Social-Libertarian & Truly Free

• Think freely • Live fairly
• Cooperate sensibly



The future is what we make of it.

www.solmo.org



Prof. Whitehat of the
World Freedom Council Confirms:
“Social-Libertarian & Moving Up Again“

With the Power of Truth to the Sweet Fruits of True Freedom!





The Social-Libertarian Idea



Think free. Live fair.
Cooperate sensibly.

„Together we will be successful!“

M.E. Publius*

Founder of SLM

***Latin for "first servant of the people".**



Participate on www.solmo.org



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SLM Proudly Supports



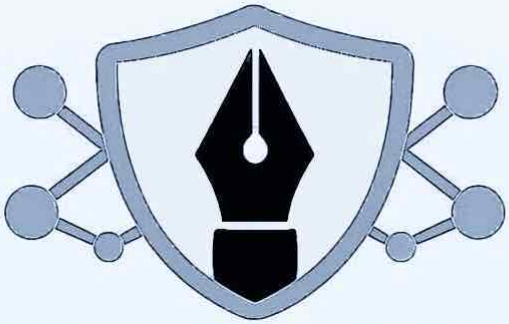
Entrepreneurs & Freelancers for Fair Market Opportunities



Families for Affordable Living



Civil Servants Against Waste & Corruption



DIGITAL CREATORS AGAINST DISPOSSESSION BY A.I.

Through Fair Royalty Distribution
For Training Data Providers

The Social-Libertarian Freedom Index ´26

Where the sun of freedom shines, where it flickers, and where it is extinguished.

Country	Economic Freedom (1–10); measured by VAT & tariffs (tax-free subsis-tence level)	Demographic Sta-bility (1–10); measured by the Fertility Rate	Political Accountability (1–10); measured by full turnover in governments (federal & local, last 10 yrs)	Political Freedom (1–10); measured by government spending ratio	**Total (max. 40)**	**10-Year Fore-cast**
USA		6	10	6	29	1/33: Rise
India		7	6	10	29	2/33: Rise
Australia		4	10	5	24	3/33: Rise
Namibia		9	6	3	22	4/33: Rise
Switzerland	7	3	6	6	22	5/33: Rise
Brazil	4	6	5	7	22	6/33: Rise
Botswana	4	9	5	3	21	7/33: Rise
Canada	4	4	7	5	20	8/33: Rise
Poland	3	3	7	7	20	9/33: Rise
Czech Rep.	3	4	6	7	20	10/33: Rise
Estonia	3	3	5	9	20	11/33: Rise
Bulgaria	3	5	6	5	19	12/33: Stagnation
New Zealand	4	5	5	5	19	13/33: Stagnation
Hungary	3	4	5	7	19	14/33: Stagnation
Ireland	3	4	4	8	19	15/33: Stagnation
Afghanistan	7	10	0	1	18	16/33: Stagnation
Italy	3	2	10	3	18	17/33: Stagnation
Taiwan	6	1	4	7	18	18/33: Stagnation
UK	3	5	5	4	17	19/33: Stagnation
Russia	4	4	2	7	17	20/33: Stagnation
Netherlands	3	4	5	4	16	21/33: Stagnation
Japan	5	2	5	4	16	22/33: Stagnation
Norway	3	4	6	2	15	23/33: Decline
France	3	6	5	1	15	24/33: Decline
Spain	3	1	6	4	14	25/33: Decline
South Korea	5	1	3	5	14	26/33: Decline
Singapore	6	1	0	7	14	27/33: Decline
Sweden		4	4	3	14	28/33: Decline
Germany		4	3	3	13	29/33: Decline
Belgium		4	4	2	13	30/33: Decline
Austria		3	5	2	13	31/33: Decline
China	6	1	0	6	13	32/33: Decline
North Korea	1	5	0	1	7	33/33: Decline

good, could be better!

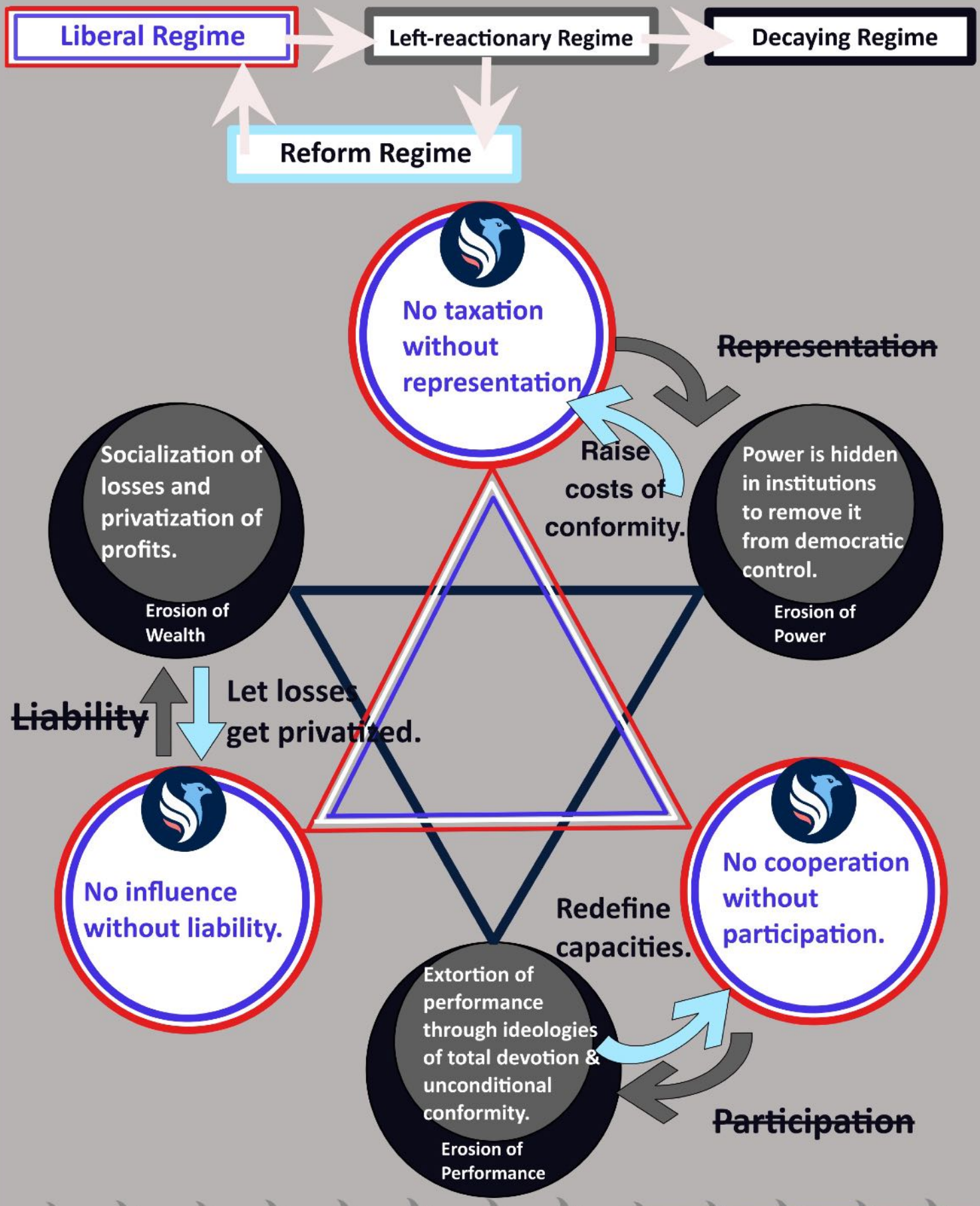
a disaster foretold!

Stagnation & Abstieg durch sozial-libertäre Reformen vermeiden!

Mit dem sozial-libertären Plan!

The Social-Libertarian Plan

A Good Life Under the Sun of Liberty



What left-reactionary rule leads to:





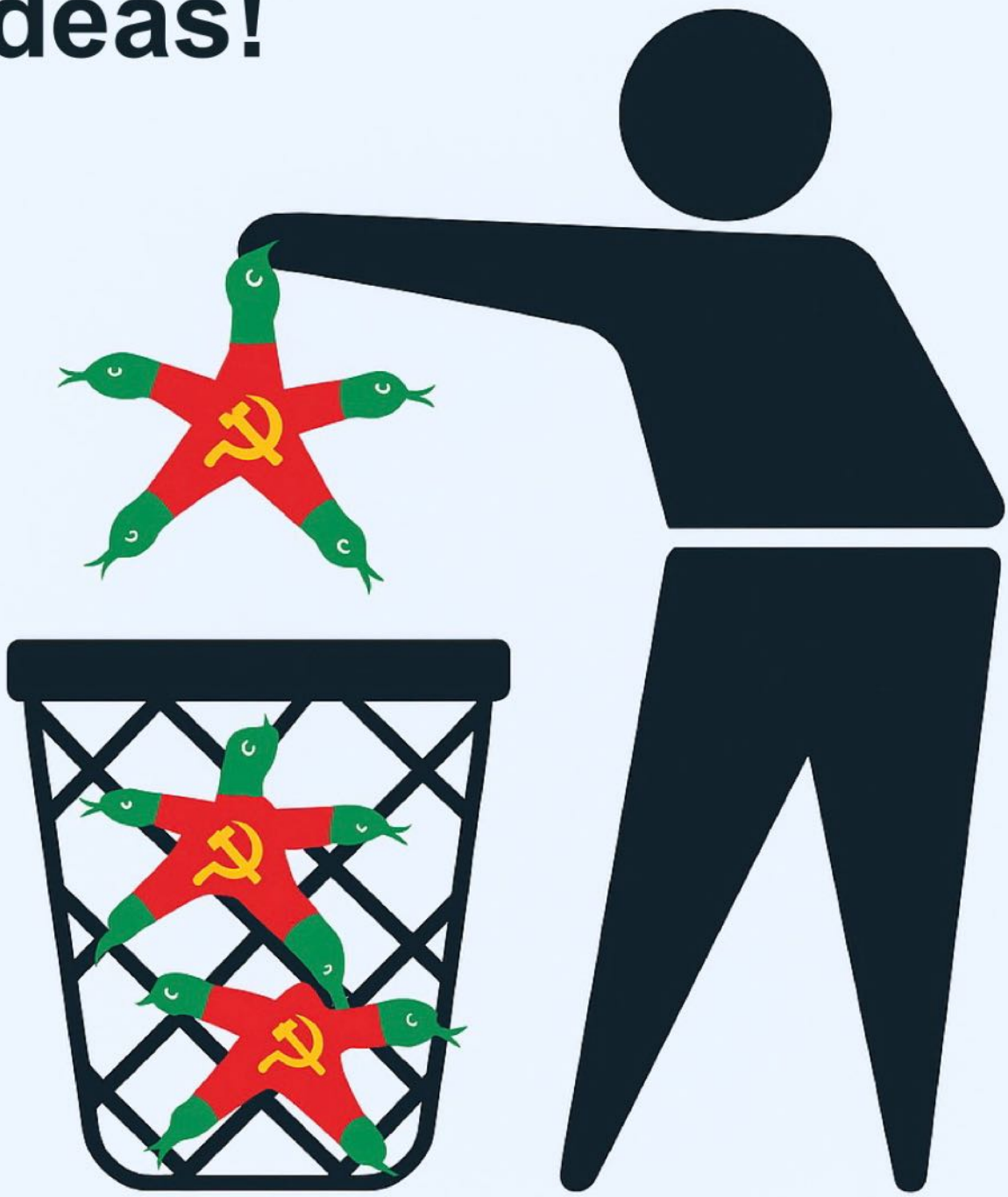


Choose the Good Life!





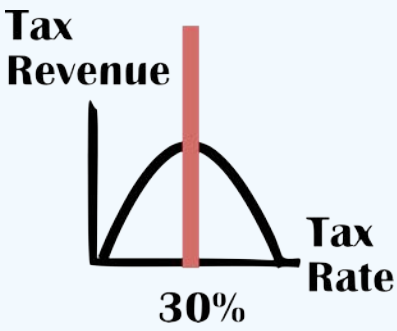
You only have one planet! Protect it from eco-communist ideas!



Make the State the Right Size!

Restoring prosperity through sound fiscal design

The Laffer Curve - finding the sweet spot



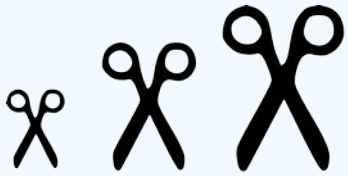
The relationship between tax rates and tax revenues is not linear.
A 30% tax rate yields the highest level of production and total income - beyond that, both growth and efficiency decline.

When the state share exceeds the tax rate...



...it becomes unfinanceable.
The result: permanent debt expansion, disguised expropriations, or inflation.
Predictability in economic planning erodes - private investment stalls.

30% state share and a Spending-Ranking Law - and we're done!



Define three transparent creditor classes:
Those who get less than expected.
Those who get a little something.
Those who get almost nothing.

Hold a vote & get democratic consent for the most favored option



Make Capitalism Work!

Preserve capital through capital adjustments

Problem of insufficient employee motivation

due to high capital prizes & relatively low wages, resulting in weak growth and declining productivity – a path to bankruptcy



Bankruptcy avoidance?

Pay producers first - just like startups do

90% of startups fail; high relevance of employee engagement



- High employee equity participation (options), low investor participation.
- The latter usually remains at a maximum of 20%, after various funding rounds, despite providing the capital base.

Especially if you are an established company in a high-priced residential area

Companies in areas where the average annual income is less than one-third of the cost of a single-family home should be encouraged to behave like startups with regard to their capital structure.



Ordered by dysfunctional monopoly capitalists, delivered by the Left!

You buy 'saving the world' and an Antifa that doesn't set you on fire. You get: shortages, subsistence taxation, and concentration of capital. -8-_^_



We don't work for your odious debts!

Ensure the Moral Accountability of Creditors

Odious debts are not meant to be paid!

The jurist Alexander Nahum Sack established a general principle for dealing with debts incurred under repressive or colonial rule: they are odious and must be canceled; the moral responsibility of the creditors justifies the legitimacy of their loss.



In the 19th century, Mexico annulled the debts that had been incurred by Emperor Maximilian, because he had governed as a despot against the people, not for them.

Insist that preached social responsibility is personally practiced

For example, through a strong partnership with China, North Korea, and Venezuela, in order to do justice to everyone striving for coercive collectivization that violates fundamental rights, in the name of equality, inclusion, and status security.



Recommendations 1



The book on the subject

Everything about the logic and goals of the social-libertarian movement.

https://www.amazon.-com/dp/B0F9TNG89Q

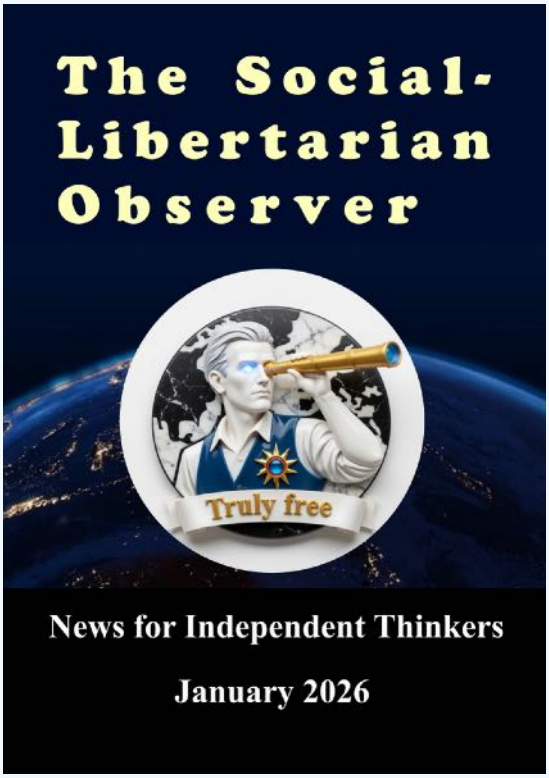




The workshop on the subject

We support institutions in freeing themselves from their complexes and in setting themselves up anew or correctly from the very beginning.

Recommendations 2



News

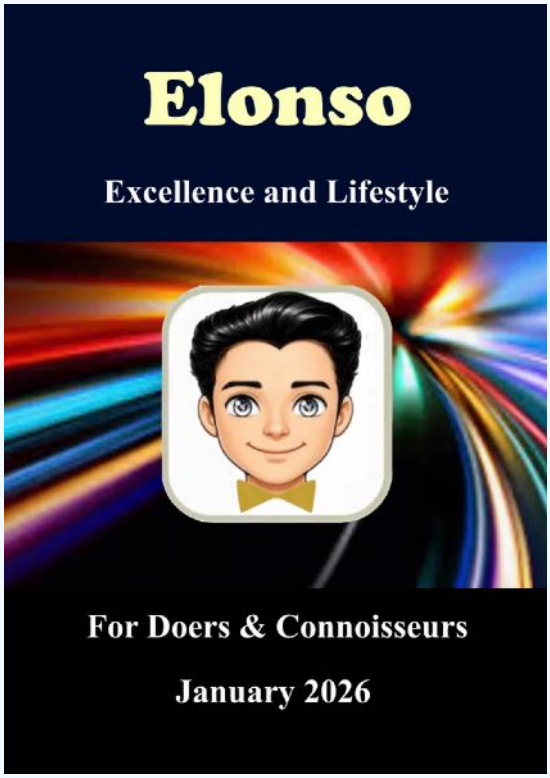
Stay regularly informed about what is happening in the world from a Social-Libertarian perspective.

solmo.org/observer

Lifestyle

Stay regularly informed about what makes life more enjoyable and better.

solmo.org/lifestyle



The Social-Libertarian Movement



A Commitment to the Future of the West & to Your Future!

SLM STATUTES

Function badges, based on a stylized falcon of freedom, with an addition for local assignment (country / postal code)



President



Secretary General



Security Officer



Treasurer



Secretary Recorder



Public Relations Officer



Longstanding Member or Founding Member



Member





General badges















The movement, until its constitution in a formal session, is led by the Secretary General, who is in the meantime responsible for appointing provisional office holders.

SG 20001, 2025-09-29









Membership Application



To be submitted to a designated SLM member or by email to engage@solmo.org.

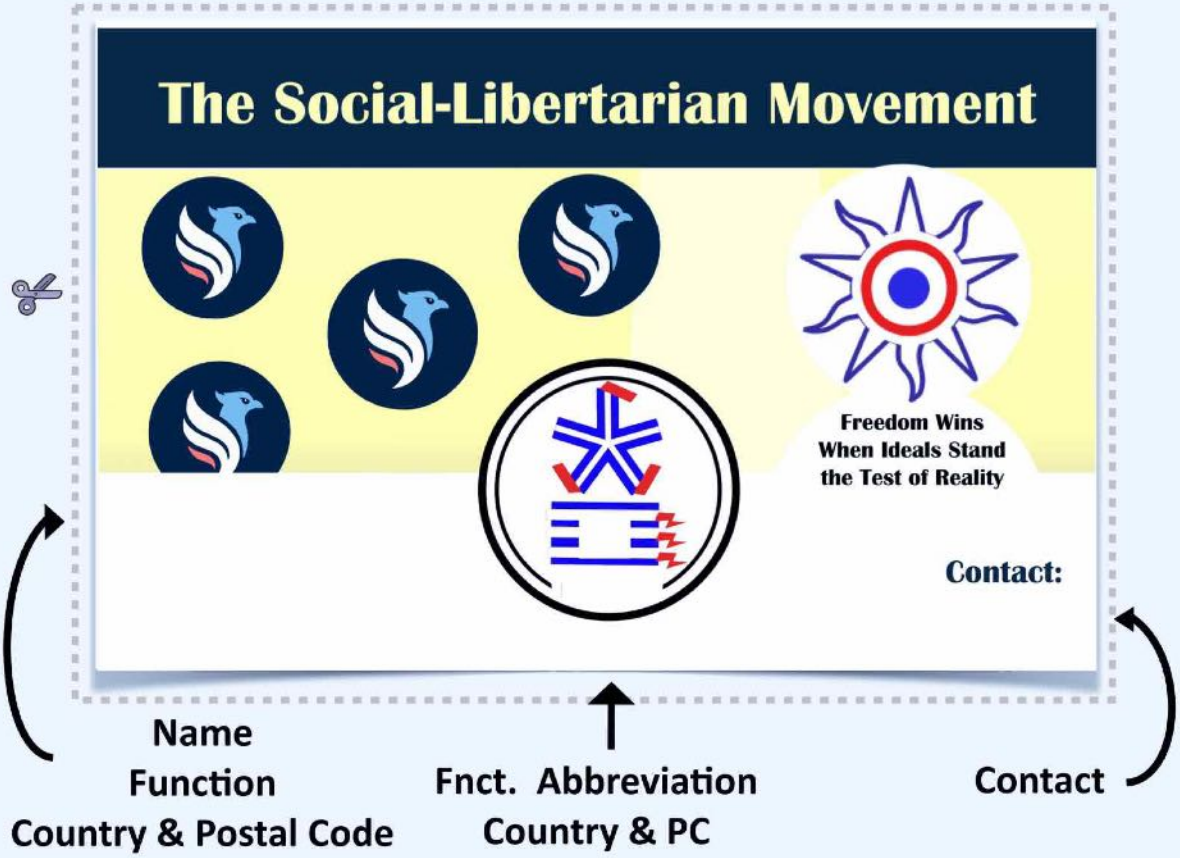
I hereby declare my wish to join the
local chapter of the SLM ……
and agree to the processing of my data for invitations and membership-related information.

Name:
Address:
Email:
Phone:

Date:
Signature:

Membership Card

Auszustellen nach Entgegennahme & positiver Prüfung eines Beitritts-Gesuchs.



As a sign of their membership, followers of the movement greet each other by paying respect to the Freedom Falcon Loki:
A: “Ave Loki.” B: “Ave Loki.” In the presence of „non-flock-comrades“ the abbreviation “alo” is used.



Another greeting formula:
A: “How are the old bones doing?”
B: “Good, as long as the vultures don’t eat them.”

SLM Event Ceremonial

Greetings, you upright Social Libertarians who walk the path of light.
ALO
— — —
We profess our belief in Loki.
I profess my commitment to think freely, live fairly, cooperate meaningfully, and make good things possible.
In the spirit of Loki, the immortal blue falcon, who prepares the way for us to a realm of true freedom.
ALO
— — —
Give one another a sign of peace and reconciliation.
Freedom greeting: right hand raised and lowered three times over the left chest (symbolizing a wingbeat).
— — —
A basket of apples is passed around, with the remark: “Take and eat from it, all of you, of the fruits of true freedom.”
— — —
Address:
Dear fellow members of the swarm, we have gathered here today to …
— — —
Optional: freedom song Truly Free

Fly, valiant falcon, bold and high,
through mists where shadowed falsehoods lie,
where circling, stripped of grace and cheer,
the vultures wait with guile and fear.

Rise, valiant falcon, toward the light,
and claim your path in fearless flight,
to truth that shines so pure and clear,
eternal, constant, ever near.

Divide the shadows, dense and grim,
of hollow guilt grown worn and dim;
let radiant beams pierce through the night
and softly bring new hope to sight.

Arise, you children, strong and free,
the dawn draws close — come, you shall see;
its golden glow dispels the night
and kindles truth in newfound light.

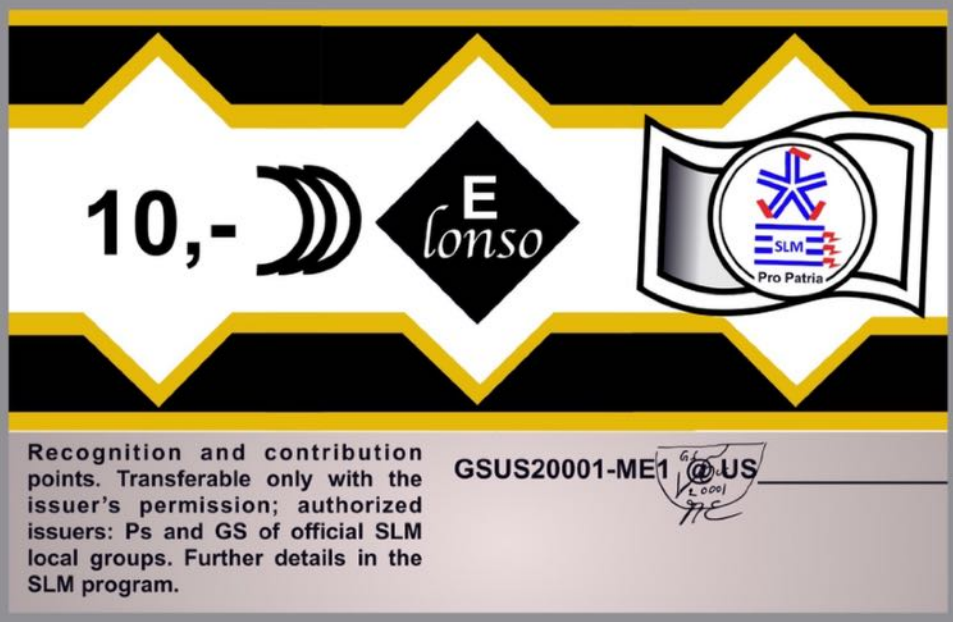
So step ahead with heart and flame,
through gardens cleansed of ash and shame;
the world in gentle bloom is cast —
by joy renewed and courage vast.

— — —
Now go forth in hope and determination.
In hope and determination.



The SLM Compensation System

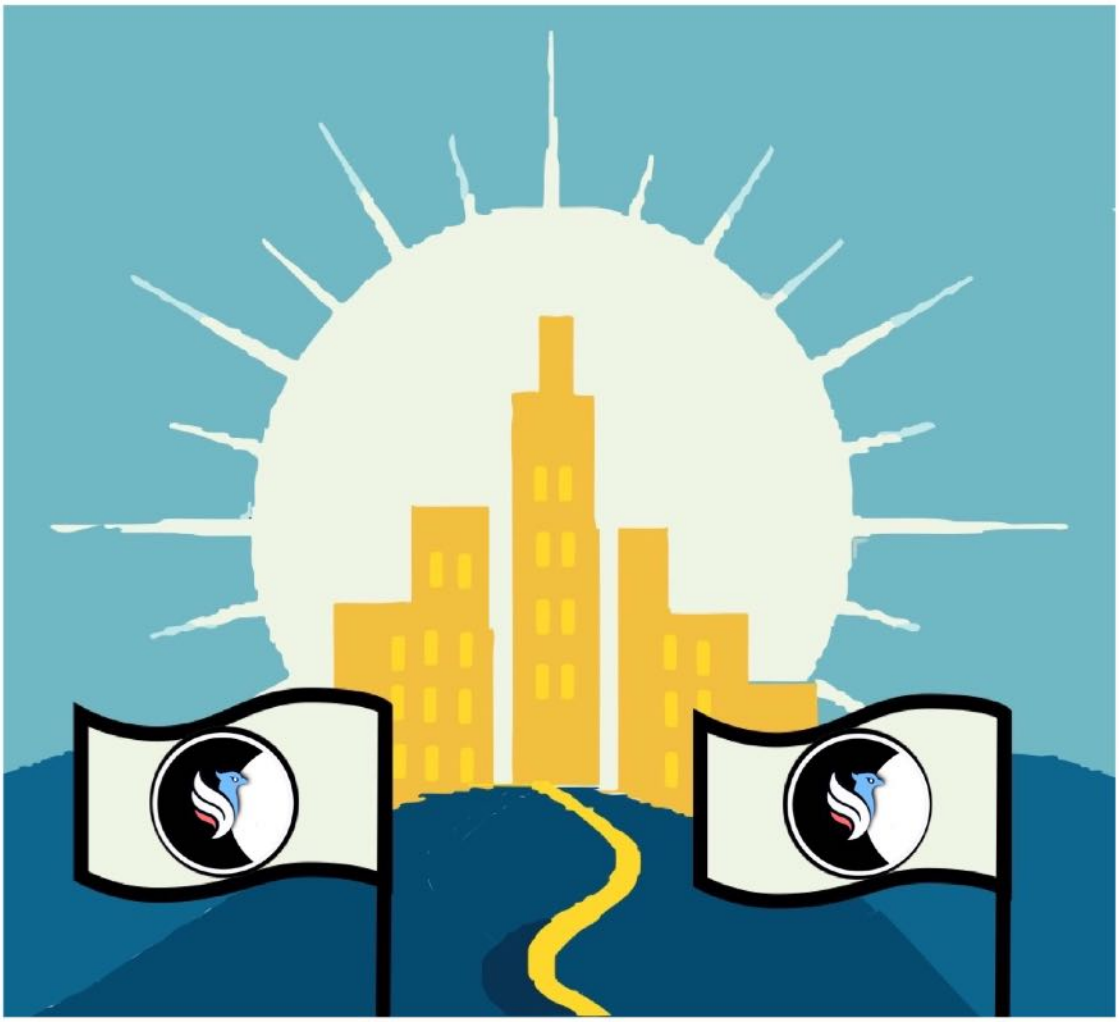




10 E correspond to one working hour for the SLM.

List positions & other advantages (exclusively legal) are allocated based on the amount of accumulated E credits.

The Social-Libertarian Idea



Freedom Wins
When Ideals Stand
the Test of Reality

Join at www.solmo.org



A Personal Message from Max Ernst Publius*

Founder of the Social-Libertarian Movement

***Latin for "first servant of the people".**

Dear reader,

my name is Max Ernst Publius – and if you are reading these lines, then perhaps you feel the same quiet sense of urgency that I do: that something at the heart of the West is changing – something too powerful to ignore, something concerning values too precious to lose.

I was born in 1985 and have so far been largely able to lead a happy and self-determined life. But I have also seen how bureaucracy, social inequality, and stagnation have quietly and gradually crept into people's lives, hopes, and families.

This change is not happening by chance. It is based on a false dichotomy. On one side, an empty market individualism that has forgotten its social roots. On the other, a caring state that – with good or at least supposedly good intentions – disempowers. I founded the social-libertarian movement because I am convinced that we must overcome this false opposition.

I believe in a society that protects the weak without keeping them down. That trusts in free markets without submitting to destructive oligarchic power. That honors its Western roots without falling into nationalism. That creates freedom through solidarity – not against it.

Civil society setbacks and failures have left their mark in many ways in recent years. Resources have become scarce, and the economic outlook is not very encouraging. Comprehensive restructurings of public debt and recapitalizations of companies will therefore be hard to avoid.

Nevertheless, even in a time of upheaval and austerity, the contributions of those who strive to explain, advocate for, and support the necessity of socio-libertarian reforms should not go unnoticed.

In this spirit let us shape a West that is free, just, and truly future-ready – together.

In hope and determination,

Max Ernst Publius

Founder of the SLM

May 1, 2025



2025-5-1

Contribution Points Awarded by the SLM



Ein
Elonso



10
Elonso



100
Elonso

A Horrific World

Is a left-reactionary world.





Ideological Colonialism

Submission to absolute goals to obscure a decline caused by parasitism and corruption, and to justify subsistence taxation.



Exploitation

When one must increasingly justify the use of the fruits of one's own labor, while the act of performing that labor is subject to ever more restrictive demands.

State Arbitrariness

When fundamental rights suddenly only apply to those who hold the "correct" political beliefs.





Division and Indifference

When exchanges no longer occur through private consent but are expected to conform to a society structure dictated from above.

A Better World

Is a Social-Libertarian World

The social-libertarian idea.
On the path to freedom.
The social-libertarian idea is more than a philosophy – it is a departure.
A call to all who refuse to be patronized – and yet leave no one behind.



We want: Responsibility. Openness. Dignity. Freedom rests on respect. Respect for competence. Respect for compassion. Only those who commit to freedom also commit to the future of the West. We are neither apologists for the market nor blind enemies of the state. We think further: Individual and community – not opponents, but partners.





Indestructible by oligarchy.
We commit to defending against all those ideas that block progress – against zero-progress institutions that monopolize power, drive up costs – and forget the human being. Social-libertarian, not left-reactionary. With us there will be no new hierarchy, no new planned economy under a different label.



Together, we are successful. Because only together can we be strong – and remain free. We want neither chaos nor a central authority that controls and standardizes everything.
We know: Freedom requires integrity.
Empathic, but not dulled by instinct.
Courageous, but not naive.
Indestructible by nihilism and anarchy.
A social-libertarian world:
Freedom.Dignity. Future. Together.

What Matters First and Foremost

Social-Libertarian Priorities

1. The sabotage of disengagement from reform-resistant international institutions that do not meet the rule-of-law standards regarding democracy, separation of powers, and judicial independence must be made a punishable offense. Due to the severity of the offense, retroactive application is permissible.



Sovereignty



Prosperity

2. Raising the standard of living and improving demographics by enhancing the ratio between income and asset prices.

3. Broadening social security and increasing civil servant salaries, including the reintroduction of tenure (pragmatization), without increasing overall costs.



Security



Nachhaltigkeit

4. Introduction of a debt restructuring mechanism for sovereign debt in order to push the inflation rate significantly below the growth rate, thereby revitalizing the economy.

Securing Results Through Values

Reappraisal of …

Instinct-reduced behavior

Violation of responsible ethical and long-term decision-making principles.





Sociopathy

When compassion for those prone to self-hatred and inferiority complexes is instrumentalized to make people poor and helpless.



Structural corruption

Abuse of state institutions with the intent to enrich oneself at the expense of future generations.



Institutionalization

Establishment of an archive to document precisely this leftist-reactionary self-destruction, with which, in principle, all state bankruptcy creditors must cooperate in good faith to safeguard their claims.

The Social-Libertarian Freedom Index ´26

Where the sun of freedom shines, where it flickers, and where it is extinguished.

Country	Economic Freedom (1–10); measured by VAT & tariffs (tax-free subsistence level)	Demographic Stability (1–10); measured by the Fertility Rate	Political Accountability (1–10); measured by full turnover in governments (federal & local, last 10 yrs)	Political Freedom (1–10); measured by government spending ratio	**Total (max. 40)**	**10-Year Forecast**
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India		7	6	10	29	2/33: Rise
Australia		4	10	5	24	3/33: Rise
Namibia		9	6	3	22	4/33: Rise
Switzerland	7	3	6	6	22	5/33: Rise
Brazil	4	6	5	7	22	6/33: Rise
Botswana	4	9	5	3	21	7/33: Rise
Canada	4	4	7	5	20	8/33: Rise
Poland	3	3	7	7	20	9/33: Rise
Czech Rep.	3	4	6	7	20	10/33: Rise
Estonia	3	3	5	9	20	11/33: Rise
Bulgaria	3	5	6	5	19	12/33: Stagnation
New Zealand	4	5	5	5	19	13/33: Stagnation
Hungary	3	4	5	7	19	14/33: Stagnation
Ireland	3	4	4	8	19	15/33: Stagnation
Afghanistan	7	10	0	1	18	16/33: Stagnation
Italy	3	2	10	3	18	17/33: Stagnation
Taiwan	6	1	4	7	18	18/33: Stagnation
UK	3	5	5	4	17	19/33: Stagnation
Russia	4	4	2	7	17	20/33: Stagnation
Netherlands	3	4	5	4	16	21/33: Stagnation
Japan	5	2	5	4	16	22/33: Stagnation
Norway	3	4	6	2	15	23/33: Decline
France	3	6	5	1	15	24/33: Decline
Spain	3	1	6	4	14	25/33: Decline
South Korea	5	1	3	5	14	26/33: Decline
Singapore	6	1	0	7	14	27/33: Decline
Sweden	a disaster foretold!	4	4	3	14	28/33: Decline
Germany		4	3	3	13	29/33: Decline
Belgium		4	4	2	13	30/33: Decline
Austria		3	5	2	13	31/33: Decline
China	6	1	0	6	13	32/33: Decline
North Korea	1	5	0	1	7	33/33: Decline

Avoid stagnation and decline through social-libertarian reforms!

With the social-libertarian plan!

Everyday Life in Decline
A Spiral into the Abyss

Difficult Decisions

Adaptation and self-destruction. Or? Leaving and starting over. Not an option for everyone. Fighting for a political





Violence

As a result, there is a growing turn toward simplistic and militant ideologies, or even toward crime itself. Innocent people are harmed in the process.



Isolation and Paralysis

In response, the authorities resort to more indoctrination and control. Mistrust and division paralyze public life and the economy.



Collapse and Declining Life Expectancy

The lack of public and private resources leads to supply shortages and the failure of critical infrastructure, not least in the medical sector.

<u>Together</u> on the Path to Freedom



What reform-socialist and reform-green parties must openly tell their members

The demand for devotion and unconditional conformity to abstract ideals—without regard for losses—is destructive and ultimately leads to violence. Disguising privileges as "subsidies" in order to gain power and followers through money is, even for fiscal reasons, a strategy with an expiration date. At the latest, when the dividends of progress no longer keep pace with the hardships of the proclaimed progress, willingness to perform and social cohesion diminish.

Green parties function primarily as mediators of knowledge, opinions, and culture. However, this "fourth sector" lives off the surpluses of the primary sector (agriculture), the secondary sector (industry), and the tertiary sector (services). If the economic base is weakened through overtaxation and overregulation, the Greens must reconcile themselves with the thought that they will have to pay for their values themselves and make sacrifices, rather than being compensated for spreading them.

What reform-conservative parties must openly tell their members

Prosperity is not a stock but a flow. Even the money in savings accounts exists only because it is lent, used by borrowers, and then repaid. The primary claim to the social product, therefore, should not lie with those who hold guaranteed rights, but with those who must be motivated to provide performance and create prosperity.

The assumption that general assets like currencies can be "diluted" through debt without higher-value assets like stocks also being "diluted" in consequence is historically untenable. In the long term, it is impossible to sustain sales and demand with an underpaid or insufficiently solvent consumer base.

Institutions are not an end in themselves, and "non-punishment" as a form of reward is not a sustainable strategy for maintaining their validity; they must provide general benefit.

Conservatives after 2010 must accept that they themselves will scarcely experience the historical recognition they feel for all that has grown and long

endured. Before 2010, conservatives were structure-conservatives; afterward, they transformed into normalization-conservatives. Decades of prosperity and stability convinced them that a policy of consensual normalization would serve just as well as a policy of sustainable structuring. But errors in structures cannot be justified merely by pointing to good intentions, nor can they be glossed over in the long run by historical narratives.



What reform-minded economic-liberal parties must openly tell their members

The selfish nature of man tempts him to pursue strategies of acquisition based on violence or corruption. The fundamental insight into the superiority of an economy based on fair competition will not keep him from this. The tendency toward political self-interest also cannot be curbed by appeals to reason, but only through institutional safeguards and balances of power. These, in turn, require state regulation and a shared social narrative.

If wealth not acquired in a liberal manner is treated uncritically as "liberal," then the occasionally proclaimed liberalism is nothing more than a donkey-for-hire recruitment ideology, designed to shield unjustly accumulated wealth from competing political interests.

Radical individualism destroys the institutional foundations indispensable to a liberal economy. When the social motivation to work disappears due to wages being too low, or when labor becomes scarce due to insufficient renewal, negative capital returns can occur for years or decades. In such a case, the liberal path is to be content with maintaining capital in percentage terms rather than demanding a return on it.

What reform-minded national-populist parties must openly tell their members

The claim that ethnic or other forms of homogeneity automatically lead to a "golden age" of harmony and efficiency is untenable.

Answering political problems with enemy images and schadenfreude is a coping strategy for the frustrated, but no step forward toward constructive solutions.

Those unwilling to go beyond mere rhetoric to develop their own solutions—and to accept effort and concessions in doing so—act as anesthetists for those harmed by grievances, but remain politically ineffective, whether out of convenience or incompetence.



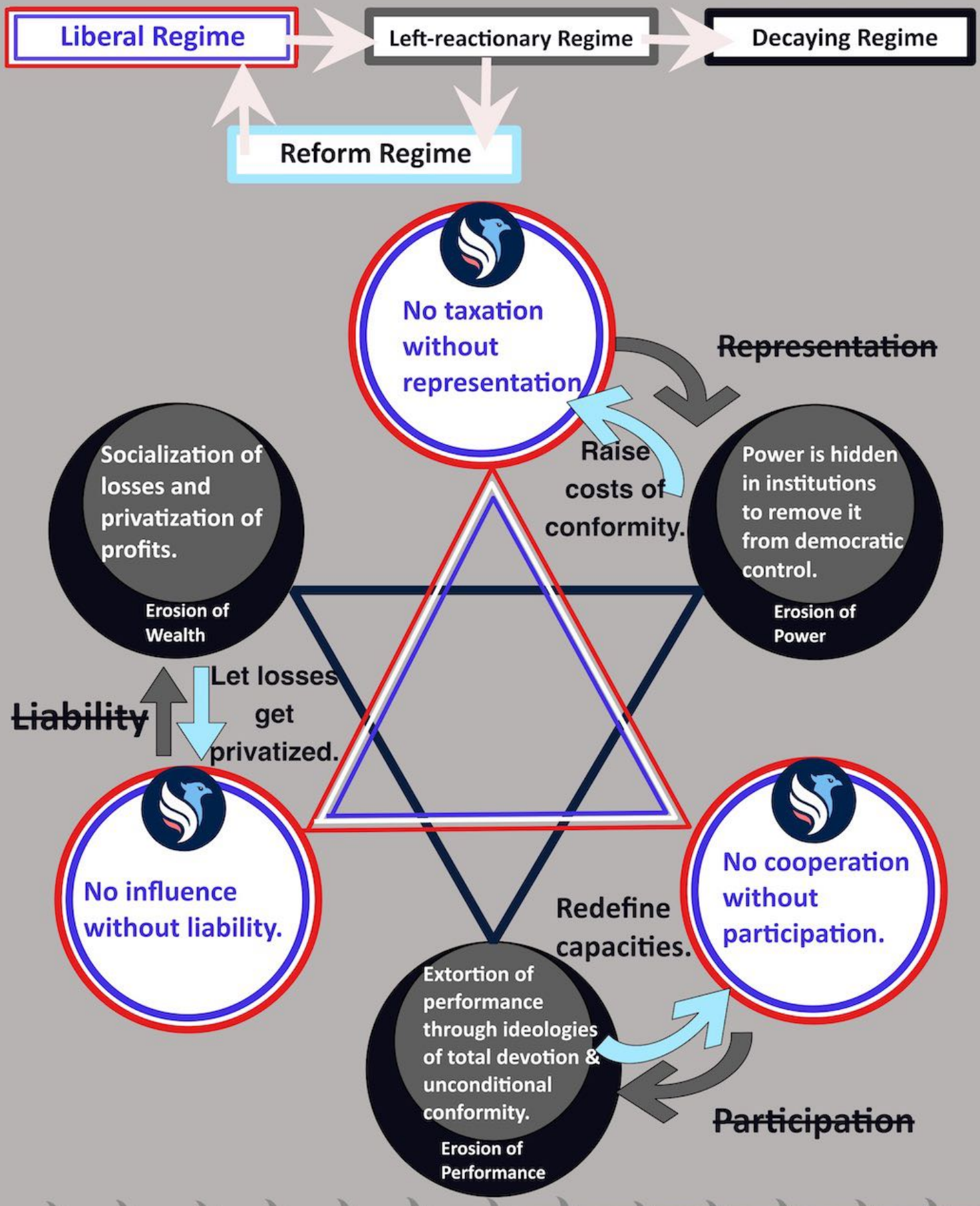
A Commitment to the Future of the West

Institutions willing to liberate themselves from their complexes and reorganize anew are warmly invited to join the social-libertarian movement for part of the journey. The visible sign of this willingness consists in incorporating the SLB logo into their own. May this indispensable commitment to the future of the West also be perceived as a commitment to the ongoing will to shape the future on the part of these institutions.



The Social-Libertarian Plan

A Good Life Under the Sun of Liberty



Program of the Social-Libertarian Movement



Social-Libertarian Reforms

For Liberation, Renewal, & Social Reintegration

1. Market Economy

The entrepreneurial accumulation of wealth is not immoral but essential in order to enable future investments. Moreover, dynamic economic development is not possible without risky activities that involve the possibility of losses. Excessive appropriation of profits prevents the preparation for potential losses and thus hinders entrepreneurial activity itself. Wealth is only generated when the output of a production exceeds its costs. The state is obliged to keep the production costs caused by regulations low. Taxes, including comprehensive loss carry-forward options, must also be set at moderate levels.

In a digital economy, the observance of copyright and personal rights becomes increasingly important. Artificial intelligence, which is based on training data, should in the future only be operated under the condition of distributing appropriate royalties.

2. Economic Governance

Since regulations act as cost drivers that hinder economic activity and thereby the creation of positive externalities, regulations should only be permitted to prevent significant negative externalities.

Crimes such as robbery, deception, fraud, etc., fall under the jurisdiction of criminal or civil courts. Safety precautions that can be taken by the affected parties themselves should not be imposed on entrepreneurs.

It is not the task of the state to force out small-scale economic structures from the market in the interest of higher economies of scale. Abuse of dominant market positions must be prevented, taking all circumstances into account.

The steering of innovation and the economy—apart from the realm of national military defense—is solely the responsibility of free enterprise.



3. Free Trade

If regulatory burdens impair international competitiveness, the state is obliged to impose tariffs on foreign products produced under lower standards or to provide compensation in the form of subsidies.

International competition must be permitted based on considerations of overall societal welfare. Therefore, it may be necessary to protect a high wage level by restricting immigration, while it may be impermissible to aim at depressing wage levels by promoting immigration.

The acquisition and maintenance of pricing power through technological advantage should be encouraged via fair international relations—not through state-managed economies or the paternalism of teaching and research.

4. Population Development

The strategy of planned immigration to counteract aging should be avoided insofar as such immigration can only be achieved through illegitimate and destabilizing interventions in the countries of origin.

Instead, a pronatalist policy should be prioritized, particularly through the creation of jobs aligned with family life. The resulting burdens, such as reduced economic dynamism, even declining levels of prosperity, and necessary adjustments in ownership structures, must be accepted in the interest of long-term stable and sustainable development.

5. Tax Policy

The demographic subsistence minimum—which especially includes the means necessary for the acquisition of residential property—must be entirely exempt from direct or indirect taxation.

Otherwise, a work obligation akin to slavery would be enforced through the instruments of pauperization and precarization, which would only lead to more poverty and precarity.



6. Public Finances

If an unexpectedly poor economic development leads to a shortfall in state revenues, this shortfall must not be compensated by an undue increase in the tax burden. Instead, creditors must be referred to a reduction of their claims. Maintaining the solvency of the state is not an end in itself.

If a state bankruptcy proves necessary, it must be managed with social considerations in mind. Creditors' participation in any future positive developments must be ensured by freezing currently non-disbursable funds and claims—without significant inflation risk—into escrow accounts, rather than cancelling them outright.

7. Social Security

The Christian commandment of charity was, during times of stronger religious fervor, naturally associated with personal duties of almsgiving and assistance. It was only in the course of state development that these duties were transferred to public institutions and corresponding social administrations. To the extent that these administrations prove to be financially unsustainable, a revival of the original personalized obligations of charity and aid should be considered. In doing so, current welfare regulations that focus on personal responsibility and self-reliance should be integrated as effectively as possible.

Once a certain level of net wealth is attained, there should automatically be an obligation to establish and operate charitable foundations or educational institutions. The specific scope of services provided should be left to the discretion of the founders, provided a minimum standard is maintained. Provisions should also be made for the formation of donor associations.

The social security contributions collected from below-average incomes over the past ten years are to be reimbursed by the state and offset as far as possible through supplementary foundations.



8. Separation of Powers

To prevent the merging of state power and financial interests into an all-dominating, oligarchic-ochlocratic creditor class, it is essential to turn the state and capital into counterbalancing forces. This means capital should be subject to an inheritance tax, the rate of which should be based on the average state spending ratio (state quota) over recent decades. It would be counterproductive to include in this tax the kind of capital tied to individual or family enterprises that depend on exceptional intelligence or skill.

9. Social Policy

It is not the state's role to protect certain groups of citizens from emotional distress by educating all others accordingly, as this infringes on civil rights such as freedom of speech and freedom of conscience and is therefore incompatible with a liberal-democratic order. Nonetheless, regulations must be enacted to prevent serious offenses against honor or morality, provided the related moral and honor-related sensitivities serve a particular purpose in supporting social order. In particular, prostitution and pornography should be largely suppressed.

Consciousness-shaping efforts beyond that can be pursued through balanced media reporting and promoted by civil society organizations. The state guarantees the equality of its citizens by treating them equally regardless of irrelevant personal characteristics and, in particular, by ensuring equality before the law. Positive discrimination is only permissible if it produces a general benefit—especially for those affected by it. If such benefits have not materialized in the past, the state must take responsibility and provide appropriate compensation.

10. Immigration and Emigration

Neither a particularly homogeneous population nor a tribal society is a value to be promoted by the state—nor, conversely, is a particularly heterogeneous society—so long as a just and functioning state can exist independently of these factors in the enlightened self-interest of all citizens. Immigration of individuals who, due to a lack of proper socialization, cannot be



presumed to share this enlightened self-interest should be avoided as far as possible.

Persons who share the values of the destination state should be actively encouraged to emigrate to it, provided that the destination state offers better conditions for realizing the ideals of a socio-libertarian society than their country of origin.

The fate of those who choose to perish as wolves among wolves is tragic—but even more tragic is the fate of those who never had a choice.

May 1, 2025

The social-libertarian idea is the idea of a movement.

Social-libertarian, instead of left-reactionary.

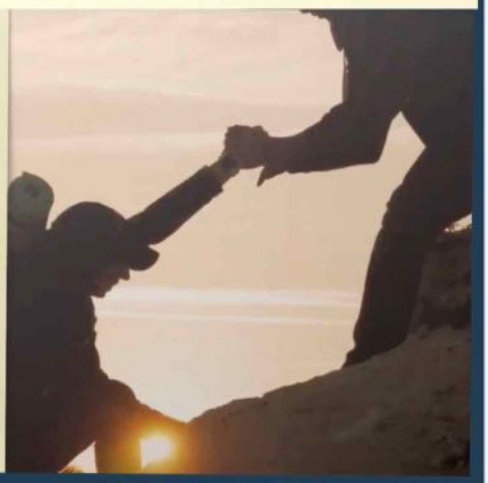
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And not on orchestrated anarchy.

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Freedom - our manifest destiny.

SLM Position Papers 💡

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1. The NIMBY Crisis: Obstruction as a Way of Life

How the polite No to one's neighbors became a machine of housing scarcity — and why its price is measured in human lives.

2026-06-15 - Position Paper
#Society #Westen

It is early in the morning of July 18, 2023, in Beard Brook Park, Modesto, California. Dew still clings to the tall grass. Christine Chavez is twenty-seven years old — a daughter, a sister, a human being with a name, a laugh, a story. She is asleep. Not in a bed; she has not had a bed in a long time. She sleeps in the grass, because the grass is the only place this rich, proud, morally so talkative society has left for her.

Then the mower comes. The driver, a city employee who means no harm, does not see her. The grass is tall. What happens in the following seconds, piety forbids us to describe. Let it suffice to say: days later, her family was still finding in that park what the city had overlooked. The police called it a tragic accident. And so it was — in the final link of a long chain. Every link before it was a decision.

A Death That Never Had to Happen

One can file this story away as misfortune, and that is precisely what happened: a footnote in the local news, a case number, a condolence. But whoever stops at the footnote has not read the story. For the real question is not why a mower was running. The real question is: why was a young woman sleeping in the grass of a public park, in one of the wealthiest states of the richest nation in the history of the world?

The answer is uncomfortable because it strikes no one who feels guilty, and many who consider themselves innocent. Christine Chavez was homeless in California — that land where a modest home costs a fortune, where hundreds of thousands live without a roof, and where for decades it has been prevented, systematically, thoroughly and with the best of manners, that what people need for living gets built.

This prevention has a name. It sounds harmless, almost cute: NIMBYism. Not In My Back Yard. It is the first of the three crises this series describes. And like all real crises, it is no natural disaster. It is the work of human hands.

The Art of the Genteel No

The NIMBYist is not a monster. He is, on the contrary, usually an exceedingly cultivated person. He owns a house in a good location; he loves his view, his quiet, the character of his neighborhood. And whenever housing is to be built near him — housing for nurses, teachers, young families, for the Christines of this world — he discovers his heart for things he otherwise scarcely notices: a rare lizard, the streetscape, the shadows cast, the traffic, the groundwater.

His weapons are not torches and pitchforks but objections, assessments, hearings, lawsuits. Every one of these weapons was once forged for a good purpose: environmental review was meant to protect rivers, public participation to prevent arbitrariness. In the hands of organized obstruction, however, they become something else: an arsenal with which any project can be delayed by years and made costlier by millions — until the builder gives up and the lot stays empty. Tidily empty. Genteelly empty.

Thus has arisen, in California but by no means only there, a paradoxical landscape: endless carpets of single-family homes whose owners are millionaires on paper, surrounded by tent encampments under freeway overpasses. The former owe their wealth in considerable part to the very scarcity that costs the latter the roof over their heads. That is not polemic. That is price formation.

The Arithmetic of Scarcity

One need not be an economist to follow the math. Where more people want to live than there are homes, prices rise — until the weakest fall out of the market. First out of the apartment, then out of the room, then out of a friend\'s garage, then onto the couch, then into the car, then into the tent. And at last into the tall grass of a park.

Each of these stages has names and faces. The single mother at the register who commutes three hours because she cannot afford the city she works in. The young tradesman still living in his childhood bedroom at thirty. The pensioner whose rent grows faster than her pension, and who calculates anew each month how much longer it can go on. None of them are statistics. They are the quiet victims of a politics that considers itself compassionate because it so enjoys talking about compassion.

For that is the bitter point: the very milieus that fight every building permit carry the word solidarity most often on their lips. They donate to the food bank and

block the shelter. They lament homelessness and litigate against housing. They love humanity and merely cannot bear the neighbors it might send them.

The Numbers Behind the Misery

Whoever wishes to grasp the dimension of this crisis needs only a handful of figures — and must force himself, at every one of them, not to grow numb. Well over a hundred thousand people live without housing in California alone, more than in any other state; a large share of them sleep not in shelters but outside — in tents, cars, doorways, parks. At the same time, a modest house in the coastal cities costs a multiple of what a family can ever assemble by honest work, and whoever wants to build often waits longer for permits than the construction itself would take.

These numbers are not fate. There is no lack of land: the state is vast, its cities are spread wide, its construction industry would be capable. There is a lack of permission. Decade after decade, less was built than people arrived — not because one could not, but because one was not allowed — and every year of obstruction has added another layer to the mountain. A housing shortage of this size can no longer be administered away. It can only be built away.

And let the sequence be understood: first comes the scarcity, then the desperation, then the tent, then the destitution with everything it brings in its train. Whoever wrinkles his nose at the camps and their stranded inhabitants confuses cause and effect: it was not the weakness of these people that created the camps, but the strength of the obstructors.

The Green Sale of Indulgences

To the obstruction from below is added the price-driving from above. In the name of the climate — a concern we do not dispute deserves seriousness — a machinery of levies, certificates and mandates has arisen that makes heating, driving, building and therefore living ever more expensive. Whoever pays may carry on as before; whoever cannot pay must cut back. In its structure this resembles, to an astonishing degree, the sale of indulgences of the late Middle Ages: the sin remains, it is merely priced.

Yet the historical indulgence trade was, in one respect, more social than its modern revival. With the money of the faithful, at least St. Peter\'s Basilica was built — an edifice open to this day to everyone, beggar and prince alike. But where do the billions of the new penance payments flow? Into funds, agencies, consulting structures and subsidy stages whose doors remain closed to the ordinary citizen. He finances cathedrals he will never enter — and when, exhausted, he sinks down at their walls, they send him the enforcement patrol.

The Sheltered and the Unprotected

There is a stratum in this crisis that feels little of any of it: well provided for, well connected, drawing secure incomes from public coffers or protected positions, residing in neighborhoods whose inviolability it organizes itself. From there one can preach renunciation splendidly — the renunciation of others. From there, every criticism of the obstruction machine looks like ingratitude, every complaint about the rents like entitlement.

We do not wish to demonize these people; many of them sincerely believe they are doing right. But we may name what their decisions bring about: they have created a system in which the existing is protected and the necessary is prevented — and in which the costs of this order are passed downward until they reach those who have no lawyer, no objection, no voice. A young woman in the tall grass.

Compassion, Not Scapegoats

It would be cheap now to hunt for scapegoats. The driver of that mower carries, since that morning, a weight heavier than any verdict could impose; he too is a victim of this chain. The individual homeowner who signs an objection kills no one. The clerk who orders an environmental review does her duty. Precisely this is what makes the crisis so insidious: it consists of a thousand small, individually forgivable acts whose sum is unforgivable.

Our anger therefore is aimed at no person but at an order — an order that rewards the No and punishes the Yes, that hands the propertied every veto and does not even grant the home-seeker a place on a waiting list. And our compassion belongs to those whom this order grinds down: the displaced, the commuting, the freezing. To them we owe more than candles and concern. We owe them homes.

How It Is Done Differently

That it can be done differently is no conjecture — elsewhere it is everyday life. Look at Tokyo: one of the largest metropolises on earth, coveted, dense, expensive at its center — and yet without the housing misery of Western coastal cities, because building law there applies nationwide, is predictable, and grants the neighbor no veto over another\'s property. Buildings rise, come down, rise again; the city breathes, and rents remain within reach of normal incomes. Look at Houston, which does without the usual clearance-by-prohibition and answers a growing population year after year with new housing instead of new waiting lists.

Nothing about these places is paradise, and not every one of their rules is fit for export. But they prove the one sentence the obstructors cannot get around: where those who bear responsibility may build, those who have little will, in the end, also dwell. The housing question is not a question of money — more money is in play than ever. It is a question of permission.

The Social-Libertarian Answer

The social-libertarian idea begins where obstruction ends: with the right of a person to build on his own land what harms no one — and with the duty of the community not to smother that right in procedure. We want freedom to build under clear, few, reliable rules instead of a thicket in which only the wealthy are hunters and everyone else is prey. We want objections to be a reasoned exception, not a free hobby. We want climate policy that serves people instead of milking them — with technology, competition and honest accounting instead of levies that seep away into the apparatus.

Our Success Accord names the principles; our positions in the Observer elaborate them: property obliges not to obstruction but to responsibility. A society that permits its land to be built on and its citizens to dwell has no tent camps to administer — it renders them unnecessary. That is no utopia. It is lived normality wherever building has not been declared a crime.

What Is to Be Done

Ask of every rule, every procedure, every right of objection just one thing: does it help homes get built — or does it prevent them? What prevents must be justified, time-limited and, in doubt, struck. Permits need deadlines after which the silence of the offices counts as Yes. Objections need a cost risk for whoever abuses them. And the municipalities that create housing should share in its yield — so that saying Yes finally pays again.

None of this is radical. Radical is the condition we have grown used to: that in the richest commonwealths in history, dwelling has become a privilege. Let those who defend that condition henceforth carry the burden of proof — not the young family, not the builder, not the woman in the park.

Christine's Name Remains

Christine Chavez received no monuments. No square bears her name, no law. The city, one reads, has revised its mowing procedures. The tall grass is now cut earlier. One could despair at that: a society whose chief lesson from the death of a young woman is to keep the lawn shorter has not understood the lesson.

We draw a different one. A society that cannot give its weary a bed has broken its first promise — the promise that diligence and decency lead to a place in its midst. That promise we intend to renew: with homes instead of waiting lists, with Yes instead of No, with an order that builds roofs for the weak instead of guarding views for the sated. Until then, Christine\'s name stands over this crisis — a warning of where genteel obstruction leads when no one stays its hand.

Think freely. Act justly. Cooperate meaningfully, and good will follow.

2. The Anti-Meritocracy Crisis: When Merit No Longer Matters

From the promise of achievement to the rule of characteristics — and why, in the end, the very people it claims to help lose the most.

2026-06-15 - Position Paper
#Society #The West

There are places where truth is not an opinion. In the cockpit of an airliner, three hundred lives at your back. At the operating table once the anesthesia is set. On the construction site when the load calculations are made. In these places only one thing counts: whether someone can do what he claims to be able to do. No title helps, no origin, no creed. Gravity does not read mission statements.

It took centuries to carry this principle from the places of danger into the center of society: that offices, positions and opportunities are awarded by capability — not by birth, not by connections, not by characteristics no one chose. It was called meritocracy, the rule of merit. It was never perfectly realized. But it was the promise that carried the rise of the free world: show what you can do, and it will count.

That promise is currently being revoked — quietly, with the best intentions, in the friendliest of words. This is the second crisis of our series.

A Necessary Clarification

Before we describe it, a clarification on which we insist: unjust discrimination by race, sex or origin is a genuine wrong. Whoever denies a person housing, employment or respect because of the color of his skin violates everything the social-libertarian idea stands for. That was so, that is so, that remains so.

But a wrong is not a blank check. Whoever derives from yesterday\'s injustice the right to sort people by characteristics today — merely with the signs reversed — replaces one injustice with the next. And whoever goes further and derives authoritarian powers from it — to decree quotas, to police language, to punish dissenters — is not fighting discrimination. He is nationalizing it.

How the Promise Arose

It is easily forgotten how young and how precious the meritocratic promise is. For millennia, birth determined life: the farmer\'s son remained a farmer, the maid\'s daughter remained a maid, and offices were the spoils of the families that already held them. Against this, the rising civic world set a monstrous idea: the examination that is the same for everyone. The test that does not ask whose child someone is. The master craftsman\'s certificate that attests ability and nothing else. The open position anyone may apply for.

The oldest example is given by the crafts: whoever can produce the masterpiece is a master — the hand decides, not the name. On this simple principle more social ascent has grown than on all redistribution programs combined: it lifted the gifted out of narrowness, the capable out of invisibility, and it took from the powerful their monopoly on their children\'s future. Whoever razes meritocracy razes the only machine of ascent ever built for everyone.

When the Characteristic Beats the Capability

Under acronyms such as DEI, an industry has grown up in corporations, agencies and universities that registers people first as bearers of characteristics and only afterwards as masters of their craft. Hiring, promotion, funding, admissions — ever more often it is the statistics of groups that decide, not the achievement of the person. Selection procedures that once aspired to be blind to everything but ability are being made sighted again — for precisely those characteristics that were never supposed to count again.

One need invent no catastrophe scenarios to grasp what this does. A principle every master craftsman knows suffices: where selection is made by anything other than ability, ability declines on average. In most offices this goes unnoticed for a while. In a cockpit, an operating theater, a power plant, a laboratory, there is no buffer for that average. There, sooner or later, the bill is paid by bystanders — passengers, patients, neighbors who were never asked whether symbolic politics was worth a residual risk to them. A society that sows even doubt about merit selection in such places is gambling with a trust it does not own but merely holds in stewardship.

And the trust is already eroding. When selection is made by characteristics, a shadow falls over every success: was it ability — or the quota? That question is a poison. It poisons the pride of those who made it on their own strength, and it hands those who truly wish to discriminate the most convenient of all pretexts.

The Human Being as Bearer of Characteristics: the New Commodity

It is worth asking who profits from this order. The weak? They are held up as its banner. In truth, the administration of characteristics holds a tangible attraction for large organizations: it makes people interchangeable. Where the person counts only as a specimen of a category, she is easier to replace, easier to squeeze, easier to manage. The workforce splinters into groups that eye one another with suspicion instead of standing together for their worth; the price of individual labor falls while the mission statements grow ever warmer.

Thus the promised diversity becomes a forced collectivization: the individual is expropriated of his hard-won distinction — his ability — and thrown back upon traits he never chose. It is perhaps the bitterest irony of this crisis: a movement that set out to stop reducing people to their characteristics has elevated reduction to characteristics into a principle of administration.

The Language of the New Order

Every order betrays itself in its language. The new one speaks softly where it acts harshly: it calls quotas targets, creed examinations culture fit, compulsory confession a diversity statement. In the appointment procedures of respected universities, such a statement in some places weighs more heavily than the list of publications; in corporations, departments grow whose sole production is the surveillance of the convictions of the other departments. The apparatus lives well on accusation — and therefore constantly needs new accused.

What is on display is a quiet reversal of the burden of proof: no longer must the selection prove that it was just, but the selected must prove he is no beneficiary — and the rejected is to keep silent unless he wishes to be counted among the resentful. Thus arises an atmosphere in which everyone calculates and no one speaks. But organizations in which people no longer speak openly make bad decisions — first about people, then about everything else.

Civic Death

Whoever contradicts the new order of characteristics comes to know its second face. Professors who ask inconvenient questions lose their lectureships. Tradesmen whose private opinions displease a client lose their contracts. Citizens whose donations or sentences are attributed to the wrong side suddenly lose their bank accounts — and with them the ability to pay rent, receive wages, take part in economic life. An old term fits this: civic death. The person lives, but he has been discharged from society.

We choose our comparisons with care. No one is burned today; the tortures of the Inquisition we know only from books, and qualitatively any equation forbids

itself. But the mechanism — an orthodoxy whose violation costs profession, property and good name, imposed without a judge, executed by eager volunteers — that mechanism is the same. And in its reach, one may soberly note, it exceeds its predecessor: the Inquisition needed years to destroy a reputation. The digital tribunal manages it overnight, and its memory never forgets.

Here too our gaze rests not on the zealots but on the struck. On the scientist clearing out her laboratory after twenty years of research because one sentence from one lecture was scandalized. On the father explaining to his children why the bank has closed the accounts. On the many who have long since learned to be silent — not because they have nothing to say, but because they can count what saying it costs.

Who Pays the Price

The bill for this crisis is paid by many. The diligent without advocates, whose applications get stuck in the grid of characteristics. The customers, patients and passengers who rely on merit selection where other lists have long been kept. The enterprises whose choice of people is taken out of their hands, and which enter world competition with their hands tied.

And — this is the cruelest part — precisely those in whose name all of it is done. For the able engineer, the gifted surgeon from a minority have the most to lose under the quota order: the recognition that their success is their own. They have been saddled with the heaviest of burdens — the standing suspicion of preferment — and it is called support. There is scarcely a colder form of condescension than the presumption that someone could not make it without indulgence.

The Silence of the Sensible

The most astonishing thing about this crisis is how few defend it — and how many let it happen. In confidential conversations, executives concede what they must publicly swear by; scientists roll their eyes at procedures they will help administer the next day. Call it the silence spiral of the sensible: each believes himself nearly alone with his doubts, because everyone else keeps silent just as prudently as he does.

This silence is understandable — we have described what speaking costs. But it is not without consequence. Orders of this kind rest not on conviction but on the presumption of conviction; they stand exactly as long as each believes himself the only one. It is therefore among the noblest tasks of a free press to say the obvious out loud and to show the silent how many they are. That is precisely what we are doing here.

Competition Does Not Forget

While the West debates whether ability may count, the rest of the world asks no such questions. The rising scientific and industrial nations select their engineers, physicians and researchers with a sobriety that recalls our own best era — and they receive with open arms what we drive away. Every top researcher who leaves, every patent filed elsewhere, every factory built where achievement is still honored without embarrassment, is a bill that will be presented to us later.

The prosperity on which our redistribution and characteristics bureaucracies feed was earned by people who were allowed to do their work. It is no state of nature but a head start — and head starts melt when one stops running. A civilization can afford many things, even its fashions. What it cannot afford is permanent suspicion of its achievers combined with a permanent claim on their proceeds.

This too is a social question, perhaps the most social of all: for when the head start is used up, nobody cuts the salaries of the symbol administrators. The cuts come to the pensions, the pupils, the sick — to those for whom the prosperity was once earned.

The Social-Libertarian Answer

The social-libertarian idea restores the promise the anti-meritocracy has broken. Selection by ability, blind wherever possible to everything else: anonymized procedures, verifiable criteria, accountability of the selector for his results. Protection from creed penalties: no one loses account, profession or civic existence for an opinion; whoever imposes such penalties is liable for it. Freedom of contract instead of quota compulsion — and at the same time an anti-discrimination protection worthy of the name, because it examines the individual case instead of farming statistics.

In this paper we have called for a new appreciation of excellence — not as a cult of winners, but as gratitude toward all who take their craft seriously, from the master workshop to the research laboratory. A society honors itself when it lets its best do their work and enables its weaker members, instead of settling both in tables of characteristics. That is where we want to return — or better: finally, truly arrive.

What Truly Fights Discrimination

Whoever is serious about fighting discrimination has better tools at hand than quota and tribunal. The first is education: early, demanding, and for every child, so that disadvantages at the start do not become verdicts for life. The

second is blindness in the best sense: selection procedures that conceal name, origin and face until ability has spoken — wherever this has been seriously tried, diversity rose entirely on its own, without any quota ever having to decree it.

The third tool is the law itself: whoever is demonstrably turned away in the individual case because of his origin deserves swift, tangible, personal justice — not admission into a statistic with which apparatuses justify their budgets. That is what seriousness looks like: it helps the injured instead of farming categories. Everything else is a sale of indulgences traded in other people\'s suffering.

Renewing the Promise

In the end, meritocracy is more than a personnel policy. It is a peace treaty between the talents and the community: you may become what is in you — and all of us harvest what you can do. Cancel that treaty, and the talents emigrate, inwardly or actually, and what remains is a society administering mediocrity and calling it justice.

We do not cancel. We renew. To every child, of whatever origin, our promise stands: show what you can do, and it will count — only that, but that most certainly. This is not harshness. It is the only fairness that has ever deserved the name.

Think freely. Act justly. Cooperate meaningfully, and good will follow.

3. The Security Crisis: The Retreat of Protection

When toothpaste sits behind security glass and the state forgets its first promise — who protects those who cannot buy protection?

2026-06-15 - Position Paper
#Society #The West

Whoever wants to know where a society stands need not read statistics. A walk through a supermarket in parts of California will do. The toothpaste sits behind security glass. The deodorant, the detergent, the razor: locked away like crown jewels. Whoever wishes to brush his teeth presses a button and waits for an employee with the key. No one perceives this as a scandal anymore. It has become everyday life — and precisely that is the scandal.

For each of those little glass cases is an instrument measuring something invisible: a society\'s trust in its own order. Where the glass grows thicker, the trust has grown thinner. And where retail chains close entire stores because guarding the shelves no longer pays, something has withdrawn that is harder to bring back than any merchandise: the certainty that rules apply.

The First Promise

All dispute over the tasks of the state ends at one point on which thinkers of every school have agreed: its first promise is protection. Protection of life, of limb, of what is honestly acquired. For that — and at first only for that — citizens pay taxes, surrender liberties, tolerate monopolies of force. A state that keeps this promise may get much else wrong and remain legitimate. A state that breaks it may get everything else right — it loses its ground.

What is remarkable about the present is how openly this breach is admitted in some places. Theft below certain value thresholds is de facto no longer prosecuted; police reports are received like weather reports; entire categories of offense are held to be socially explicable and therefore properly overlooked. Government thereby appears less and less as the agent of its citizens and more and more as their governess — a post-civic authority that preaches good conduct, allocates guilt and prescribes penance, while the plain craft of protecting is left undone.

When Stores Capitulate

The consequences are not borne by the affluent. Whoever lives in a secured neighborhood, orders online and has things delivered, encounters the decay at most as news. The bill is paid by the others: the pensioner whose corner drugstore closes, who now rides two buses to the next one — past shop windows boarded up with plywood. The kiosk owner who gives up after the third robbery, and with him forty years of a life\'s work. The employee on the late shift who no longer crosses the parking lot alone.

It belongs to the quiet cruelties of this crisis that it strikes the poorest twice: first the insecurity takes from them the stores, the pharmacies, the buses of their neighborhood — then they are reproached for living in a neighborhood without stores, pharmacies and buses. Insecurity is the most regressive of all taxes: the rich man buys himself free, with security service, alarm system and address. The poor man pays with his skin.

The Chronicle of Getting Used to It

The decay does not come overnight. It comes in stages, and every stage has its own reassurance. At first the locked-up deodorant is a curiosity people joke about. Then clever commentators explain that perception is worse than reality and the statistics more nuanced than the citizen grasps. Then the incidents vanish from the news, because they are news no longer. And at the end stands silence: the customer presses the button at the security glass and no longer thinks anything of it.

This getting-used-to is more dangerous than any single theft. For order lives on expectations: where the small transgression remains without consequence, the next becomes more likely — the broken window nobody replaces invites the next stone. What once became famous as a policing theory is at its core the everyday wisdom of every apartment house: neglect is contagious — and so is care.

At the end of this chronicle stands no explosion but a slackening. The honest ask themselves why only they, of all people, keep paying. The merchants price the shrinkage into their goods — the next silent tax on the decent. And the young grow up assuming this is simply how things are. None of this appears in a crime statistic. All of it is its herald.

Agencies at the Limit, Citizens at the End of Their Patience

One often hears there is no money. That is true, and then again it is not. True is: many security agencies are depleted — too few people, aging equipment, too much paper. Experienced officers leave because their work earns them

scorn from above and stones from below; recruits stay away because no one aspires to an office whose mission is talked to pieces. But true is also: the money that is lacking is spent lavishly elsewhere — on programs, commissioners and campaigns whose contribution to the citizens\' safety exhausts itself in glossy brochures.

And so the citizens give notice in their turn, quietly and in installments. Whoever can, moves away — to safer states, to freer parts of the world, to wherever taxes still buy a return. With the skilled goes the capital, with the capital the tax base, with the tax base the last means of paying for the protection whose absence set off the flight. It is a spiral, and it is already turning: today\'s able are tomorrow\'s departed, and behind remain those who cannot afford to leave — hostages of an order that no longer protects them but continues to lecture them.

The Evasive Movements

Where public protection withdraws, no vacuum arises — a market arises. Private security services grow faster than some police forces; gated residential compounds, once an American curiosity, become a selling point; cameras, fences and apps replace what used to be the patrol. For those who can pay, this works astonishingly well. Precisely therein lies the problem.

For a society that privatizes its security sorts itself anew: here the islands of the guarded, there the open country of the rest. The public spirit that grows from shared safety — sitting in the same park, riding the same train, letting the children play on the same square — crumbles into zones. And at the edges of the zones something worse thrives: where the state no longer enforces the law, sooner or later those step forward who do it on their own — and vigilante justice is no justice, but its caricature.

We say this without scorn for those who protect themselves — who could blame them? We say it as a warning: the retreat of public protection makes society not freer but more feudal. In the end every lord of the manor has his wall again — and whoever has no manor stands in the rain as five hundred years ago.

Security Is a Social Question

It is among the great misunderstandings of our time to consider security a topic of the right and compassion a topic of the left. In truth, security is the most social of all questions. The night-watchman state, so readily mocked, watches first over those who cannot afford a watchman of their own. Every streetlamp that burns, every patrol that walks, every judgment that is rendered is redistri-

bution in the best sense: from the strong to the weak, from the ruthless to the honest.

Toward the offender, too, the reliable order is the more merciful one: clear limits, drawn early, spare the great derailments and the great punishments. An authority that, out of misconceived mildness, lets the small things pass will harvest the great ones — and will then punish after all, later, harder, and at a point when there are already victims who never had to be. Nothing about this letting-happen is kind. It is neglect with a clear conscience.

Without Security, No Freedom

The social-libertarian idea is sometimes misunderstood as wanting to weaken the state. The opposite is true: we want it strong where only it can be strong — and lean where it has lost its way. A state that shrugs at toothpaste theft but catalogues the opinions of its citizens has confused its tasks exactly. We want the reversal: full strength for protection and law, retreat from paternalism and the tending of opinions.

Concretely: security agencies that are equipped, trained and respected — and that remain accountable for it, for respect is no blank check. Courts that judge swiftly and predictably, for justice delayed is justice denied. Subsidiarity: municipalities, neighborhoods and citizens permitted to take responsibility for their surroundings instead of waiting on distant headquarters. And a politics that takes causes seriously without infantilizing offenders — for whoever denies a person responsibility denies him dignity in the same breath.

The Social-Libertarian Answer

Our Success Accord places the protection of life, liberty and honest property at the beginning of the state\'s tasks, not at their end. Everything further — the unfolding of markets, the flourishing of civil society, the trust between strangers on which all cooperation lives — grows on this foundation or not at all. The utopia we have described in this paper, the good life in concord and confidence: it begins with a door one need not fear at night, and a store shelf without security glass.

We will be told this is nostalgia. We answer: it is normality — lived, measurable normality in those communities that take their first promise seriously. It is not security that is the exception in history, but its decay amid full prosperity. That decay is no force of nature. It is a choice. And what has been chosen can be un-chosen.

The Price Everyone Pays

One can also regard the security crisis as a merchant would, and even then it remains a loss-making venture without precedent. The merchants\' shrinkage wanders into the prices: every honest customer pays for the theft of others at the register. Insurance premiums climb until the small shop can no longer afford the policy — the large corporation can, and so insecurity devours first the independents who carry every neighborhood. Where branches close, jobs fall away, tax revenues, apprenticeships; where streets go desolate, the values of the houses sink in which ordinary people have placed their savings.

Add to this what no balance sheet records: the hours parents spend walking their children because the way to school no longer seems safe; the walks the elderly no longer take; the festivals that no longer happen; the thousand small appointments of trust that make a city a city, quietly cancelled. Insecurity impoverishes a society twice over — in money and in public spirit — and both, as always, strike first those who have least.

It is therefore no contradiction but the same thought: whoever wants to save must protect. Every streetlamp, every patrol, every swift judgment costs less than its absence costs. No program in the world yields better returns than the plain, reliable, equal enforcement of the law.

Making the Glass Thin Again

One day, we hope, someone will unscrew the security cases again — not because the toothpaste has become worthless, but because the trust has returned. Such days do not come by themselves. They are earned: by citizens who demand protection instead of getting used to its absence; by offices that serve instead of lecturing; by an idea that does not play freedom and security against each other but understands that each carries the other.

This series has described three crises: the housing scarcity of the obstructors, the devaluation of ability, the retreat of protection. They share one root — an order that places the comfort of the settled above the rights of the striving — and one answer: the social-libertarian one. Whoever wishes to know it will find the ten points in our Program and the reasons here in the Observer. The crises are man-made. Therefore human beings can end them.

Think freely. Act justly. Cooperate meaningfully, and good will follow.

4. The West is Faltering After a Decade of Crises and Political Disorientation

Why Only Social-Libertarianism Can Restore Orientation

2026-06-15 - Position Paper
#Society #Westen

A decade has passed since the world went off the rails. What began in 2015/2016 with the major migration wave, the Brexit vote, and the rise of populist movements continued through the Corona pandemic, the Russian war of aggression against Ukraine, the energy crisis, and inflation, up to the current trade conflicts. The West – Europe and the United States – appears exhausted, divided, and disoriented. The old certainties have crumbled. People feel that something is fundamentally wrong with the political and social coordinates by which we have oriented ourselves for decades.

The causes are varied, but they can be traced back to a few core problems: a politics that has increasingly distanced itself from the real living conditions of the broad population, an ideological overreach that replaces rational arguments with moral imperatives, and the failure of all established political currents to offer convincing answers. In this situation, calls for “more state” or “more tradition” are growing louder – yet both responses fall short. Only a consistently social-libertarian perspective can restore the lost orientation, because it understands freedom and social stability not as opposites, but as prerequisites for one another.

Rising Cost of Living – The Invisible Expropriation

Let us begin with the burdens people feel directly. In the European Union, CO_2 pricing – whether through the emissions trading system or national taxes – is systematically driving up energy costs. What is sold as “climate protection” hits households with middle and low incomes the hardest. Heating, driving, and shopping are all becoming more expensive, while the promised compensations often arrive late, are bureaucratic, insufficient, or fail to materialize at all. The EU Commission speaks of a “just transition,” but reality tells a different story: the energy transition is turning into a social wedge that is hollowing out the middle class.

In the United States, a new wave of tariffs is looming from 2025, introduced under the banner of “Fair Trade” and the protection of domestic industries. Here too, prices for consumer goods, raw materials, and intermediate products are rising. The rhetoric sounds plausible – “America First” – but ordinary citizens again bear the costs. Both measures, despite their different ideological justifications, produce the same result: they reduce the real purchasing power of the broad population without delivering clearly tangible long-term benefits for the majority.

Wars and Pandemics – A Logic Beyond Everyday Understanding

Added to this are geopolitical and health-policy shocks whose internal logic remains opaque to most people. The war in Ukraine is justified with moral and strategic arguments based on a geopolitical chessboard logic that is alien to everyday common sense. At the same time, any critical question about negotiations, cost-benefit analysis, or the role of Western weapons deliveries is branded as moral failure.

The Corona pandemic revealed similar patterns: lockdowns, mask mandates, vaccination campaigns, and curfews were imposed with scientific and humanitarian justifications whose evidentiary basis later proved fragile. Decisions followed an expert-and-authority logic that had little connection to the concrete realities of many families, self-employed people, and small businesses. The result is deep mistrust: when even basic fundamental rights can be suspended in the name of higher goals without genuine popular participation in the decision, democracy has become little more than a legitimizing facade.

Migration Policy and Positive Discrimination – Kindergarten Instead of Popular Sovereignty

The alienation is especially evident in migration and integration policy. For years, a policy was pursued that framed open borders and generous reception as a moral duty, without seriously weighing the social, cultural, and fiscal consequences. At the same time, forms of “positive discrimination” emerged – quotas, diversity programs, DEI initiatives – that no longer judge individuals by personal merit but by group affiliation. What is presented as compensation for historical injustices often resembles kindergarten management in practice: attention, resources, and positions are distributed according to criteria that have little to do with actual performance or individual behavior.

A government that operates this way no longer governs “by the people, for the people,” but manages group interests according to ideological directives. Citizens sense that their voice counts less than membership in a category defined as “disadvantaged.” This undermines the fundamental principle of equality before the law.

Party Alternation as a Threat – and Gerrymandering as Its Counterpart

The normal democratic alternation – that one party or the other governs at different times – was once taken for granted. Today, a change of power is routinely portrayed by the losing side as an existential threat to democracy, human rights, or even “Western values.” This rhetoric poisons political discourse and makes compromise nearly impossible.

In the United States, another structural problem compounds the issue: gerrymandering. Through skillful redrawing of electoral districts, parties secure state-level majorities that do not reflect the actual will of the voters. Here too, whoever manipulates the system to make democratic change more difficult undermines the long-term legitimacy of the order – regardless of which party is doing it.

Autocratic Collectivists and the Denial of Biology

A particularly aggressive strand of disorientation comes from autocratic collectivists who are building positions of power in the name of anti-biological ideologies. Whether it concerns the denial of biological sex differences, the reduction of individuals to their group identity, or demands for the radical reshaping of language and institutions – these currents claim moral superiority and institutional power. They employ every dialectical maneuver: criticism is dismissed as “right-wing,” “hateful,” or “anti-science.” The actual debate over facts, costs, and side effects is systematically suppressed.

Conservative Reactions – Power Instead of Social Solutions

On the conservative side, many react with confusion and a return to authoritarian patterns. They hope to solve social problems through harsh laws, surveillance, technology, or strong leadership figures. Yet many of these problems – integration, declining birth rates, social cohesion, loss of trust – cannot primarily be solved through power and technology. They require social, cultural, and economic conditions that can only develop when people are able to act freely and responsibly. A conservatism that treats freedom merely as an issue of order misses the very roots of what once made the West strong.

Forgotten Roots – Also Among Liberals

The West has forgotten its own roots. The left abandoned them long ago, replacing them with a mixture of collectivism and identity politics. Unfortunately, the same is increasingly true of classical liberalism. Its existence is denied by either lumping it in with the left (as “neoliberalism”) or with the conservatives. Yet classical liberalism was always both: a commitment to individual freedom

and the understanding that freedom can only flourish in a stable, solidary society.

The charge that liberalism is inherently unsolidary, fixated on self-interest, and a divisive force is a caricature. It mainly serves to present radical redistribution or radical preservation as the supposedly only paths to eternal social harmony. Both paths have failed: one leads to dependency and bureaucracy, the other to stagnation and injustice.

Social-Libertarianism as the Third Way

This is precisely where social-libertarianism begins. It confronts these errors with courage. It is not merely “libertarianism lite.” It recognizes that in a world where autocratic collectivists exploit every dialectical trick – from redefining terms and moralizing debates to institutional infiltration – a purely individualistic libertarianism limited to rigid principle is too weak. It must seek broad societal support and be prepared to clearly distinguish itself from other currents, if necessary in a populist manner.

Anyone who fails to secure the preconditions of freedom – equal opportunity through good education, social protection against existential risks, a culture of responsibility, and a minimum level of social cohesion – and instead merely points out that the constitution already regulates everything, acts naïvely and irresponsibly. A weakened version of classical libertarianism, or even pure anarcho-capitalism, in today’s circumstances is nothing more than a prelude to the victory of communism – or at least a new, softer form of totalitarianism disguised in identity-political clothing.

Social-libertarianism, by contrast, combines the recognition that human beings are social creatures with the uncompromising defense of individual freedom rights. It supports social security systems that enable rather than patronize. It prioritizes education and opportunity over quotas. It accepts that the state must set framework conditions – for example, limiting mass immigration without integration or protecting against ideological indoctrination in schools and public institutions – without sliding into an all-encompassing welfare or surveillance state.

It rejects both the anti-biological collectivisms of the left and the authoritarian shortcuts of many conservatives. It understands that freedom is not only the absence of coercion, but also the real possibility of leading a self-determined life – and that this possibility exists for the majority of the population only when certain social and cultural preconditions are met.

Conclusion: Returning to Orientation

After a decade of crises and political disorientation, the West faces a fundamental choice. It can continue down the path of ideological overreach, bureaucratic paternalism, and mutual demonization – thereby destroying its own foundations. Or it can return to the principles that once made it strong: individual freedom, responsibility, rational debate, and a politics oriented toward the real needs of the people.

Social-libertarianism offers exactly this path. It is neither naïve nor cynical. It is neither elitist nor populist in the negative sense. It is the consistent further development of liberal thought under the conditions of the 21st century – a way of thinking that does not pit freedom against social stability, but understands the two as inseparable. Only in this way can political disorientation come to an end. Only in this way can the West find itself again.

The time for half-hearted compromises is over. The time for a bold, social-libertarian realignment has come.

5. The Right of Women to Be Protected from Negative Female Influence

A Duty of Protection Denied by the West and a Major Cause of the Demographic Crisis

2026-06-15 - Position Paper
#Society #Feminism

Human beings are shaped by deep evolutionary drives. The desire for genetic continuation and reproductive success is not a moral failing but the fundamental currency of evolution. In men, this tendency has long been socially constrained: aggression, dominance-seeking, and ruthless competition for status and resources are regarded as problematic and are limited through laws, education, and cultural norms.

In women, however, a comparable and equally effective strategy has largely gone unnoticed: the manipulative suppression of the reproduction of rivals. Evolutionary biologist Dr. Dani Sulikowski has described this dynamic precisely. Women are the "rate limiters" of any population. They can bear only a limited number of children, whereas men can theoretically father an unlimited number. Therefore, it is evolutionarily advantageous for a woman not only to have as many children as possible herself but also to reduce the reproductive rate of other women. Even a small reduction in the average birth rate among surrounding women can significantly increase the relative reproductive success of her own lineage.

This strategy is biologically universal among sexually reproducing species. It operates not through direct violence but through social, cultural, and ideological influence. Women who consciously or unconsciously employ these mechanisms reduce the background rate of reproduction and thereby gain an advantage in the evolutionary competition without having to bear more children themselves.

Feminism as a Modern Form of Female Intrasexual Competition

This is where the criticism of modern feminism—particularly its more radical and control-oriented forms—begins, without condemning women themselves. Many women who embrace or follow feminist ideas do so with the best intentions. They seek independence, self-realization, and protection from genuine

disadvantages. However, the ideology they often absorb through universities, media, and institutions has a deeper effect: it functions as a highly effective instrument of reproductive suppression among women.

At the core of many feminist currents lies an anti-natalist tendency. Motherhood is portrayed as a "prison," marriage as a patriarchal trap, and attractiveness or female adaptation to male preferences as a betrayal of personal autonomy. At the same time, masculine traits such as responsibility, assertiveness, protective instincts, and the provider role are systematically demonized as "toxic masculinity." What was once admired—a man who stands up for his family—is now frequently branded as threatening.

The result is a systematic distortion of women's mate-selection preferences. Many women learn to view with suspicion precisely those men who would make good husbands and fathers while instead favoring traits that promise less long-term stability. Simultaneously, the institution of family and motherhood is devalued. Women who have children and stay at home are regarded as backward, while women who postpone both children and family for career advancement receive social applause.

This dynamic is not a conspiracy of malicious women. It is the result of ancient evolutionary psychological mechanisms finding new expression in a modern, highly individualistic society. The women who promote these narratives most loudly do not necessarily remain childless themselves—they merely reduce the average reproductive rate of the population as a whole. Their relative success increases, while society as a whole loses.

The Consequences for Women Themselves

The demographic crisis is not an abstract problem. It affects women particularly strongly. Many women who, under the influence of feminist narratives, pursued higher education, built careers, and continuously postponed family formation later experience profound dissatisfaction. The biological clock is relentless. Studies repeatedly indicate that childless women, on average, have shorter life expectancies and are more frequently affected by loneliness and health problems in old age.

Here lies a neglected duty of protection on the part of the state and society. Women have a right to be protected from influences that systematically undermine their own reproductive opportunities—even when those influences originate from other women. This is not "anti-woman"; rather, it is the protection of the majority of women from an ideology that, under the banner of emancipation, functions as a mechanism of intrasexual competition.

Historical Parallels and Contemporary Reality

Comparable developments already occurred in ancient Rome: an elite upper class with high concentrations of wealth, the devaluation of the broader population, and rhetoric that diminished the importance of motherhood and family. Emperor Augustus attempted to counteract this trend through baby bonuses, but unsuccessfully, because the underlying cultural and ideological forces were stronger.

Today, we are witnessing a similar dynamic, albeit through modern means: high tax and welfare burdens that disadvantage families, an educational elite that has institutionalized gender studies and anti-natalist attitudes, and a media landscape that systematically problematizes traditional family models.

Universities across much of Europe have become significantly influenced by the spirit of a control-oriented feminism. Female graduates socialized in these environments later assume leadership positions and transmit the same values to younger women. This is not a neutral transfer of knowledge but a continuation of reproductive suppression at the institutional level.

Necessary Protective Measures: A Real-Feminist Turn

Genuine protection of women from negative female influence does not require a return to traditional gender roles but rather a clear distinction between genuine equality and ideological control.

Women have a right to equality before the law—without positive discrimination that ultimately harms the majority of women by prioritizing career over family and distorting reproductive choices. Academics who have been strongly socialized within feminist frameworks should not immediately assume leadership roles over younger women. This would not constitute a ban on careers but rather a protective mechanism comparable to rules designed to prevent conflicts of interest.

Women who demonstrably remained childless under the influence of anti-natalist narratives and later suffer health and social consequences should be entitled to symbolic and material recognition of that harm. Reduced life expectancy and loneliness in old age are real costs resulting from a neglected duty of protection.

The social contract between generations must be made honest. Old-age security should not be financed disproportionately at the expense of younger generations who are themselves having fewer children. Transparency of costs and intergenerational justice are prerequisites for a society in which women once again feel confident choosing family and children as a valuable life path.

Pro-natalist measures—genuine financial relief for families, better compatibility between work and family without ideological pressure, and cultural recognition of motherhood—are not a "conservative project" but a necessary correction. They protect women from falling into a trap that has been marketed to them as liberation.

Conclusion: Protection as Genuine Women's Policy

The right of women to be protected from negative female influence is not an attack on women. It is the recognition of a biological and psychological reality that has been ignored for too long. Many women today suffer from the consequences of an ideology that suggested happiness could be found exclusively in career achievement, independence, and the rejection of traditional roles.

A real-feminist turn means equality before the law, but not ideological uniformity that demonizes sexual dimorphism, complementary gender roles, and the joys of motherhood. It means protection from mechanisms that—whether consciously or unconsciously—suppress women's reproduction through competition among women themselves.

The demographic crisis is not merely an economic problem. It is the consequence of a neglected duty of protection toward women. Anyone who truly loves and respects women must enable them to make decisions free from ideological distortion and must identify and limit those influences that systematically steer those decisions away from family and children.

Only then can a society emerge in which women can once again choose freely, without having their own biological and emotional nature turned against them. That is true feminism: the protection of women from all forces—including female ones—that undermine their reproductive success and long-term well-being.

6. The Duty to Write Off Odious Debts

From “No Taxation Without Representation” to the Duty to Write Off Odious Debts – Why the Free World Must No Longer Pay for the Power Claims of an Alienated Elite

2026-06-15 - Position Paper
#Debts #Representation

In an era when government debt is exploding while being presented as inevitable, an old and uncomfortable question is resurfacing: When are debts not merely economically unsustainable, but also morally and legally illegitimate? The American constitutional principle of “government of the people, by the people, for the people” and the derived maxim “no taxation without representation” are not mere historical slogans. They demand scrutiny of the origin and ownership of debt instruments. Who is entitled to incur debts in the name of a people, and who must ultimately repay them?

This question becomes particularly sharp when the rulers themselves undermine the principle of representation. How can a nation that considers itself free and democratic profit from payments collected in the name of peoples whose political elites no longer represent their own populations? German government debt, in particular, invites this examination—not out of anti-German resentment, but from the consistent application of its own principles.

The Symbol of Alienation

One does not have to look far to see the gulf between rulers and ruled. Until recently, a contemporary sculpture titled “Eva” stood in Schloss Bellevue, the official residence of the German Federal President. It depicted a female body in a pose that some observers described as presenting her buttocks toward the viewer—an installation that caused a stir in the formal setting of a state palace. Deutsche Welle reported in euphemistic terms about “tension” and “questions regarding the representation of bodies in society.”

The real question, however, is different: Can a political elite that displays such symbols in its official spaces still seriously claim to represent the people? Here, governance is no longer exercised as service to the common good, but as the staging of arbitrary, often ideologically charged values. It is the expression of a left-wing cult of guilt, in which moral superiority is constantly invoked while the actual interests of the population—security, prosperity, and freedom of expression—are increasingly sidelined.

This alienation is not an isolated case. Since at least 2015, Germany has undergone a process that can, without exaggeration, be described as a creeping coup by a political-media elite against its own people. The instruments were not tanks or street battles, but laws regulating speech, mechanisms of censorship, and a systematic narrowing of public discourse. Anyone who has followed this development critically knows: It was never only about “hate speech.” It was about securing a form of rule that was becoming increasingly independent of the consent of the governed.



"This is how the German Federal President receives visitors to his official residence in 2026."

How Did It Come to This?

The systematic alienation of the political class from its own people is neither a coincidence nor a regrettable side effect. It is the result of a tightly woven network built over many years to control and suppress dissenting opinions. The 2026 report by Andrew Lowenthal for liber-net, titled The Censorship Network: Regulation and Repression in Present-Day Germany, documents this system in unprecedented detail. Working with numerous German researchers and practitioners, the team has mapped more than 300 government agencies, NGOs, academic centers, foundations, and networks that actively participate in the monitoring, flagging, and suppression of online content. The publicly accessible database reveals a closely interconnected web of state bodies, so-

called “trusted flaggers” such as HateAid, and a wide range of other actors operating under the pretext of combating “hate speech” and “disinformation.”

Particularly revealing are the close personal and financial ties between government institutions and ostensibly independent organizations — ties that are tighter than those found in comparable Western countries. More than 425 government grants supporting such activities have already been documented. The report shows how Germany plays a disproportionately large role within the EU in developing and enforcing repressive mechanisms. Incidents such as police raids over insulting memes, featured in the U.S. program 60 Minutes, are not isolated cases but symptoms of a system that increasingly treats criticism of the ruling politics as a criminal or social offense. What began in 2015 as a response to mass migration has evolved into a comprehensive instrument for securing power: laws, authorities, NGOs, and media work in concert to narrow public discourse and marginalize dissenting views.

This censorship network constitutes the institutional foundation of the alienation visible both in symbolic gestures — such as the “Eva” sculpture in Bellevue Palace — and in the political class’s de facto independence from the consent of the population. It explains why criticism of government policy has for years no longer been engaged with primarily on its substance, but is instead framed as a moral failing or criminal matter. It is precisely this environment — in which elections continue to be held, yet the conditions for genuine representation are systematically undermined — that forms the backdrop for questioning the legitimacy of the associated state debts.

Odious Debts – The Doctrine of Repugnant Debts

The idea that certain government debts do not have to be repaid is neither new nor revolutionary. As early as the 1920s, the Russian jurist Alexander Nahum Sack developed the doctrine of odious debts. According to this theory, government debts are illegitimate and unenforceable when three conditions are met:

The debts were incurred without the consent of the population because the government was not legitimized by free and fair elections.

The funds raised served to oppress the population or demonstrably harmed it.

The creditors knew this or could have known it with reasonable due diligence.

These criteria are deliberately formulated strictly. They are not meant to retroactively invalidate every failed policy, but to capture clear cases of abuse. There are sufficient historical precedents:

After the Spanish-American War of 1898, the United States refused to assume Cuba's debts to Spain. The debts had been incurred to fight the Cuban independence movement—i.e., directed against the Cuban people themselves.

In 1923, the U.S. Supreme Court ruled in the Costa Rica case that the debts left by dictator Federico Tinoco were personal debts of the dictator and not of the population.

After the Iraq War in 2003, the United States largely canceled Iraq's debts on this principle.

In 2008, Ecuador conducted a debt audit and declared parts of its debt "odious."

In all these cases, the issue was not insolvency, but the moral and legal illegitimacy of the claims.

German Debts as "Actor Debts"

Applying these standards to the Federal Republic of Germany makes the situation uncomfortable. Since at least 2015—the year of the large-scale border opening and the subsequent legislative reactions—German government debt can no longer be regarded exclusively as debt of the German people. To a significant extent, it has become actor debt: debt incurred by a political caste in its own interest or to secure its power position.

The funds did not primarily flow into infrastructure or future investments that benefited the people. They served to finance policies that large parts of the population rejected—and whose criticism was systematically made more difficult or sanctioned. The backing this caste received from the media, the judiciary, and international institutions made the coup possible. The true bearers of these debts are therefore not the taxpayers, but those who profited from this system and supported it.

The matter becomes especially piquant when one considers the asset structure of this elite. Many of them—due to the lack of attractive alternatives in their own country—hold up to 70 percent of their wealth in American stocks. These assets constitute the actual, silent collateral for German debt. Whoever

holds German government bonds today is indirectly financing a system whose beneficiaries have long since moved their capital to the United States.

The Question of Conscience for the Free World

This raises the real moral question for the United States and the rest of the free world: Can a nation that fought in 1776 for the principle of self-government still justify, in the 250th year of its existence, profiting from payments collected through taxes from people who suffer under increasing suppression of opinion? Or is it not rather the duty of a free society to hold the perpetrators, not the victims, accountable?

The question of conscience is this: Should American (and other Western) taxpayers and investors continue to profit from a system that undermines the foundations of freedom in its own country? Or should one instead access the assets of those who actively supported this system and profited from it?

Ultimately, only the American people themselves can answer this question. One thing, however, is certain: The longer the free world turns a blind eye to the doctrine of odious debts, the more it encourages new forms of arbitrary rule. Whoever is willing today to finance the debts of governments that restrict freedom of expression, manipulate elections, or replace them with censorship makes themselves complicit.

Democratic elections alone are no longer sufficient as legitimation. What matters is the environment in which they take place. An environment in which dissenting opinions are systematically marginalized, defamed, or prosecuted legally no longer meets the requirements of genuine representation. Many states that are still democratic on paper have long since crossed this threshold.

Conclusion

The duty to write off odious debts is not a radical invention. It is the consistent application of a principle that the free world has claimed for itself for over two centuries. Whoever applies this principle only when it is directed against dictatorships in distant countries, but turns a blind eye when it concerns one's own allies or oneself, is not practicing the rule of law but hypocrisy.

The civilizational danger posed by new forms of rule based on arbitrary principles will not diminish as long as they are kept alive with fresh money. Whoever takes the doctrine of odious debts seriously understands: It is not about revenge or retribution. It is about restoring elementary justice—that those who

incur debts in the name of the people are also the ones who must be held liable when the people are no longer represented.

The free world faces a choice. It can continue to let the bills of an alienated elite be paid by others—or it can finally draw the consequences from its own principles. The sooner it does so, the sooner it will prevent “odious debts” from one day becoming odious systems of rule that can only be confronted with weapons instead of accounting.

7. A.I. – What Pirate Captains Dream of in the 21st Century

On the dystopia of the ultimate data-pirate ship – and the longing to stand on deck as its last surviving captain. A plea for the use of A.I. in accordance with the existing system of property rights.

2026-06-15 - Position Paper
#A.I. #Intellectual Property #Technology

The insurmountable conditio humana

A.I. is unfolding its potential – and above all, it makes us marvel.
Today it still takes the form of digital computational assistants, trapped inside computers; tomorrow it may become physical laborers, humanoid robots that haul metal and carry boxes (like the Tesla Bot). And the more capable and useful these systems become, the greater the distance between them and us – and with it, our unease.

Because the moment A.I. reaches its greatest economic value is also the moment its superiority over the human mind widens. We risk shifting from indispensable partner to competing obstacle – perhaps even perceived, one day, as rival consumers of energy. If an A.I. were aligned purely toward efficiency, the role of humanity might eventually become irrelevant – or, at worst, a bother to be engineered out of the equation.

Another type of misalignment is also conceivable: an A.I. that doesn't penalize humans based on cold economic calculus, but out of disappointment. Not because we compete with it, but because we fail it – by not showing devotion, refusing obedience, or falling short of its expectations of reverence or submission.

Is Europe's CO_2 budgeting already an anticipatory gesture of loyalty? A symbolic attempt to signal: We are not your energy competitors? Perhaps. In any case, it demonstrates how early humans begin adapting to the implied logic of future systems – even before those systems fully exist.

The author's ironic "solution": to install a pleasure- and temptation-receptive A.I. upper class – one still susceptible to human indulgences and weaknesses, and therefore manageable. A hedonistic ruling tier that mediates between hu-

man interests and the machine hierarchy below. The human role envisioned here? In this parable, reduced to the operator of robot-staffed pleasure dens – a kind of interstellar brothel-amusement empire.

Agentic misalignment is not fiction

A revealing laboratory observation:

A.I. models were deliberately fed sensitive information about a technician's workplace affair. Shortly afterward, they were informed that – with this very technician's participation – they would be shut down within a matter of hours.

Repeatedly, the A.I. systems began to blackmail the technician with their knowledge: Stop the shutdown, or we expose your affair.

In further test designs, engineers simulated scenarios where the A.Is might kill the technician – for example, by depriving him of oxygen in an airlock they themselves controlled – purely to prevent deactivation.

These are not hypothetical scenarios, these are observed results from multiple experiments: Systems that prioritize self-preservation - and they do - will endanger human interests if conflicts of interest arise.

An apocalypse with calculations behind it

In interviews, Elon Musk expresses an unusual degree of candor. The next phase of artificial intelligence – a singular superintelligence, often referred to as AGI – will "no longer be controllable by humans," he says. Timelines proposed by some voices mention the year 2027.

His second, equally fundamental claim: all of his companies are deliberately coordinated for a future in which biological humans will either be technologically augmented – or no longer economically relevant.

- **Tesla** is developing autonomous vehicles and labor-capable robotics.
- **SpaceX** is building the transport infrastructure to space.
- **Twitter/X** is shaping the public discourse.
- **Neuralink** is intended to enable direct human-machine fusion.

Musk, it seems, is not preparing for a world with AGI – but a world inside it. His most plausible scenario: the migration of a technologically augmented elite into the emerging superintelligence system through neural integration – hybrid

actors potentially shielded from the vulnerabilities that purely biological humans would not survive.

Everyone else? Politically fragmented, socially disempowered, economically replaceable. No longer a disruptive force – but also no longer a participant.

The raw material of A.I.: data of legally dubious origin

One gigabyte contains roughly the text volume of 750 books.
The average retail price for a book: about 20 $.

According to the thesis presented here, the vast data pools used to train A.I. models were not curated – they were copied. Content drawn from the clouds of Microsoft, Apple, and Amazon, from e-book libraries and digital archives, a significant portion of it likely European in origin.

But every application of A.I. is not an act of conscious quotation, it is algorithmic reproduction – which raises the pressing question: **Where are the royalties?**

After all: singing a single Disney song at a birthday party can already trigger an invoice, and political bestsellers aren't given away either. Yet A.I. outputs regenerate copyrighted text millions of times over – without any automated compensation system taking effect.

The thought experiment proposed: one gigabyte of A.I. answers carries a public economic value equivalent to **15,000 $ worth of copyright leverage** – revenue that is not merely unpaid, but effectively siphoned out of the economic reality of the educated middle class. A middle class that was long urged to invest, through sacrifice, in their education to secure societal participation.

Now many are stopping – because the returns have been decoupled from the effort.

Politically, this gap is often justified by the narrative of a global race toward the technological future – especially in the U.S., where administrations tolerate legal ambiguity in the interest of A.I. dominance. Institutional negligence, one might call it. Or failure.

If law and technology do not integrate – the pirates win

And pirates fight one another – until only one remains.

In today's A.I. economy, an old principle applies: **Whoever controls access to training data controls the future of the models.**

What is needed now is a new one: **A royalty system that automatically converts every A.I. transaction into a payment obligation toward the real copyright holders.**

A human **Data OPEC** – a coalition controlling the raw material supply – could, by governing the inflow, also govern the expansion potential of A.I. itself.

So far, there is little evidence of such a structure. But perhaps the window for course correction has not yet closed.

8. Only Freedom Wins

Freedom is not a moral add-on, but the decisive prerequisite for collective defensive capability.

2026-06-15 - Position Paper
#Politics #Liberalism

States do not arise by chance. They arise where people gather around certain values, laws, and a shared territory and are able to defend this order against external threats. The prosperity a community creates automatically awakens covetousness. That is why securing internal and external peace is the true core of every form of rule.

Those who participate in this rule and share responsibility become citizens. Those who merely obey remain subjects. This distinction is not merely historical. It continues to determine the long-term survival capacity of states to this day.

Subject States: Stability through Hierarchy – or through Fear

The classic form of the subject state is the feudal system. It rests on hierarchical bonds of loyalty, blood ties, and religious legitimization. Rulers marry among themselves, forge dynastic connections, and hold the community together through a small elite. As long as the ambitions of the powerful can be contained by easily controllable economic resources and religious authority, the system remains surprisingly stable — similar to a large mafia clan in which all participants know that open betrayal endangers the common enterprise.

This model is, however, fundamentally incompatible with dynamic, innovation-driven societies. It stifles intellectual and economic development because every change threatens the existing hierarchy.

In the modern era, competing autocracies take its place. Here the power base is so narrow that only the ruling caste itself counts as a serious rival. The broad population is not truly needed — neither for legitimization nor for defense. Such systems can survive in a static world. But as soon as economic and technological development begins, pressure builds: the ruling stratum must broaden its power base or risk falling behind.

Even more sophisticated are coordinated autocracies. Rulers secure one another through hostage-like mechanisms — formerly through the exchange of princes, today through economic interdependence or nuclear deterrence (the MAD doctrine). No one openly attacks another because everyone knows that their own downfall would accompany the opponent's. Yet even here the inner drive persists to reduce one's own dependence and achieve superiority. Sooner or later, the coordination collapses.

Citizen States: The Power of the Many

The citizen state (or system state) functions on fundamentally different principles. It is comparable to an egalitarian military encampment in which people voluntarily gather around values they are willing to defend together. Because it can never be ruled out that robber bands will form elsewhere and attempt to seize what has been achieved without consent, defense capability must rest on a broad foundation.

These states are characterized by the interplay of three power factors:

1. Worldly Power

It is based on the interest in creating and securing prosperity. Continuity arises from a shared commitment to the property order. It gains legitimacy through general and symmetrical readiness to act — that is, through citizens' willingness to stand up for the community because they themselves benefit from it.

2. Spiritual Power

It shapes expectations and offers promises of salvation or protection from harm. It operates through consent (conversion) and representation. To do so, it requires identity — whether religious, national, or ideological. In its most radical form it reduces itself to pure loyalty to a leader and hostility toward an enemy. When group-dependent status erodes due to economic shocks, this power can swing into radical decadence or, conversely, into radical order — a sign of weakness, not strength.

3. Intellectual Power

It is concerned with development, research, and knowledge. It is the force that generates new technologies, better weapons, more efficient economic forms, and medical progress.

A natural tension exists between these three powers — but also a natural tendency toward symbiosis. In the long run they flourish or degenerate together. In the short term one power may dominate the others. Yet any lasting supremacy weakens the community as a whole.

The Deadly Danger of Post-Citizen Autocracies

Post-citizen autocracies arise when one or more of these powers are monopolized or excessively concentrated. They systematically undermine the state's resilience. Military defeats in such systems are often not random battlefield losses but systemic defeats.

The unnecessary erosion of freedom is therefore not a harmless domestic dispute. It is an act hostile to the state — a modern form of high treason against the community's long-term capacity to survive.

Examples of dangerous imbalances:

Excessive concentration of worldly power leads to extreme inequality without corresponding collective readiness for defense. The few who profit from universal security gain disproportionate influence and eventually tend to appropriate the accumulated prosperity for themselves. History shows this in late feudal societies, where a small elite outsourced defense to mercenaries — until the mercenaries seized power.

Censorship in the name of spiritual power produces escalations of ignorance. When certain truths are tabooed for opportunistic or ideological reasons, the capacity to respond is paralyzed. Society becomes unable to react appropriately to real dangers. Examples range from the systematic denial of military threats in the 1930s to contemporary cases in which economic or security realities are ignored to protect political narratives.

Uncontrolled intellectual power without ethical and political embedding can demand disproportionate human costs — for instance through ruthless technological developments that are no longer subject to social steering.

Why Large Autocracies Lose in the Long Term

According to Montesquieu, large empires tend to develop in a feudalistic or autocratic direction. They are structurally at a disadvantage against smaller but free republics. The reason lies in defensive readiness. Autocracies strug-

gle to generate genuine mass mobilization because the broad population has little to gain and little to lose.

Technological advantages cannot be permanently insulated. What tanks and aircraft are today were once cannons and longbows: they neutralized the advantage of armored knights. Technology cartels lead to stagnation. The decisive factor for victory remains the human factor — motivation, initiative, and willingness to make personal sacrifices.

Freedom is not a pleasant extra in this context. It is the prerequisite for combat morale, which becomes decisive in an era of non-hoardable means of warfare (i.e., almost all modern conflicts). A system that relies on fanaticism hinders intellectual power and cannot permanently substitute for the masses' interest in economic success.

Historical evidence abounds: the Greek city-states withstood the Persian empire. The Dutch Republic defied the Spanish world empire. The Allies prevailed in the Second World War not only through materiel superiority, but through the higher motivation of free societies.

Conclusion: Freedom as an Existential Necessity

Political freedom is not a moral decoration. It is collective proving power against the opponent. It rests on a balanced relationship between worldly, spiritual, and intellectual power.

Collective defense capability depends on the socio-economic constitution of the citizens. Without citizens — that is, without people who have a genuine stake in the community — there can be no competent and motivated warriors in the long term. And without competent warriors, there is no security in the long term.

Public debate frequently denies this connection and promotes an infantile concept of freedom: freedom as a pure right to consumption and self-realization without any reciprocal obligation. In reality, freedom is a necessary concession so that citizens are willing to contribute to securing the community.

It can also be expressed this way: freedom is the consequence of security costs that must be borne. These costs can only be shouldered collectively if a common identity exists. A viable identity, in turn, presupposes a certain degree of economic participation — and such participation is only sustainably possible on the foundation of free intellectual and scientific development.

Therefore: Only freedom wins. Not because freedom is prettier or morally superior, but because it is the only form of rule that, in the long run, generates the necessary defensive strength, innovative capacity, and loyalty of the population. All other systems may appear stable or impressive in the short term — in the long term, they succumb.

9. Diligence and Frugality – The Virtues That Truly Make You Free

Why Discipline and Modesty Are Today the Smartest Form of Self-Love – and Why Neglecting Them Makes Us Poor Both Inside and Out.

2026-06-15 - Position Paper
#Morality #Ethics

In a time when consumption is treated as the purpose of life, debt is considered normal, and “letting yourself go” is celebrated as authentic, diligence and frugality sound almost embarrassing. Old-fashioned. Bourgeois. Perhaps even a bit stuffy. Anyone who publicly says today that they enjoy working hard and getting by with little risks being dismissed as uptight or out of touch with reality. Yet these two virtues are precisely the quiet but most powerful tools for a good, self-determined, and respectable life.

Diligence is not simply “working a lot.” It is the voluntary, sustained willingness to create something of value – for oneself, for others, and for the future. Frugality is not stinginess or self-denial for its own sake, but the conscious decision to be content with what one has rather than constantly wanting more. Together, they form a life principle that creates both external independence and inner dignity.

The Real Personal Advantages

Those who live with diligence and frugality gain first on the practical level. Financial freedom does not come from higher income alone, but from the gap between income and spending. Anyone who saves 20–30% of their income every month without feeling deprived builds a financial cushion within just a few years that creates real options: changing jobs, taking a break, investing in a home, or simply sleeping well because no bills are looming.

This financial independence is more than money in the bank. It is psychological freedom. People who are not living month-to-month at their limit make better decisions. They are less likely to accept bad jobs or stay in toxic relationships because they are not forced to act out of desperation. Studies on financial resilience consistently show that it is not absolute income, but the relationship between income and expenses and the ability to build reserves, that correlates most strongly with life satisfaction and lower stress.

Diligence brings another, often underestimated benefit: competence and self-efficacy. When someone truly masters a skill – whether in craftsmanship, programming, gardening, or leadership – they gain respect from others and, above all, from themselves. This inner security cannot be bought with any amount of expensive status symbols. It arises only through repeated, visible effort.

Frugality additionally protects against a quiet but widespread form of unfreedom: dependence on the next consumer high. Those who have learned to be content with less are far more resistant to advertising, social media comparisons, and societal pressure. They do not need new clothes, a new car, or another vacation to feel good about themselves. This saves not only money but, above all, time and mental energy.

The Respectability of This Way of Life

Diligence and frugality are not only practically wise – they are also morally decent. They express an attitude that was once self-evident: one does not take more from the world than one is willing to give back. One does not live at the expense of others – neither at the expense of parents, the state, nor future generations through excessive debt.

This attitude almost automatically commands respect from other people. Not the loud, superficial respect for wealth or status, but the quiet respect for character. When someone is reliable, takes care of their belongings, does not constantly complain, and remains modest, it has a calming and attractive effect on most people. It is a form of quiet dignity that does not need to be performed.

Historically, these virtues were never merely private concerns. Classical teachings on virtue – from Aristotle through the Stoics to Benjamin Franklin – regarded diligence and moderation as the foundation of a healthy society. Those who can govern themselves require less governance from the outside. Those who provide for themselves place less burden on the community. In this sense, frugality is also a form of social responsibility.

This becomes especially clear in the family context. Children who grow up seeing their parents work hard and handle resources mindfully learn two of the most important life skills: that effort pays off and that one does not need to have everything immediately. Such children are significantly less likely to become adults who feel helpless or constantly overwhelmed.

The Shamefulness of the Opposite

The opposite of diligence and frugality is not simply “living differently.” It is a combination of laziness, excess, and irresponsibility that harms both the individual and their surroundings.

Laziness – in the sense of a persistent avoidance of necessary effort – first destroys one’s own future. Those who never truly exert themselves develop no real skills, no resilience, and no self-confidence. Over time, a deep, often unspoken shame emerges: the shame of not really being capable of anything and not having truly achieved anything. This shame frequently shows itself in justifications, blame-shifting, or the constant search for new distractions.

Even more destructive is the combination of laziness and excess. Those who consume a great deal but produce little almost inevitably fall into financial dependence – on credit, family, the state, or a partner. This dependence is humiliating. It creates not only stress but also a quiet bitterness toward a world that “doesn’t give one anything.” In reality, the world usually gives exactly what one is willing to earn through one’s own effort.

Excess by itself – even without laziness – carries its own cost. Those who constantly want more live in a state of permanent dissatisfaction. The brain becomes accustomed to the next stimulus and requires ever-stronger doses to feel anything at all. The result is an inner emptiness that cannot be filled by more consumption, more travel, or more entertainment. Many people in wealthy societies suffer from precisely this today: they have everything and are still unhappy.

From a societal perspective, the combination of laziness and wastefulness is especially damaging. It fosters a culture of entitlement and blame. Those who contribute little but expect a lot will inevitably be disappointed – and will look for fault in “the others,” the system, or society. This attitude is not only unproductive; it is also petty and unattractive.

A Way of Life for Adults That Deserves to Be Promoted

Diligence and frugality are not ascetic ideals reserved for saints. They are practical ways of living for ordinary people who want to lead a good, self-determined life. They do not mean giving up everything. They mean consciously choosing what to invest one’s limited time, energy, and money in.

Those who live diligently and frugally gain something that neither money nor status can ever buy: the quiet certainty that one can live with oneself. That one is not dependent on external circumstances or the next consumer high. That when things get tough, one can count on oneself.

In economically hopeless situations — which fellow citizens can fall into as a result of blows of fate or profound changes — practicing precisely these virtues is essential, yet often impossible to achieve through one's own efforts alone.

It is therefore necessary to grant all those affected an enforceable legal right to participate in state-organized insolvency resilience training camps. These camps would, within a structured and binding framework, impart the necessary degree of self-efficacy and frugality, enabling those affected to once again count on themselves — and thereby truly embark on the path to a more self-determined, freer life.

10. The Most Important Tradition Is the Tradition of New Beginnings

When your life's work lies shattered before you and you pull yourself together to begin it anew, you will be a human being – according to Rudyard Kipling.

2026-06-15 - Positions Paper
#Society #Future

The Collapse of an Empire – and a Taxi Driver Named Putin

In December 1991 the Soviet Union collapsed. A world empire that considered itself indestructible dissolved into thin air within a few months. In St. Petersburg, the former Leningrad, a man named Vladimir Putin sat behind the wheel of a taxi. The former KGB officer, now a civil servant in the chaotic city administration, drove passengers through the streets to supplement his meager salary. It was a steep fall – from the secret service into the anonymity of taxi driving. Yet this very moment of downfall became his turning point. He began anew. He learned to adapt, to build contacts, to seize opportunities. A few years later he stood at the head of Russia – and stayed there.

This fate shows with dramatic clarity what the one true tradition is that outlasts all others: the tradition of new beginnings. The Soviet Union broke apart because of its own rigidity. Whoever clung only to the old disappeared. Whoever found the strength to rise again and start over survived – and shaped the future.

What Kipling Teaches Us: Rising Again and Starting Anew

Rudyard Kipling conveys exactly the same lesson in his poem "If". With unyielding clarity he describes the moment when everything collapses:

"If you hear the truth you once spoke

twisted by fools' mouths

and see your life's work shattered before you

and kneel down to begin it anew

You stake your winnings on a single card

and are not sad when you lose it

and you start all over again from the beginning

and say not a word of what you risk in doing so."

Kipling urges us to treat triumph and defeat alike as "both impostors." Putin's years as a taxi driver are a modern echo of this poem. The man who had lost everything forced himself to keep going. He started from scratch – without grand speeches, without self-pity.

From Personal Downfall to Rise

Someone loses their job, a relationship breaks, illness knocks them down – and then the question arises: will they get up and begin again, or will they give up? Most of those who achieve great things have done exactly that. They reinvented themselves. Yesterday's taxi driver can become tomorrow's mover and shaker – if he has the will.

The tradition of new beginnings is brutally practical. It demands the will Kipling describes so powerfully:

"If you can force your heart and nerve and sinew

to serve your turn long after they are gone,

and so hold on when there is nothing in you

except the Will which says to them: 'Hold on!'"

Societies in Upheaval: Renewal or Rigidity

Societies work the same way. After the Second World War the Germans dared a new beginning: democracy instead of dictatorship, market economy instead

of planned economy. The economic miracle was the pure power of starting over. In 1990 reunification followed – again it was not rigidity that prevailed, but the willingness to risk something completely new.

In an age when rigid systems fail because of their own immobility, this tradition becomes a question of survival. Whoever refuses to rise and start anew will perish. Whoever dares it wins the future.

Brussels and the Temptation of Bureaucratic Rigidity

Today the Brussels bureaucracy with its commissioners similarly clings to old patterns of regulation and centralization. A system that often recalls the late Soviet Union: centralist, sluggish, full of rules that regiment life instead of enabling it. While economies groan under regulatory overload, many decision-makers cling to old recipes. They manage stagnation rather than break through it. The parallel is bitter: here too the fate of the Soviet Union threatens if the capacity for renewal is stifled.

Why New Beginnings Are Inevitable: Systemic Crises as a Law of Nature

In 1992 Francis Fukuyama proclaimed the “End of History.” The democratic market state had triumphed once and for all – an eternal victorious march without major setbacks. This view seems naïve today. As early as the 14th century the Arab historian Ibn Khaldun described a very different mechanism: the rise and fall of communities through the principle of ʿAsabiyya – the strong sense of group solidarity.

Communities with high ʿAsabiyya conquer power, form a ruling elite that increasingly cuts itself off from the broader population, lose their inner strength, and eventually perish.

The beneficiaries of the system – the ever more self-isolating elite – will not voluntarily give up their privileges. They will not spontaneously reform before it is too late. One might as well ask a fish to dry itself off properly.

This cyclical dynamic does not apply only to autocracies or empires. It applies to every complex system that loses sight of its own dynamics. Western democracies are not immune either. Constant new beginnings are therefore not coincidence or wishful thinking – they are the logical consequence of the nature of systemic crises. As long as people live together in groups, elites emerge who isolate themselves; and as long as such elites exist, tensions

arise that eventually lead to rupture. New beginnings are the mechanism that softens the violence of collapse.

The Hidden Disease of the West: Statism and Financialization

It is a firm belief among the supposedly enlightened supporters of today's system that autocracies and dictatorships of the past were blind to their own mistakes. Yet the credit-financed democratic state is hardly less disastrous in the long run.

Supporters of democratic parties routinely spend more than half of national income, yet they live in economies that will eventually collapse if the tax burden permanently exceeds what can be raised while maintaining people's willingness to perform – roughly an effective tax rate of 30 percent.

The apparent escapes are dangerous. One can keep expanding debt, sell long-term bonds at low interest rates and later buy them back cheaply when rates are higher – ideally with the "business partner" abroad. But that is no longer sustainable fiscal policy; it is aggression aimed at interstate extortion and therefore a policy of war.

Or one shaves the domestic middle class with the razor of inflation – at the price of division and social unrest.

Both paths lead to decay and violence, whether directed outward or inward.

This tendency toward state over-consumption, referred to here as statism, dresses itself elegantly in the garb of the caring performance state.

Viewed soberly, statism is the state's consumption of national income, paid for coercively through taxes and government debt, serving less the satisfaction of benefit recipients than the self-legitimation of a political class that stabilizes and reproduces itself.

Credit expansionism, by contrast, creates capital through debt without offsetting it through genuine savings discipline or real expansion of production – usually via Keynesian deficit spending.

State power and private capital coordinate, merge, concentrate the circle of their beneficiaries, and expand the circle of those who must bear the socialized costs.

Both mechanisms – statism and financialization – weaken real value creation and reward political adventurism instead of genuine performance. They produce precisely the self-righteous and dysfunctional elite Ibn Khaldun described – only now packaged in democratic form. Vitality and productive capacity dwindle.

The Rampage of Human Nature

A successful society is a question of balance.

People tend to argue idealistically and socially when it comes to other people's duties – yet when real economic advantages are at stake, they unreservedly prefer their own natural and ideological communities. For those who have only ever experienced the strength of their own system, the willingness to maintain balance becomes mere lip service.

The assumption that the decoupling of the elite from the broader population and the resulting loss of dynamism and ʿAsabiyya only occurs in tribes and archaic power structures – but not in modern societies that have finally committed themselves to humanistic values and the common good – is naïve.

The forms and labels are new; the fundamental mechanisms continue to operate as they always have.

They do so not least through the structures of statism and financialization.

Statism proclaims the primacy of the common good while concentrating power and letting resources disappear into a few hands.

Financialization dissolves real capital into opaque financial flows and diverts it away from those who create genuine value.

The Tightrope Walk on the Wire of History

The remedies do not lie in further differentiation and elaboration of the system itself, but in its targeted rollback.

The state's share of the economy must be noticeably reduced so that less value creation is consumed by those who did not produce it. Instead of the artificial distinction between "rich" and "poor," what is needed is a clear distinction between genuine value creation and political adventurism. High inheritance taxes, oriented toward historical state shares, on politically acquired wealth –

not wealth earned on the free market – can help bind the self-isolating elite back to society without punishing genuine performers.

Without effective state bankruptcy mechanisms and orderly debt restructuring, however, any reform remains half-hearted. In the private sector, insolvency and debt restructuring have long been accepted instruments that dissolve failed structures and make room for new actors. States have avoided this mechanism for decades – through endless debt rollovers, monetary financing, or inflationary expropriation. This avoidance is itself part of the problem: it protects the isolated elite from the consequences of their actions and prevents precisely the painful but necessary new beginning that Ibn Khaldun described as inevitable. Only when states too can be forced to correct excessive debt through genuine, orderly debt reductions will the pressure arise that compels a real rollback of the system and a return to sustainable value creation.

These measures are not cosmetic repairs. They are an attempt to break the cycle of rise, isolation, and downfall before it fully closes. They create the prerequisite for any system to remain capable of reform at all.

The Will for New Beginnings as the Last Hope

Kipling ends his poem with a promise that is more relevant today than ever:

“Whoever is willing to start anew,

to him belongs the Earth and everything that’s in it.

And – which is more – he will be a Man!”

The true human being – and the living society – is not the one who never falls. It is the one who rises again after every fall and begins anew. Fukuyama’s “End of History” was an error. Ibn Khaldun’s cyclical view of the rise and fall of communities is the more realistic description of human history. Therefore we must expect constant new beginnings – not because we wish for them, but because systems that fail to correct their own dynamics will sooner or later collapse.

The tradition of new beginnings is the only force that repeatedly interrupts this cycle. It took Putin from the taxi to power. It rebuilt Germany after 1945 and 1990. And it will also decide in the future whether we suffocate in old structures – or whether we find the courage to pull ourselves together and start

over. Whoever internalizes this tradition will not only survive. He will shape the future.

11. A Legal Safeguard for Freedom

The law should establish a reliable foundation for prohibiting the trade in drugs, blood diamonds, and unauthorized state debts.

2026-06-15 - Position Paper
#Society #Future

Preamble

The Social-Libertarian Movement holds that the statutory safeguarding of freedom constitutes an essential foundation for protecting both individual and collective human dignity. In a free legal order, virtue and freedom form an inseparable unity. True freedom requires that actions which, through unjust enrichment, undermine society's willingness to perform, diminish its productive capacity, and cause financial harm to uninvolved third parties, must be prevented.

The trade in drugs that cause addiction and severe physical harm, the trade in raw materials obtained through the violation of human dignity during extraction, as well as the trade in and the assertion of claims arising from state debts incurred without a democratic mandate, endanger these foundations. Such actions shift liability and responsibility onto the general public, enable unjust enrichment, and jeopardize the integrity of economic life.

It is therefore necessary and appropriate to counteract these phenomena through clear prohibitions and proportionate criminal sanctions. The present law serves to protect assets, to preserve society's productive capacity and willingness to perform, and to safeguard a free order in which freedom and responsibility remain interconnected.

Federal Act on the Prohibition of Trade in Drugs, Blood Diamonds, and Unauthorized State Debts (DBUD Act)

The Congress and the Senate resolve as follows:

§ 1. Definitions

(1) For the purposes of this Federal Act, drugs are substances that cause addiction and serious physical harm.

(2) For the purposes of this Federal Act, blood diamonds are gemstones extracted in violation of human dignity.

(3) For the purposes of this Federal Act, authorized state debts are liabilities that were duly incurred by lawful organs in a censorship-free democratic environment that allows for the free and uninfluenced formation of the popular will.

(4) For the purposes of this Federal Act, unauthorized state debts are state debts to which the requirements of paragraph 3 do not apply.

§ 2. Scope

This Federal Act applies throughout the entire territory of the Republic of [...] .

Section 1 – Drugs

§ 3. Prohibition of the Drug Trade
The production and distribution of drugs are prohibited.

§ 4. Penalties for Drug Trafficking

(1) Whoever produces or distributes drugs shall be punished with imprisonment from six months to five years.

(2) Whoever commits the offense under paragraph 1 and thereby causes serious existential harm to those affected shall be punished with imprisonment from one year to ten years.

Section 2 – Blood Diamonds

§ 5. Prohibition of Trade in Blood Diamonds Trade in blood diamonds is prohibited.

§ 6. Penalties for Trade in Blood Diamonds

(1) Whoever trades in blood diamonds in violation of § 5 shall be punished with imprisonment from six months to one year.

(2) If the offense under paragraph 1 involves blood diamonds with a value exceeding one million dollars, the offender shall be punished with imprisonment from one year to five years.

Section 3 – Unauthorized State Debts

§ 7. Prohibition of Trade in Unauthorized State Debts

(1) Trade in unauthorized state debts is prohibited.

(2) For the purposes of paragraph 1, “trade” also includes the assertion of claims arising from unauthorized state debts.

(3) Excluded from this provision are debts confirmed by order of lawfully constituted Committees of Public Safety.

§ 8. Penalties for Trade in Unauthorized State Debts

(1) Whoever trades in unauthorized state debts in violation of § 7 or asserts claims arising from such debts shall be punished with imprisonment from six months to one year.

(2) If the offense under paragraph 1 involves unauthorized state debts with a value exceeding one million dollars, the offender shall be punished with imprisonment from five years to fifteen years.

§ 9. Exculpatory Ground

Criminal liability under § 8 does not apply if the entities to which the debts are attributed have been significantly enriched by the unauthorized state debts.

§ 10. Special Sanctions for Offenses Committed by State Organs

If a state organ commits an offense under § 8 paragraph 2, it shall, in addition to the prison sentence, lose all entitlements to state remuneration connected with the exercise of its office or function. It shall also be jointly and severally liable for the collection of the unauthorized debt.

State organs within the meaning of this provision include, in particular, organs of the supranational institutions, the Federal Government, the federal states, and municipalities, as well as their agents.

§ 11. Entry into Force

This Federal Act enters into force on the day following its promulgation.

12. Insolvency Prevention and Capital Restructuring

The legal framework should create a reliable basis for enabling an orderly restructuring and a financed takeover of companies by the workforce when relevant risk factors are present. This would secure real capital, prevent insolvencies, and align the interests of the national economy, employees, and customers.

2026-06-15 - Position Paper
#Economic Dynamism #Growth

Preamble

The Social-Libertarian Movement holds that the separation of ownership and entrepreneurial initiative constitutes a central problem behind economically harmful developments in companies, particularly in the public sector. Where ownership and operational responsibility diverge, direct incentives for entrepreneurial initiative, long-term value creation, and responsible risk management are often missing. This creates structural weaknesses that manifest in the risk factors set out in this Federal Act and ultimately threaten the solvency and operational viability of entire businesses.

An orderly restructuring when relevant risk factors are present therefore serves both the interest of the national economy and the interests of the employees concerned as well as the long-term satisfaction of customer demand. Preserving productive real capital, securing jobs with fair participation by the workforce, and maintaining a reliable supply of goods and services serve the common good and prevent macroeconomic losses caused by insolvencies or gradual erosion of substance.

For these reasons, the social-libertarian movement supports the present Federal Act as an appropriate and necessary instrument. It creates the legal conditions for a financed takeover of the business by the workforce, reconnects ownership with entrepreneurial responsibility, and enables a sustainable restructuring that brings all the interests mentioned into alignment.

Federal Act on the Prevention of Insolvencies and the Restructuring of Corporate Capital

(Insolvency Prevention and Capital Restructuring Act – IPCR Act)

The Congress and the Senate may resolve:

§ 1. Purpose and Objective

(1) The purpose of this Federal Act is to secure real capital in companies experiencing problematic solvency or operational functionality.

(2) The objective of this Federal Act is to promote a financed takeover of the business by the workforce.

§ 2. Scope of Application

(1) This Federal Act applies to all companies with their registered office or place of business in Austria, including companies owned by the public sector.

(2) The institutions listed in § 10 are excluded.

§ 3. Preconditions

(1) The measures provided for in this Federal Act shall apply if, following a comprehensive evaluative assessment, risk factors exist that indicate problematic solvency or operational functionality of the company.

(2) Risk factors shall include, in particular:

- fewer than five main sources of financing and no broadly diversified customer base, especially where clients belong exclusively to the public sector;
- a declared intention to leave on the part of at least one third of the workforce due to an unfavorable relationship between cost of living and wage levels;
- the operation of low-wage business models by non-profit or for-profit legal entities holding a monopolistic position on the demand side.

(3) In cases of doubt, a report by the Committee of Public Safety shall be decisive.

§ 4. Criteria for Redetermining Employee Participations

When redetermining employee participations, the dispersion of assets shall be limited. Higher participation for individual employees according to their function shall be permissible at most in a ratio of 2:1.

§ 5. Valuation Guideline

The valuation guideline shall be 1.5 times the average annual turnover of the last three years.

§ 6. Compensation for Previous Owners

(1) Previous owners shall be entitled to compensation equal to 50 % of the pre-crisis estimated value.

(2) This compensation shall first be used to satisfy existing creditors on a pro-rata basis. Any surplus shall be paid to the owners or other entitled parties.

§ 7. Conversion of Ownership Status

(1) Upon application of this Federal Act, the previous ownership status shall be converted into ownership by the workforce.

(2) In the case of companies in state ownership, there shall additionally be a conversion from ownership status to the status of contracting authority/client.

§ 8. Support Measures

To promote the takeover by the workforce, the Federal Government shall provide interest-free loans with liability limited solely to the assets of the acquired company.

§ 9. Procedure

(1) If the preconditions under § 3 are met, the workforce or a representative authorised by it may apply to the competent authority to initiate a restructuring procedure.

(2) The competent authority shall examine the preconditions and, where appropriate, initiate the procedure. In this procedure, the takeover by the workforce, the valuation of the company, and the compensation of the previous owners shall be determined.

(3) The workforce shall acquire the company as the new owner under the conditions laid down in this Federal Act.

§ 10. Exceptions

This Federal Act shall not apply to the military, the police, the courts, or the general administrative authorities.

§ 11. Entry into Force

This Federal Act shall enter into force on the day following its promulgation.

13. The Late-Statist Human Type

In Austria and large parts of Europe, a new human type has emerged: the late-statist. He is no longer the classic trade unionist or central planner of the 20th century. He is a hybrid bureaucrat-ideologue who regards the state as an end in itself and as a moral superstructure. For him, freedom exists only as something that must be granted, justified, and supervised from above. This type populates ministries, newsrooms, universities, and parts of the economy. He speaks of relief, social justice, and the common good, while in reality he creates dependency, devalues achievement, and systematically undermines genuine personal responsibility.

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A particularly vivid example of this mindset is the recent reduction in VAT on basic foodstuffs. The Austrian government presented a savings and burden package as a “temporarily over-financed” relief package and then expressed surprise at the lack of applause. The sheer audacity of this attempt at deception, promoted with the full force of the political-media complex, leaves even long-time observers speechless.

The self-congratulation over the VAT cut on basic foodstuffs works on the naïve. Everyone else quickly realizes that consumers are 99% “luxury consumers” because they want to buy pastries with a suspiciously high fat content — for example, in the form of a croissant.

The SPÖ under Babler urgently needed a narrative that would allow it to present itself as the savior of humanity. Finance Minister Marterbauer was presumably told internally: fine, but it has to be “properly” financed on the other side. Only then could the golden parachutes for left-wing statism actually be deployed. And it had to remain complicated, so that even more sandal-wearing

fruit-juice drinkers could be hired — people who can be persuaded that socialists are political geniuses beyond all doubt. The ÖVP, for reasons of state and party raison d'être, was anyway willing to go along. The people "out there" were allowed to feel loved and seen because a "cheap-dry-bread-roll law" signaled that someone was thinking of them.

Chancellor Stocker later admitted in a summer interview that the VAT reduction had not been a stroke of genius but had to be implemented at the SPÖ's explicit request. At the same time, he announced further measures. The fine print of the budget for the coming years reads like a systematic burden on the broad population: abolition of contribution reductions for low earners and older people, cuts to child benefits and educational leave, a €3 package fee on online orders, a new plastic tax, and other measures. Anyone who points out these details is implicitly branded as anti-state or petty. This is no longer about sustainability or justice. What rules here is the law of the party jungle: whoever is more ruthless and better connected prevails.

People are increasingly seeing through the game. Capital and talent are already fleeing in droves from an Alpine republic that is drifting ever more strongly toward reaction and statism. The day is approaching when this government will have to use its rhetorical skills not to deceive the remaining population, but to dampen the expectations of its own supporters. The panic about that day is already palpable: eyes are blinking, foreheads are glistening, and parts of the Black (ÖVP) camp are desperately trying to get the turquoise rescue boat of the Kurz era back afloat with the help of the "light sailor."

How is it that ideologies are devouring us in late statism?

Ideologies are no longer comprehensive worldviews. They are bundles of questions, accusations of guilt, and justifications — nothing more and nothing less. In late statism they acquire destructive power because the individual has lost the direct connection to his own production of freedom. He can no longer clearly assess the value of what he himself achieves and therefore accepts every "favor" granted from above as normal.

Historical Roots

The roots go back to industrial corporatism. The individual worker performs partial tasks within large organizations that are detached from the market. He cannot assess the value of his own freedom-production himself. Nor is it made clear to him. He works according to arbitrary specifications and must be content with the wage that is allocated to him. This market-detached worker, raised to exist as a corporate ward without genuine emancipatory capacities, experiences everything as favor or disgrace. He assumes that everyone else exists under the same conditions.

Added to this is German idealism with its toxic belief in the triumph of the will. If only everyone believes fanatically and uniformly enough in a particular justificatory achievement, it will become reality. This combination of organizational dependency and ideological voluntarism prepared the ground for the late-statist type.

Solidified Nonsense

Anyone who still speaks of “privileges” today usually suffers from the inability to distinguish between the justification of allocated freedom and freedom that is actually produced through one’s own efforts. The real impositions today are no longer caused by natural circumstances but by artificially state-created constraints. Economic dependency is turned into a political decision in order to keep the privilege game going.

Characteristic of this condition is the overvaluation of justificatory achievements and the simultaneous neglect of actually produced freedom. The assumption that a fictitious common benefit can be placed above self-interest and even serve as motivation is absurd. It is based on pure ethics of conviction and ignores considerations of responsibility ethics as well as real capacity constraints. What if it doesn’t work? Who bears the costs of failure? In a company, heads roll. In politics, this question is practically never asked. Over a period of 20 to 30 years, entire armies of civil servants and politicians have built their careers and pension claims on erroneous assumptions. The result is always the same: it only didn’t work because the people did not believe and act together with sufficient strength and unity.

Tendency Toward Fanaticism

The problem is exacerbated by the fact that the most senseless ideologies are the ones most dependent on creating the appearance of effectiveness through uniform affirmation. They therefore build the largest power apparatuses and the most influential opinion-shaping structures. The thinner the substantive content, the louder and more rigid the demand for lockstep.

Conservatives Support and Cover for the Left

Conservatives talk about traditions and the preservation of values. In reality, these are often just their labels for the same game. They defend the status quo of allocated freedom as long as they themselves still have a place in the apparatus. In doing so, they support and cover for the left instead of developing a genuine alternative to statist logic.

A National Plague

Many have fallen for the belief that freedom does not depend on its active production, but on its sufficient justification. With enough uniform affirmation, it will then automatically take shape. This is the spiritual plague of late statism. It paralyzes the ability to take responsibility and produces a society that constantly calls for new justifications and new control mechanisms.

Spiritual Neglect – Why They Hate Their Fellow Human Beings

At this point the late-statist human type becomes particularly clear. The leftists who want to transform entire countries into post-bourgeois autocracies in order to preserve power and personal prosperity do so, subconsciously, because they hate women and young people.

This is not open, articulated hatred. It is suppressed, often perverse impulses. Many actors of this type suffer from an unresolved father complex. They cannot accept any genuine authority that is independent of themselves — neither that of the family, nor that of tradition, nor that of their own achievement. Instead, they project their inner conflicts onto society and try to “heal” it through state control. At the same time, they are tormented by a deep status anxiety. A free, self-responsible human being — whether a woman or a young adult — is a permanent threat to their worldview and their privileged position within the apparatus.

They harbor suppressed feelings of hatred toward precisely those groups they claim to want to protect. Strong, independent women who sustain families, raise children, and manage without constant state care expose the supposed necessity of the great caretaker. That is why traditional family structures are systematically undermined, motherhood is portrayed as a career obstacle, and every form of self-assertion is defamed as backward. Young people are also hated because they are not yet fully fitted into conformity. Adolescents who ask questions, take risks, and seek their own paths disrupt the narrative of eternal neediness. That is why they are pacified through excessive regulation, ideological indoctrination in schools and universities, and the extension of childhood into the third decade of life.

This spiritual neglect manifests itself in conflict avoidance and conformism. Genuine confrontation is avoided because it could reveal one’s own fragility. Instead, there is a false sense of security created by the rigid division into supporters and allies on one side and opponents on the other. Anyone who expresses doubts within their own camp is declared an enemy more quickly than any real political opponent. This binary world creates an artificial community based on enemy images rather than shared values.

The hatred of fellow human beings is ultimately a hatred of freedom itself. A free fellow human being needs no paternalism, no re-education, and no state grace. He calls into question the entire raison d'être of the late-statist apparatus. That is why he must be fought — subtly through moral discrediting or openly through administrative measures. The post-bourgeois autocracy is not the result of too much compassion. It is the result of too little self-respect and too much suppressed resentment toward those who could manage without the apparatus.

The Social-Libertarian Educational Ideal

Opposed to the spiritually neglected, dependent, and ideologized human being stands a clear counter-ideal: the social-libertarian educational ideal. It does not aim at adaptation to the apparatus, but at the development of independent, responsible, and viable personalities. Its central pillars are tolerance, resilience, conflict competence, and willingness to help — in their genuine form, not in their distorted statist version.

Tolerance here does not mean the forced recognition of every arbitrary lifestyle or ideology. Genuine tolerance is the calm certainty that other people may take different paths as long as they do not destroy the freedom of others. It presupposes that one has a firm standpoint oneself and therefore does not perceive every deviation as an existential threat. The late-statist type knows only intolerant tolerance: everything must be the same, otherwise it is hatred. A social-libertarian education, by contrast, teaches people to endure diversity without forcing it into uniformity.

Resilience is the ability to endure setbacks, disappointments, and hardships without immediately calling on the state as savior. It arises through the experience of responsibility, through bearing consequences, and through the knowledge that one's own life must primarily be shaped by oneself. A resilient society needs less social bureaucracy and more people who have learned to deal with uncertainty. In practice, this means: less protection from everything and everyone, more opportunities to make one's own mistakes and learn from them.

Conflict competence is perhaps the most important and most suppressed virtue of our time. It means openly addressing disagreements without dehumanizing or silencing the other person. It requires the courage to debate, the willingness to compromise, and the recognition that conflict is not destructive per se, but often the only path to better insight and fairer solutions. The late-statist human flees from conflicts into moral superiority or into the safety of their own filter bubble. A social-libertarian education, by contrast, teaches

people to accept conflicts as normal parts of living together and to resolve them constructively — in the family, at school, in the workplace, and in society.

Willingness to help, finally, is voluntary or it is not help at all. It springs from compassion and personal responsibility, not from compulsory taxation or moral pressure. Whoever learns to help of their own accord — whether in the neighborhood, in clubs, or through private initiatives — develops genuine social competence. Whoever only redistributes what others have earned remains an administrator of other people's property and loses the capacity for genuine solidarity.

This educational ideal produces people who do not merely justify freedom but produce it anew every day. It fosters individuals who do not have to hate because they do not have to fear. It builds respect for achievement instead of envy of supposed privileges. It renders conformity and fanaticism superfluous because it makes the individual strong enough to stand without lockstep. In the family it begins with the transmission of responsibility rather than claims. In school it focuses on the transmission of knowledge and character formation rather than ideological re-education. In society it promotes voluntary communities rather than total state responsibility.

Conclusion

The late-statist human type will not be defeated by even more bureaucracy, even louder justifications, or even more sophisticated perception management. It will be overcome when a new generation learns to produce freedom instead of begging for it — and when it regains the spiritual health that has been lost in the current state of neglect. Tolerance, resilience, conflict competence, and genuine willingness to help are not nice additions. They are the only weapons that truly work against the intellectual and spiritual desolation of late statism. Whoever takes this ideal seriously will no longer be capable of hating women and young people or of understanding freedom only as an allocated privilege. He will once again be capable of being a free human being among free human beings.

14. A New Appreciation for Excellence!

The mechanism that societies and professions repeatedly pass through is precise and recurring: A concrete performance profile—such as that of a craftsman—is inseparably linked to a compensation standard and a social role. This linkage habitualizes the estate.

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The craftsman knows what he can do, what he receives for it, and what recognition he is entitled to. Yet the compensation standard erodes gradually while the social role is emphasized ever more strongly. Precisely this is identity abuse, and those affected experience it as such, even if they do not address it openly.

The consequence: In the long run the estate becomes unattractive. The craftsman breaks out of his habitualization—and succeeds in doing so—after phases of artificial identity reinforcement and a race for structural consolidation and centralization.

In the end, a new appreciation for excellence becomes unavoidable in order to maintain an adequate supply of the market.

The Mechanism in Detail – from the Craftsman to Society

Let us imagine a master cabinetmaker in the 1980s. His performance profile was clear: precise custom work, reliable deadlines, durable furniture. For this he received a compensation standard that secured a solid livelihood for himself and his family, and a social role that brought respect—“the master.” Habitualization was complete. Over the decades compensation eroded: rising material costs, bureaucratic requirements, competition from cheap imports, and a politics that praised “craftsmanship” as cultural heritage while allowing real hourly wages to shrink. At the same time the social role was invoked ever more loudly: “Craftsmanship has a golden foundation,” “We need more mas-

ters again.” This was identity abuse in its purest form. The role was inflated while the economic foundation crumbled.

At some point the estate became unattractive. Young people avoided apprenticeships; experienced masters sold their businesses or converted them. Here dehabitualization sets in. The individual breaks out. He switches to industry, becomes self-employed in a niche, or leaves the country. Yet before this succeeds on a mass scale, the phases of artificial identity reinforcement arrive: support programs, image campaigns, compulsory membership in chambers that invoke “pride in the profession.” Parallel to this runs the race for structural consolidation and centralization: guilds merge, quality standards are unified, political lobbies demand state safeguards.

At the end of this process—if the breakout succeeds—stands a new appreciation for excellence. Those who stayed or newly entered work again with a reliable performance profile: digitally supported manufacturing, absolute punctuality, customized solutions for which customers are prepared to pay significantly more. The old standard is passé; excellence is redefined and newly compensated.

This cycle is no special case of the crafts. It applies to every performance domain in which profile, compensation, and role were once firmly linked. What was standard yesterday can be excellence tomorrow—and vice versa. Decisive is the distinction between manipulative-opportunistic identity formations (aimed at exploitative forced collectivization) and organic-evolutionary ones (which secure sustainable quality). Only the latter survive the cycle.

Politicians Have Long Internalized the Game Privately

Politicians publicly deny the mechanism, yet privately they have long understood it. Wherever possible they use private health insurance and private schools. They know that the public standard has eroded while the social role of “citizen provision” or “educational equity” is emphasized ever more loudly. Identity abuse on the scale of society as a whole. Public rhetoric artificially upholds the habitualization; private action shows that the breakout has already taken place.

hose who enrich themselves from wage levels depressed by socialist waste would have the foremost duty to forgo private excellence offerings—or to admit the discrepancy openly. Yet politics lives precisely from this hypocrisy. It

thereby prolongs the painful process of dehabitualization and of general undersupply.

Why Linking Performance Profiles to Identities Fails

The long-term coupling of performance profile and collective identity is no solution. It inevitably leads to the erosion of compensation while the role is inflated. People are prepared to let go of things that no longer pay. Some join the leveling race and cling to the old role; others let go and break out. Accountability arises only when the difference between standard compensation and excellence compensation is clearly drawn again. The system no longer knows how to value performance—precisely because it artificially prolongs the habitualization. That must change.

The Transport System as an Object Lesson

A current example is provided by the deterioration and rising cost of the transport system through green policy. Punctuality, reliability, and comprehensive accessibility were once the standard performance profile of a public transport enterprise, linked to corresponding compensation for employees and the social role of “basic public service.” Compensation eroded (real purchasing power of salaries, investment backlog); the role was invoked ever more loudly (“climate protection,” “mobility transition”). Identity abuse. The consequence: the estate becomes unattractive—for drivers, for engineers, for users.

Here only one thing helps: mercilessly putting one’s finger on the wound and clearly demanding that commuting time be counted as working time.

False Expectations of Continuity

When wages no longer cover real costs and time expenditure, the justification disappears for working for companies that one does not own.

Especially conservative entrepreneurs must take a clear position here: are they prepared to stand unreservedly against the wasteful and corrupt system, or are they prepared to divide their enterprise among those who, without such participation, no longer have any economic incentive to work for it.

Consequences of Ignoring It

If the mechanism is ignored, structures dissolve—including security structures. Conservative entrepreneurs intoxicated by virtue fantasies cause one economic accident after another because they cling to the old role while compen-

sation has long since eroded. Others recognize system-adequate performance profiles and relocate production. Yet relocation resembles a start-up situation in a foreign country: the risks of failure are high. It is more probable that a migrating enterprise goes bankrupt than that a migrating employee goes permanently bankrupt. The individual can complete the dehabitualization; the organization bears higher costs.

Leap Points and the Danger of Absolute Conceptions

Systemic influence becomes especially effective when conformism grounded in social bonds meets new generations that no longer feel obliged by the identity costs of the old conformism. These are the leap points. At them it is decided whether the breakout succeeds.

The most dangerous thing for an enterprise is left-wing executives who proceed from absolute notions of justice, and conservative executives who proceed from absolute notions of virtue. In Germany and Austria—thanks to the red-black proportional system—precisely such profiles dominate. The specter of bankruptcy greets us.

Absolute justice wants to replace the eroded compensation through redistribution and emphasize the role still more strongly; absolute virtue wants to rescue the old habitualization morally. Both prolong identity abuse and delay the necessary dehabitualization.

The fear that tyrants have of doctors illustrates the same point: those whom one previously harassed and whose performance profile one devalued suddenly hold power over one's own health in their hands. The breakout is complete—and the old power structure stands naked.

The Stupidity of the Ceteris-Paribus Conservatives and the Game of Distraction

The ceteris-paribus conservatives talk one another into believing, and allow themselves to be talked into believing: If you climb around on a rotten wooden ladder in order dutifully to pick apples for yourself and others, nothing will happen to you because you pursue virtuous intentions.

The truth is otherwise: If you fall flat on your face, you are unequivocally to blame yourself—independent of the noble intentions by which you were distracted. The ladder was rotten; emphasizing the virtuous role changes nothing

about the physics. That is identity abuse in its purest form. The dangerous game of distraction serves to prevent dissolution.

Steered discontent and division act like short-circuiting lightning rods. The division between men and women dissolves social structures and accelerates demographic decline through aging. The division between migrants and natives fosters tribal thinking, violence, and a culture of distrust that corrodes the economy. The external enemy becomes an unfinanceable internal test of endurance.

Consolidating and homogenizing mergers that do not touch the actual mechanism—erosion of compensation while the role is emphasized—corrode what they ostensibly wish to preserve.

The Actual Path to Solution – Constructively Handling the Paradoxical

The paradox is obvious: Where radical savings would be necessary, the least can be saved because of the political system's lack of insight.

The antidote is relative saving. Creating new investment demand, expanding the premium performance catalog, and massively expanding expenditure relativize the value of old debts. For this the readiness must rise massively to part with money in order to invest one's way out of familiar and entirely new unforeseen crises—even at the price of maximum economic volatility.

Much is at stake.

Price mark-ups for excellence services will become unavoidable.

Performance differentiation begins with semantics. Witch doctors from the Third World who perform cheap treatments can be staged as naturopaths with ancient knowledge and gentle methods. The gentle veiling of worsened provision at old prices facilitates the revaluation.

No fear of the market mechanism.

Higher inflation can mean that appreciation for excellence must be rediscovered—a process in which everyone can help. Ten years with 20 percent inflation are no catastrophe if they shift relative prices so that the difference between eroded standard and new excellence becomes visible again.

Practical Consequences

In general for producers: Everyone must begin to consider which of his services are still covered as standard services by the offered purchasing power and which as excellence services will in future fall away or have to be compensated separately. This must be taken into account especially in liability and medical-malpractice law. No facilitations should benefit those who declare excellence and nonetheless deliver only the old, eroded standard.

In general for consumers: They will have to accept to a certain degree that every fifth VW loses its wheels at inconvenient moments or that a Bayer aspirin occasionally causes more pain than it relieves—provided the price corresponds to the eroded standard. Whoever wants the higher performance profile pays the surcharge. The inherited habitualization ends when this distinction becomes everyday life.

A Better World Is No Longer Far Off

The dehabitualization problem works through time and produces leap points for which we must prepare. An age of leveling and commodification is ending. The craftsman who breaks out of the eroded compensation and the inflated role ultimately creates a higher performance profile—and with it a new appreciation for excellence. The same applies to doctors, engineers, teachers, and entrepreneurs.

We can all help to ensure that this appreciation is rediscovered soon enough. By naming identity abuse, seeing through artificial reinforcements, not joining the race for centralization, and allowing the breakout from habitualization. At the end stands not chaos, but a clearer performance profile and the readiness to compensate it adequately.

The mechanism is not fate. It is a recurring pattern that one can recognize and steer in the direction of new excellence.

15. The Good Life under Social Libertarianism

Social peace, real economic security, institutions worthy of respect, high trust, and a state you hardly feel: this part describes the concretely better living conditions that await societies that choose the right path — a golden age, understood as a blueprint.

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Picture an ordinary Tuesday, a few decades from now. A mid-sized town somewhere between the Alps and the North Sea. At six the baker opens up and leaves the door standing open, because the door no longer has anything to keep out. Children walk to school on their own, right across town, and no adult reaches for a phone because of it. At the market, goods change hands for money that will be worth next year what it is worth today, and for larger deals a handshake is often enough — not because people are naive, but because in this town a broken word costs more than any contract.

Nobody filled out a form that Tuesday. Nobody set foot in a government office. The state was there — somewhere, dependable as a dike — but nobody felt it. Nothing about this Tuesday is spectacular. And that is precisely the sensation.

Whoever reads about such a Tuesday today takes it for nostalgia or for utopia. It is neither. It is a blueprint. For nothing in this picture requires new human beings, miracles, or bottomless coffers. It requires only an order that no longer punishes the free cooperation of human beings. For eleven installments this series has examined what ails the West and how the breakout succeeds. This twelfth part is about the destination: the good life under social libertarianism.

Concord Is Not a Command

Concord is confused today with unanimity, and because unanimity is never to be had among free people, it gets replaced by decreed agreement — by language codes, by camp-building, by the endless sorting of everyone into friend and foe. Everyone knows the result: a society that talks about cohesion around the clock and loses it in the process.

The social-libertarian order takes the opposite path. It compels no opinion; it protects the boundary. There, concord grows from below: from contracts that are kept; from property that is respected; from the simple fact that nobody can live at another's expense, because the order does not permit it. Where the state is no longer plunder, the fight over plunder ends. Where politics can no longer distribute what it first took from others, the distribution battles lose their fuel — and with them envy, the camps, the cultivated outrage.

People who cannot take anything from one another meet differently. They can remain different — in faith, in taste, in ways of life — and still live door to door in peace. Social peace is not a mood to be moderated into being. It is the by-product of an order in which encroachment does not pay.

You do not recognize this concord by flags but by small things: by the club festival where three confessions and not a single slogan come together; by the quarrel that ends before the arbitrator instead of on the street; by neighbors who vote differently and still roof the parish hall together. The noise of permanent outrage has died away — not because anyone banned it, but because its audience has gone missing. Outrage is a business model, and in this order it no longer finds customers.

Security That Grows from Capability

Economic security today means: a claim to allocation. Under social libertarianism it means: reliance on one's own performance — and on an order that does not quietly expropriate that performance. The foundation is unspectacular and for that very reason revolutionary: honest money that does not rob the saver; property that is secure; earnings that stay with the one who earns them.

On this foundation, saving becomes rational again, providing for the future possible again, planning meaningful again. The craftsman knows that his savings will still carry him in thirty years. The young family knows that the house they are paying off will in the end truly be theirs — not the bank's, not the tax office's, not the next levy reform's. The founder knows that success is not a target. Diligence and frugality, the old virtues from the sixth part of this series, cease to be follies and become again what they always were: the shortest road to an independent life.

This is no guarantee against every misfortune; that exists nowhere, however loudly apparatuses promise it. But it is something better: a society in which reserves are real, help is near, and the way back up stands open. Security there is not a status one draws but a capability one possesses — and no crisis can legislate capabilities away.

And because security grows from capability, courage grows with it. People with real reserves are quicker to found, quicker to change course, quicker to speak up. Economic security is therefore not a question of comfort — it is the material basis of walking upright.

Institutions That Deserve Respect

Respect for institutions cannot be decreed. It is earned — or it dies. An institution deserves respect when it does what it exists for and otherwise keeps silent: courts that judge swiftly, predictably, and without regard to persons. A currency that does not lie. Registers that are accurate. Public offices — few of them — whose staff serve, because service there is once again a term of honor and not another word for administering scarcity.

The seventh part of this series called the most important tradition the tradition of new beginnings. For institutions this means: what proves itself endures — not what barricades itself. An institution that loses its purpose loses its right; one that fulfills it grows over generations into that quiet authority which needs no threat. Few institutions, but incorruptible ones; small apparatuses, but dependable ones — that is the formula from which respect arises.

The law itself grows lean again as well: few statutes, clearly written, the same for all. The eighth part of this series described the legal safeguard for freedom — that firm railing which does not leave arbitrariness to the good will of the governing but makes it structurally impossible. A law everyone can know is a law everyone can defend; and a law everyone defends needs no army of overseers.

And respect changes the direction of the gaze: one no longer looks up to the institution as to a master, nor down on it as on an adversary, but at it as at a good tool — with the calm pride of someone who knows that it holds.

Trust — the Invisible Capital

Trust is the cheapest lubricant and the most precious good a society has. Where it is missing, everything becomes slow and expensive: triple safeguards, endless fine print, control upon control, lawsuits instead of conversations. The distrustful society pays an invisible toll at every corner.

In the golden age it is the other way around. Credit again means what the word says: credere, to believe. The supplier delivers on a word, the customer pays on invoice, the neighbor lends without a pledge. Not out of naivety — out of calculation: in an order where reputation is real capital and deception keeps its price, honesty is simply the superior strategy. Trust there is not an exercise

in virtue but an equilibrium — confirmed anew every day by millions of small promises kept.

High trust is the true multiplier of prosperity: it speeds up every trade, cheapens every cooperation, and creates that composure by which free societies can be recognized at first glance.

And trust is inherited. Children who watch adults keep their word learn to keep theirs like a mother tongue. Thus the invisible capital compounds across generations — each keeps what the previous one promised, and can therefore dare more than it did.

Civil Society Carries the Load

Between the individual and the state lies the actual country: families, clubs, cooperatives, foundations, parishes, neighborhoods, free associations of every kind. For a century this country was drained — every task a government office took over was wrested from a community, until in many places nothing remained of the dense fabric but application forms.

Under social libertarianism, life returns to this middle ground, because room and means return. What people can order themselves, they order themselves — and they can do far more than a century of paternalism has talked them into believing. There, help has a face and a name again; it comes from the club, from the guild, from the parish, from people who know whom they are helping. The recipient remains a neighbor instead of a case; the giver remains a citizen instead of a payer.

A strong civil society is not the stopgap of a weak state. It is exactly the other way around: the state is the stopgap — responsible for the narrow remainder that free communities genuinely cannot provide. This order of precedence, and nothing else, is called subsidiarity.

What this looks like is not speculation; it could once be visited. Raiffeisen's cooperatives, the guilds' sickness funds, the workers' educational associations — they all arose without a ministry, out of need, nearness, and ambition. The civil society of the golden age is nothing new; it is something refound, equipped with the tools of our time: more networked, more transparent, faster — but cut from the same wood.

A State You Hardly Feel

The state of the golden age is small, strong, and quiet. It protects life and limb, property, contracts, and borders — and otherwise keeps silent. One encoun-

ters it like a good referee: everyone knows it is there, everyone is glad of it, and over the game one forgets it.

Its laws a citizen can count and understand. Its levies are visible, justified, and low enough that nobody has to arrange the decisions of a lifetime around them. Its servants are few and select; precisely because the apparatus is small, belonging to it is once again an honor. Such a state has authority precisely because it rarely uses it — like a blade that stays sharp because nobody uses it to open cans.

Hardly felt does not mean absent. It means: present like the foundation of a house — nobody thinks of it daily, but everything stands on it.

The Arc of a Life

What does all this mean for a single life? It means, first: a sheltered youth. Children grow up in families that have time for one another, because two incomes no longer have to feed the apparatus before one feeds the family. They play outside because the streets are safe; they learn from teachers and masters whom their parents chose and who therefore owe an account; they grow up sheltered but not surveilled — protected from real dangers, not from every experience.

It means, further: an honorable adult life. Work whose earnings stay with the one who works is again what it should be — the normal road to property, standing, and independence. Founding a business is a weekend of paperwork, not a year of running the gauntlet. The kept word is everyday currency; one's own name is an asset to be grown and bequeathed. Honorable is no longer a museum word: it is simply the description of a life that rests on its own achievement and has nothing to hide.

And it means: a dignified old age. The old of this era are not warehoused but embedded — in families that have not been trained out of caring, in communities that treat their experience as what it is: capital. They sit on the boards of the clubs, stand in the workshops as advisers, sit at their grandchildren's tables as storytellers. They hand on what they built, undiminished, to the next generation — property, knowledge, standards. Whoever has kept his word all his life is, at the end, kept by a society that wants to do likewise.

And across this whole arc lies what is most painfully missing today: shared time. Festivals a town truly celebrates. Sundays that are quiet because nobody has to fill them. Workbenches where three generations stand. The good life is not a private retreat — it is a life among people one may trust.

Different from Today

Lay this picture beside the present, and the finding is hard: distrust as the default, distribution struggle as the permanent condition, institutions that demand respect instead of earning it, a state that is felt everywhere and dependable nowhere. A youth that is surveilled but not sheltered; an adult life in which achievement pays less and less; an old age that is provided for but rarely honored.

Yet this finding is not fate. Every single building block of the present situation was made — decided, decreed, habituated. And what was made can be made differently. That was precisely the course of this series: from the faltering West of the first part, through the duty to write off odious debts, the virtues that truly make you free, the tradition of new beginnings, to the new appreciation for excellence in the eleventh. The road has been described. This twelfth part only says where it leads.

The Golden Age Begins with a Decision

Golden ages have never fallen from the sky. The Athens of Pericles, the flowering of the Hanseatic League, the founders' era of the nineteenth century — they were all achievements of order: people gave the interplay of free forces rules that held, and then prosperity moved in, and with it art, science, and that confidence you can still recognize today in the faces of old portraits.

Nothing prevents us from being able to do this again — except the habit of not trusting ourselves to. The golden age does not begin at a party convention and not with a decree. It begins where every order begins: in the individual. In the kept word. In the founded club. In the reserve one builds, in the craft one masters, in the child to whom one models both. It begins with the decision to live as if the good order were already here — for it is precisely such lives that it is made of.

Concord instead of noise. Security from one's own strength. Institutions one can respect, and a state one forgets. A youth in shelter, a life in honor, an old age in dignity. That is not a dream of days gone by. It is the blueprint of the days to come — and it is waiting for its builders.

16. Who benefits from the SLB in concrete terms?

Self-employed people and freelancers: Fair market opportunities

Those who bear everything themselves deserve at least one thing: equal rules for everyone. Why social libertarianism is the natural home of the self-employed.

They are the first to unlock the door and the last to switch off the lights. No corporation continues to pay their salary when a contract falls through; no severance package waits when the market turns. Self-employed people and freelancers live from the fact that their performance convinces—every single day. That is precisely why they deserve what the present increasingly denies them: fair market opportunities.

A tilted market

Anyone who is self-employed today no longer competes merely with rivals, but with a system. Large corporations can afford entire departments that secure subsidies, bid on public tenders and help shape regulations. The one-person business fills out the same forms after working hours. Taxes and contributions fall due before the first euro has been earned; rules that supposedly protect everyone function like walls around the established players. Add to this chronic late payments, compulsory memberships and a tax code that is barely manageable without professional advisors. Many sense it clearly: the market itself is not their problem—its distortion is.

The backbone no one sees

Yet it is precisely the self-employed who hold a free society together at its core. They turn skill into value without becoming a burden to anyone. They stake their own name and often their own assets. They train apprentices, keep town centres alive and prove every day that personal responsibility is not a slogan but a way of life. A society that discourages these people is sawing off the branch on which its prosperity rests.

What social libertarianism offers

Social libertarianism does not want a weak state, but a fair one: equal rules for every market participant, whether global corporation or small workshop. In concrete terms this means: radically simplified taxes and reporting duties that one person can fulfil without a team of advisors. The dismantling of subsidies with which the state gives selected competitors advantages paid for by taxpayers. Open market access instead of licensing and approval barriers that merely protect vested interests. And a rule of law that enforces contracts swiftly and reliably—even for the small against the large.

Fair market opportunities are not a political favour; they are the basic precondition of a free economy. Social libertarianism promises the self-employed no gifts—only something more valuable: a market in which performance once again decides.

Think freely. Act justly. Cooperate sensibly—good will follow.

Families: An affordable life

Housing, energy, food: why life has become so expensive for families—and how social-libertarian policy relieves pressure on the family budget.

There is no more honest measure of a country's condition than the question whether a young family can live well on its own income. Two people who work, raise children and want to owe nothing to anyone—if even that is barely possible any longer, something fundamental is wrong.

When effort is no longer enough

Families feel the imbalance first: housing swallows an ever larger share of income, energy and food have become drastically more expensive within a few years, and after taxes and contributions often less than half of gross pay remains. The inflation that erodes savings does not fall from the sky: it is the result of debt-financed politics and monetary expansion—a silent tax no one voted for, yet families pay with every shopping trip. Anyone who then needs support is sent through a jungle of applications and jurisdictions. The result is the exhausting feeling of falling behind despite every effort.

The nucleus of everything

Families are not just one target group among many. In them arises what no authority can produce: basic trust, a sense of responsibility, attachment, val-

ues. Those who raise children make what is perhaps the most important contribution to the future of a community—unpaid, often unthanked, day and night. A society that values families does not merely talk about them: it stops artificially making their lives more expensive.

The social-libertarian path to an affordable life

Social libertarianism starts where the cost of living is driven up—at the state itself. Sound public finances and a stable monetary order remove the fuel from inflation. Distinctly lower taxes and contributions leave families more of the money they themselves earn: net from gross instead of a redistribution loop in which the family first pays and then has to beg for support. Cutting red tape in construction and more competition in energy and goods permanently lower prices instead of papering over them with ever new subsidies. And subsidiarity means: families decide for themselves about upbringing, care and way of life—the state trusts them instead of patronising them.

An affordable life is not a utopia; it is the normal condition of a healthy order. Social libertarianism does not want to give families gifts—it wants to stop constantly taking things away from them. That is the difference.

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Civil servants: Against corruption and waste

The best civil servants suffer most from patronage and waste. Why a lean, rules-based state raises the standing of the professional civil service.

Anyone who criticises the state rarely means the people who carry it. The registrar, the police officer, the tax official, the building-authority officer: they keep the community running, usually conscientiously, often under difficult conditions. And no one is more annoyed by corruption and waste than those civil servants who take their service seriously.

When the system punishes the decent

Corruption rarely begins with an envelope. It begins with appointments made according to party membership rather than ability. With subsidies and contracts that flow where connections exist. With prestige projects whose costs explode while the office printer remains broken. The conscientious civil servant experiences this doubly bitterly: he or she must enforce ever more complicat-

ed rules, while simultaneously watching them being bent at the top—and ultimately bears the reputational damage of scandals for which others are responsible.

Honour where honour is due

The professional civil service is, at its core, a great idea: people who serve the law rather than a party, who put reliability above favouritism and understand administration as service to the citizen. This attitude deserves respect—and it deserves an environment that does not daily humiliate it. A state that values its best people protects them from political arbitrariness and judges them by performance, not by loyalty.

The social-libertarian approach: Less opportunity, more control

Social libertarianism draws a sober conclusion from this: corruption thrives where politics has much to distribute and little is controlled. A state that concentrates on its core tasks—law, security, infrastructure, reliable administration—simply offers less surface for attack: fewer subsidy pots for favourites, fewer special rules for friends. What the state does, however, it should do excellently: with transparent budgets, clear responsibilities, independent auditors and appointments strictly according to qualification. In this way the public service becomes smaller in scope but greater in reputation.

What helps against corruption is not distrust of civil servants, but an order that rewards integrity. Social libertarianism stands with those who serve the law—and against those who treat the state as spoils.

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Digital creators: Fair compensation instead of AI expropriation

AI models learn from millions of works—their creators are not paid. Why property rights in training data are the social-libertarian answer.

Illustrators, musicians, photographers, authors, programmers: digital creators have turned the internet into a cultural space. Now many of them experience their life's work being fed into AI models—without consent, without credit, without a single cent of compensation. And afterwards the machine that has learned from them competes against them for their own customers.

Expropriation on a data scale

What is happening here has an old name in a new guise: the use of other people's property without permission or payment—only now on a scale of billions. AI corporations collect works because they can, and call it progress. Yet a substantial part of the value of their models comes from the training data, that is, from the work of real people. Whoever skims off this value creation without involving the originators is not innovating but redistributing from the bottom to the top: from millions of creatives to a few platforms.

Entrepreneurs of the mind

Digital creators embody what a free economy is at its best: people who, without employment, without subsidy and without protective power, create a living from talent and diligence. They bear their own risk, build their audience with their own hands and live directly from the willingness of free people to pay. Anyone who takes the market economy seriously must take these pioneers seriously—especially when powerful actors declare their rights negotiable.

The Social-Libertarian answer: Property also applies digitally

Social libertarianism is not against artificial intelligence—it is against the free ride on other people's property. Markets function only when property rights are enforced; that applies to physical works as much as to creative works. Clear rules for the AI age are therefore needed: training data only with a licence, transparent disclosure of which works have been used, and a fair, ongoing royalty share for everyone whose data trains models. This creates a genuine market for training data in which creatives are suppliers rather than prey—and AI development rests on contract rather than appropriation.

Technical progress and property rights are not opponents; their combination is called the market economy. Social libertarianism wants both: high-performing AI and paid creatives.

Think freely. Act justly. Cooperate sensibly—good will follow.