whole insurance business, by uniting the innumerable different jungle-capitalist insurances with their countless, intransparent stipulations and regulations, their profit-greedy investors, administrations, and insurance agents into a single, huge, general *non-profit insurance association*, with numerous specialized branches and a close-meshed network of subsidiaries at convenient distances from all clients (cf. Sec. 9.3).

The greed of jungle capitalists for their own separate profit is the main cause for an uneconomic, superfluous, confusing, irritating, gigantic variety of products and services, serving as a repugnant example of the superfluous, wasteful, jungle-capitalist economy (Sec. 9.1). In the SED, this deplorable situation can be changed at once, by offering for each product and service only very few different types. For example, each automobile has generally four wheels and a single steering wheel, so there is no need to simultaneously develop and produce dozens of different car models – mainly distinguishing by their names – but only a few of the best, low-priced ones (cf. previous point (ix) for the insurance business, Sec. 9.3 for the health service, Sec. 9.4 for dictionaries, Sec. 9.5 for brokerage).

Other concerns of the SED could be the containment of centralism, megalomania, mad rush, jungle-capitalist pursuit of money, stultification, dumbing down, religious and nonreligious superstitions, and so on and so forth. Opposite to jungle capitalism all citizens should get the best possible, naturally

costless education, with the sole purpose to ensure to all citizens the best possible knowledge and understanding of nature and human achievements (Sec. 9.4). Besides, the SED should protect each individual against the baseness of his fellow human beings, and guard the plebs in its own best interest against the consequences of its boundless stupidity. To what extent could the SED fulfil all these requirements without assuming oligarchic characteristics of an authoritarian state? In this case too, it seems desirable to avoid a too large deviation from the golden mean.

An interesting consequence of the establishment of the democratic-elitist election mode could be a self-regulating circuit that limits the privileges of the representatives of power and leadership to the absolutely necessary minimum. Unfortunately, we have still not found a self-regulating circuit that would finally prevent the advancement of toadies, lackeys, cheats, pompous asses, chatterers, baddies, etc., into leading positions – all these constituting, without doubt, one of the most deplorable disadvantages of the SED. To be fair, because of well-known human defects, all ever existing social systems have suffered and will suffer from the same disadvantage.

The elimination of huge income/wealth differences by means of the social reform could encourage interhuman relations. Non-profit social centres could allow for a multiplication of interhuman contacts, this being a main concern of the SED. This is not only a humanitarian end in itself, because in intact social groups (like for instance intact families), the individuals get to know each other well; such groups represent the best and cheapest remedy against delinquency, anonymity, and psychological suffering. Intact social groups (e.g. a free pack of baboons) seem to automatically satisfy all basic, primary human needs, like for instance the holy trinity composed of *identity, stimulation, and security* (Ardrey 1970; 1974, p. 91). Unfortunately, nowadays, such intact social groups cannot readily develop, due to the so-called modern, jungle-capitalist way of life – the wellbeing and contentment of population members are no longer guaranteed, not even at the highest level of prosperity. Close acquaintances and friendships within social groups and electoral circles represent in our conception a foundation stone of the SED.

A driving force of the SED should be unselfish private initiative. An even more important constitutional right is the absolute freedom of each citizen to fearlessly criticize everybody and everything, especially at one's own workplace. Everybody should feel responsible for everything. With this aim in view, inde-

pendent powerful authorities must be established, which quickly examine and resolve everybody's complaints and proposals. This extremely important item represents the *direct guidance and control of economy and administration by each citizen*. This constitutes the keystone of economic democracy. In order to prohibit the reintroduction of superfluous wasteful economy, no basic or administrative unit is allowed to offer products and services, which are not really needful and useful to the citizens.

The guiding principle of the SED is to do, if possible, everything for the citizens, together with the citizens. This demand is only valid for each state separately, because no state can do everything for the absolutely superfluous billions of primitives, vegetating in rotten states. Each rotten state has the responsibility to escape from its own rotten swamp by tugging its own shock of hair upwards, as the lying baron Münchhausen has described in great detail. Note, that the SED cannot exist in a rotten state. A country organized as an SED might be a very poor country, but not a rotten one.

In the SED, no-one is left alone with one's problems. Who *really* needs help, will get help within the limits of possibility. However, no-one should be helped, who is able to help oneself!

A reassuring attribute of all presented ideal states, principles, and recommendations is that all of them can be accomplished either completely, or partially, or even not at all. Mixed or combined variants with other models, structures, and systems are conceivable. Obviously, within the social-elitist domain of application there exist an infinite number of possibilities to realize the SED.

The SED doesn't need any economic or cultural prerequisites to heighten people's awareness, as decreed for instance by communist ideology. And even less need is for an exceptional party, a new type of man, or a multilateral development of some productive forces, production relationships, and production modes. Necessary is only a minimum of democratic discipline, good will, and maybe some reason. Unfortunately, the overwhelming majority of a population – the plebs – suffer above all from a big lack of reason and discipline. If only for this very reason, the realization of the SED appears doubtful. However, Marxism-Leninism has proved that society can consciously be altered, and that even an absurd, theoretical social model can be put into practice. This is also valid for the model of the SED.

Placed under critical examination, the outlined scenario for the transition to the SED seems naive, unrealistic, summary, contradictory, etc. Many things seem possible, only a few meaningful and actually achievable none. The SED

turns out to be a partyless, classless, timeless world, almost free of ideology; there are only different professional and educational groups, as well as certain representatives of power and leadership, elected according to the democratic-elitist election mode for a limited period of time (about 4 years). Is the SED merely an *oligarchic democracy*? And are current forms of jungle-capitalist party democracies merely fake democracies?

The final purpose of the SED is a transparent fair society of contented citizens, where the contented citizen is in no case identical to the wealthy citizen. *But each citizen should lead, if possible, a modest, contented, dignified life of modest prosperity.* The theory of the SED is no salvation doctrine. At best, some things could improve a bit. Ultimately, man seems stubborn and incorrigible. Thank god?

In the unattainable ideal state, the SED appears to us as a "playing society", where individuals pursue their hobbies, mobilizing all their spiritual and physical forces for their own benefit and that of others, without fear, except for disease and death. Then hopefully, a currently almost extinct sense for moderation, decency, respect, modesty, and dignity will revive. *A main demand of the SED on the citizens is to cause a minimum of harm, damage, and waste, when passing through the living world.*

The theory of the SED has been conceived mainly as a theory of stability and balance, that would ensure to the population an optimal survivability under dramatic changes of environment and social surroundings (Figs. 2.1-2.3). The SED seems to optimize the equality of opportunities between powerful and powerless people, and between richer and poorer people.

The conception of this book is based on sympathy for poor and oppressed people, on the one hand, and aversion against jungle capitalists, autocrats, dictators, professional politicians, etc., on the other hand. Furthermore, there has also been the desire to stimulate others to think about more intelligent and more acceptable social models than the theory of the SED. But here too, the old maxim probably remains valid: "Si tacuisses, philosophus mansisses", if you would have remained silent, you would have remained a philosopher.

9. THE JUNGLE-CAPITALIST DICTATORSHIP

Peace to the huts! War on the palaces!
(G. Büchner, 1834)

*Might and gold
rule the world.*

In the previous three chapters I've expounded a possibly viable alternative to the present-day jungle-capitalist social system. In this chapter I present a succinct, constructive, incomplete, superficial critique of jungle capitalism.

Like its two preceding class societies (slavery and feudalism), jungle capitalism is a class society based on the unlimited accumulation and inheritability of wealth through the ruling jungle-capitalist class/caste. As emphasized in Chaps 7, 8 and Fig. 8.1, this can be rapidly changed through the SED. In jungle capitalism, the economic power is always in the hands of the relatively small, ruling jungle-capitalist class. At first sight, jungle capitalism only comprises the *economic dictatorship* of the jungle-capitalist class. But economy is the basis of each human society. Therefore, economic dictatorship inevitably leads to a general dictatorship of the jungle-capitalist class. Owing to its economic power, the jungle-capitalist class is able to rule at long last all more important manifestations of the population's social life, as will be demonstrated in Secs. 9.1-9.6. The 200 years old jungle capitalism is in contradiction to the Kantian freedom principle – as formulated by the genius from Königsberg – that true freedom must always include the freedom of the entire population, i.e. the freedom of all the others (Kant 1920, Vol. VI, 1, pp. 87-88): "For me, as a man, the principle of freedom for the constitution of a community is expressed by the following formulation: nobody can force me to be happy with the way he likes (the way he conceives as the wellbeing of other people), but everyone is allowed to look for his own blessedness on an appropriate way, on condition he does not prejudice the freedom of others to strive for a similar aim (this means that right of the other one), that coexists with the freedom of everyone in compliance with a law as general as possible." The previous considerations justify the title of this chapter.

In a jungle-capitalist dictatorship, the clique of the dictator is mainly interested in domestic and foreign policy, the more important economic policy and the jungle-capitalist wealth remaining largely under control of the jungle

capitalists, provided that they obey to some strict dictatorial orders. Similar considerations are also valid for the unpolitical part of the jungle-capitalist legal system (Sec. 9.6).

Jungle Capitalism is mainly the social system of the rich for the rich. The essence of jungle capitalism is composed of only a few words: (i) To devour or to be devoured. (ii) "To be or not to be" (W. Shakespeare "Hamlet"). (iii) Buy or produce cheap and sell dear, the difference being the desired, holy, jungle-capitalist profit. Contrary to jungle capitalism, *the democratic economy (economic democracy)* of the SED works according to the slogan: buy or produce cheap and sell cheap.

In order to be fair, it should be stressed that in comparison to the slave-owning and feudal systems, the jungle-capitalist party democracy has brought to all citizens enormous improvements concerning their civil rights and liberties. Further enormous improvements can be achieved with the help of the SED. As will be shown in the next sections, the SED can indeed eradicate through appropriate simple legislative reforms the countless *legal* injustices, nuisances, defects, plagues, fraudulences, and other evils of jungle capitalism. Quite generally, jungle capitalists are not really interested in the population's wellbeing, contentment, education, etc. Their sole real interest is to make much money, cementing in this way the dominance of their own social class.

Just after the welcome death of communist dictatorships and planned economy, the jungle capitalism has restarted to gradually regain the ugly grimace of its beginnings now about 200 years ago, and jungle capitalists have re-established their multilaterally developed, neoliberalist social system – *the (economic) jungle-capitalist dictatorship*. Lenin meant that jungle-capitalists would everything sell on credit to their communist enemies, even the rope on which they will afterwards be hanged. Owing to permanent, extensive, and effective brainwashing by the jungle-capitalist mass media (Sec. 9.4), the mass of the plebs firmly believes that jungle capitalism together with all its evils is an absolutely perfect, everlasting, natural state, which cannot be changed, reformed, or abolished. The pushiest, most ardent supporters of jungle capitalism are the liberalistic liberals – the party of brokers, shysters, and surfboard makers. They gushingly praise the jungle-capitalist system with its allegedly outstanding liberalistic economy, liberty, and taxation.

Jungle capitalists are practically unassailable, owing to an infinitude of biased laws, fabricated in their favour by their salaried shysters and legalized by their parliamentary following (Sec. 9.6). The jungle-capitalist class is sur-

rounded by an impenetrable wall of money. Jungle capitalists have their own private residential districts, clubs, hotels, private doctors, private hospitals, private security services, etc., the sole admission ticket being much money. Impudent, profit-greedy, megalomaniac jungle capitalists do not hesitate to introduce their own private currencies, like crypto-currencies for criminals. Similar to big groups of migrant plebs and fake asylees, the jungle capitalists form their own separate, private state within the population's state.

The catchword "free entrepreneurial decision", as invented by the jungle-capitalist propaganda machinery, merely serves as a synonymous notion for the *really existing jungle-capitalist dictatorship*, because jungle capitalists are allowed to do with their immense holy property, whatever they just want to do. In the course of last decades all impudent, primitive, and greedy demands of jungle capitalists have been fulfilled and overfulfilled with the help of jungle-capitalist administration and legislation. Nevertheless, everything has worsened to the large masses. This is quite obvious to everybody, who wants to perceive surrounding reality. Apparently, jungle capitalism is of no real benefit to the large masses and the question arises, whether it should not be replaced by something even better than the SED.

During its much too long existence of about 200 years, jungle capitalism has proved to be unable to satisfactorily prevent, manage, and master even small crises, all problems and difficulties being predominantly shifted to the backs of the poor. Under the pretext of holy liberty and personal responsibility, the brutal jungle-capitalist system abandons the poor to their fate: everybody has to take care of oneself, which is quite easy for the rich, but impossible for the poor, because money is leaking.

Almost all jungle-capitalist assertions, to be mentioned in Secs. 9.1-9.6, are in clear contradiction to factual reality and therefore need no further bibliographic reference. The communist assertion about the proletariat as the gravedigger of jungle capitalism was partially true. At present, jungle capitalism itself appears to be the gravedigger of jungle capitalism, because of its infinite greed for permanent growth and increase of almost everything, like economy, production, riches, profit, share price, prosperity, income, wealth, waste, overexploitation of resources, overpopulation, etc. The hope remains that jungle capitalism will sooner or later croak, together with all its innumerable evils.

The easiest and perhaps most probable explanation of all jungle-capitalist defects and plagues is that much too much money and power are in the wrong

hands of much too few people. A social partnership between propertied and unpropertied people, as envisaged by naive socialists, is improbable in jungle capitalism, owing to gigantic differences in income and wealth. There are a multitude of excellent critiques of jungle capitalism, but seemingly without proposing fundamental, effective transformations of this social system with its innumerable evils. Therefore, I superficially, incompletely, and succinctly discuss in the next six sections several jungle-capitalist defects together with simple practicable possibilities of their removal by the new SED.

9.1. *Jungle-capitalist Economy and its Cock-and-bull Stories*

*Capitalism and the market are presented as synonymous, but they are not.
Capitalism is both the enemy of the market and democracy.*

(David Korten)

You must sell, sell, sell!

You must lie, lie, lie!

Profit, more profit, and even more profit!

(After V. I. Lenin)

Jungle-capitalist economy is the keystone of jungle-capitalist dictatorship. A certain degree of legal deceit and lie is included inside jungle-capitalist economy, due to its permanent urge for still more profits: squeeze money out even of a stone. Since the brains of jungle capitalists are overfilled with money, their sole goal in life is to become richer and yet richer. To this end, they don't want to pay taxes and to be bothered by regulations, asserting that only in this way, the population's prosperity can permanently grow. Only the economically highly gifted jungle capitalists are the guarantors of general richness and wellbeing. If jungle capitalists become richer, then everybody becomes richer too, because in this case even more crumbs are left over for the poor after the opulent banquets of the rich. However that may be, everybody can through hard work become as rich as jungle capitalists, who have always started as dishwashers. But since richness and resources of the poor Earth are strictly limited, everybody – apart from jungle capitalists and plebs – can easily perceive that only a tiny minority of the population can become multimillionaires. By the way, the meteoric rise and richness of multibillionaires is only made possible through the *jungle-capitalist tax legislation* (Chap. 7, Secs. 7.4 and 9.6): the rich are not allowed to get poorer.

Besides, jungle capitalists propagandize the idea that only the free neoliberalist economy and unhindered competition are the guarantors of eternal economic growth and ever increasing prosperity. Economic stagnation or even recession are equivalent to economic ruin and death. In reality, economic ruin will ultimately be produced by the suicidal jungle-capitalist idea requiring permanent growth of everything (economy, prosperity, profit, waste, etc.), whereas resources and land on Earth are strictly limited. Jungle-capitalist economy hastens the plunder of poor Earth.

In flat contradiction to social-elitist economy, all leaders in jungle-capitalist economy are appointed by the jungle capitalists and must possess a slavish subservience with respect to the sole objective of jungle capitalism: to make

profit, more profit, and even more profit. Moreover, each incapable jungle capitalist can at own discretion hire and fire much more capable subordinates.

A recently invented, jungle-capitalist catchword calls *globalization*, which was always present in the course of history. During present times, only the rapidity and extent of globalization has enormously increased. It is intentionally concealed that the originators and most active participants in globalization are jungle capitalists themselves. Jungle capitalists are some sort of migratory locusts, globally chasing after money. They present globalization as a quite natural concomitant of jungle capitalism, whereas in reality it is mainly a welcome means for tax evasion, flight of capital, global transfer, takeover, shutdown of factories (as practised by locusts), import of low-quality products, etc. Many millions of thoughtlessly imported, primitive, cheap, uneducated, and unskilled migrant workers take away the jobs of native unemployed people.

The aforementioned liberalistic liberals are also the most enthusiastic fighters for *tax cuts and data protection*. According to their liberalistic egalitarian way of thinking, tax cuts must be granted to everybody with exactly the same percentage. They deliberately conceal that any tax cut means for the mass of the poor a quite negligible amount, while for the thin stratum of jungle capitalists and their liberalistic followers each percent tax abatement generally amounts to much more than the population's mean annual income. But according to the liberals, this fact is entirely legitimate, since only the jungle capitalists best know how to invest their tax abatement, rather than the wasteful state. Bankruptcies and other crises would be completely absent, if jungle capitalists would indeed be such big economic/financial geniuses as they permanently trumpet forth.

Along the same chain of thought, liberalistic liberals disseminate the uncontradicted lie that the hateful *value added tax* – which is in reality a taxation of the poor – is the justest of all taxes, because everybody has to pay exactly the same additional amount. For jungle capitalists and their liberalistic propagandists, excessive data protection is the most splendid instrument to veil their shady business and to unwatchedly savour their riches. The poor have nothing to veil, except their poverty. If everybody could know everything about everybody, the society would become more transparent, because nobody can memorize everything about everybody.

It's a well-kept secret how many thousandths of their income/wealth, super-rich jungle capitalists are donating to satisfy their greed for admiration. In reality, charity is merely a single sweet drop in an ocean of poverty.

In contrast to the conduct of jungle-capitalists towards whistleblowers, these individuals are generally amongst the population's most admirable, bravest investigative investigators, since they reveal the permanent fraudulences and crimes of jungle capitalists and their administrations.

Opulent incomes of certain professional groups (brokers, lawyers/shysters, established physicians, pharmacists, etc.) are legalized through the jungle-capitalist legal system (Sec. 9.6). Thus, through an appropriate clientele, a lawyer can already earn during a few days the population's mean annual income, and nobody in the universe is able to scrutinize how much time this lawyer was really occupied.

The jungle-capitalist expropriation of the middle class is forced among others through zero or even negative interest, being introduced to protect the rich and their jungle-capitalist state from additional taxation and additional national debts during financial and economic crises. I have erroneously described shares as an important convenient possibility to increase the wealth of the poor (Horedt 2006, p. 50). In reality, shares are the propellant of stock exchange – the preferred gambling casino of the rich and other speculators. Shares appear to be useful only to vital and stable economic branches.

A revolting state of affairs is the *global and complete lack of all replacement parts* for almost all products, already a few years after their introduction. This dirty trick is premeditatedly imposed by the jungle capitalists, in order to force the customers to buy anew trashy products and to stimulate the *throw-away mentality*, regardless of economic and ecological damage: new low-quality products mean new profits for the jungle capitalists, and only this counts. In the new democratic economy, even the smallest replacement part must be available for at least 66 years, to be sold close to cost price in new flourishing repair centres.

Failed artists continuously invent new, queer, crazy, conspicuous shapes, models, designs, colour combinations, patterns, etc., in order to goad on the childish urge of the plebs for new useless, superfluous things and to keep running the insane jungle-capitalist throwaway circuit. Another very disgusting jungle-capitalist fraudulence is the intentional global disappearance of excellent, effective, robust, and extremely satisfactory products (e.g. natural medicines, computer programs, etc.). They are arbitrarily declared to be obsolete/unprofitable, being no longer serviced and often replaced with trash, possessing built-in obsolescence. All these actions are in direct contradiction to any type of real

market economy, demonstrating the necessity to establish *powerful independent authorities for the direct control and guidance of economy, in close collaboration with all interested citizens*. Present-day "consumer advice centres" are a bad jungle-capitalist joke. Much more effective means would be, for instance, *capable, independent, strong authorities of quality and price control*, detecting product defects with the help of all customers, even if a packaging/bottle contains too much clean air. Countermeasures are immediate and strict: ban on sales, refund, call-back, withdrawal, remedy, repair, closing of production line, etc. Excessive prices and profits immediately entail excessive taxation and fines to the respective jungle capitalists. In other words, jungle capitalists are no longer allowed to do, whatever they just want to do: their rule is definitively over.

Similar, cost-free, capable, independent authorities must be established in order to promptly and legally decide all complaints of everybody against everybody, in particular against professional incapability, bungling, fault, quackery, and even deceit of doctors, manual workers, and all other representatives of the free jungle-capitalist enterprise. Guilty persons are allowed to work on only under guidance, until complete recovery of excellent professional capability.

After communism has eventually croaked in Europe during the glorious revolutionary year 1989, the jungle capitalists were no longer forced to offer quality products and services, in order to demonstrate the superiority of their economy. They were now able to occupy with their sole real purpose in life, namely to make profit and yet more profit. To this end, they started to multilaterally develop their *superfluous, wasteful, jungle-capitalist economy*, offering on the one side low-quality, trashy products and services for the poor, and on the other side superfluous, exquisite, fragile, overexpensive luxury products for the rich. The poor must permanently pay for new, low-quality, trashy products and services in order to renew them. In this way, they keep running the *jungle-capitalist throwaway economy*, thus ensuring to the jungle capitalists continual profits. Just to show off, the rich continually pay for new luxury products and services, providing new jungle-capitalist profits. The superfluous, wasteful economy constitutes a considerable part of jungle-capitalist economy. Its founders and maintainers are the jungle capitalists themselves.

In reality, the present jungle-capitalist "free market economy" is an *anti-market economy*, similar to planned communist economy. In current jungle-capitalist economy, *the fundamental correlation between supply and demand is weak*, because most jungle capitalists have agreed to offer only those products

and services, which are most profitable to them, regardless of the population's real needs. Consequently, a considerable part of the jungle-capitalist gross domestic product (GDP) is at best superfluous and wasteful, if not even harmful. The sole purpose of the superfluous wasteful economy is to increase the profits of jungle capitalists, and nothing else. The abolishment of this economy by the SED entails a pleasant *decrease of the GDP* with positive economic and ecological effects, because especially the poor can now spend their little money for inexpensive, robust, long-lived quality products and services, i.e. for truly necessary useful things.

A disgusting example for the complete failure of jungle-capitalist free market economy is the fact that in some countries the ordinary sick citizen (no private patient!) must wait for many weeks to get a vital appointment with an established physician. In some countries this medical group has tacitly introduced the three-day working week, practising on the average only 24 working hours per week; apparently, they are making more than enough money in this way. And for an appointment with a skilled manual worker, the harassed clients must wait for many months. The reasons for this repugnant heartless situation are in the first instance the excessive incomes of these jungle-capitalist professional groups and their aversion to new competitors. But in the more important second instance, these revolting circumstances are caused by the bottomless incapability, ignorance, and stupidity of official jungle-capitalist administrations, ignoring this repulsive state of affairs and omitting strong measures to educate additional essential specialists in vital branches. There is an enormous demand, but no supply. And nobody criticizes or changes this scandalous situation (cf. Chap. 8 and Sec. 9.3). That's genuine jungle-capitalist dictatorship and free neoliberalist anti-market economy!

Three other recent minor facts best illustrate the ugly face of jungle-capitalist dictatorship and its contempt with regard to human beings: (i) In order to decrease the excessive petrol prices, some states have lowered the petrol tax, but the prices have inexplicably remained unchanged; the jungle-capitalist state didn't curb the criminal activities of profit-greedy oil companies. (ii) And when, after a pandemic, the superfluous tourism has restarted to flourish, it was much more profitable to the jungle-capitalist airport owners to premeditatedly omit the re-engagement of previously fired employees, with the natural result that airline passengers had to wait for many hours to get their check in. (iii) A gang of financial sharks has recently decided that the highly appreciated girocards

are not profitable enough and must be replaced with more expensive ones; but quite interestingly nobody feels bothered through this detestable jungle-capitalist intentions.

A more ridiculous jungle-capitalist swindle is exemplified by the fact that all prices are fixed by the ruling confidence tricksters to end at least with one nine, introducing even illegal currency units (0.9 cents) for the price of a litre petrol, e.g. 199.9 cents instead of the honest price 200 cents. In this way, the simple-minded plebs believe that they get everything 10% cheaper.

The end of this important section briefly criticizes the unholy trinity of the three biggest, money-wasting, jungle-capitalist industries: armaments industry, tourism industry, and advertising industry.

(i) Armaments Industry. The global military waste of money reached in 2021 the amount of 2113 billion\$, (<https://www.sipri.org/media/press-release/2022/world-military-expenditure-passes-2-trillion-first-time>). The insane arms race seems to be mainly propelled by inherent struggles for power/dominance among various jungle-capitalist governments and interest groupings, as well as because of the permanent mistrust among jungle capitalists, always feeling cheated and robbed by somebody.

It is horrible to see that a few mad, megalomaniac professional politicians are at any time able to completely exterminate mankind. Most dangerous are naturally the repugnant, jungle-capitalist dictators for life of neo-tsarist Russia and post-maoist China. But even the US-parliament was unable to prevent all autocratic presidential idiocies. Nevertheless, god bless America.

The jungle-capitalist army is often used as a frightening instrument to subjugate the own or other populations, and to impose imperialist interests. If some populations don't wish to be helped by military interventions, they should be left in their own dirty swamp. In poor primitive countries, the forced introduction of jungle-capitalist party democracies, together with all their evils, is not always helpful, as demonstrated by the last fatal, partly unjustified, Asian US-interventions.

The most important aim of the new SED is the protection of international and national peace. Therefore, its army should be exclusively armed with defensive weapons, an idea probably first suggested by Nikola Tesla (1856-1943). In this sense, robot and drone weapons appear to be life-saving and effective. As a matter of fact, aggressive wars might also be waged with defensive weapons, though in a less effective way.

An obligatory, elementary, theoretical, and *practical military instruction* of about six weeks may be introduced for young people, in order to familiarize them with the basics of armed forces (mentality, organization, weapons, warfare, nukes, refusal to execute orders, etc.). The purpose of military instruction is by no means to bother the youth, but merely to show them what war really means: death and destruction. The jungle-capitalist mass-media (Sec. 9.4) usually make a cynical misleading distinction between pitiful war victims (civilians, children) and less pitiful victims (soldiers), whereas almost all war victims are pitiful, mutilated or dead humans.

Another armed organization is the police, that is perceived by some parts of the population mainly as a gang of beating, salaried, jungle-capitalist lackeys, because these parts feel that their interests are incompatible with those of the ruling jungle-capitalist class. In the SED, police should become the friend and helper of the population's overwhelming majority.

(ii) Tourism Industry. Tourism is the stupid occupation of stupid people, who are much too stupid, to occupy with less stupid occupations. Tourism and travel industry have wasted during the year 2019 the tremendous amount of 9630 billion \$, (<https://www.statista.com/statistics/233223/travel-and-tourism>). People practising tourism return to their home at best just as stupid as they have left. The assertion that tourism enlarges somebody's mind is an invention of profit-greedy tourism industry. Ugly, huge concrete blocks, so-called hotels, disfigure the surroundings. Hotel owners and their management are waiting for tourists, like spiders in their web. Soft "eco-friendly" tourism is mainly an invention of profit-greedy jungle capitalists and their advertising industry.

The sightseeing of natural and cultural sights is for the plebs (the overwhelming majority of tourists) merely a stupid, childish gape and stare. All extremely costly, superfluous, and polluting touristic activities can also be performed much cheaper and much more comfortable at home, by watching marvellous, unsurpassable, artistic, documentary films.

Tourism has for the target countries no positive economic development effects, as it merely produces armies of primitive, uneducated, unskilled servants in hotels, restaurants, entertainment locations, transportation, and other tourism services.

(iii) Advertising Industry. It is estimated that jungle capitalists have wasted on the lies of their advertising industry during the year 2021 only the

amount of 763 billion \$, (<https://www.statista.com/statistics/236943/global-advertising-spending>). In the following, it will be more closely elucidated that advertising mainly consists of blatant lies and concealments of truth and reality. For instance, in jungle capitalism there are no regulations requiring to also stress all negative aspects of an advertised item. Owing to the jungle-capitalist legal system, advertising is not forced to tell the whole truth and to objectively, impartially inform interested customers. But the intentional concealment of half the truth is generally tantamount to a thick lie. In addition, comparative advertising is generally prohibited by jungle-capitalist laws, hindering in this manner the customers to get additional critical information about the offers of others.

Summarizing, advertising is mainly a means to stultify potential customers and to persuade them to buy superfluous, often low-quality and overexpensive offers of the respective advertiser. Advertisement is the mortal enemy of truth, honest information, and free competition. According to jungle capitalists, truth and honesty are two exceedingly unprofitable concepts. The sole purpose of repugnant jungle-capitalist advertising industry is to increase the profits of jungle capitalists, and nothing else. Advertised are mainly things, which nobody has ever missed and will ever miss.

In the end, I comment on the dumbing down of the population through advertising as well as on the ill-fated and disfiguring effects of advertising. As already emphasized in Chap. 5, a gigantic herd of stupid people is of vital interest to jungle capitalists, because they buy any advertised thrash, providing in this way the biggest profits. Therefore, advertisement must possess the utmost level of stupidity. With this aim in view, an army of *failed* actors, writers, poets, artists, painters, film-makers, designers, and other jungle-capitalist lackeys is employed to fabricate the most primitive short-movies, slogans, verses, and gags at the highest possible level of stupidity, corresponding to the intellect of the most simple-minded plebs.

In passing, we stress that all stupid ones buy, like toddlers, the packaging, rather than the product itself. Therefore, all jungle-capitalist packagings are littered with the glaringly coloured secretions of failed painters and the simple-minded slogans of failed writers. This also pertains to vital products, like food, medications, etc. Meaningful, useful information about contents, weight, composition, allergies, nutritional information, expiry date, medical recommendations and warnings, etc., are printed in tiny letters. Generally, this essential information can only be deciphered with the help of a magnifier. In

the new democratic economy, all packagings are white, for maximum contrast with exclusively black, large or huge letters. Only necessary, important, useful information, as mentioned above, is printed on the packagings.

The pushy and disgusting advertising in the jungle-capitalist mass media permanently and extremely bothers all citizens. The refuse, covering and disfiguring any inhabited area, mainly consists of paper, packaging, and plastic, which is produced and used for advertisement purposes. Huge, glaring, often illuminated advertisement hoardings and advertising posters line and disfigure streets and all other places, chiefly in poor and failed countries, encouraging their human scum to overflow richer countries with countless millions of migrant plebs and fake asylees.

Doubtlessly, advertising industry is the pushiest, most superfluous, wasteful, lying, and most deceitful jungle-capitalist industry. Its sole aim is to squeeze money out of the citizens' pockets. Meaningful, needful, useful products and services need no advertising. This action is reserved for trash and junk.

All mentioned negative aspects of jungle-capitalist advertising industry must be abolished by the new democratic economy of the SED. Everything being connected with the jungle-capitalist advertising industry must be straightaway transported towards the refuse utilization and recycling plants. Some advertisement appears to be helpful, but it must be restricted to the objective, impartial, comparative information about vital, really useful products and services, as well as about cultural, sporting, and similar events.

In contrast to this jungle-capitalist troika, the economically most useful troika of democratic economy is composed of pedestrians, joggers, and bikers.

9.2. *Jungle-capitalist Unemployment*

Jungle capitalism's pest.

We will now talk about one of the most repulsive concomitants of jungle capitalism: unemployment. This pest of jungle capitalism represents from our point of view merely an administrative affair, and is one of the numerous pseudo-problems of our times. By pseudo-problems we will understand all those problems that can be solved by reforms and imagination, together with some sacrifices and a lot of good will. It may be surprisingly to note that we are approaching in this book an optimistic conclusion: all pretended problems of our planet, except disease and death, are in fact pseudo-problems. But one solved pseudo-problem usually generates two new ones.

In our interpretation, unemployment means the breakdown of the job market – a chronic oversupply of job-seekers is confronted with an inhumane deficit of vacancies. The removal of unemployment requires the restoration of equilibrium between supply and demand; this means that the number of vacancies should at least equal the number of job-seekers. Practice has shown that the godlike creation of new workplaces by jungle capitalists has the same success in removing unemployment as the methods of medieval alchemists to produce gold. Because the slaughter of unemployed people has not yet been considered, the sole remaining possibility seems to be the distribution of existing workplaces among *all citizens*.

Weekly working hours are a less than perfect measure for the work effected by an individual, but the only convenient one at hand. If, in a thought experiment, we double the working hours per week from the nowadays usual 40 hours to 80 hours (as in the 19th century), it seems clear that half of the employees could immediately be fired – the percentage of unemployed people would therefore grow from say 10 % to over 50 %. On the other hand, if the working hours per week would be reduced to 20 hours (the working week would have 2-3 days), twice the number of people could be employed, however earning only half of their today's salary. These elementary oversimplified estimates demonstrate the huge possibilities of flexible and variable working hours. Because unemployment hasn't yet reached 50 %, we will deal below only with removing a 10 % quota.

A more refined calculation indeed shows that the removal of an unemployment quota of 10 % results in a reduction of annual workdays by 10 % and of incomes by about 5 %, together with a 10 % increase of annual holidays. The mean tropical year has a length of 365.24 days. Let us generously assume

that the working week has 5 workdays, each year 8 public holidays, and each employee gets a holiday of 30 workdays. In this way, only $8 \times (5/7) = 5.71$ workdays will fall to public holidays. Thus, the working year will have on average only $365.24 - [365.24 \times (2/7) + 8 \times (5/7) + 30] = 225.17$ workdays. Let N be the number of individuals within a population, who are able to work. Assume the number of employed people to be $0.9N$. The number of unemployed people is therefore $0.1N$, (10% unemployment). The total annual working time of the $0.9N$ employees is in this first case simply equal to $225.17 \times (0.9N) = 202.65N$ workdays. If all N persons able to work would be employed (no unemployment), their total annual working time would be in this second case equal to xN , where x is the unknown annual working time of a single person. Requiring that the total annual working time remains unchanged in the two considered cases, we get the obvious condition $202.65N = xN$, yielding for the individual annual working time in the second case just $x = 202.65$ workdays. Therefore, the individual annual working time would decrease from 225.17 workdays ($0.9N$ employees) to 202.65 workdays (N employees). This means an increase of holidays by $225.17 - 202.65 = 22.52$ workdays, i.e. about 3.2 additional weeks of holiday for each individual able to work, hence exactly a 10% increase of holidays ($22.52/225.17 = 0.10$).

At first sight, it would seem that the average income of the formerly *employed* $0.9N$ part of the population must decrease by the same percentage of 10%. But generally, just this part of the population has already paid – at least partly – through their unemployment insurance for the paltry incomes of the former unemployed. In order to simplify things, we suppose that the incomes of the former unemployed will double after the measures of workplace division, reaching the average level of all others. Because all contributions to unemployment insurance now vanish, the incomes of the formerly $0.9N$ employed people will decrease after the workplace reform only by roughly 5%, rather than 10%.

From the viewpoint of a social democracy, this approximate 5% salary decrease should be covered mainly by the rich. In the course of reduction in working hours, the percentage of unemployed people could temporarily continue to increase, because reorganizations could cause economic depressions. Retraining and requalification of the unemployed causes additional expenses; in addition, unemployed people often belong to the less productive part of the population, so their efficiency will frequently be below average. All these factors could possibly cause a further decrease in living standard. It is questionable, whether the employed plebs ($\approx 0.9N$ of population) would accept even a slight decrease

of their living standard, in order to ensure a happier life for a "superfluous" minority.

Some moderate coercive measures seem inevitable, when repartitioning unemployed people over different basic units. Our magical cure for the final, total, and rapid abolishment of unemployment is the completely flexible division of available workplaces among available suitable employees, or the provision of several work locations for a single employee. Persons becoming unemployed might be forced to accept, at least temporarily, work places being much worse than their former one. To prevent objections to this cure, it should be emphasized that all duties of almost all workplaces can well be accomplished by any average person after a training of a few weeks, simply because almost all jobs merely require modest abilities.

From the above considerations follows the rule of thumb that each percent less unemployment means for each employee about one half percent less net salary and one percent more leisure. As history shows, the hope is absurd that in a time of decreasing resources and over-abundant markets any economic growth would cut unemployment. On the other hand, it lacks any economic reason to pay unemployed people for doing nothing. Analogously, it seems silly to prematurely retire workaholics, instead of allowing them on a voluntary basis a useful part-time activity, until their blessed end. The elimination of unemployment cannot be achieved without sacrifices, although the following zero change method appears theoretically feasible: by this partly unfriendly procedure, unemployed people will be paid for part-time activities only up to the amount of their unemployment benefit. In this case only the working hours of already formerly employed people would be shortened, whereas their income would not be touched; the working hours of formerly unemployed people would sharply grow, their meagre income remaining unchanged – but there would no longer be unemployed people.

In the SED, poorer individuals should only enjoy more leisure, while the required losses of income should be contributed by the richer half of the population; as a concomitant, this would entail a reduction of superfluous luxury expenditures. In a party democracy, where each political party, despite opposite assertions, has in mind only its own power, and not the general wellbeing, such measures seem to be impracticable. As a consequence of an education and value system valuing above all things unlimited selfishness and primitive greed for money, there forms almost immediately, maybe unintended, an alliance of employed people against unemployed people.

Immediate measures to be considered for eliminating unemployment are the flexibilization of weekly working hours between 0 and 66 hours, a variable retirement age between 19 and 99 years, taxation of overtime work up to 100 %, and financial benefits for basic units offering part-time jobs, making profitable part-time employment, etc. Enterprises encountering temporary economic difficulties should have the possibility to strongly cut wages of better-paid employees. A rough economic cost calculation would frequently show that it is more profitable to keep basic units working, at least temporarily, with the aid of tax money.

The elimination of unemployment is only possible if the existing work (the available salaries, the existing working hours) are divided as broadly as possible; just the same requirement has been enounced concerning the distribution of power and wealth (Chaps. 6 and 7). Elimination of unemployment also includes a more judicious division of leisure. Ultimately, unemployment is just a consequence of the primitive egoism of primitive jungle-capitalist societies.

Related to unemployment, we will also briefly treat the fateful role of trade unions, paying no regard to the more positive aspects of trade unionism. Trade unions appear as a partial relic of the obscure ideology of class struggle developed by Marx and his likes (Chap. 10). In the SED, where individuals have real rights of codetermination, trade unions would dissolve themselves automatically; the levelling of gross differences in income and wealth by the social reform should speed up this process. The ideas developed in Chap. 5 with respect to political mass parties are generally applicable to all so-called mass organizations. Due to their high percentage of plebs, only a consultative role should be conceded to possible mass organizations in the SED, but in no case the possibility of blockade.

The fate of superfluous unemployed people has only a secondary importance for trade unions, which are primarily concerned with the wage interests of their own members. In this respect, a particularly repelling example constitute the activities of certain special trade unions, fighting (just to show off) for the grossly exaggerated wage demands of their highly specialized members, working in certain key positions (engine drivers, pilots), blocking for weeks the whole traffic, without any regard for the needs of the poor, possessing no cars or planes.

The demand of trade unions for reduction in working hours without cuts in payment constitutes a proof of their enormous lack of economic understanding, so that any further discussion of this demand becomes superfluous. The quality

and quantity of performed work is essential, rather than the number of spent working hours. Since the general reduction in working hours seems to be an effective means to eliminate unemployment, even such absurd claims could yet be accepted for a while, even with the price of a rapidly growing inflation. The trade unions' demand for increase of real wages is part of the same economic foolishness, since the living standard will drop anyway, due to continuing exhaustion of resources and population growth. The trade unions contribute to the economic decline by sticking to certain rigid and inflexible ideas concerning the regulation of working hours and the structure of salaries, without regard to the specific situation of each branch and basic unit: everything is reduced to the same proletarian level.

Furthermore, we should not hide the fateful role of so-called employers (= jungle capitalists), representing the other duet partner of trade unionists. Jungle capitalists are mainly interested in a mass of obedient employees, terrorized by the spectre of unemployment; at the same time, they can select from a huge crowd of unemployed people the most useful ones – man is reduced to ordinary merchandise. Quite generally, jungle capitalists only want to employ some sort of egg-laying, wool-milk sows, i.e. ready-educated, skilled, trained, and specialized work force, *preferentially from abroad*, because these migrants are much more obsequious and unpretentious in comparison to native employees.

Generally, professional politicians choose in a party democracy the path of least resistance, avoiding scaring the whole fatuous electorate: economically unavoidable income cuts will primarily be shifted to the weak, useless, incapable, unfit people, who will become, sooner or later, permanently unemployed, somewhere on the border of subsistence. In the SED, the leaders do not sense the threat of a sword of Damocles, stemming from unscrupulous, power-hungry rival parties, as well as from the plebs, incited and manipulated by mass parties and mass media.

The judicious flexible distribution of work places among all citizens, the complete flexibilization of working week between 0 and 66 hours, as well as the *immediate, complete, and definitive repatriation of migrant plebs and fake asylees* are three simple and effective measures to finally abolish unemployment within several years.

9.3. Jungle-capitalist Health Service and Pension System

*Doctors are men who prescribe medicines
of which they know little,
to cure diseases of which they know even less,
in human beings of whom they know nothing.*

(After Voltaire)

As almost everything in jungle capitalism, its health and pension system is mainly a system of the rich for the rich, rather than for average sick and old citizens. According to the jungle-capitalist way of thinking, the old and the sick are merely a cost factor and have to die as soon as possible, except for the rich ones, which can still be milked. Therefore, it's self-evident that the rich will have a higher average life expectancy than the poor.

As almost everything in the jungle-capitalist class society, the population is divided into two groups. The first group (the poor) possesses a less expensive public medical insurance – if at all – and naturally has the lowest life expectancy; the second group (the rich) possesses a more expensive private medical insurance, having of course the highest life expectancy. The personal contributions of the first group are generally subtracted from the modest incomes of the insurants at a fixed percentage, while the contributions of the second group are more obscure, but relatively modest in comparison with their high incomes. Especially the contributions of the superrich are practically zero, if compared with their excess incomes.

At present, the odious, complete, and final privatization of the entire health care is rapidly and worldwide carried out under the guidance of the respective jungle-capitalist governments. This heavily burdens all sick public insurants, and especially the poor ones.

The period of hospitalization of public insurants is kept to a minimum by regulations of public health insurances, whereas these periods are extended to a maximum for private insurants, in order to milk them as long as possible.

As already remarked in Sec. 9.1, established specialist physicians are – besides pharmaceuticals industry and health investors – among the biggest cost drivers of the jungle-capitalist health system. There is no place for profiteering in any health system.

Established physicians do their utmost to keep their outpatients as long as possible in their clutches, by prescribing doubtful, useless – if not even harmful – therapies like hot air therapy (contraindicated in case of inflammations), phys-

iotherapy or shockwave therapy. Generally, physiotherapy is merely a treatment with placebo effects for outpatients possessing not too much intelligence, too much time and/or money, while shockwave therapy is healing only in very special cases, but is by no means a miracle cure for all sorts of pains.

Unfortunately, most established physicians are mostly interested to make much money, rather than to quickly heal their outpatients and to acquire professional excellence. This revolting state of affairs can at once be eradicated by concentrating – even in rural regions – almost all outpatients in bigger outpatient clinics (health centres), organized like hospitals for inpatients. Of course, all formerly established physicians are now remunerated like hospital doctors, becoming ordinary employees. Their excess incomes are cancelled, since they cannot be justified by their meagre performances and their three-day working week.

The new form of organization in outpatient clinics will considerably reduce the health cost, because the formerly established physicians can no longer pursue their money-greedy, inefficient, private quackery, being subjected to the permanent, mutual, and collegial verification, stimulation, and inspiration of their colleagues and superiors. All doctors participate in regular examinations and refresher courses, in order to refresh and actualize their medical capability and knowledge. Each retired, sick, or dead doctor can immediately be replaced by a colleague.

Everybody working in the new costless health system will be fundamentally interested to discharge as soon as possible each patient, because salaries will not increase, if one would proceed in a different way.

The repugnant strict hierarchy and command mentality within the jungle-capitalist working world must be abolished in a flash and replaced with a collegial helpful attitude – *especially in the health system*. Clearly, in the new SED, all leaders within the whole health system, especially in the health ministry, must always be excellent medical doctors, being elected through the democratic-elitist election mode from Sec. 6.2.

The jungle-capitalist pension system is included in this place, because especially old people need health care. The size and distribution of pensions must conform to the social income distribution from Sec. 7.2 and Fig. 7.2. The number of pensioners located on the poor end of the income distribution must be close to zero. The jungle-capitalist expropriation of the middle class is forced among others through the holy privatization of all health services and exorbitant compulsory personal contributions to old people's homes.

Summarizing, the jungle-capitalist health system is mainly conceived to maximize the profits of jungle-capitalist health investors, the pharmaceuticals industry, established physicians, etc. The sick may croak or not, the main thing is that money flows into the pockets of the previously mentioned profiteers.

Each man has only a single life and a single health. Health isn't everything, but without health, everything is nothing. Health is man's greatest good. Hence, nothing is too expensive, if it improves the health system for *all* citizens. During its whole, much too long history of about 200 years, jungle capitalism has always minimized all health expenses for the poor, since they supply no profit. Health and profiteering are absolutely incompatible. Therefore, in the new SED, *the whole health system must be completely costless for all the sick at the expense of all taxpayers*, excepting for some services of dubious and uncertain usefulness, which may be paid by supplementary personal contributions.

A single, general, big, and independent health insurance for all citizens, having a close-meshed network of subsidiaries at convenient distance from the sick is much more economical than the infinitude of different jungle-capitalist health insurances with their different intransparent regulations and costly separate administrations. Evidently, this new health insurance must be a non-profit organization, like most other insurances too (cf. Chap. 8, point (ix)).

9.4. Jungle-capitalist Education and Mass Media

The heard of people dread sound understanding more than anything else; they ought to dread stupidity, if they had any notion what's really dreadful.

(J. W. Goethe: Wilhelm Meister's Apprenticeship, Book VII, Chap. III)

As already emphasized in Chap. 5 and Sec. 9.1, the jungle capitalist class and its supporters are vitally interested in a gigantic herd of uneducated, primitive, stupid, brainless plebs, acting in correspondence with the "ideals" and the attitude of jungle capitalism. This herd can most easily be influenced by the jungle-capitalist mass media, cementing in this way the jungle-capitalist social system. Moreover, this herd will buy any trash, ensuring steady profits (cf. Sec. 9.1).

Education is first of all a cost factor and therefore jungle capitalists are strongly interested to minimize all expenses on education. This especially affects the overwhelming majority of population – the gigantic mass of the plebs and the poor. Because of the paltry expense on education, this biggest part of population remains forever on a largely uneducated level, as intentionally intended by the jungle-capitalist class.

As almost everything in jungle capitalism, its education system is first of all a system of the rich for the rich. Therefore, there are also excellent, often private schools and institutions of superior education, mainly reserved for the offsprings of the rich, due to excessive personal expenses for this course of education. Frankly speaking, jungle capitalists are the natural enemy of any clever, well-educated individual, because only abysmally uneducated, stupid people supply the biggest profits.

However, jungle capitalists are sufficiently sly to realize that only a minority of exceptionally gifted individuals are able to continually invent new, more profitable methods and products, thus providing new, bigger profits to some jungle capitalists and a competitive edge in comparison to rivals. Therefore, in order to exploit the population's whole intellectual potential, jungle capitalists are forced, in their own best interest, to offer to the poor, but highly talented youth, (repayable) grants-in-aid for their superior education, with the hope that all of them will sooner or later become more or less enthusiastic supporters of jungle capitalism.

A repugnant example for the imperfections of jungle-capitalist education are all the countless imperfect dictionaries. Translations are incomplete, superficial or even insufficient, because translators are not always highly gifted, being also pushed by the jungle-capitalist producers to rapidly translate as many words as possible, in order to finish as soon as possible a new imperfect dictionary, ensuring in this way new profits to the producers. Moreover, translations are often *not reversible*, in the sense that retranlations into the original language are either missing or retranslated with other new words and new meanings. To satisfy the lust for profit of different jungle-capitalist producers, the market is overcrowded with a multitude of different imperfect dictionaries, each one possessing its own deficiencies.

Since each language is unique, it would be much wiser to unite the world's best bilingual translators in a single team, in order to produce without haste and sufficient (tax) money a single, perfect, bilingual dictionary for the benefit of all users. At present, this task is foiled by jungle-capitalist profiteers.

Having superficially described the essence of jungle-capitalist education, I now turn to an important power instrument and propaganda apparatus of the ruling jungle-capitalist class – the jungle-capitalist mass media. With due exceptions, the following maxim is usually valid: the mother has two kids – a clever one, and the other one is with the media. Almost all mass media are in the possession of jungle capitalists, proponents of jungle capitalism, jungle-capitalist establishments, jungle-capitalist administrations, etc. A principal purpose of these media is to get power over the brains of the populace and to promote jungle capitalism. Jungle-capitalist mass media are praised as the free voice of the free jungle-capitalist system, whereas in reality they merely disseminate the opinion of their owners; each employee who spreads other information, is immediately fired.

Because the most stupid people supply the biggest profits, *the most important, chief occupation of jungle-capitalist mass media is the systematic complete dumbing down of the whole population.* To this end, the yellow press distracts the population's attention from the real evils of jungle capitalism by disseminating fear and fright with hugely exaggerated horror stories about crimes and by presenting banalities, like the love affairs of a sex bomb or the fraudulences of a rascal to be the most important problems of the universe: gossip, scandal, and tittle-tattle. Media people and their mass media also promote the inversion

of all humanitarian, moral, educational, spiritual, cultural, scientific, technical and other values – down to the level of the most primitive plebs. Ordinary footballers, cooks, sprayers, starlets, profiteers, etc., are the new geniuses. In this respect, a ridiculous example is the nomination of a simple-minded, autistic brat as the new Maiden of Orleans – the saviour of the world’s climate, being worthy of the Nobel award (see Figs. 2.2 and 2.3 for terrible climatic changes during hundreds of million years).

Three reforms should improve the present, fragmentarily described situation: (i) Absolutely costless education at the best possible level, in order to ensure approximate equality of opportunities within the population and to increase its overall abilities and achievements. (ii) Education, culture, science, technology, development, mass media, etc., are required in a democratically well-structured society to be hard, fair, competition- and achievement-oriented, non-profit branches. (iii) The era of media moguls is brought to an end.

9.5. *Jungle-capitalist Building and Architecture*

Then they said: "Come, let us build ourselves a city, with a tower that reaches to the heavens, so that we may make a name for ourselves;"

(Genesis 11.4)

A comfortable cosy home is an indispensable prerequisite for a dignified life of all citizens. Because of its unjust income distribution (see Fig.7.4), jungle capitalism is completely unable to accomplish this basic elementary task.

For instance, even if slums are replaced by blocks of flats for the poor, these new residential areas generally possess the charm of a Siberian punishment camp, in sharp contrast to the districts of the rich, covered with noble villas. A much more disgusting example of the unjust, jungle-capitalist distribution of living space is homelessness, which can be eradicated in a flash, provided that jungle-capitalist administrations would be willing to do so.

Contrary to jungle-capitalist belief, tenement blocks are not becoming more comfortable, if they are repainted.

Concerning town planning, the most important reform of jungle-capitalist building must be the *economic control of land price*, irrespective whether it is agricultural or building ground. This will considerably lower the exorbitant building costs. Moreover, building land was available for ages and it is very costly for humans to enlarge its surface. Therefore, square metre prices, even in best locations, must amount to less than 10 % of the actual building costs.

The hateful jungle-capitalist brokerage must be abolished in a flash. As a pleasing concomitant, the innumerable real estate agents and other brokers will simultaneously disappear, becoming simple employees of a huge non-profit broker agency, specialized in all different areas of life. This new general broker agency concentrates all offers and inquiries of the citizens, similar to the insurance business (cf. Chap. 8, point (ix) and Sec. 9.3).

All cities must be built as *park cities* with green fingers and green walls (trees, bushes, grass, flowers, desert plants). As far as possible, all streets should be planned according to rectangular and ring-like schemes. This facilitates orientation and avoids medieval cities full of corners. The long side of all buildings must be perpendicularly orientated to the north-south direction, allowing maximum yield of solar energy. The spacing between buildings and

along the streets must be larger than twice their mean height. Similar regulations pertain to the width of all streets, sidewalks, cycleways, etc. Specifically, the width of a sidewalk must be at least the width of two baby carriages.

Generally, all buildings should have at most two floors, only in exceptional cases, for instance in the city centres, four floors. The restriction to at most four floors stems from a strange psychosocial peculiarity of human race, already mentioned in Sec. 6.2, p. 28 in connection with the limitation of a leading team's members. In houses with more than four floors, there will be more than ten flats per entrance, inhabited by more than ten families or individuals. In such houses, closer acquaintances among the residents are hindered, leading to a repulsive anonymity. Therefore, all these blocks, especially the ugly, inhumane skyscrapers should be demolished as soon as possible. Babylonian towers are mainly erected by superrich megalomaniac building tycoons, just to show off and to prove that they have the biggest cock. Skyscrapers are uneconomical for many reasons and are the death of interhuman relationships.

If not yet in existence, the walls of buildings should be decorated above windows, along columns, and all round balconies/entrances with hanged up reproductions – manufactured from thin, resistant, synthetic materials – of the marvellous ornaments from all style epochs. These buildings will then be, at least partly, indistinguishable from the wonderful buildings of old, antique, medieval times. In this way, all ugly, modern, human settlements will get the beautiful, cosy, but now comfortable appearance of over hundred years old settlements, improving the modern jungle-capitalist architecture.

All inhumane megacities should be transformed during several centuries – concomitantly with a reduction of global population by at least 96.6 % – into a coarse-meshed net of independent cities with maximum a few hundred thousand inhabitants, which are separated by wide, unpopulated, recreational areas.

Generally, each city should have at most a few hundred thousand inhabitants and should be planned as a *multi-centre city* with many separate centres, thus avoiding the agglomeration of too much people in a single city centre.

9.6. *Jungle-capitalist Legal System*

*If you want good laws,
burn those you have
and make better ones.*

(After Voltaire)

*No jungle-capitalist legal system –
no jungle capitalism.*

It is self-evident that the jungle-capitalist legal system is the mainstay of jungle capitalism. Under the cloak of equal rights for all, the jungle-capitalist legal system is in reality – as almost everything in jungle capitalism – mainly a system of the rich for the rich. Satiated and self-satisfied judges, lawyers, shysters, and other liberals are among the most ardent supporters of the jungle-capitalist legal system. Owing to the exorbitant cost of lawyers, shysters, expert witnesses, courts, etc., the equality before law of all citizens proves to be – regarding the poor – an obvious jungle-capitalist lie. The jungle-capitalist legal system is considered by its propagandists to be a "free, democratic, constitutional structure". Thanks to their legal system, the ruling jungle capitalists are allowed to do, whatever they just want to do.

The new *costless legal system* of the SED offers at first in case of minor conflicts (e.g. all civil cases) a comprehensive mediation/arbitration. If this fails, the further action proceeds as in all other legal cases. A main aim of this new legal system is to defend the good citizen, employer, employee, administration, etc., against the bad one. As already repeatedly stressed, the power balance between two or more litigants must be exactly 1 to 1. A considerable part of the legal system in class societies has served and serves as a means to preserve the power and domination of the ruling class/caste (slave holders, feudal aristocracy, jungle capitalists, communists, generals, theocrats, and innumerable other power-mad people). In dictatorships, a very disgusting role plays the clique of servile, brainless, criminal public prosecutors and judges, demanding and pronouncing unfounded, murderous judgments in favour of the tyrants.

The mafia is only alive thanks to the jungle-capitalist legal system, excessively obstructing the immediate complete surveillance, search, and investigation of each potential criminal – all this in the name of excessive liberalistic rights. Likewise, the insane, ultra-liberalistic arms legislation must be abolished: no arms – no victims.

As already stressed in Sec. 9.1, the opulent incomes of lawyers, shysters, judges, private and established physicians, and of many other professions are possible only with the help of the unjust jungle-capitalist tax legislation. For example, the job of the extremely overpaid judges – feeling as the masters of universe – merely restricts to the parroting of laws and regulations, invented by a few so-called legal scholars – inventions which have predominantly been fabricated to cement the domination of the jungle-capitalist class.

In the SED, all those involved with the proposed, new legal system, especially the justice minister, judges, lawyers, shysters, expert witnesses, etc., are now remunerated like ordinary employees with *quite modest fixed salaries below the mean income* – in accordance with their quite modest performances and duties. The realization of this very important, welcome demand will be a fundamental achievement of the new legal system. Obviously, each employee in this system will be interested to close each case – including capital crimes – at most within a few hours, since it's unprofitable to proceed otherwise.

In addition to the already mentioned defects and abuses of the jungle-capitalist legal system – as briefly described throughout this treatise – we now collect a few other repugnant jungle-capitalist laws and regulations. We start our incomplete enumeration with the holy jungle-capitalist *domiciliary right (domestic authority)*. This, at first sight, reasonable liberal right, has first of all been conceived to protect the holy property and shady business of jungle capitalists from unwanted investigations, searches, and prosecutions. Only recently, it happened that a seller groundlessly refused to serve a client, calling the police under the pretext that the client is rioting. Four policemen, with the hands on their pistol butts, arrived in a few minutes with two cars, one car being reserved for the transportation of the rioter. The police was by no means interested to know what really happened, but simply threatened the client with a criminal information, if the client would ever dare to put a single foot into the shop. Everybody who disturbs jungle-capitalist business gets a lifelong house ban, even for no reason at all.

Because of its class character, the jungle-capitalist legal system and especially the jungle-capitalist domiciliary right is inherently unable to establish an exact power equilibrium between a representative of the jungle-capitalist class (the seller) and an ordinary citizen (the client). In the new classless legal system of the SED, even a completely justifiable house ban (order to stay away) must be first of all scrutinized by a judge.

Generally, each jungle-capitalist house search must be previously carefully checked, approved, and signed by a judge. Through this ultra-liberalistic procedure, each suspect has enough time to destroy or hide the whole incriminating evidence, thus avoiding punishment. Apparently, the judgment of jurists is too poor to understand that any immediate house search, for instance by the police, can afterwards be scrutinized and approved. So far about the liberalistic, jungle-capitalist, domiciliary right.

Some other rights, laws, and regulations of the jungle-capitalist legal system can considerably be improved. For example, the right to dual and even multiple citizenship is mainly propagandized by an infinitude of simple-minded, naive dogooders as well as by politicians, greedy for more and more subjects. Nobody can serve two masters at the same time. The dual citizenship constitutes a discrimination of the native population, possessing only a single citizenship, because with two passports (dollars) one can get two times more than with a single one. Those with dual citizenship can always pull out of their pockets the more advantageous passport. Those with a single citizenship are at the mercy of their only state.

The whole jungle-capitalist legal system is a strictly hierarchical structure. On the top are appointed judges. Many judges feel as perfect infallible gods in black robes. Before these judges, the litigants feel like on the high seas, being in the hands of god and these judges. They pronounce judgments or false judgments, but don't administer justice. To appeal is extremely costly and can be afforded only by the rich, contradicting the equality before law of all citizens. Expensive trials, which any child can correctly decide within a few minutes, are going on for many months, if not years. This disgusting state of affairs is supported by the jungle-capitalist state and its justice, in order to accentuate their importance/might and to squeeze money out of the litigants.

Another jungle-capitalist favour is the right to refuse testimony, allowing any impudent, sly accused to minimize punishment, instead of considering any refused statement to be a confession. The same way of thinking pertains to the jungle-capitalist inadmissibility of illegally acquired evidence. Apparently, the brain of jurists is unable to realize that the described course of events is composed of two different parts. One part is a welcome helpful body of evidence, while the other part is an illegality, which might be punished, if at all. However that may be, the truth must come to light, in the one or the other way. Similarly, jungle-capitalist jurists cannot comprehend that the burden of proof

cannot unilaterally be imposed on a single litigant, because both litigants have the duty to prove or disprove the truth of accusations. Moreover, the pledge of secrecy must immediately be abolished, if this serves the establishment of truth. The same pertains to the repugnant jungle-capitalist limitation of prosecution and the lapse of justified rightful demands and claims. No statutory period of limitation at all! Inevitable procedural mistakes or false judgments cannot be used as a jungle-capitalist pretext for the definitive discontinuation of juridical proceedings or for an acquittal. The immunity clauses of politicians, sovereigns, diplomats and other public servants show that some individuals are much more equal than others, proving the alleged jungle-capitalist equality before law to be an obvious lie.

In the end, I briefly comment on two strange juridical inventions. The first one is the court with a jury, the jurors being about a dozen ordinary simple men of the people, who are believed to be able to distinguish between guilty and not guilty. This is a further nice example for the medieval simple-minded belief, *that normal partial guilt* has no place on Earth. The court hearing is for the most part a fuss, the lawyers/shysters of the litigants trying to convince the jurors that only they are right. This performance has no much connection with a hearing before competent jurists.

The second invention concerns the shady double jeopardy clause, meaning the prohibition of repeated prosecution for the same offence or crime. This simple-minded, medieval prohibition entails, for instance, that an erroneously acquitted murderer can never be prosecuted again, even if new findings (e.g. by gene analysis) undoubtedly prove the guilt. Of course, with a reasonable legal system, justified resumptions of each court case must be always permitted endless times.

Ideally, in a normal, reasonable, competent, effective, and efficient legal system, each court case should pass within a few days all three instances, starting from the first instance (trial court with one judge), continuing with the second instance (appellate court with two judges), and finishing with the third instance (supreme court with three judges).

Jungle capitalism is regarded by its fans as the justest, freest, most liberal, and best possible social system. The characteristics of the previously described components of jungle capitalism prove this assertion to be an evident lie. As repeatedly emphasized, jungle capitalism is to a large extent merely a dictatorship of the jungle-capitalist class in favour of its own private interests.

Hopefully, the previous superficial, fragmentary, incomplete, possibly unthought-out description of jungle capitalism has nevertheless provided enough sound reasons to quickly transform this ice cold, brutal, degrading, money-greedy, deceitful, unjust, mendacious, egoistic, and inhumane social system into something better. It's not too difficult.

10. STABILITY OF SOCIAL SYSTEMS

Gray is, dear friend, all theory.

(J. W. Goethe: Faust I)

In sweet mid-measure lies true plenty.

(E. Mörike: Prayer)

It has already been mentioned in Chap. 3 that we distinguish only three basic social systems: democracy, dictatorship, and anarchy. These three social systems do not appear in impeccable purity, but in countless mixed variants. Instabilities of the three main social systems also include the instabilities of the five canonical Marxist-Leninist social orders.

A first question related to a stability theory of social systems would sound like this: what do we understand by a stable or an unstable social system? In this respect, Marxism-Leninism has somewhat prepared the ground, because it is primarily interested in instability, revolution, subversion, and destruction of existing social systems. It is obsessed by the question, at what time the repugnant exploitative societies would become unstable and ripe for the proletarian revolution of salvation. At closer look, the Marxist-Leninist reflections prove to be only flimsy unilateral skeleton thoughts, where under the cloak of firm objectivity, there everywhere jut out subjectively coloured, class-struggling snags. Lenin teaches: "When the revolutionary situation has arisen and all the objective conditions for the revolution have ripened, the decisive and victorious factor is the subjective one, the awareness, the resoluteness, the organization of the popular masses and of their vanguard – the party" (Geschichte der Philosophie 1963, Vol. V, p. 176). We have underlined this line of thought merely because it casts a harsh light on the Marxist-Leninist way of thinking: everything is adapted unscrupulously – but ostensibly quite objectively – until it fits into the Procrustean bed of own reasoning. In the present case the conscious action of the exploited popular masses under the guidance of the glorious communist sect, together with the objective, rose-tinted cloud of the revolutionary situation, should lead straight away into the communist heaven.

Shortly and comprehensively, we label as instability of a social system the transition between the social systems of democracy, dictatorship, or anarchy. So, a democracy becomes unstable if it turns into a dictatorship or anarchy. The possible transformation of a jungle-capitalist party democracy into the

SED, for instance, does not represent a real instability, although the *economic dictatorship* of the jungle-capitalist class is replaced by economic democracy (Chap. 8 and Sec. 9.1). Similarly, so-called purges in a dictatorship or the replacement of one form of dictatorship with another one, merely comprise unstable tendencies within a basically stable dictatorship. Certainly, in practice, one cannot always unambiguously distinguish between a real instability and unstable tendencies, since there are an infinitude of intermediate social systems between democracy, dictatorship, and anarchy. Although anarchy is considered as a classic example per se of an unstable social system, our definition means that ultra-stable anarchies can exist (for instance the Thirty Years' War, different civil wars, etc.); anarchy does not become unstable until it turns into a democracy or dictatorship. The play on words "stable anarchy" is only a logical result of our previous definition of the instability of social systems. The duration and modality (belligerent or peaceful) of instability are secondary for our reflections.

Our definition of instability seems to contain a more or less quantifiable phenomenon, which can be examined without dealing with the subjective will of bad oppressors or good oppressed; this definition also includes instabilities appearing under the influence of external factors, like for instance the destruction of some European democracies by the Soviet army. Our views concerning instability comprise transitions between democracy, dictatorship, and anarchy: in this way, the Thirty Years' War appears as a stable, anarchic social system, resulting from the instability of feudal dictatorships, the seizure of power by Lenin or Hitler appears as an instability of partially anarchic democracies, and the marvellous revolutionary year 1989 as an instability of communist dictatorships.

During instability, the framework conditions of the population remain generally almost constant. During the transition between democracy, dictatorship, and anarchy, i.e. during a certain instability, marked displacements of power and freedom take place within the population. Thus, another instability definition of a social system would be as follows: a social system (democracy, dictatorship, anarchy) becomes unstable when considerable unambiguous displacements of power and freedom occur within large population groups. In order to discover possible instabilities or unstable trends, we merely have to quantify variations of power and of freedom within the population.

The relationships of power within a population constitute an element of human freedom, and can be arbitrarily altered by the population members. It

seems clear that each social system is potentially unstable. All social systems existing until now, have either been unstable at a certain point, or can become so. A certain potential instability can become active only after millennia, but it is present in every society, like the worm in an apple. However, this apparently fatalistic and fatal conclusion does not imply that instabilities have to be accepted as god-given.

At the end of this chapter, we will touch on the remarkable connection that seems to exist between the instability of social systems and diverse phenomena of decay within a population, like for instance, the obvious phenomena of putrid deterioration in contemporary social systems. These phenomena of decay (criminality, corruption, abuse of power, wheeler-dealing, unbounded greed and debauchery, etc.) have their ultimate origin in human nature, and thus exist in every social system, like death is contained in life. The uncontrolled spread of these phenomena leads to the decay of the population, to chaos and ruin. Containment – or in the ideal unattainable case – elimination of these decay phenomena should be a chief concern of each social system. Because it is a democratically well-structured and optimized society, the SED proves to be most appropriate for this task.

The determinant event for the way of thinking of the ancestors of the communist massacre (we mean Marx and Engels) seem to have been the revolutionary turmoils of those times. No much imagination, only blind hatred against jungle capitalists, was necessary to postulate – in analogy with the sometimes forcible toppling of the feudal caste, by the upcoming bourgeoisie – the violent overthrow of the bourgeoisie by the proletariat in the wake of a worldwide revolution. Revolution and dictatorship of the proletariat were objectively necessary, due to the diabolic nature of the exploiting classes. The great mass of the primitive and uneducated people (the plebs, the proletariat), was endowed, in exchange, with the most superb characteristics, since in the end, the wondrous social construction of communism could only be accomplished by outstanding, work-happy people. The fact that these extraordinary characteristics of the proletariat didn't yet properly appear, did not bother at all the ancestors of communism: the diabolic exploiters and their wicked system were responsible for the poor development of the distinguished new-type proletarian. The most extraordinary characteristics had, of course, to be possessed by the supporters of the communist doctrine; these people were chosen as being the elite members of the communist mass-extirpation parties, leading the whole mankind to the glorious peaks of communism. The idea that some class struggle and

dictatorship were necessary did not bother at all the ancestors: in their absurd arrogance, they were deeply convinced that right away, everyone – excepting perhaps demonic oppressors and stupid scatterbrains – would transform into an ardent adherent of their uniquely ingenious, objectively correct ideas. But even the most stupid ones would have to transform themselves instantly into enthusiastic admirers of communism, once they would take a look at the communist heaven on Earth. Just like an unruly cow is guided by a few sensitive hits of the stick to the fertile pasture, the blind popular masses had to be guided by the proletarian dictatorship of the glorious communist party to the marvelous pasture of communism. Were the ancestors of communism only romantic idealists?

The revolutionary confrontations during the first half of the 19th century had strengthened the ancestors' conviction that class struggle, the war of the "good oppressed class" against the "base bad class of oppressors" has to be necessary, righteous, and progressive: in this way, above all other things, the idea of war and hatred has been intruded into the population, causing about 100 million deaths. But such a wonderful salvation doctrine justifies in the end some sacrifices, especially since all of them are made exclusively for the welfare of mankind. And here we clash again with the incredible arrogance of the ancestors: they, and solely they alone, were in possession of the unique and objective truth, only they knew exactly what has to be good for others. Dictatorship and abuse of power are also tightly connected, like Siamese twins – an obvious reality that should have stuck the ancestors' eyes when examining the feudal absolutism of their times. But were proletarians, and above all the communists, not infinitely better humans than the exponents of feudal dictatorships and the exploitative jungle capitalists? In any case the idea of proletarian dictatorship was born, and with it the associated genocide.

A significant role in the construction of communist delusions seems to have been played by the confuse idea about "the part played by labour in the transition from ape to man" (Chap. 3 and Engels 1883, Chap. IX, p. 83), propagated by individuals who all their life had merely politicized and philosophized, without ever really working. In opposition to communist ideas, man's work appears to us predominantly as a consequence of innate laziness and indolence – man undertakes certain efforts in order to provide oneself with a more comfortable existence.

We have already mentioned that the main factor in the welcome decline of communism has been its economic inefficiency. And how do the ancestors man-

age in light of this fatal truth? Their argument is simply a short meaningless play on words (Marx & Engels 1848, Chap. II, p. 24): "It has been objected that upon the abolition of private property, all work will cease, and universal laziness will overtake us. According to this, bourgeois society ought long ago to have gone to the dogs through sheer idleness; because those of its members who work, acquire nothing, and those who acquire anything do not work. The whole of this objection is but another expression of the tautology that there can no longer be any wage-labour when there is no longer any capital." What does not have to exist has no reason to exist. In the same tract (p. 26) there appears already the foetus of the unfortunate planned economy – "the common plan". In this context, the narrow-mindedness and lack of imagination of the communists becomes particularly obvious, taking for granted their bibles – in this case the revelation of planned economy.

Truthfully, in the hands of primitive power-crazed potentates, the litany of communism was becoming soon, like for the medieval popes, a simple means to an end. We should also mention that never and nowhere the communist sect was able to win honestly and democratically at least half of the population for its extremist terrorist ideas. As a matter of fact the communist corset has impressed power-hungry underprivileged individuals or disoriented idealists. The terrible misery of broad segments of the population in those times serves as an excuse for the appearance of communism. Perhaps, certain parts of the communist social doctrine could have been saved on condition that the dictatorship of the proletariat and the planned economy would have been thrown overboard. Maybe a socialist-communist democracy(?) could have had some resemblance to the SED? But this frightening idea is best left unconsidered.

We add a few words about the Marxist-Leninist idea of productive forces (the material means of the population) and production relationships (the relationships among population members). The development of productive forces occurs, from the Marxist perspective, more rapidly than that of the production relationships; through class struggle and revolutions, the production relationships are brought in line with the development stage of productive forces. This "theory" could be applied, with some good will, to the instability of feudal dictatorships and to their replacement with capitalist party democracies. But much more counterexamples can be provided: how could it have been possible that the production relationships of the primitive community – almost ideal from the Marxist viewpoint – have degenerated through the development of productive forces into the repugnant production relationships of slavery, whereas the de-

velopment of productive forces in capitalism announces the inauguration of the flawless communist society? In reality, communism has not provided any new development of productive forces, being permanently the limp leg of reactionary exploitive capitalism. The production relationships of communism, so advanced in the Marxist interpretation, can be considered as a kind of absolutist-feudal production relationships, where the population members are a prey to the omnipotence of some party aristocrats (the nomenclatura). Furthermore, how could it be that in Europe the dissolution of the production relationships of slavery and their replacement with those of somewhat more "progressive" feudalism has occurred just in a period of stagnation or retrogression of productive forces? Stagnation or even retrogression of productive forces is impossible from the Marxist point of view, but history provides countless examples.

We briefly touch on the Marxist doctrine of class struggle. Let's try to examine impartially the struggles within a population: the countless struggles for power in ancient Athens and Rome, the struggles for power of the church in the medieval states, the War of the Roses in England, the struggles for power of Richelieu and Mazarin, the American and Russian civil wars, Garibaldi and Mussolini, Hitler's seizure of power, the civil wars in Spain, China, Korea, Indochina, South and Central America, the popular revolutions against communism, and so on. Which one of these conflicts can be crowded into the Marxist scheme of class struggle? Didn't the civil war in Russia break out because Lenin unscrupulously and blinded by rage crushed down the beginning of Russian democracy through the putsch of October, instituting the first communist terror system? Why did all the people (the working class) rise up so many times against its marvellous progressive leaders, against the communist party aristocracy? If we analyze all the conflicts within a certain population, which of them would fit into the Marxist black-and-white scheme of class struggle? How many flawless uprisings of slaves, serfs, or workers have taken place during the history of populations, how large was their extent, which was their true significance and repercussion? In many cases, leaders from both sides passed unharmed through the power struggles; only the communists, based on their terrible ideology of class struggle have assassinated about 100 million of people.

What is left over from the Marxist-Leninist social doctrines, not to mention the deplorable attempts of their transposition into practice? Within a population there will always be fights for power and wealth between different alpha (pseudo-alpha) individuals and their respective supporters. But these fights

can be very rarely forced into the scheme of class struggle, unless we attribute to each side, for "objective" reasons, the quality of a Marxist-Leninist class. We leave aside the question to what extent real class struggles actually exist, and to what extent they are the "locomotives of history" (Lange 1955, p. 159). The murderous ideology of class struggle nonchalantly ignores the periods, by orders of magnitude longer, of peaceful living together in a certain population. These peaceful periods are merely perceived as time-consuming preparations for progressive revolutions, class struggles, murder, and manslaughter. The mania of Marx and Engels to perceive almost everything from the perspective of struggle, negation, antagonism, contradictions, and objective necessity seems to be due to their spiritual stepfather Hegel. It is by no means true that the basically "good and clever" doctrines of Marx and accomplices were only perverted when they were put into practice in a blind rage by Lenin and his epigones. These doctrines were perverse already in the moment they were written down – it suffices to think about the dictatorship of the proletariat, the class struggle, the proletarian revolution, the planning of economy, the abolishment of private property, the noble communist superman, etc. The criticism of Marxist-Leninist dialectics (the so-called "dialectic materialism") can be made in a similar way.

After this short incursion into the jungle of historic materialism we return to our actual theme, namely the instability of a communist dictatorship. In principle, our reflections in this connection apply to any other dictatorship. The methods through which the communists provoke the instability of existing social systems are sufficiently well-known: deliberate incitement to hatred against the respective representatives of power and leadership, unscrupulous alliances with anyone accepting to be used as a means to the communist end, obtainment of key positions in the police and military forces, in order to start the elimination of the established representatives of power and leadership – all power comes from gun barrels (Mao). The road to power is then paved for the most brutal and primitive representatives of the communist sect. In order to finalize their seizure of power, all power positions will be filled in the end by party comrades – the communist carcinoma has infiltrated in this way the whole population, which becomes paralyzed under the terror of the nomenclatura.

The incarceration and assassination of so-called class enemies ostensibly takes place solely for the benefit of the working classes and for the sublime purpose of the communist heaven; but in reality, terror must be installed for the maintenance of the repugnant communist power. The forcible establish-

ment of communist power possesses the features of a cold-bloodedly orchestrated putsch. Whether the seizure of power by the communists occurs on a "peaceful" path or in the course of struggles, the overall procedure is always the same.

From the methods of a communist putsch it follows that the mainstays of the (communist) dictatorship are the supreme hierarchy of the party, the secret police, and the army. This unholy trinity lashes the population for decades to the shining climaxes of communism.

But now we would like to deal with a much more elevating theme – the collapse of a dictatorship. Just like a democracy has a high degree of potential stability, a (communist) dictatorship possesses an excellent propensity to instability. Generally, the stability of a dictatorship can be maintained only by continual terror. In the course of time each dictatorship seems to deposit the lowest part of the plebs in positions of power and leadership. Unbearable limitations of freedom for the major part of the population are added to the antidemocratic selection mode of the exponents of power and leadership, as well as economic hardships caused by an obtuse economic policy. The economic problems mostly constitute the fatal lethal factor of a dictatorship. How can the collapse of a dictatorship take place due to general discontent of major population groups? Because of the complexity of this phenomenon, we do not consider external influences from other populations, wars, catastrophes, etc.

We start our discussion with the population group that should be the least considered when talking about instabilities – the secret police. We have previously defined the instability of a social system through marked displacements of power and freedom within major parts of the population. But the responsibility of the secret police is just to nip in the bud brutally and uncompromisingly any urge to freedom. In this way, the secret police has to stop, according to its nature, any inclination to instability, its role as an instability factor being highly improbable. Regardless of that, the secret police is numerically relatively small, as compared to the total population; it gathers the nastiest, most brutal, and most sadistic population members. That's why, in the best case, it will not hinder the population's aspirations for freedom, but it will not support them in any way. Unknown or future exceptions should only prove this rule.

The role of the army as a potential instability factor is more complex. According to its mission the army is trained to slaughter other populations, rather than the own population members. Numerically, the army has a much higher weight than the secret police; its structure being much more complex, its loyalty to the dictator and his accomplices is thus much more doubtful than that

of the secret police. This security risk can be circumvented by converting selected parts of the army into killer detachments (China) or by drilling the secret police as militarily organized gangs of murderers (communist Romania). The diabolically ingenious Machiavellist will always play both cards and play off one against the other the terrorist gangs of secret police, army, and other paramilitary organizations, but employ them together for the elimination of rebellious population parts.

In (communist) dictatorships, power is generally exercised by the party hierarchy. Police and army are infiltrated with party organizations, in order to not endanger the leading power of the party. The highest risk for the omnipotence of a communist party seems to arise from the elite of the party itself. A more liberal dictator (Nagy, Dubcek, Gorbachov the Great, for instance) may be able to trigger off the avalanche that would allow the transition of a (communist) dictatorship into a democracy. In fragmentary form we quote from Fernau's (1979) excellent book about the dictatorship of Sulla (138-78 B.P. = before present) : "Lucius Cornelius, from the impoverished line of the Sulla family, was an extremely disciplined man, absolutely unselfish, without vanity, since he had no illusions about humans. As an officer, he was diligent, always accurately prepared, quick in his decisions, and of dangerous sharpness. He was educated and used to eat a dry slice of bread with the grandeur of eating peacock pie. All these could have been allowed even in the opinion of present times, but he had an unforgivable imperfection to us: he found the political and moral development of those times absolutely sickening. The plebs of Rome didn't like this man either. He never walked around the fish market and promised higher salaries, he never was the first one saluting a street sweeper – it was always the other way round. He almost choked on the words "tribune of the people". On the other hand, he was never seen by the upper tens at a feast and in the beautiful brotherliness of drunkenness. Yet this man could laugh and be cheerful. But what was so bothering, was his opinion that the so-called healthy reason of the masses was nonexistent, that the canonization of the quantity preceding quality was opposed to any reason and that the illusion of progress had bred, so far, but trash. This man – why not call a spade a spade – was simply a conservative. But let's see how things develop: in the year 88 B.P. he became a consul. A part of the plebs seems to have elected him...

And since he thought the country air was healthier than that of the city with half a million inhabitants (Rome), he threw out the shady characters, settled in during turmoils, because he was not of the opinion that everybody could nest

with everybody. There were again many circuses and festivities. And there was a lot of construction, both privately and publicly. None was afraid anymore. One could sleep with doors open. Of course, this is not all, but these are just things one could quite like. Sulla has now been a dictator for 3 years. He was no longer a healthy man. He found, what had to be done, has been done. In the year 79 B.P, he gathered the people of Rome and announced that he now resigns from dictatorship. He recommended the state to the people's wisdom, and the people to the wisdom of power. Then, with a gesture, he waved away the lictors and bodyguards, he descended from the rostrum, and walked alone through the crowd. The people, shoulder to shoulder, reverentially parted for him. No hand rose against him, no dagger. Without danger, he stepped along the walls of people, through the streets to his house. There he ordered that his chariot be prepared, loaded up his family, mounted his horse, and left Rome. And he lived on just as he was: very cultivated, appreciating the companionship of spiritual people, sensuous and cheerful too. He was fully aware that his work was short-lived, since he realized that people's main body was already too ill. He was self-confident, but modest, kind and at the same time hard, but always – like even his enemies have recorded – of a moral authority inspiring respect. He lived only one more year. At his national funerals a mass migration started from all the parts of Italy: once more, his former army lined up in rank and file before him. Is Sulla the ideal? The ideal is a Sulla in a state that needs no Sulla.” But Sullas are much too rare, we would have to add.

We discuss now the instability factor per se of a dictatorship: the overwhelming oppressed majority of the population. In the end it is the task of the oppressed majority of the population to make sure that the dictator's clique disappears from the scene. The dictator and his clique generally live with a sentiment of panic fear, like an encircled beast, always ready to pounce on everyone who would touch their power. How could now the broad popular masses remove from power the brutal, power-hungry clique of the dictator? Here we firstly examine the role of individuals and of smaller groups, who are often falsely called dissidents. Each dictatorship must immediately silence the individual freedom fighters or the small freedom groups. Otherwise, larger groups of freedom-thirsty discontented individuals rally at lightning speed round freedom fighters, and through a snowball effect bring about the longed-for end of the dictatorship. The sole strength and power of the oppressed population majority seems to reside in its outsized number (frightening mass demonstrations). Even for a "good working" dictatorship, it is practically impossible to quickly silence

tens of thousands rebellious individuals. The tragic lesson of the 1989 massacre in Peking is that individual freedom fighters, and above all larger groups of freedom fighters, should not be left alone. The fall or the gradual undermining of a dictatorship can only happen with the active participation of large parts of the population. It would be a fortunate concurrence, if some parts of the party hierarchy, or even the army were supportive, but unfortunately, the abolition of a dictatorship will often claim many victims. Often, a dictatorship tending to instability is only replaced with a somewhat more stable one; in this case only unstable trends are occurring within a dictatorship, rather than real instability.

After this "theory of instability" of a (communist) dictatorship, we turn to the instability of democracies. General features of this phenomenon crystallize from the tragic collapse of some European jungle-capitalist party democracies during the first part of the twentieth century. We will exclusively confine ourselves to democracies whose instability was not caused by external influences. The instability of jungle-capitalist party democracies has happened until now always during periods of economic and/or political crises. In addition, the plebs has always been instigated by extremist slogans. The instability of jungle-capitalist party democracies is also caused by the fact that extremist political parties are not banned early enough (Bolsheviks, Fascists, Nazis). As soon as extremist organizations have reached a certain size, it is practically impossible to interdict or to destroy them. We write this sentence as an urgent warning against liberalistic tendencies. It is much better to smash extremist political organizations much too early, than even a second too late, because otherwise democracy digs its own grave.

The extremist political organizations surround themselves, if possible, with armed troops, being key players in the agitation of the plebs and the subsequent seizure of power. The most promising breeding ground for the instability of a democracy is represented by large masses of discontented, poor, and unemployed people, huge differences of wealth and power within the population and, not least, flagrant mistakes in civic education. The anarchist and the dictator very often have an advantage over the democrat, since they disregard the constraints of democratic living together.

Here we face the problem of using force against all those who do not wish to accurately observe the democratic rules, using them just as a cloak for their dictatorial or anarchist aims. In this special case, the use of force against the enemies of democracy seems legitimate, because otherwise democracy jeopardizes itself. Thus, when dissolving extremist political organizations, we have to

deal with a dictatorship of democrats. But for a jungle-capitalist party democracy, the disadvantages resulting from such a dictatorial proceeding are much smaller than those of any other possible dictatorship or anarchy.

Generally, even the best of all democracies contains elements of a dictatorship, because, regarding common concerns, the population generally has to conform to the purposes and opinions of the respective representatives of power and leadership. But democracy also comprises many features of an anarchy, since it favours or tolerates as many forms of non-violent disobedience (demonstrations, strikes, civic actions, etc.) as possible – that means exactly as much anarchy as is compatible with the survival of democracy itself. Within the democratic bandwidth, democracy seems to represent the golden mean between dictatorship and anarchy.

In this context, an essential difference between the development of instabilities in dictatorships and democracies becomes obvious: the collapse of a dictatorship can take place even during fractions of seconds, whereas the instability of a deep-rooted democracy generally presupposes a longstanding incitement of the plebs.

In comparison with other forms of democracy, the stability of the SED appears to be maximum, which means that the SED optimizes the stability of social systems. Political parties are missing, hence the extremist ones too, unemployment should be unknown, differences of power and wealth among population members are minimized, the perhaps fairest competition for positions of power and leadership takes place, the mutual impediments of individuals are minimized, freedoms are optimized, etc. An important premise of an efficient education seems to be guaranteed, namely its veracity, because positive educational objectives can be brought into maximum concordance with social reality. There are no taboo subjects, like the lack of democratic competition for alpha positions, or the huge discrepancies related to income and wealth in jungle capitalism.

The outstanding role of education becomes obvious within the context of the instability characteristics of democracies, and of various decay processes within populations. The consequences of educational mistakes are fatal for the stability of a democracy. It is sufficiently well-known that an education in the spirit of war, chauvinism, racism, hatred, brutality, selfishness, greed, and debauchery has definitely disastrous consequences for the population.

To what extent such an education could contribute to the instability of a dictatorship is actually of no interest to us. It mainly matters that a bad education

seems to be the main cause of democratic instability: the essential control circuits of democracies, and especially those of the SED, actually have as a basic premise a minimum of decency, discipline, sincerity, fairness, and tolerance. Through the above-mentioned educational mistakes, the control circuits of a democracy are deliberately broken; the democracy should become sooner or later unstable, degenerating into anarchy or dictatorship. As previously outlined, educational mistakes go hand in hand with a decay of moral values in the population, this phenomenon being usually facilitated by an unprincipled liberalism. At the moment when the honest and decent man is smiled at, and the brutal egoist and crook is admired, the path to decline is prepared.

The depressing fact becomes more and more obvious that no population and no social system is invulnerable to educational mistakes, since education comprises an essential element of human freedom. If within a population the liberalistic decomposition of ethical and moral educational values is starting, there come to light those processes of decay and putrefaction which Burckhardt (1943; 1963, p. 442) describes so excellently: "... and the whole people becomes like a heap of cereal grains that contain, in each seed, a worm. And against this demise of peoples ... there is no remedy, no less than against the death of individuals." But we wonder if Burckhardt, when talking about the demise of peoples, has not mixed up internal phenomena of putrefaction with external effects due to wars. Isn't it so that satiated, rich, decadent, advanced civilizations have continually been the war aim of poor hungry populations, which led sooner or later – often during periods of acute exhaustion — to the extinction of these civilizations, e.g. the migration of peoples as the decisive factor for the decay of the Roman Empire. The subjugation, expulsion, and genocide of defeated or weaker populations has always been bad usage: "Vae victis", woe to the defeated. In more recent times, wars seem to be predominantly started by power-hungry, chauvinist, mission-obsessed, aggressive cliques of professional politicians; these wars can always be avoided with a little goodwill. For such wars the degree of decay of a population is not decisive, but the potential and efficiency of the military slaughtering machinery. If a more or less civilized coexistence of populations within secure frontiers is possible, the decline of populations – despite Burckhardt's (1943, 1963) assertions – should not represent an unavoidable evolution, at least as long as life is possible on the environmentally destroyed Earth. A global transfer of wealth, technology, and culture should consolidate this optimistic conclusion. The misgiving has been

suggested that through this transfer there could occur a global levelling and stagnation with various negative repercussions (Lorenz 1987). But this idea is not confirmed, when looking at technology, science, and perhaps culture.

After this short intermezzo, let us return to the fatal results of educational mistakes for the stability of jungle-capitalist party democracies. Apart from external influences (e.g. armed conflicts with dictatorships), the instabilities of democracies, so far known, have always been provoked by armed extremist-terrorist gangs. But these gangs seem to form due to the above mentioned educational mistakes. After all, the education of population members in the spirit of humanitarianism and of natural human right seems to be the only basis and guarantee of any democracy. How can these sublime educational objectives be brought into accordance with the status of man as a repulsive rat, as discussed in Chap. 2? Ethology has shown that not only the mentioned negative human characteristics are genetically implanted, but also some more positive aptitudes necessary to the existence of a democracy. This assertion seems to be excellently confirmed by aggressive behaviour on the one hand, and peaceable behaviour on the other hand of two separated Tanzanian populations of long-tailed monkeys (Ardrey 1970; 1974, p. 213)

The task of humanitarian education and of the democratic environment is to ensure that the more positive human characteristics can develop as completely as possible, the negative ones being curbed as far as possible; in this way, potential mass murderers and dictators get no chance. These people will always be living in the midst of the population: preventing them from living out their instincts seems to be exclusively the task of humanitarian education and of a democratic environment. These humanitarian-democratic attributes and educational objectives are unequivocally defined within the "humanitarian spectrum", so that they need no specific consideration. Through education, children can be shaped relatively well within the range of their genetic disposition: they can be educated to become either repugnant rats, or (almost) saints. The kind man next door, isn't it Cain who killed his brother Abel, the enthusiastic spectator of gladiator fights, the papal grand inquisitor, or the lackey of secret police?

The genetic potential duality of "negative and positive" human characteristics also comprises an optimistic streak: through the gradual re-education of future generations in the spirit of more positive humanitarian-democratic values, the moral decline caused by educational mistakes or by a bad environment, as well as the phenomena of decay and putrefaction within the population can

be overcome under conditions of equal genetic disposition. Evidence in this respect is frequently provided by history. In this way, democracy could always revive from ashes – like the bird phoenix; periods of decay and putrefaction might not last forever.

The instability of dictatorships and democracies is permanently accompanied by an increase in anarchic behaviour, in the sense that population members claim possibilities of freedom, which the respective social system cannot tolerate without denying itself. The anarchic tendencies, favoured in democracies mainly by an unrestrained liberalism, speed up both, the regrettable decline of democracies and the pleasing collapse of dictatorships.

11. XENOPHOBIA

Basic Instinct

The notion of xenophobia, from the Greek, literally means fear of strangers (Ardrey 1970; 1974, p.69 and pp. 203-277). Nowadays, xenophobia also means fear, mistrust, aversion, hostility, hatred, etc., with respect to strangers, foreigners, aliens, other races and populations, being one of the basic, innate, animal, and human instincts. This can easily be proved by observing that even babies are scared about strangers. It is also well-known that a fleeing creatures start to become aggressive and fight for life, if the escape distance is falling too short. Thus, fear of strangers can suddenly transform into hate of strangers, both being based on xenophobia. All creatures are from birth more or less doubtful, suspicious, mistrustful, hostile, xenophobic relative to the mentioned individuals and their groups. Xenophobia is generally perceived as a somewhat negative characteristic, though it has mainly a protective and even life-saving effect for the xenophobes. All those which have possessed a too small amount of xenophobia are dead, being eliminated by natural selection. Generally, it's much safer and more advantageous to be much too mistrustful and xenophobic, than even a bit too less. The widespread, strong occurrence of xenophobia in the living world – even in the plant world – appears as a natural outcome of the common struggle for survival.

Distribution of Xenophobes $(\Delta N/N)/\Delta X$

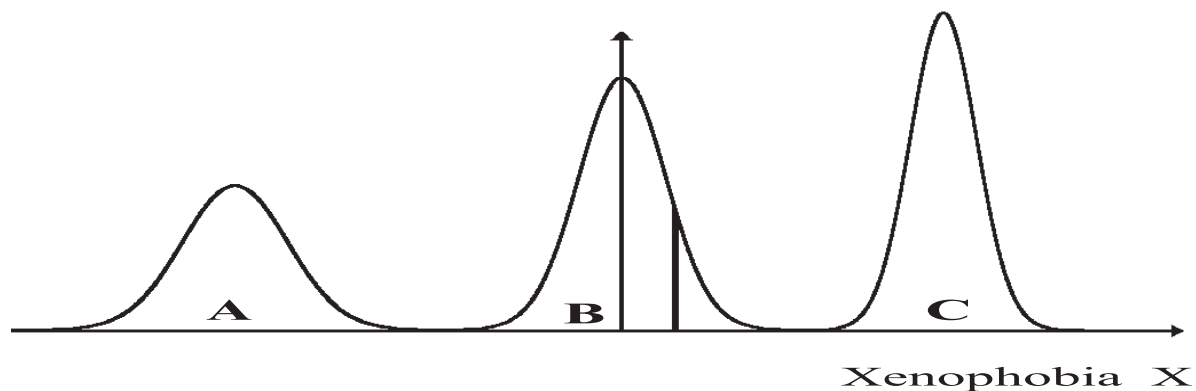


Fig. 11.1: Distribution of xenophobia X , $(0 < X \leq \infty)$ and xenophilia $-X$, $(-\infty \leq X < 0)$ in three fundamentally different populations. Fig. 11.1A: Distribution of xenophiles in a hypothetical, nonexistent, almost xenophilic population $(-\infty \leq X \lesssim 0)$. Fig. 11.1B: Equality of xenophobes and xenophiles in a hypothetical, nonexistent population $(-\infty \leq X \leq \infty)$. Fig. 11.1C: Distribution of xenophobes in the sole, really existing, almost xenophobic population $(0 \lesssim X \leq \infty)$. The area of the thick vertical line $[(\Delta N/N)/\Delta X] \Delta X = \Delta N/N$ is approximately equal to the relative number of people possessing a quantity of xenophobia between X and $X + \Delta X$, $(\Delta X \ll X)$, i.e. approximately equal to X , (cf. Figs. 7.1-7.3).

The opposite of xenophobia is *xenophilia*, (negative xenophobia). This means love, predilection, with respect to strangers. In human populations this also entails an often indiscriminate hobby, friendship, goodwill with respect to fake asylees, affluent migrants, strange populations, etc. Obviously, xenophilia must be much less spread as xenophobia, because of dominant, hereditary, xenophobic instincts. It seems to me that most human xenophiles are merely a pitiful subspecies of do-gooders, being obsessed by their urge to show off with their boundless kindness, especially towards people from the most distant corners of the Earth or suffering from the most terrible diseases. The few, really selfless xenophiles are generally mercilessly used by their fellow men. Real xenophiles are merely a small fraction of mankind, although real xenophilia is some kind of good, positive xenophobia. In a nonexistent xenophilic world (only noble, kind, and good people), wars and even minor offences are impossible.

As for a variety of other statistical problems, the distribution of xenophobia within animal and human populations can be graphically represented by the bell-shaped Gaussian distribution from Sec. 7.3, Eq. (16), and Fig. 11.1.

After these brief, superficial, and incomplete reflections on xenophobia and xenophilia, we turn to the actual subjects of the three subsections.

11.1 Racism and Nationalism

Chauvinism, that means strong interest in nationalism, comprises besides the unjustified glorification of one's own population (one's own pack), also the unjustified demonization of rival populations. The controversies between political parties or the agitation of the plebs through diabolic pictures of the enemy are closely related to chauvinism. The most horrible feature of exaggerated nationalism is the hatred against non-nationalists and foreign populations.

The possibility of taking a strong interest in favour of nationalism causes impediments to non-nationalist individuals and to other populations. Extreme nationalism is also condemnable because it represents a proper breeding ground for wars. Wars appear to us mainly as rival struggles for power and wealth between cliques of different populations (population parts, alliances), started by power-crazed professional politicians, trigger-happy generals, and grasping armaments sharks, all of them forming an unholy trinity. Almost all wars waged by jungle-capitalist party democracies after the Second World War fit into this scheme. The poor, little, (almost) innocent man always suffers the consequences. It seems that the populace can most easily be interested in slaughter, if recourse is made to its primary chauvinist instincts. Chauvinism strengthens on the one hand the feeling of belonging to the same population (jingoism is of maximum importance for wars), and on the other hand it unboundedly amplifies the hatred against other populations. It perfectly integrates into the vast hate-love interplay of human aggressiveness. However, war does not seem to be primarily provoked by the deliberate incitement to chauvinism, since there is implemented in human nature a genetic tendency to slaughter, killing being among the primary human instincts, and also widespread in the beasts' world (Chap. 2). Murder and homicide are not less seldom among lions than in the jungle of our big metropolises; distinct rat populations are practically in a permanent state of war and between different populations of chimpanzees organized extermination wars have been noticed too (cf. Chap 2; Ardrey 1970; 1974, pp. 208-214 and 238-250; Lorenz 1974, 1987). The biggest reproach against Marxism-Leninism is that through its insane ideology of class struggle, the idea of war has deliberately been brought into the population, which has led to an unprecedented murder within humankind (about 100 million deaths (Wikipedia: "Mass Killings under Communist Regimes"))).

At first glance, we may conclude that the strong interest of an individual in favour of nationalism should require a strong rejection reaction from the entire population, so that unbounded internationalism and cosmopolitanism would be the best panacea against the baneful outcomes of chauvinism. But things are not like this, since in humans and in the majority of animals there is also inborn an elementary primary xenophobic instinct (the fear of foreigners (cf. Ardrey 1970; 1974, p. 69 and pp. 203-277)). So, xenophobia constitutes another part of the vast field of human and animal aggressiveness. Exaggerated internationalism (xenophilia), that means the strong rejection of nationalism, ultimately leads to foreign infiltration and loss of a population's essential identity: fear of foreigners, being latently always present, transforms easily into rejection of foreigners and in the end into hatred of foreigners.

Whoever ignores xenophobia is doomed to death. The proof is offered every day by nationalists round the globe – in each rat population any foreign rat is killed straightaway! Strong rejection of nationalism (promotion of unbounded internationalism) by a part of the population can cause a strong interest in favour of nationalism in other parts of the population. The latter will be driven by the primary instinct of xenophobia into the chauvinist camp. The fresh chauvinists cause by their nationalism increasing impediments for the whole population. In this way, strong interest in favour of nationalism and strong rejection of nationalism will meet, like love and hate, in a disastrous togetherness. Weak rejection of nationalism by each individual seems to be the optimal possibility.

Xenophobia will sooner or later flare up with all its unwanted consequences, if the portion of foreign populations exceeds the percentage limit. Between two different populations (races) there can always occur phases of peaceful coexistence, but much closer connections seem uncertain, as long as mutual processes of assimilation don't take place.

With some hesitation – since this leads directly into the bottomless sea of mud of psychological sciences – we will briefly touch on an assessment of the character, as well as the intellectual and physical aptitudes of different populations (races). Each individual is genetically endowed, at the moment of procreation, with a certain amount of positive and negative characteristics, which can be enhanced or diminished by education, aging, certain experiences, and influences of the environment. The adjectives positive and negative should not obscure the fact that there will be substantial disagreement related to what is actually positive or negative, good or bad, beautiful or ugly. We will al-

ways have to deal with a certain relativity of human characteristics, depending on the standpoint of the one who appreciates the matter. An important role in the assessment of positive or negative characteristics should be played by the prevailing framework conditions. In this way, during wars or crises otherwise positive aptitudes, like altruism, kindness, peacefulness, tolerance, and self-sacrifice often lead to the premature extinction of those who possess these characteristics in an exaggerated amount. Have primitive elbowing types not always the advantage? Would it ever be possible to reach a certain agreement concerning positive or negative characteristics, at least within some range of uncertainty?

In man, there seem to have been built in during his phylogeny – for reasons of survival – different negative characteristics, which cannot be eliminated through education or other influences. If the perfect man has ever existed (a kind of Nietzsche's superman, Jesus Christ, etc.), he has died anyway long ago, and will never rise again. Experience shows that there exist in every population "better" or "worse" people, plebs and elite, whose characteristics can actually be "improved" through education and other positive influences.

The nationalists (racists) of each population are always staring only at the "positive" characteristics of their own population and at the – according to their opinion – "negative" ones of other populations (races), without realizing the "negative" characteristics of their own population and the "positive" ones of other populations (races). Unfortunately, it is true, that the average US-negro has failed in the American educational system: only 15% of the negroes constantly reach the same performances at school as 50% of each other US-race. On the other hand, negroes are often physically superior in comparison to other races (Ardrey 1970; 1974, p. 65). By the way, negro is not a pejorative word, because it is of Latin origin and means nothing else than black.

So, we state the following principle of invariance concerning the characteristics of populations (races): in a hypothetical comprehensive standard system of human characteristics, the total value of positive or negative characteristics of

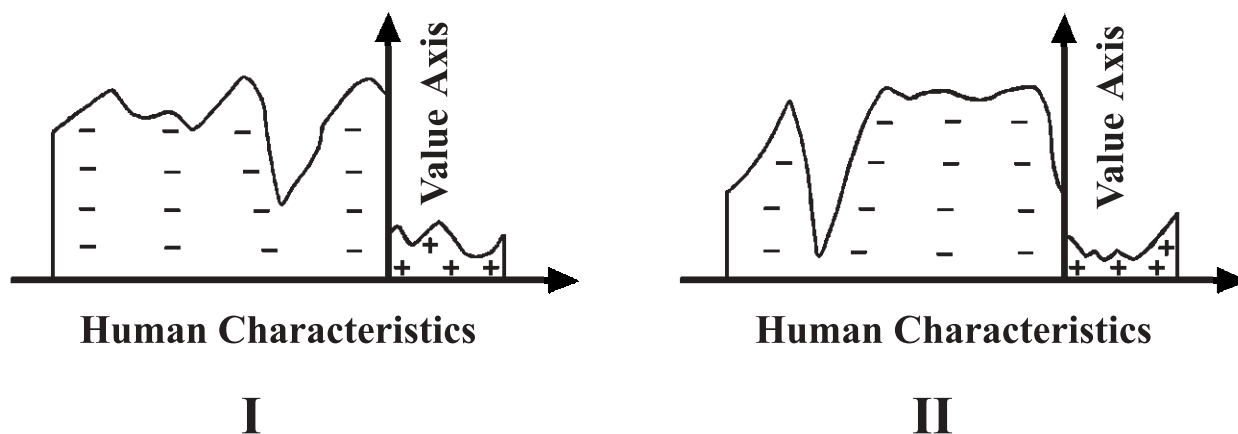


Fig. 11.2: The principle of invariance of the few positive (+) and numerous negative (-) human characteristics for two different populations (races) I and II in a hypothetical perfect assessment system of human values. On the horizontal axis there are plotted the names of various human characteristics, and on the vertical axis the value of a certain characteristic. The two (-) areas, depicting the sum of negative characteristics and the two (+) areas, symbolizing the sum of positive human characteristics, should be approximately equal for the two separate populations (races) I and II.

different populations (races) should be approximately constant. This invariance principle tends to have a primarily ideological nature and is unprovable, because it is improbable that there could be established a comprehensive, unambiguous, generally accepted standard for assessing human characteristics.

Even if an ideal assessment system could be established within certain framework conditions, any modification of them would entail a modification of the assessment standard. We judiciously wrap up the "total value of positive and negative characteristics" in obscurity; in the same way, we avoid any closer specification concerning the word "approximately" in the previous invariance thesis. Our invariance principle has predominantly the purpose to cut the wings of nationalists (racists) of the most diverse shades and colours. According to our principle of invariance, different populations (races) are neither superior, nor inferior to one another; they are merely endowed to a comparatively equal extent with a multitude of different positive and negative characteristics. This appeasing conclusion should not be regarded as a minimization of xenophobia, which is ineradicably rooted into the species *Homo sapiens*, similarly to the sexual instinct. In an unrealizable perfect assessment system of human characteristics, the principle of invariance can easily be represented by Fig. 11.2. On the abscissa we plot the numerous negative characteristics and the few pos-

itive characteristics of the two distinct populations (races) I and II, whereas on the ordinate we represent the assessment value of a certain characteristic. Although for different populations certain characteristics exist to varying extents, the total value of positive (negative) characteristics is still approximately constant; this means that in Fig. 11.2 the total area of (+) and (-) surfaces is approximately the same for the populations (races) I and II.

11.2. Invasion of Migrant Plebs

One migrant – one problem.

No migrant – no problem.

(After I. V. Stalin)

*He was not of the opinion that everybody
could nest with everybody.*

(Fernau (1973) about Sulla (132-78 B.P.))

The ruling jungle capitalists are vitally interested in an ever growing total population, because more people mean more consumers, and consequently more profit. If the native population is not growing rapidly enough or even decreasing, the jungle-capitalist governments have always chosen the most profitable way: they have simply increased the number of migrant plebs. Because the migrant elite – the ornament of each population – is by definition only a quite minor part of all migrants, we ignore this excellent part. When speaking about migrants, we always understand the *migrant plebs*. These primitive, uneducated, greedy, audacious people increase the huge number of native plebs, destroying the utmost important, basic *identity* of the native population (cf. Chap. 8, p. 66 and Ardrey 1970; 1974, p. 91). Of course, this doesn't bother jungle capitalists at all, since they are interested merely in profit.

The invasion of migrants and fake asylees into the host countries is extremely easy because their asylum and immigration legislation is very naive, simple-minded, and blind to reality. The biggest supporters of migrant invasion form an unholy trinity, consisting of professional politicians (greedy for more subjects), jungle capitalists (greedy for more profits), and do-gooders (greedy for more admiration). Oh my Lord, forgive them, for they don't know, what they are doing.

The principal cause of migrant invasion are the migrants themselves and their compatriots, producing an abysmal, brainless surplus of absolutely superfluous human flesh in their primitive, overpopulated homelands. The terrible excess of births to deaths (Fig. 2.1) is to a large extent due to these rotten states. Their available resources cannot satisfy by far the most essential, vital needs of their giant population. Migrant plebs and fake asylees are for the host countries merely superfluous, expensive, human flesh. They all should be repatriated or settled for repatriation in special camps close to the frontiers of their fatherlands.

11.3. Essay on Population Psychology

A psychologist is somebody, who is seeking an imaginary, pitch black cat in a pitch dark room and suddenly cries: "I've caught it!" Therefore, the author has written this essay exclusively for his personal amusement. As throughout this book, I focus on the more *negative* qualities and psychological peculiarities of three populations: the Germans, the Jews, and the Gipsies.

(i) The Germans.

*At night I think of Germany,
and then all slumber flees from me.
(H. Heine: Night Thoughts)*

Since the more positive German qualities are already well-known through self-praise, they are omitted. First of all, native Germans are the biggest agglomeration of autists in the universe. During Germany's liberation, an American soldier remarked that the Germans are so insensible, without empathy. This is not amazing, because genuine autists feel best only in the company of their own brain, and their perception of surrounding reality is at best incomplete.

Autists cannot distinguish between two or even more different possibilities; they can perceive at most a single possibility. For a native German autist everything is alternativeless. Owing to their autism, native Germans are not very gregarious. If three native Germans accidentally meet, they feel on a big party. And if foreigners participate in a German party or marriage, they believe to be at a funeral meal.

Concerning the German sense of humour, it suffices to emphasize that in the whole classic German literature, there is only a single comedy, namely "The Broken Pitcher" by H. Kleist, who however committed suicide at the age of 34, together with his girlfriend. That's more than enough of German humour. One gets a certain insight into the German soul through a medieval slaughter, up to the last man, as described in the "Song of the Nibelungs" and transformed into reality by the Nazis.

Autists are extremely susceptible to extremist, insane, murderous ideas and projects, because only in the extremes there is lack of alternatives. Moreover, since autists know only themselves and their brains, they are unable to compare themselves with other people, being convinced that they are the greatest, best, and most talented humans of the globe, this resulting in an immense German megalomania. And this autistic characteristic was a main cause for the two

world wars, where the Germans were responsible for their outbreak in Europe in the ratio of about three quarters. Thus, it should be always wise and advantageous to do just the opposite of that, what the Germans are doing; they are blind to reality.

After gasing and murdering Europe's elite now 80 years ago, their descendants are going to the other extreme: they must prove at all costs that they are the kindest and best ones. Therefore, they are now inviting the globe's scum – preferentially from oriental, negroid, and islamistic countries – to invade overpopulated Germany, supporting these millions of strange migrant plebs with dozens of billion dollar, without regard to the millions of poor, jobless, and homeless Germans. I know of no migrant, who is homeless. In German cities one now feels like in the previously named countries. Native autistic Germans are unable to realize that several billions of migrant plebs are still awaiting to invade overpopulated Germany.

Quite generally, the migrant plebs don't like the Germans, but only the German fleshpots. About half of the millions of Turks, living for decades in Germany, are genuine Turks, perhaps dreaming about the establishment of a second Turkey in Germany (cf. Sarrazin 2021). Hence, native average Germans can also be regarded as an autistic, crazy, foolish population, being blind to reality. It should be minimized, as all other populations too.

(ii) The Jews.

Jehovah's chosen people

Anti-semitism, a word coinage invented in 1879 by the German writer W. Marr, is an excellent example for the remarkable simple-mindedness of anti-racists. Strictly speaking, this word means aversion/hostility against *all* representatives of the Semitic race, i.e besides the Jewry, also their deadly enemies the Arabs, as well as other oriental and North African populations. In spite of this fact, the word anti-semitism is at present misleadingly used exclusively in the sense of strong aversion/hostility to Jewry. Much apter words would be anti-Jew, anti-Jewry, Jew-phobia, Jew-hater, Jew-hate, hostile to Jewry, hostility to Jews, etc. A general Jewish peculiarity is that all their qualities are extremely overdeveloped in a good and less good sense. The main cause of aversion against Jews seem to be 6 basic overdeveloped Jewish qualities, namely *insistence, intransigence, impertinence, persistence, pushiness, and ambition*. These actually positive features are becoming repulsive, if they occur to a much

too large extent. Finally, this leads to aversion, hostility, and hate with respect to Jews.

Even during ancient, pre-Christian times, aversion against Jewry was already present due to religious and social separation of Jewish diaspora communities, insisting to preserve by all means their identity as Jehovah's chosen people. After the Roman conquest of Israel in the year 63 B.P., there took place continual, fruitless, Jewish revolts until the destruction of Jerusalem in the year 70 by the later emperor Titus. There followed new, futile, Jewish revolts until 138, when the final Roman deportation, expulsion, and dispersion of the Jews started. Apparently only the Carthaginians had to endure a similar fate through the Romans, but they had heavily hindered Roman might and business. Even the primitive Germanic tribes were able to achieve a more or less peaceful coexistence with the Roman conquerors, opposite to the Jews.

Hence, it seems that mainly the aforementioned six Jewish qualities were the cause of ill-fated Jewish fate. Since the Jews are unable to curb to some extent these inborn qualities, it seems that the Jews themselves are to some extent responsible for their permanent quarrels with others, in particular for the heavy difficulties and wars of the ancient and contemporary state Israel. The worldwide dispersed Jews were able to rapidly adopt language, habits, and behaviours of their respective host countries, but in their deepest heart they are still remaining genuine Jews. This fact increases mistrust of Jews, being accused to be members of a Jewish world conspiracy.

Of course, all this does not justify the permanent, often murderous hostility to Jews. On the other hand, imagine what would happen in the world, if each population would claim to be resettled, after 2000 years, in its former territory, as achieved by the Jews. The time is ripe for the Jews to manage peaceful, fruitful compromises, especially with their oriental neighbours.

The remaining Jewish qualities are overdeveloped too, but always in a positive sense. Their performances, achievements, results, and realizations in all domains of human activity are outstanding and admirable. In proportion to their relatively small number, the Jews seem to be by far the most talented, gifted, skilled, but worldwide dispersed population. After this hymn of praise to the Jewry, I conclude with a partly optimistic thought: because of their innate, less positive, 6 Jewish qualities, it is improbable, though not impossible that Jew-phobia may transform in the course of time into Jew-philia.

(iii) The Gipsies.

*A threefold hint I hence invoke:
Whenever we find life dreary,
we may fiddle, sleep, or smoke,
and make our fortunes cheery.*
(N. Lenau: The Three Gipsies)

The gipsies are a population stemming from the north-western part of India. They have voluntarily and worldwide dispersed, solely due to their overdeveloped wanderlust. In Europe, their spread began during the fourteenth century. Like the Jews, they have preserved their identity and own language. But unlike the Jews, they have never claimed their own state.

To improve the somewhat unfavourable prestige of the gipsies within the society, a few of their simple-minded representatives have suddenly decreed that instead of the ostensibly discriminatory word gipsy their newly invented words "Sinti and Roma" must be used, like the inventions "Afro-American", "Inuit",



Fig. 11.4: Transylvanian gipsy riding to the weakly market, to sell wooden spoons out of his shoulder sack (Schullerus 2015).

"Sami", instead of Negro, Eskimo, Lapp. Of course, nobody knows or wants to know, who the Sinti and Roma really are. Apparently, the most discriminatory

people are the gipsies themselves, because they neatly and tidily discriminate between two gipsy subspecies. The gipsies may change their name even a few thousand times, but unless they are not changing some of their somewhat less pleasant qualities, they will remain gipsies (tsiganes). It is the task of the gipsies to show that they can much more than fiddle, sleep, and smoke by the wayside. Unfortunately, the gipsies have not achieved contributions of some importance in the relevant branches of human achievements, excepting perhaps tsigane bands and tsigane music, which is however not performed in music halls.

It seems that gipsies, especially their women, enjoy loud quarrelling, but they merely shout and never roar like buffalos. They don't like regular work, seeking preferentially casual jobs. Therefore, they are committing offences like fraudulence and theft, in order to gain some money, but they are not involved in grave crimes, like severe injuries or even murder. In the times of flourishing jungle capitalism, they have learned from experienced criminals, how to organize themselves in bigger gangs, committing thefts within large areas, making in this way big money.

In the end, I enumerate some less pleasant gipsy qualities, like unpunctuality, sluggishness, laziness, unreliability, ignorance, indolence, carelessness, rashness, disorderliness, inexactness, idleness, etc. Because of these qualities, all their activities are to some extent unpunctual, imperfect, not impeccable, disordered, inexact, unreliable, etc.

However, in view of the unavoidable, future, general, strong decrease of living standard due to overpopulation and exhaustion of resources (Fig. 2.1 and Sec. 14.1), some positive gipsy qualities are exemplary. Gipsies are completely contented, as long as they can lead an extremely modest, tranquil, leisurely life, even on the lowest border of subsistence level, preserving even in this worst case their outstanding, inborn vitality, zest of life, happiness, lack of concern, liveliness, and art of survival. Thus, gipsies can also be regarded as peaceful, swinging, merry masters in the art of living.

This section has been written, to accentuate the huge diversity of human qualities, characteristics, features, behaviours, aptitudes, capabilities, achievements, etc. Sorry, for having not been more positively minded.

12. TOWARDS A UNIVERSAL LANGUAGE?

*And the Lord said: "... Come, let us go down,
and confuse their language there,
so that they will not understand one another's speech."
(Genesis 11.7)*

Besides of struggles for power and wealth, nationalism seems to be the third main cause for the outbreak of wars. Religious wars, or wars between populations having different ideologies can confidently be sorted into the category of struggles for power and wealth, although the "smart" politician will never hesitate to also play the nationalist-chauvinist card. A main cause of nationalism seems to be different language, besides distinct features and distinct culture. A common (universal) language would then eliminate only one of the three causes of nationalism. Even within a population speaking the same language, countless crimes (civil war) are committed every day, where again greed for power and wealth, as well as general human deficiencies seem to play the main role. Thus, a universal language is no panacea against nationalism and war, but it might decrease their probability, because language is the main communication means of humans. Other practical advantages of a universal language, like for instance the disappearance of foreign languages and translations, are self-evident, and need no further explanation. The deadly boring learning of words ceases – the modest storage capacity of the human brain can now be used for the understanding of technical-scientific connections, etc.

Now how a universal language could be introduced? Firstly, it would perhaps suffice if some larger European populations would introduce a universal language. The impact of these populations, the easiness and logic of a universal language would presumably suffice to cause also other populations to adopt the universal language. The USA is not interested in a universal language, if only because of its immense, at present yet uniform speech area. The process of introduction of a universal language would probably span a period of several generations. The first generation would learn it in school as a foreign language; during the second generation a stepwise symbiosis of the native language with the universal language would take place, so that, during the third generation, the definitive replacement of the native language takes place. The sole generation that would have to sacrifice itself would be the middle one, because it would grow up bilingually. But who is really prepared to sacrifice oneself?

What kind of demands should a universal language meet? At first it should confine itself to 16 clearly distinguishable sounds: a, e, f, i, k, l, m, n, o, p, r, s, t, u and the two compound sounds "sh" and "ch" (from the Scottish word "loch" and Slavic, Semitic languages). The harder pronounceable voiced sounds b, d, g, v, w, z can be unproblematically substituted by the similar, easier pronounceable, unvoiced sounds p, t, k, f, s, respectively. Other sounds together with their corresponding letters c, h, j, q, x, y are tacitly dropped. After all, it should be possible to the human mind to create a simple, clear, logic grammar, and a phonetic orthography, without anyone of those famous, stupid exceptional rules. Pronunciation, grammar, orthography, syllabification, sentence construction, and word formation of all languages represent an insult to human intellect.

How should the basic vocabulary of a universal language be constructed? Clearly, all words of the universal language must belong – with suitable simplifications – to known languages. The universal language should be accepted with pleasure by each dweller of the planet, and should allow an unproblematic identification of the individuals with their new language. That's why it would be ideal for the vocabulary of a universal language to have as many words as possible from the vocabulary of the own population. But this requirement constitutes at the same time the main obstacle for the introduction of a common language, since each root of a word from the universal language can only be imported from a single language. In order to achieve a large acceptance and identification with the universal language, basic words belonging to the most widespread languages should predominantly be imported. For the same reasons of general identification, and in order to facilitate its stepwise introduction all over the world, the universal language, if we look at it from the Euro-American viewpoint, should take a disproportionately high percentage of Afro-Asian terms. For historical and demographic reasons it seems justified to fill up the vocabulary of the universal language, to a proportion of 1/2-2/3, with words of Latin origin and with phonetic English words. We do not make this suggestion because we especially like English, but because it seems to be well on the way to become some kind of universal language. It would really be deplorable, if English with its criminal pronunciation, orthography, and syllabification would succeed. Apart from a small Slavic percentage, about one third of the vocabulary should be reserved for words that do not originate from the Indo-European speech area.

Only a differentiation between singular and plural seems practical in the case of the exclusively neuter nouns; for adjectives an invariable basic form and two comparative ones are enough, whereas for verbs three invariable temporal forms should suffice (past, present, future). The words of a universal language should be above all easy to learn, possessing a simple clear pronunciation of maximally three syllables. For reasons of precision, simplicity, and clarity there should be strictly avoided the introduction of words with similar articulation but different meaning, or different words having the same, respectively related meaning (homonyms, synonyms). A much simplified and logically thought-out variant of English grammar could represent the cornerstone of the grammar of a universal language. The persistent introduction of compound words and the introduction of a simple final syllable for the diminutive form of substantives would be helpful. The same pertains to the superfluous forms of the personal (possessive) pronoun in the third person: he, him – she, her – it, (his – her, hers – its), which should be always replaced by the neuter form "it, (its)". The superfluous, bothering Romanic and English distinction between adjectives and adverbs must be eliminated, together with an infinitude of other complications. The universal language must also allow to substantivize all verbs and adjectives in a simple unique manner, which is missing in English.

The presently existing artificial languages seem to comply only partially with the above requirements. We confine ourselves to a criticism of the probably most widespread planned language – Esperanto (Janton 1993). The main point of our criticism are the 28 sounds of Esperanto, compared with the proposed 16 sounds for the universal language. In addition to these superfluous supplementary sounds, the grammar and construction of words in Esperanto is much too complicated, and often without obvious reference to spoken languages, so its further spreading appears undesirable.

13. QUANTITATIVE THEORY OF FREEDOM

*Freedom, thou goddess, fair, immortal,
offspring of Elysium,
mad with rapture, to the portal
of thy holy fane we come!*

(After F. Schiller: Hymn to Joy)

Probably, no other notion has been perverted as much as that of freedom. The reason is, of course, not the nature of freedom, but the complexity and many-sidedness of this concept, through which the word "freedom" becomes vulnerable to vacuous meaningless demagoguery. The culmination of deception seems to be reached by the communists. Those oppressed by the communist dictatorship are the only truly free ones, because only the communist terror gave them for the first time the true freedom (Lange 1955, p. 148). For Hegel – one of the masters of Marx and Engels – freedom turns out to be "the truth of necessity" (Glockner 1957, p. 674). Whatever this was meant to be, Engels (1877, Part I, Chap. XI, p. 69) reformulates swiftly: "To him (Hegel), freedom is the insight into necessity." By this reformulation, Engels apparently wishes to justify the reasonable necessity of the proletariat's dictatorship: as soon as one understands the necessity of terror and unfreedom, one is the freest man in the world.

By elaborating a quantification of the notion of freedom, we are not intending to establish a magic freedom formula (in this respect the poor human brain seems hopelessly overstrained). We merely wish to clarify certain connections that would allow a rough measuring, comparison, and decomposition of different specific freedoms. Briefly, we are trying to construct an appropriate foundation for an ultra-complex notion, so that – based on this basis – the notion of freedom could extend and diversify its concrete forms.

A quantification of some vague concepts from the field of humanities is no panacea against hair-splitting or the Babylonian confusion of ideas in an epoch where even the result of 1+1 is questioned. We merely attempt to introduce more rigorous methods in the field of arts, quantifying certain notions and relationships, in order to avoid any dispute related to the emperor's new clothes, whereby often it isn't even clear, who that emperor really is.

In the following, we will try to define what freedom actually means, on what freedom refers to, to what extent it is realizable, and if there is ensured the

Kantian balance (Kant 1920, Vol. VI, 1, pp. 87-88) between the freedom of a particular population member and the freedom of other population members. Similarly, as for the power and wealth distribution, we will reach the conclusion that an optimum of freedom for the entire population requires certain restrictions on the freedom of each individual.

By freedom we will subsequently understand the various possibilities of an object or phenomenon to interact with other objects or phenomena. According to our freedom theory, *interactions between different phenomena are also possible with the assistance of (human) brains*, like for example the competition between different (social) theories or between different behaviours in animal populations (Sec. 13.1). Freedom supposes the possibility of an interaction and depends on certain essential framework conditions that can be defined more or less accurately. Not least, freedom also comprises the influence on the world arising from the use of a particular freedom possibility (action resulting from the use of freedom), as well as the consequent reaction of the world to the use of that specific possibility of freedom (reaction to the use of freedom). Another essential aspect of the notion of freedom is whether an object or phenomenon makes use or not of the possibility to interact with other objects or phenomena (statistic probability of the use of freedom, the potential possibility of exerting freedom).

Through the notions of "objects" and "phenomena" we depict the whole world, whereby "objects" have a material consistency, while "phenomena" represent products of the (human) brain, such as different laws, rules, principles, ideas, reflections, presumptions, descriptions, theories, knowledge, assertions, languages, numerical values, value systems, sentiments, figments of imagination (god, literary characters), and so on. Phenomena symbolize products of (human) consciousness, while objects comprise the matter which is independent of (human) consciousness. Phenomena are predominantly seen as a representation in time and space of the objects and their interactions (processes, structures, forms, sizes, properties, etc.) through the (human) spirit. The (human) spirit – the consciousness – appears to us as being a part of nature, born from this nature, where almost everything seems to have not yet been investigated, or will stay forever in eternal darkness (cf. Chap. 2, pp. 6-8; Sec. 13.1, p. 131; Sec. 14.2, p. 146; Wikipedia: "Animal Consciousness").

By framework conditions of freedom we mean the whole environment of a certain kind of freedom. The framework conditions of freedom are therefore

the laws of nature, environmental factors, the techno-cultural environment, the aptitudes, wealth, and income of individuals, the moral-ethical standards of the population, etc. The obvious question, why such framework conditions (for instance the laws of nature) actually exist, will probably never be answered, because there will always be first questions without answers (Popper 1972).

Freedom seems to be mainly based on four components: the mere use of the possibilities of freedom, the relevant framework conditions, the action and reaction of the world to the use of freedom. Therefore, freedom defines the kind and mode of interaction possibilities between an object/phenomenon and the remaining rest of the world.

The use of various possibilities of freedom can also be fictitious, being apparently the exclusive attribute of human beings. Because of their innate stupidity, the plebs can be convinced (for example by self-deception, ideologizing, indoctrination, or occultism) that they possess certain possibilities of freedom, to which in reality they have absolutely no access. The plebs delude themselves with this fiction, thinking that if they would be willing, they could do so – if not here on Earth, then certainly in the kingdom of god. So, the freedom within a human population also comprises a strong emotional-subjective component (one is as free, as one feels). Despite all this, the framework conditions, acting independently of an individual's will, are an important component of the notion of freedom. We will confine ourselves exclusively to the real possibilities of freedom, since the introduction of individual fictions actually means the complete breakdown of any theory of freedom: in a state of delusion everything is possible, and a hallucinating person feels completely free in her/his delusion.

Along their evolution, humans have permanently been violated by natural forces and various diseases. Therefore, they are capable of enduring a high degree of lack of freedom. "Can freedom be eaten?" rightly asked a woman – one of the countless losers due to the jungle-capitalist transformations in Eastern Europe. Hence, freedom is not indispensable to life, as is food, sleep, and warmth, but its existence contributes, like sex and love, to bodily and spiritual comfort.

In the inanimate world, the possibilities of freedom are generally statistically predictable (for instance microphysics), or are defined within a certain measuring accuracy (for instance macrophysics). Estimates concerning the future evolution of more complex objects or phenomena become generally less precise when the prediction period increases, because during the lapse of time

incertitudes, approximations, and measuring errors are accumulating. Three possible exceptions from the living world will be mentioned subsequently.

Nature has created forms of organization – living creatures – that can freely and independently act upon the rest of the world within certain framework conditions. A frightening and astounding feature of living matter is the fact that its development is generally much harder to predict than in the lifeless world; this seems to be valid, above all, for highly evolved creatures. This can easily be explained by keeping in mind that living beings are essentially free within the narrow limits of certain framework conditions and feedback effects: a flock can move or not into a certain direction, a pack can mate or not in a certain way, the anticommunist revolution can break out or not, etc. This doesn't mean that the future of populations is, in principle, obscure. Generally, in living systems, the "uncertainty relationship" is much more widely meshed than in lifeless systems. Even so, some predictions have a high degree of probability, like for instance a prediction related to the final stage of the Earth's human population. The billions of fools, overpopulating the madhouse called Earth, will sooner or later cause their own extinction (cf. Sec. 14.1). Another prediction, the exactness of which can already be observed, refers to the biological degeneracy of *Homo sapiens*, and the disappearance of countless vegetal and animal species. A third prediction refers exclusively to the appearance of life. It is conceivable that, once the framework conditions are well-known, the structure of the first living molecules can be determined, where the transition between inanimate and animate world is fluid, as (almost) everything: "Panta rhei", everything flows (Heraclitus).

The belief, concerning the approximate predictability of evolution within living systems, differs from the maxim according to which, in the evolution of living systems, merely the rules of the game are fixed, but the actual outcome of the game is completely open (Lorenz 1987). However, if a team meets a much weaker one, the evolution of the game can be predicted with high probability, this constituting a simple counterexample to the previous maxim.

We will now discuss the use of freedom in a human population (Fig. 13.1). As already noted, we will ignore any fictitious possibilities of freedom, talking in the following exclusively about real, objectively existing freedom possibilities. Any population member can interact with different objects and phenomena. Such an interaction can comprise a great many (an infinitude?) of aspects, depending on the viewpoint we are looking at.

Examining an interaction only under a single viewpoint, is always a very dangerous simplification, because this viewpoint could have only secondary significance. For lack of anything better, we will walk on this risky path, regarding the interrelation between an individual and the "rest of the world" only from the viewpoint of rejection, indifference, and interest. In the second row of the regulating circuit of freedom from Fig. 13.1, we have schematically depicted five gradual possibilities of freedom, constituting an emotional scale for the correlations between an individual and the objects/phenomena of this world.

We start with strong rejection (for example interdiction, destruction, hatred, fight, punishment, impediment, oppression, constraint, separation), continue with weak rejection (for example contempt, reprimand, criticism, mockery), indifference (for example toleration, ignorance, liberality), weak interest (for example sympathy, praise, acknowledgement, satisfaction), and finish with strong interest (for example promotion, building up, love, glorification, reward, support, honouring, taking possession). Often, it will be difficult to strictly distinguish between two neighbouring levels, but a clear distinction can always be made between nonadjacent levels, so that an approximate quantification of the notion of freedom is always possible.

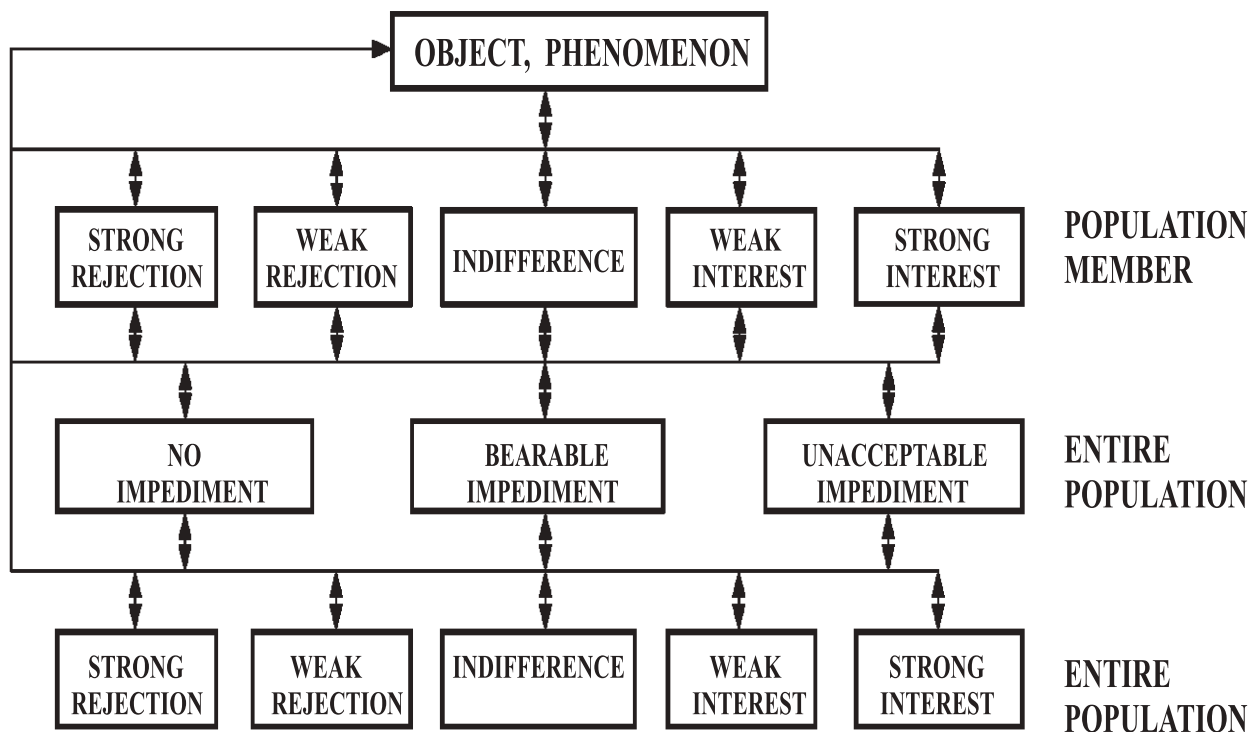


Fig. 13.1: Regulating circuit of freedom in a human population. All four rows influence each other, directly or indirectly. The second row refers to a single population member. The third and fourth row include the whole population.

Practically, there are numerous combinations of the five mentioned possibilities of freedom. Hence, our classification scheme actually comprises an infinitude of various freedom possibilities. If the interrelation between an individual and an object or phenomenon can occur according to either one of the five possibilities of freedom, then – related to this interrelation – the individual possesses absolute freedom. And if an interaction can be realized only according to one of the five possibilities of freedom, then the individual has (related to this interaction) absolute unfreedom. If an individual wishes to take up just the sole allowed possibility of freedom, this person could subjectively feel completely free. But from the standpoint of an impartial outside observer this individual is totally unfree, as for instance, a supporter of a communist dictatorship. With respect to this state of affairs, we coin the notion "relativity of freedom", which emphasizes the subjective side of the notion of freedom. Note, that the five mentioned possibilities of freedom are generally considerably restrained by the prevailing framework conditions.

Let's now take a closer look at how a certain freedom is savoured by an individual. By exhausting all possible possibilities of freedom, an individual can impede in one or another way various other individuals. In particular, an individual can impede or even harm oneself, although this individual is mostly not aware of this fact. If no impediment of others occurs through an interaction between an individual and an object or phenomenon, the problem of freedom appears to be trivial, since nobody will be bothered by the respective interrelation (no impediment in row 3 of Fig. 13.1). But more frequently, the unbounded use of certain possibilities of freedom by a population member leads sooner or later to impediments of other individuals, or even of the entire population, including the respective population member (bearable, respectively unacceptable impediments in row 3 of Fig. 13.1). In this case, the whole population reacts with strong rejection, weak rejection, indifference, weak interest, or strong interest (row 4 of Fig. 13.1) with respect to the use of certain possibilities of freedom by one individual (row 2 of Fig. 13.1), and with respect to the impediments resulting therefrom (row 3 of Fig. 13.1). In this way, the regulating circuit of freedom becomes closed.

The sum of impediments acting on the whole population constitutes a filter or a connecting link between the possibilities of freedom a certain individual wants to claim, and the possibilities of freedom which the whole population concedes to this individual. Our regulating circuit of freedom in a population of humans is, as it turns out, built on the *negative* aspects of the use of

freedom – the impediments. We have developed these considerations, to warn against liberalistic abuses of the possibilities of freedom, and not because we like "positive" things less.

In our conception, the notion of freedom in a population of humans and animals(?) is supported by four foundation pillars: (i) Rejection, indifference, or interest of an individual, as related to the different objects or phenomena of this world (row 1 and 2 of Fig. 13.1). (ii) The possible impediments of the whole population (action resulting from the use of freedom (row 3 of Fig. 13.1)). (iii) Rejection, indifference, or interest of the whole population (reaction related to the use of freedom by a certain individual (row 4, Fig. 13.1)). (iv) The framework conditions of a certain freedom.

As stressed by the bidirectional arrows in Fig. 13.1, there is a close dynamic interrelation among the four pillars of freedom: any change of an element in Fig. 13.1 can determine modifications of the other elements and of the framework conditions. Within a population of humans and animals(?), freedom is a complex interplay between the framework conditions, the impediments, and the possibilities of freedom of an individual and those of the whole population.

The reaction of the population to the use of freedom by an individual can also consist of strong rejection (row 4 of Fig. 13.1), which will have as a consequence various interdictions and coercive measures. For this reason, a conflict is often created between an individual and the rest of the population, since the possibilities of freedom the population concedes to an individual are not congruent with those claimed by this individual. Sometimes, this can also lead to a state of tension between a population member, taken individually, and the same population member, taken as part of the whole population (not practice what one preaches). In democratic and dictatorial social systems, interdictions are usually enacted by the administrative units. Certain interdictions and coercive measures, like stepbrothers of freedom, seem to be absolutely indispensable for achieving an optimum of freedom for the whole population. Otherwise, the danger of anarchy arises. Absolute freedom only exists in heaven – on Earth it seems not achievable. Are we only prisoners of freedom?

For our rough description of the notion of freedom in a population of humans we have made the following permissible(?) simplifications relative to the components of freedom mentioned in the beginning: (i) The various possibilities of freedom of a certain interrelation have been reduced to rejection, indifference, or interest of an individual (row 1 and 2 of Fig. 13.1). (ii) The action on the

world resulting from this individual use of freedom has been oversimplified to the impediments of the whole population (row 3 of Fig. 13.1). (iii) The reaction of the world resulting from this individual use of freedom has been restricted to rejection, indifference, or interest of the whole population (row 4 of Fig. 13.1).

The reaction of the whole population when an individual is exerting freedom does not appear directly in our fragmentary graphical representation of the regulating circuit of freedom, but it is contained implicitly in the sum of the possibilities of freedom of all population members: the reaction of the whole population (row 4 of Fig. 13.1) is formally just equal to the sum over the whole population of all individual freedom possibilities from row 2 in Fig. 13.1.

In Fig. 13.1 we idealistically suppose that all individuals have equal possibilities of utilizing freedom, being subjected to equal impediments. In reality, this egalitarian hypothesis conflicts to some extent with the innate differences of aptitudes and interests of the individuals, as well as with their unequal wealth (income) and power level. Thus, at the best, we can start with equal opportunities concerning the possibilities of freedom. In practice, each individual comes to an arrangement as well as this individual can, possessing quite different possibilities of freedom and impediments.

Because of their richness, the wealthy can savour many more possibilities of freedom in comparison with the poor segments of population, even if formally everyone has the same possibilities of freedom. But they degenerate for the poor to a pure fiction, because of their too small income and wealth. Moreover, in jungle-capitalist mass democracies, poor individuals do not possess the freedom to hold certain positions of power and leadership – even if their aptitudes are the most praiseworthy – these positions falling automatically to rich individuals, due to their inherited wealth. The idea of unbounded possibilities of enrichment for everyone, propagated by economic liberalism, appears as a castration of the poor and – at the same time – a welcome philosophy for the upper crust to preserve and extend its sinecures. When apologists of jungle-capitalist party democracies are speaking about freedom, they generally merely mean the freedom of profiteering.

We avoid notions like "increase of freedom", or "decrease of freedom". This terminology would be correct if freedom would solely comprise the exhaustion of various possibilities of freedom. This simplification ignores the more important part of the notion of freedom, namely the possible impediments of other people caused by the utilization of freedom. Instead of the misleading increase or

decrease of freedom, we will speak in the following about an increase or decrease of the possibilities of freedom.

Liberals and communists stare at the Buddhist bellies of their unilateral freedom, without caring about the impediments caused to other people. Compared with the communist pretension to freedom, the controversy with the liberal notion of freedom is more difficult, since liberalism simplistically claims more possibilities of freedom for everyone, sovereignly ignoring the growing impediments caused to different sections of the population; often, the plebs is alluringly enchanted with mere illusions of freedom. The pure theory of liberalism directly leads to the jungle-capitalist society. Don't liberals think about more freedom (power, wealth) for themselves alone, when they passionately long for more freedom for everyone?

Until now, we have tried to deal with the problem of equality or inequality, that means the distribution of power and wealth, as well as with the phenomenon of freedom. Fraternity would be the third notion pertaining to the trinity of ideals of the French revolution. But talking about fraternity in a world of repugnant rats, where man is the enemy of man, would verge on blasphemy. Isn't fraternity (interhuman warmth) only a portion of the so vast and vague notion of humanitarianism? On the other hand, it is well known that the three ideals of the French revolution have inaugurated one of the most sinister phases of pre-communist terror, perverting and discrediting entirely the idea of fraternity. So, we will confine ourselves to examine the reality content of the first two ideals of the French revolution.

We have already explained that equality of wealth is not achievable, chiefly due to innate inequalities among individuals. The equality of poorness cannot be attained even at the price of the most terrible communist terror. Furthermore, the exertion of power and structures of leadership within human populations (Chaps. 3 and 6) already comprise in their essence inequality and unfreedom. Later on, we have tried to show in this chapter that absolute freedom constitutes the sheerest terror, so that in order to be bearable, freedom has to be permanently accompanied with certain well thought-out restrictions. Do the ideals of equality and freedom not merely mean the shouting of people coming off worst? Is more than a *fata morgana* left over from the ideals of equality and freedom?

It seems that these questions even admit an unequivocal answer. In the SED, for instance, there are approximately equal opportunities, meaning that

each individual has – within its limited aptitudes – the possibility to enter into democratic-elitist competition with other population members, in order to gain a limited share of power, income, and wealth. In the common interest of all population members, the maximum shares of power, income, and wealth are strongly limited, given the limited amount of power, income, and wealth, which the whole population is able to share out.

But each individual also has claim to a minimum of power, income, wealth, and freedom, which should allow this individual – at least outside the times of acute crises – a dignified existence. Compared to other forms of democracy, this minimum seems clearly maximized in the SED. In the SED there also seem to be maximized the rights, independence, and wellbeing of all population members. The proportion between the personal interests of each individual and the general interests of the entire population appears to be optimized in the SED. But even the SED offers not more than a guaranteed minimum and a narrowly restricted maximum of power, income, wealth, and freedom, as well as approximate equal opportunities: *work of man is patchwork*.

Certainly, one can conceive much more intelligent and more complex variants of freedom theories than our previously described product. Merely because we were not able to think of anything better, we have written down what we have.

13.1. Optimization of Freedom

By the notion "optimization of freedom" within a population we understand the maximum utilization by each individual of all five possibilities of freedom from row 2 of Fig. 13.1, together with minimum impediments of the whole population (row 3 of Fig. 13.1). The determinant factor in optimizing a certain freedom should be the minimum impediments of the population as a whole, since the maximum of unbounded use of freedom by an individual can only be placed in the absurd vicinity of infinity. Here we stumble on the important principle according to which a certain freedom is predominantly optimized when a minimum of impediments of the whole population is noticed. The maximum utilization of all possibilities of freedom by an individual seems to have lesser significance. The optimized (the best) freedom only exists, if the sum of impediments of the whole population is minimum. In the ideal case, no impediments will occur at all.

Because of their fundamentally different nature, humans generally have quite divergent opinions concerning the degree of impediment resulting from the utilization of the possibilities of freedom by an individual: the harm of the one is the joy of the other. For this reason, and also owing to human shortcomings, the regulating circuit of freedom can only be optimized more or less badly, even with the best intentions and compromises. Concerning the optimum of freedom, we cannot simply talk about a maximum of possibilities of freedom, because optimization of freedom firstly constitutes a minimum problem (minimum impediments of the whole population), and only secondly a maximum problem (maximum utilization of all possibilities of freedom by an individual). We will see below that – for example in a dictatorship – a maximum of freedom possibilities and a minimum of impediments for one part of the population (optimization of freedom for one part of the population) can be accompanied with a minimum of possibilities of freedom and a maximum of impediments for the rest of the population (deprivation of freedom for the rest of the population). This additionally hampers the optimization of freedom for the whole population. Freedom has to be permanently regarded from the viewpoint of the whole population, connected with the whole regulating circuit from Fig. 13.1. Golden unbounded freedom – ideal for a certain individual – often causes oppressive impediments for the others.

Optimization of freedom is by no means restricted to human populations. Optimization takes place in the animal kingdom too, as shown by two ethological studies of two separated populations of long-tailed monkeys in Tanzania

(Ardrey 1970; 1974, p. 213). The first population consisted of about 1500 animals, living in groups of 15 to 20 animals, being crowded together like in an ordinary zoo, due to lack of a suitable larger habitat. Nevertheless, there were no struggles within or between the groups. The borders of the small territories between the groups were clearly recognizable. If a monkey rarely got lost into a neighbouring territory, it was rapidly driven away or disappeared by itself. All monkeys were peacefully living together.

For the second population the framework conditions were the same, except that the territories of each group were 10 to 100 times greater. All monkeys were extremely aggressive and pugnacious inside and outside their group.

The first population was able to optimize its freedom by establishing wise, firm possibilities and limitations of freedom – some sort of peaceable democracy. Although having much more favourable territorial conditions, the second group chose by itself the freedom possibilities of a repugnant anarchy.

Thus, like humans, two separated, but quite similar populations of the same monkey species have established by themselves under almost the same framework conditions, two completely different social systems with completely different impediments and possibilities of freedom: peaceful democracy versus aggressive anarchy (cf. Chap. 2, pp. 6-8; Chap. 13, p. 122; Sec. 14.2, p. 146; Wikipedia: "Animal Consciousness").

At first sight it seems that freedom would be a peculiarity of living creatures, able to move by themselves. However a short look into the lifeless world proves this to be wrong. Regulating circuits of freedom similar to those in Fig. 13.1 can also be established in the inanimate world, if we replace human rejection with repulsion, disintegration, decrease, etc., and human interest with attraction, fusion, increase, etc. The rows 1 and 2 of Fig. 13.1 would then represent the different possibilities of interaction between two objects, and row 3 the effect of this interaction on the whole world. Row 4 of Fig. 13.1 would reflect the reaction of the world to the action of a certain object. Since in the inanimate world there is only place for the unshakable laws of nature, the regulating circuits of freedom should optimize in nature by themselves, within the existing framework conditions.

In a population of humans the regulating circuit of freedom will, in general, not optimize by itself, i.e. an optimum of freedom for the entire population generally requires conscious interventions of the population members or of the administrative units (of the state). In contrast to the liberal way of thinking,

when in doubt, the population should always renounce the maximum utilization of all possibilities of freedom, since otherwise anarchic trends could uncontrollably spread out, and an unbounded libertinism – the foster child of shady liberalism – celebrates its orgies. In other words this means: it's better to have a bit too less freedom, than a bit too much.

The optimized regulating circuit of freedom appears to us as the golden mean between terror (dictatorship) and libertinism (anarchy). Fig. 13.1 elucidates the Kantian principle – as cited in the beginning of Chap. 9 – that true freedom must always include the freedom of all the others (Kant 1920, Vol. VI, 1, pp. 87-88). There are an infinitude of different freedoms, and therefore each freedom can be discussed, quantified, and optimized only related to a certain object or phenomenon, a certain interaction, and certain framework conditions.

In the following, we discuss the optimization of freedom in the three basic social systems (social orders, state forms) already considered in Chap.3: anarchy, dictatorship, and democracy. We partly avoid the Marxist black-and-white depiction of five social orders (primitive community, slavery, feudalism, capitalism/imperialism, and the sublime socialism/communism), because it ignores the multi-layering of a population in favour of some specially selected social castes/classes. Throughout history there have been – at least for considerable parts of the population – well-developed social systems of democracy (for instance in different populations of hunters and peasants, in Athens, in medieval cities), of anarchy (civil wars, rebellions, revolutions) and, above all, of dictatorship – countless dictatorships of the most varied kinds.

We first consider the regulating circuit of freedom in an anarchy, taking for example a population with a large number of gangs, belonging to different rival parts engaged in a civil war, to syndicates of crime, or to terrorist organizations. Each member of these gangs takes the freedom to fraud, steal or kill at its own discretion, thus causing unacceptable impediments to other individuals or, in the best case, to rival gangs only. An excess of possibilities of freedom for the anarchist (row 2 of Fig. 13.1) leads to unbearable impediments for the population as a whole (row 3 of Fig. 13.1), so that anarchy excludes itself for this very reason.

Since a dictator is hidden in each anarchist, the regulating circuit of freedom in a dictatorship has similarities with the freedom in an anarchy: like anarchists, the dictators and their adherents accumulate many unbounded possibilities of freedoms (rows 2 and 4 of Fig. 13.1), thus causing unacceptable impediments to the rest of the population, being generally much more numerous (row 3 of Fig.

13.1). Dictatorships seem to be more widespread than anarchies, because anarchy becomes more and more dangerous to the anarchists themselves, whereas dictatorships protect by definition the dictators and their cliques; besides, a dictatorship offers to the tyrants unprecedented possibilities of terror within a firmly established order and command hierarchy. On closer look, dictatorship and anarchy seem to mix into the same repulsive brew; concerning the notion of freedom, their inferiority is evident in comparison to democracies.

We will now discuss the restrictions of freedom in the SED compared to jungle-capitalist party democracies. The most important restriction of freedom in the SED seems to be the interdiction of unbounded enrichment of an individual. But this restriction of the freedom possibilities of an individual (row 2 of Fig. 13.1) implies in exchange a reduction of the impediments of the overwhelming majority of the population, because income and wealth of the whole population can more uniformly be distributed. This means that many more individuals are able to savour the extant prosperity: instead of a few superrich individuals there will exist in the SED many more prosperous individuals, and very probably fewer poor ones. In this way, the SED seems to realize much more consistently than other forms of democracy the principle according to which well-thought restrictions on a few individuals generally lead to a reduction (minimization) of the impediments of the overwhelming majority of the population. If the restrictions of enrichment are tightened draconically, the impediments caused to the majority of population increase again – the SED degenerates into a communist dictatorship. Concerning the freedom of enrichment, the SED represents the golden mean between jungle-capitalist societies and communist dictatorships: in the SED the impediments of the whole population (row 3 of Fig. 13.1) resulting from the freedom of enrichment of an individual (row 2 of Fig. 13.1) are minimized. Other kinds of freedom, like for instance the freedom of exerting power, appear to be also optimized, which corroborates our previous phrase: the SED seems to possess an optimum of freedom compared with other existing social systems.

The notions of freedom and power seem to be closely connected, like Siamese twins. Between these two dual(?) notions interesting quantitative relationships could be discovered. Power and exertion of power contain as an essential aspect the curtailment of freedom possibilities through interdictions, i.e. strong rejections (rows 2 and 4 of Fig. 13.1). On the other hand, utilization of diverse possibilities of freedom includes the exertion of power. It seems that just the SED optimizes the amount of power existing in a population, by re-

stricting as far as possible the power of the powerful ones, in order to keep the impediments of the powerless ones as low as possible. The minimization of impediments within the whole population represents an essential feature of the optimization process of freedom and power. Owing to the democratic principle and the democratic-elitist election mode (Chap. 3 and Fig. 6.2), the SED offers fairly equal opportunities for the freedom to exert power.

In the end, we discuss optimization of freedom for a much praised notion like freedom of the press. One may think that unlimited freedom of the press implies no impediments for the population (row 3 of Fig. 13.1). This is not entirely true, because the citizens are not lulled into the sugar-coated world of a dictatorship; rather, as a consequence of the freedom of the press, all sorts of opposite opinions and disagreeable incidents reach the ears of the population. If there would exist unlimited freedom of the press, privacy can unrestrictedly be harmed, chauvinism can be propagated, pro-war propaganda can be made, the most arbitrary defamations can be spread, etc. All these will induce hatred and mistrust within the population or cause wars with other populations. In other words, all these will lead in fact to an unacceptable increase of impediments for the entire population due to a perverted liberalism. In a dictatorship, a certain infinitesimal part of the population decrees its own freedom of the press. Simultaneously with the slightest impediments for this domineering part of the population, censorship causes a restriction of the freedom of the press for the rest of the population. In this way, there takes place a reduction of possibilities of freedom and an increase of impediments for the major rest of the oppressed population. In conclusion, the optimized freedom of the press always requires wise, well thought out limitations of this particular freedom.

13.2. Freedom of Abortion

At first sight this phenomenon seems just as unambiguously solvable as criminality: the reaction of the population (row 4 of Fig. 13.1) concerning the freedom of abortion ought to be strong rejection, because it is a question of killing human life in incipient phases. This position of uninvolved outsiders, who exactly know what is good for the future mother, is totally opposite to the opinion of the pregnant woman, who is expected to bring into the world an unwanted child. She wants an abortion, so she wants to seize the freedom possibility of strong interest in favour of abortion (row 2 of Fig. 13.1). Since neither the pope nor any other abortion opponent is supposed to bring the child into the world, the unequivocal desire for abortion of the expectant mother should be respected.

Things seem to be similar in the case of suicide: has the population ever stopped the unconditional will of an individual to commit suicide? Generally, people only try to divert the suicidal intention, so the reaction of the whole population (row 4 of Fig. 13.1) confines itself to a weak rejection of suicide. This kind of reaction could also be adopted in case of abortion, especially if we think about the heavy burden on the pregnant woman and the dark perspectives of children compelled to be born. In this way, the strong individual interest in abortion (row 2 of Fig. 13.1) should result in a weak rejection of abortion by the whole population (row 4 of Fig. 13.1).

The abysmal overpopulation of the Earth and the resulting huge problems relative to environment and raw materials represent a more concrete argument for a weak rejection of abortion by the entire population. Besides, man destroys without the slightest scruples the life of plants and animals, not to mention mutual slaughter. Under such circumstances, strong rejection of abortion would mean hypocrisy. Is human life really much more valuable than that of plants or animals? Is there really so much a difference?

On this tremendously overpopulated Earth, abortion merely protects already born humans from small pieces of organic, allegedly divine, human cells. In contradiction to the ideas of anti-abortionists, there is not the slightest proof that an early foetus is something else than a blade of grass. The equivalence of abortion with murder appears as an invention of fanatic anti-abortionists, demanding that all the others must act in exact agreement with their irreproachable ideas. The killing of innocent seeds and thinking animals is okay, but not the removal of a divine, early human foetus, being in fact equivalent to hair, tooth,

tonsil, or appendix. Abortion is first of all the decision of the pregnant mother and of doctors but of nobody else, especially not of fanaticized anti-abortionists and of the pope. Frankly speaking, abortion is a slightly problematic, but effective means to prevent the existence of unwanted and/or severely handicapped babies. Abortion also effectively impedes the lunatic suicidal overpopulation of the globe. Most people, including the author, are among others born to disturb, bother, pester, bellow at, annoy, offend their fellowmen.

13.3. Freedom and Prostitution

The slippery bottom of our discussion consists of prostitution and pornography. In this case too, the reaction of the population could be limited to weak rejection (row 4 of Fig. 13.1), disconnecting by the imposition of fines the sexual drive from the greed for money. The old tradition of the oldest profession in the world should not obscure the fact that, in a certain way, a degradation of man occurs by its practice; sexual intercourse is meant to be correlated with some feeling of love and affection, which is surely not the case with prostitution. This job additionally destroys interhuman relationships, which anyway are at present near the absolute zero. Man becomes worse than cattle. Prostitution wrecks the family sense and favours various symptoms of decline, like lack of social contacts and mutual trust.

According to its habitual way of thinking, the liberalism (libertinism) ignores in superior style the mentioned impediments generated by a professional eroticism (row 3 of Fig. 13.1), when propagating unbounded sexual freedom, i.e. the freedom of strong individual interest in favour of prostitution (row 2, Fig. 13.1). Due to inherited genetic traits, there will always be individuals who are not satisfied with only one woman or with only one man, loving to nibble from the forbidden apples in the garden of Eden. If this innate sexual weakness is additionally encouraged through irresponsible commercialization and an unscrupulous liberalism, this gives free reign to diverse processes of decay within the population. From this viewpoint, religious-communist moral standards appear more valuable than those of the liberalistic bourgeois.

13.4. Freedom and Criminality

Any discussion about criminality seems trivial because, for any honest man, the unique possibility of freedom resides in the unconditional rejection of criminality (row 2 of Fig. 13.1), so that there are no other possibilities of freedom. In an intact democracy, crime appears mainly because of the incapability of the delinquent to resist the temptation of violating certain interdictions. A population has to defend itself against the impediments (row 3 of Fig. 13.1) caused by the delinquent by isolating the delinquent. The reaction of the entire population (row 4 of Fig. 13.1) to criminality is one of strong rejection. The other four possibilities of reaction from row 4 in Fig. 13.1 lead to symptoms of decline and decay within the population. The fight against criminality should have first of all a function of protection and education, rather than a punishing character. Don't all of us live through the mercy of our contemporaries, so repulsive for the most part? And have those lost the right to mercy, who have no mercy on others?

The criminal becomes a criminal through a combination, usually unquantifiable, of inherited dispositions and influences of the environment: in many cases, the criminal deserves some compassion. However, a liberalistic treatment of recidivists would be pure insanity, since by repeated crimes the inhibition threshold gradually disappears, the criminals finding it harder and harder to withstand certain provocative situations. Necessarily, the term of imprisonment must *exponentially increase for repeated criminal offenses*, even if each criminal offense – regarded separately – would imply only a quite minor prison sentence.

Note, that criminality is also a consequence of jungle-capitalist misery, wretchedness, and greediness. However, these jungle-capitalist evils cannot serve as a shabby excuse for crimes. Casinos, for instance, could be "purified" by imposing non-profit games, so that the play instinct becomes separated from the greed for money.

To save the honour of criminal women, it should be mentioned that they account, according to Google, for about 15% of overall committed legal offences. Hence, women are about seven times better humans than men.

14. TWO APPENDICES ON ULTIMATE QUESTIONS OF EXISTENCE

14.1. Futurology: Self-destruction and Energy Crisis

*Let him never desire the thing to see
that with terror and night they veil graciously.*
(F. Schiller: The Diver)

The two pseudo-problems threatening the existence of mankind – war and energy crisis – are in principle independent of the social system in which a population just lives. In a world resembling an overpopulated madhouse, it seems useless to grapple with a more than unknown future. This undertaking does not seem very meaningful also because man is essentially free within the range of certain framework conditions. Thus, a preoccupation with the pitch black future seems only practical in order to be perhaps able to better determine and grasp one's own place in the world. Astonishingly, our fortunetelling will lead to quite probable, optimistic-pessimistic predictions. We will only examine a few of those factors that could be life-threatening for the whole of mankind.

(i) **Wars.** Wars appear as a state-subsidized murder based on weapons. The Napoleons, Hitlers, and Stalins live in our midst, and there is not the slightest guarantee that they will not sometimes and somewhere seize power, and put their delusions into action. If nuclear bombs cannot be scrapped, the big last war will become as certain as yesterday. People will always exist who will unscrupulously use any weapon they have at hand, out of stupidity, meanness, fear, or aggressiveness. If everybody would possess long-range and large-calibre atomic weapons, the road to nuclear suicide is preprogrammed. Unfortunately, the delusion about the war-preventing effect of atomic weapons always loses its validity, when these weapons are used. The extreme susceptibility of the civil filigree technique to the effects of war should prohibit wars by itself. Until now wars have been almost every time a lucrative affair for the winners, through robbery of territories, values, or humans. In case of nuclear confrontations, the Roman proverb "vae victis" (woe to the defeated) also applies to the winners ("vae victoribus", woe to the victors), which can be considered as a further example for the relativity of all things.

Just like unemployment, war is a pseudo-problem too: to avoid greater wars, merely the lack of weapons is sufficient, and for disarmament just some courage

and honesty, in order to defeat human thirst for power, fear, and aggressiveness. That's why we do not have the slightest reason to doubt the imminence of a nuclear catastrophe in coming years. Peace fanatics are urgently needed.

(ii) **Energy Crisis.** At first glance this seems to be the only real future problem. But at a closer look it also turns out to be a pseudo-problem, though its resolution requires efforts by orders of magnitude larger than disarmament. The known, easily exploitable energy resources of fossil and nuclear combustibles could be of the order of 3×10^{22} Joule (Loftness 1978, p. 34) if no breeder reactors are available. With a characteristic worldwide energy consumption of about 2.5×10^{20} Joule/year, these resources will only last for about 100 years! Even if the exploitable energy resources would be increased ten times, they would run out definitely after 1000 years. As discovered by the ingenious Malthus (Ardrey 1970; 1974, p. 36), the hard law of starvation and freezing to death would become fully effective for populations whose size is not in agreement with available resources. Actually this law works even today in a weakened form in many developing countries. This approach towards the fatal limiting cases of human existence illustrates quite properly the whole dementia of overpopulation and so-called modern life.

The sole possibility of making accessible longer-term abundant energy sources seems to be nuclear fusion, respectively the use of solar energy.

(a) **Nuclear Fusion.** The potentialities of nuclear fusion appear breathtaking. The theoretical amount of energy that can be obtained from the hydrogen contained in oceanic water (1.7×10^{20} kg) is approximately 10^{35} Joule, considering that the terrestrial mass of water approximately amounts to 1.5×10^{21} kg, and the fusion of hydrogen nuclei liberates about 6×10^{14} Joule/kg (Allen 1976). Thus, one tenth of oceanic water could ensure a worldwide energy consumption of about 2.5×10^{20} Joule/year for about 4×10^{13} years! An obvious drawback of nuclear fusion is its questionable realization on Earth, since it requires temperatures up to 10^8 degrees.

(b) **Solar Energy.** The use of solar energy seems more realistic by orders of magnitude. Very promising possibilities of its use would reside in the transformation of solar light into other forms of energy, as well as the artificial production of food through artificial photosynthesis, which would render superfluous our archaic agriculture, devouring living space. In order to meet a worldwide energy consumption of about 2.5×10^{20} Joule/year by means of solar cells with an efficiency of about 10 %, approximately three thousands of the whole land surface of 1.5×10^{14} m² would need to be covered with solar cells.

This is seen from an elementary estimate, if we accept as an adequate mean value the average solar radiation of about 6×10^9 Joule/m² per year falling on the territory of the USA (Good & Bell 1980, p. 43). The main impediment for an extensive use of solar energy are the high investment costs as compared to traditional ways of energy production (e.g. Gerwin 1980).

Both mentioned modalities of energy production prevent the increase of the greenhouse effect, and thus an increase of the sea level by up to 50 m (e.g. Watts 1980) through melting of the polar land-ice masses with all resulting consequences. During geologic times the mean sea level has perhaps changed by over 400 m (Chap. 2, p. 9; Wikipedia: "Past Sea Level").

The crisis of energy and of raw materials is by no means a discovery of present times, it was well-known to the thinking beings of previous generations. We quote Burckhardt (1943, 1963, p. 442) from Candolle (1885): "Let us now look at a more distant future over 50000 to 100000 years, or a few hundred thousand years... For such a long time one cannot predict whether a terrestrial or celestial event would not totally change the external conditions. The surface of the Earth could suffer elevations or subsidences that would change completely the structure of habitable areas... The oxygen of the air and the ceaseless action of human activity have as a result the continuous decrease of the quantity of metals and hard coal that are accessible without great effort at the Earth surface... Inevitably, there will be a decrease of population, when the old resources become scarce and then almost not exploitable, and finally exhausted. The most civilized nations will then be the most unfortunate ones. They will possess neither railroads, nor steamers, nor anything else based on coal and metals. Their industry dwindles, when iron and copper become rare. Certain sedentary populations of farmers, living in warm countries and being contented with very little, will then prove to be best adapted to the external conditions on Earth."

In addition to energy saving, worldwide energy consumption can be easily and efficiently curbed through a corresponding reduction of the Earth's population: through efficient birth control, the population of the globe can naturally be stabilized within a maximum of 100 years at any desired level (including the zero level). Wars solve considerably more rapidly the problem of overpopulation, but much more painfully. Even just for ecological reasons, a world population of maximum a few hundred million people, crowded in towns of at most a few hundred thousand inhabitants, would be more than desirable. The

increasing biological degeneration of man could be prevented even with our present knowledge through the suspect means of artificial selection.

The presently emerging ecological crisis does not seem to equal the effects of world wars and lack of energy – it represents in a certain way merely the hors d’oeuvre. Based on its wholly democratic structure, the SED could have better perspectives than other forms of democracy to avoid the above mentioned catastrophes. Under the conditions of future gigantic struggles for survival and distribution of resources – when the eggshell veneer of civilization crumbles off at once – a social system as stable as possible seems to be extremely important, in order to prevent a ruling of the plebs or of the rich within the structures of a party democracy. Based on our reflections from Chaps. 6-8, the SED seems to optimize the social justness and the stability of different forms of democracy, so that, viewed from this angle, it could constitute quite well a future form of democracy.

As a noncommittal ending of this catastrophic section, we will now try to sketch the destiny of the Earth’s population along cosmic times. The vision about the emigration of the Earth’s population into cosmic space or onto other celestial bodies belongs at present clearly to the domain of unreality. Moreover, a population that cannot solve even approximately its problems in the terrestrial paradise, does not have the slightest chances of survival under the ruthless environment of cosmic space or of other celestial bodies. Nor does the possibility of communication with extraterrestrial civilizations seem realistic. Apart from the fact that aliens would ignore or exterminate us like a repulsive population of rats, the optimistic figure of developed civilizations in our Milky Way is below 10 million, considering an optimistically supposed lifetime of these civilizations of 1 billion years (the age of the Earth is about 4.5 billion years). But this number gets lost in the 10000-fold higher number of stellar systems in our Milky Way, while the characteristic time span of communication would probably amount to thousands and even more years: man seems to be forever doomed to live together only with his own biological counterparts – most likely this happens for his own benefit.

Bigger meteorites of about 2 km diameter fall onto Earth approximately every 10 million years. They could completely destroy life within a radius of about 150 km, and could start through whirls of dust a cold spell; such meteorites could be destroyed by means of big hydrogen bombs. Larger meteorites with a diameter of about 20-30 km, which could destroy all life, hit the Earth only once every few billion years.

If we examine further the evolution of the donor of life on Earth, the Sun, then the continuous increase of solar luminosity should lead, perhaps after approximately 1 billion years, to an average surface temperature of the Earth of more than 100° C and to the total vaporization of oceans. After about 6.5 billion years the temperature of the terrestrial surface could increase to over 1000° C, if the Sun reaches the stage of a red supergiant. It is not clear how a hypothetical Earth population could resist a global heat wave even of only 100° C – excepting it emigrates. Even the most hard-baked individuals would reach the conclusion that it isn't worth living longer – in case they hadn't found their death earlier on in the final nuclear war or during a glacial era due to lack of energy. After about 5.5 or even 6.5 billion years, the Sun should reach the stage of a red giant and supergiant, lasting for about one billion years, after which it will decrease to the dimensions of an Earth-sized, faint, white dwarf star, which during billions of years cools peacefully down to a red dwarf and in the end to a black dwarf. The most probable fate of the Earth is absorption by the outer layers of the Sun. After about 7.5 billion years, the Earth will be swallowed by the Sun (Chap. 2, p. 9; Öpik 1973, Whitmire & Reynolds 1990, Wikipedia: "Future of the Earth").

These catastrophic scenarios should be savoured *cum grano salis*, but they again illustrate the whole vulnerability and banality, if not even ridiculousness of human existence. And perhaps, now about 14 billion years ago, everything in our observable universe was merely a gigantic, thick, exploding fireball – some sort of exploding, giant, black hole (e.g. Barrow 2002). Nature is perhaps as crazy as its byproduct, the man.

On this larger scale, there has recently been advanced the strange Big Rip hypothesis, implying that the whole matter in the universe, and even the space-time continuum itself is progressively torn apart by the accelerating expansion of the universe. However, the Big Rip solely relies on lifetime observations of supernovas in distant galaxies, depending on the respective cosmological model and on certain postulated effects of the enigmatic dark energy, about which less than nothing is known. Nevertheless, the proponents of the Big Rip present their findings as unshakeable, firm, scientific facts, comparable with Newton's law of gravitation (Wikipedia: "Big Rip").

Another, more philosophical, unprovable hypothesis – already known to the antique Greeks – is the multiverse hypothesis. It is conceivable, that our observ-

able universe is not the sole universe in an infinite space, but is surrounded by an infinitude of expanding or contracting universes (Wikipedia: "Multiverse").

In order to show that the ancestors of communism didn't talk only a lot of nonsense, we quote from the "Dialectics of Nature" by Engels (1883, Chap. I, p. 17): "For the rest, the eternally repeated succession of worlds in infinite time is only the logical complement to the coexistence of innumerable worlds in infinite space.... It is an eternal cycle in which matter moves, a cycle that certainly only completes its orbit in periods of time for which our terrestrial year is no adequate measure.... But however often, and however relentlessly, this cycle is completed in time and space, however many millions of suns and earths may arise and pass away, however long it may last before the conditions for organic life develop, however innumerable the organic beings that have to arise and to pass away, before animals with a brain capable of thought are developed from their midst, and for a short span of time find conditions suitable for life, only to be exterminated later without mercy, we have the certainty that matter remains eternally the same in all its transformations, that none of its attributes can ever be lost, and that with the same iron necessity that it will exterminate on Earth its highest creation, the thinking mind, it must somewhere else and at another time again produce it." Is this view perhaps the realistic basis of Zarathustra's poetic doctrine about the eternal return (Nietzsche 1930, Vol. I, pp. 482-484; Vol. II, pp. 285, 532-535)?

Thus, concerning the external conditions, the existence of the so-called *Homo sapiens* seems to be ensured – at least for the next few hundred millions of years: the worm lies inside the population. The worst enemy of man is man himself: "Homo homini lupus est", the man is a wolf to another man or man is wolf to man (Th. Hobbes).

The optimistic conclusion could suggest itself that all the problems and crises facing Earth's population are only pseudo-problems, which can be solved or bypassed with a little goodwill and much effort. But there is not the slightest reason to believe in this conclusion, due to nasty, mean, human nature; this closes the vicious circle of human stupidity, discussed throughout this treatise. Those who are no longer young should rejoice, because for the younger ones, the future will probably be terrible. Is there any meaning of life in this futile purposeless world? Presumably not. But everyone can give a meaning to his life. Everyone to the best of one's belief.

14.2. *For ever and ever, Amen*

You are like the spirit, you comprehend, not me!
(J. W. Goethe: Faust I)

We try to expose our lack of knowledge concerning ultimate problems of existence in phrases as simple and primitive as possible, instead of wrapping up our ignorance in a sophisticated phraseology, garnished with a lot of technical terms (e.g. Sowa 2000). Since all things take place in space and time, it seems practical to speculate at first about the finiteness or infiniteness of the space-time continuum. Such a reflection lacks, of course, any practical significance, above all due to the limitedness of human existence in space and time. Kant (1920, Vol. III, 1, pp. 106-110; Vol. V, 3, pp. 117-121) already lectured sceptically about the finite or infinite character of space and time. From the perspective of our limited earthly experience, we could consider space and time as being infinite. Many people are reluctant to envisage the surrounding space as being limited. Things seem to be similar for the notion of time, because every second supposes the existence of a preceding second and of a subsequent one, just like every metre on a perfectly straight line supposes the existence of a preceding metre and of a subsequent one, that could be touched only one time by a point having a completely rectilinear movement.

Regarding the surrounding lifeless and living nature some epistemological problems seem to arise, because it is not yet clear why something should exist. If space exists at all, why is it not simply an empty space? And in an empty space, time would probably lose its meaning.

The wonderful matching of the various components of nature, the existence of living creatures who may perhaps approximately realize the divine elegance and ingenuity of nature – all these seem to have inevitably led to the invention of an omnipotent creator of Heavens and Earth. If god would have created everything, then who – if not man – would have created god? Since even religion knows no answer to this query, it would be rational to stick to concretely existing, perceptible matter, instead of obscuring through supplementary superfluous assumptions, a partly comprehensible reality by means of an incomprehensible god.

The superfluousness of the hypothesis of god appears to us as a beautiful application of "Ockham's (or Occam's) razor" [W. Ockham (circa 1287-1347)]: "Entia non sunt multiplicanda sine necessitate." Entities (the qualities of existence of the objects) should not be multiplied without necessity (e.g. Baker

2007). In simple words: don't add something superfluous – don't remove something important. The principle of Ockham means that any superfluous assumptions, any supplementary burden should be kept away from any hypothesis. If two hypotheses (in our case the existence of god and matter, versus the existence of matter alone) allow equally satisfactory explanations, then that hypothesis should be preferred, which makes the fewest assumptions (in our case the existence of matter alone). In this way, god appears as a phantom, only conceived to better endure the grandiose cruelty of nature, and to bring a little security into the triviality of human existence. God and the religions related to him are immortal, because man is mortal and because man fears disease, death, and many other things. So, if a god would exist, who has created and guides our earthly, diabolic, human world, he should be killed like a rabid dog. So far the blasphemies of pious atheists: "Curse God and die!" (Book of Job 2.9).

The sceptically-cool ideas and habits of atheism have been discredited for decades by communist sledgehammer methods, without any respect for the sentiments of the faithful. Atheism strongly deserves to be also promoted in the SED, by liberating celebrations and holidays from religious fuss; in the same way religions have successfully converted pagan traditions. Here we hush up the god-pleasing slaughtering of ungodly pagans. Have religions not already preached much too much hatred and extermination of those adhering to other religions? If the bloodstained antecedents of religions were taken into consideration – would they really deserve the veneration of their adherents? As a result of the permanent, merciless, religious indoctrination of the plebs, an unbelievable number of people believes in the fairy tales propagandized by moneygrubbing, power-hungry, religious dignitaries. An additional defect of the communist religion is that it promises the kingdom of heaven already here on Earth – its absurd working hypothesis becoming in this way verifiable. Intelligent inventors of religions strictly avoid any verification possibility of their ideas. Religious delusions and the superstition of the plebs are so dangerous, because they prevent humans from living and acting in accordance with surrounding reality. Otherwise, the assumption of god is a mere matter of faith, without practical significance. The hypothesis of god could perhaps help some people to endure more easily the earthly vale of tears. In the end, religion is opium for the plebs (Marx).

While the human brain does not seem to have much difficulty to believe in the eternal future existence of matter – the reverse, time-symmetrical path towards an eternal past is much harder to conceive. But our present knowledge is

definitely insufficient to suggest the creation or disappearance of matter. That's why it seems plausible to believe in an eternal existence of the surrounding nature in an omnidirectional, infinite space-time continuum.

What could now be generally valid laws determining the existence of lifeless and living matter? Within the communist ideological religion, the windy dialectic materialism deals with this topic. Here we confine ourselves to a critique of Marxist-Leninist dialectics, representing "a pseudo-rational, seemingly closed, metaphysical ideological system", exerting, under the communist dictatorship, the "function of a state religion" (Fetscher 1970, p. 74). It has been adapted by F. Engels (1883, Chap. II, p. 19), in accordance with Hegel's original formulation. In this respect Lange (1955, p. 78) writes: "Engels' results concerning the dialectic study of nature are disappointing. They consist of three laws of movement: the law of transformation of gradual quantitative modifications into fundamental qualitative changes, the law of negation of negation, and the law of the penetration of contrarities (the unity of contrarities)."

Even without a dialectic background one immediately recognizes that "qualitative changes, the negation of negation, and the unity of contrarities" are subjective, arbitrary notions, without the possibility of concrete definition. For Marxist-Leninist dialectics, the basic Nazi principle applies: "We are deciding, what quality, negation, unity, and contrariety means." The paranoid subjectivity of Marxist-Leninist dialectics allows practically everyone to analyze and interpret each problem at his own discretion, all this taking place under the cloak of the only true, scientifically objective doctrine, mind you. In this way, the slogans about "the transformation of quantity into quality, the negation of negation, and the penetration and unity of contrarities" appear merely as a play on words. Consequently, any further discussion of these three subjective pseudo-laws is redundant.

The empirical thesis of Engels about the "movement as existence form of matter" is absolutely confirmed by observation. But the notion of movement does not correspond in Marxist-Leninist philosophy to the exactly definable notion of motion in physics – "it is actually related to any change and is altogether the product of an arbitrary definition" (Lange 1955, p. 135). As already Descartes realized, it is not quite clear why the surrounding matter is not fixed in a state of heavenly rest, just like it isn't clear why matter actually has to exist. Marxist-Leninist dialectics resorts to the phrase that rest and movement form a unity of contrarities (Lange 1955, p. 134), leaving to the dialectically trained

comrade the task to decide what contrariety and unity actually mean, where the objectively existing contrariety or the truly existing unity commences, etc.

The sole non-subjective and really measurable notion from the dialectic laws of Engels relates to the "quantitative change". This more encouraging aspect of Marxist-Leninist dialectics has stimulated us to conceive two new, possibly false laws of dialectics.

Our first "law" concerning the measurability of the world is merely a simplistic formulation of Heisenberg's uncertainty law from elementary quantum mechanics: everything is measurable (quantifiable) within the range of certain probabilities and error margins. At first sight our law seems as vague and subjective as the ill-famed law of Engels about the transformation of quantity into quality. But this thought ignores the fact that "certain probabilities and error margins" represent quite concrete, definite numbers, allowing the measuring (quantification) of any object or phenomenon within a concrete, definite uncertainty range. The principle of measurability of the world (the principle of quantification) states of course only that the world is basically measurable and knowable within certain error limits. Thus, in principle, certain numerical values can be attributed to everything, describing and determining the respective object or phenomenon within the boundary of certain probabilities and measuring accuracies. Due to the complexity of interactions among objects and phenomena, and because of inherent human limitedness, the measurability of the world by man is generally limited and incomplete, often delusive, or even impossible. For the same reasons, the past and future development of the world can only be established with a certain probability, within the limits of a certain uncertainty range. The absolute prediction power solely belongs to god, i.e. to nobody.

Our quantification principle describes the relationship between nature and man, considered as product of this nature. The principle of quantification is closely related to the universal principle of knowability of the world: basically, everything is knowable within the range of certain probabilities and error margins. To what extent these probabilities and error margins truly include reality is often unclear, due to limited human cognition. Popper (1972), for instance, takes the extreme standpoint that this is always unclear and has to remain unclear. Against this opinion one could object that the knowability of nature by nature itself should always be possible. As the human cognition apparatus is part of nature, and has emerged from it, the correct knowability of the world

by man should be possible. But according to Popper (1972) all knowledge is neither certain, nor true.

And now a few words related to animal/human consciousness (cf. Chap. 2, pp. 6-8; Chap. 13, p. 122 and 131; Wikipedia: "Animal Consciousness"). Engels neatly differentiates between lifeless matter, living matter, and matter endowed with consciousness (Fetscher 1970, p. 74). Thinking and consciousness represent for our principle of quantification merely changes and interactions within the ultra-complex molecular structures of the brain, which are in principle measurable. All phenomena, which in essence are products of the brain (of consciousness), should have a material, measurable carrier. In this way, each human/animal sensation, feeling, idea, action, reaction, and so on, should be represented by certain basically measurable configurations and interactions of molecular structures in the brain, implying a certain degree of consciousness. Does man not overestimate himself in the delusion of his uniqueness, by alleging that advanced animal species have no consciousness? Would it not be more appropriate to learn from animals, instead of looking down upon them? Is this only a problem of our defective possibilities of communication?

After having postulated the unlimited measurability of the whole world by our quantification principle, our second interaction principle deals with the kind of interactions among the measurable quantities of this world: any constituent part of the world has a nonzero probability to influence measurably any other part of the world. This universal interaction principle only paraphrases the trivial fact that everything is correlated in this world. It is clear that the mentioned nonzero probabilities generally only refer to astronomically small numbers without the slightest practical importance. However, even the weakest interaction can attain utmost importance, if it leads, for instance, to the overstepping of one of the countless stability limits in nature or society, similarly to the Russian fairy tale about the gigantic turnip that grandpa, grandma, grandchild, dog, cat, and chicken only managed to pull out of the ground with the help of the little mouse.

Through this second interaction principle, the human aspiration to immortality can be satisfied, since even the tiniest dust grain has an infinitesimally small, but nonzero probability to quantifiably influence any other part of the world, and to interact with it. Is all this perhaps yet more than some vain illusion? Even if body and soul pass away, every being enters, based on the universal interaction principle, into eternity and infinity – the infinitely small interaction it has once exerted, lasts forever in some form. Thus, the interac-

tion principle can also be interpreted as an invariance principle of interaction, constituting to a certain extent a conservation principle of the whole world: nothing is lost, everything is preserved – even if under a different form. How the interaction principle could be applied to parts of the world being at infinity or in eternity is a question without the slightest significance.

REFERENCES RÉFÉRENCES REFERENCIAS

1. Abramowitz, M. & Stegun, I. A. 1972. *Handbook of Mathematical Functions*. Dover Publ., New York
2. Aeschbach-Hertig, W. 2007. Rebuttal of "On global forces of nature driving the Earth's climate. Are humans involved?" by L. F. Khilyuk and G. V. Chilinger. *Environmental Geology* 52, 1007-1009
3. Allen, C. W. 1976. *Astrophysical Quantities*. Univ. of London, Athlone Press
4. Ardrey, R. 1970. *The Social Contract*. Atheneum, New York
5. Ardrey, R. 1974. *Der Gesellschaftsvertrag*. Deutscher Taschenbuch Verl., München
6. Baker, A. 2007. Occam's Razor in science: a case study from biogeography. *Biology & Philosophy* 22, 193-215
7. Barrow, J. D. 2002. Cosmology: a matter of all and nothing. *Astronomy & Geophysics* 43, 4.08-4.15
8. Bekoff, M. & Pierce, J. 2009. *Wild Justice: The Moral Lives of Animals*. Univ. Chicago Press, Chicago
9. Bronstein, I. N. & Semendjajew, K. A. 1985. *Taschenbuch der Mathematik*. Nauka Press, Moscow and Teubner Verl., Leipzig
10. Burckhardt, J. 1943. *Reflections on History*. George Allen & Unwin, London
11. Burckhardt, J. 1963. *Weltgeschichtliche Betrachtungen*. A. Kröner Verl., Stuttgart
12. Candolle, A. de 1885. *Histoire des Sciences et des Savantes*. H. Georg Libraire-Editeur, Genève-Bale
13. Engels, F. 1877. *Anti-Dühring*. www.marxists.org/archive/marx/works/download/pdf/anti_duhring.pdf
14. Engels, F. 1883. *Dialectics of Nature*. www.marxists.org/archive/marx/works/download/pdf/dialectics-nature.pdf
15. Fernau, J. 1979. *Caesar lässt grüßen*. W. Goldmann Verl.
16. Fetscher, I. 1970. *Von Marx zur Sowjetideologie*. Verl. M. Diesterweg, Frankfurt a. M., Berlin, München

17. Gerwin, R. 1980. Die Weltenergieperspektive: Analyse bis zum Jahr 2030. In *II. ASA Forschungsbericht "Energy in a Finite World"*. DVA, Stuttgart
18. Geschichte der Philosophie 1963. Vol. V, VEB Deutscher Verl. Wiss., Berlin
19. Glockner, H. 1957. *Hegel-Lexikon*. 2. ed., F. Frommanns Verl., G. Holzboog, Stuttgart
20. Good, N. E. & Bell, D. H. 1980. Photosynthesis, plant productivity, and crop yield. In *The Biology of Crop Productivity*, pp. 3-51. Ed. P. S. Carlson, Academic Press
21. Hartwich, H. H., Horn, H., Grosser, D. & Scheffler, W. 1977. *Politikim 20. Jahrhundert*. 7. ed., G. Westermann Verl., Braunschweig
22. Hölldobler, B. & Wilson E. O. 1995. *Journey to the Ants: A Story of Scientific Exploration*. Harvard Univ. Press
23. Horedt, G. P. 2006. *Social-elitist Democracy*. Janus Publ., London.
24. Jancovici, J.-M. 2004. Energy and climate change: discussing two opposite evolutions. *J. Phys. IV France* 121, 171-184
25. Janton, P. 1993. *Esperanto: Language, Literature, and Community*. State Univ. New York Press, Albany
26. Kant, I. 1920. *Sämtliche Werke*. Vols. III, V, VI, Verl. F. Meiner, Leipzig
27. Keeshin, J. 2016. Which percent are you? The actual income distribution in the United States. <https://medium.com/jeremy-keeshin/tagged/incomeequality>
28. Kennedy, J., Eberhart, R. C. & Shi, Y. 2001. *Swarm Intelligence*. Morgan Kaufmann Publ., San Francisco
29. Khilyuk, L. F. & Chilingar, G. V. 2006. On global forces of nature driving the Earth's climate. Are humans involved? *Environmental Geology*, 50, 899-910
30. Kuhn, M. & Rios-Rull, J. V. 2016. 2013 update on the U.S. earnings, income, and wealth distributional facts: a view from macroeconomics. *Quarterly Review*, 37, 2-73, Federal Reserve Bank Minneapolis
31. Lange, M. G. 1955. *Marxismus Leninismus Stalinismus*. E. Klett Verl., Stuttgart
32. Le Bon, G. 2009. *Psychology of Crowds*. Sparkling Books Ltd., Southampton
33. Loftness, R. L. 1978. *Energy Handbook*. Van Nostrand Reinhold Co.
34. Lorenz, K. 1974. *On Aggression*. Harcourt Brace Jovanovich, New York
35. Lorenz, K. 1987. *The Waning of Humaneness*. Little & Brown, Boston
36. Lorenz, K. 2002. *King Solomon's Ring*. Routledge, London
37. Marx, K. & Engels, F. 1848. *Manifesto of the Communist Party*. www.marxists.org/archive/marx/works/download/pdf/Manifesto.pdf

38. Münster, A. 1974. *Statistical Thermodynamics*. Springer, Berlin
39. Nietzsche, F. 1930. *Werke in zwei Bänden*. A. Kröner Verl., Leipzig
40. Öpik, E. J. 1973. Our cosmic destiny. *Irish Astron. J.* 11, 113-124
41. Popper, K. R. 1972. *Objective Knowledge*. 2. ed., Clarendon Press, Oxford
42. Roser, M., Ritchie, H. & Ortiz-Ospina, E. 2019. *World Population Growth*.
<https://ourworldindata.org/world-population-growth>
43. Sarrazin, Th. 2021. *Deutschland schafft sich ab*. Langen-Mueller Verl.
44. Schullerus, A. 2015. *Zigeunerschwänke aus Transylvanien*. Public Book Media Verl., Frankfurt a. M., Weimar, London, New York
45. Sowa, J. F. 2000. *Knowledge Representation*. Brooks/Cole, Thomson Learning, Pacific Grove et al.
46. Tofilski, A. et al. 2008. Preemptive defensive self-sacrifice by ant workers. *The American Naturalist* 172, E239-E243
47. Watts, R. G. 1980. Climatic models and CO₂-induced climatic changes. *Climatic Change* 2, 387-408
48. Whitmire, D. & Reynolds, R. 1990. The fiery fate of the solar system. *Astronomy* 18, 20-29



save our planet

About the book

This multi-subject book first shows the striking similarities of animal and human characteristics. The innate fundamental difference between the abilities of individuals implies a rough division of humans into plebs and elite. The book is based on the democratic principle postulating the eligibility of all representatives of power and leadership within elitist circles through the democratic-elitist election mode. The social democracy tries to minimize the differences of income and wealth among population members. The combination between democratic-elitist election mode and social democracy forms the social-elitist democracy with its democratic economy. The jungle- capitalist social order with all its innumerable evils can be transformed even within several months into a social-elitist democracy. This new social order offers maximum stability of a society, owing to the greatest possible equality of opportunities and the smallest possible differences of income, power, and wealth among population members. A new quantitative theory of freedom and other more philosophical last problems of existence are discussed in the end of this book.

ISBN 978-1-7340132-2-1



Global Journal of Human Social Science

Visit us on the Web at www.GlobalJournals.org | www.SocialScienceResearch.org
or email us at helpdesk@globaljournals.org



ISSN 975587

© Global Journals