
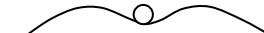

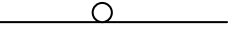



Premises: Life exists: the material world is divided into living and non-living. A living thing differs from a non-living thing in that it has a problem: to avoid joining the non-living. The *needs* for survival (eg security, food, procreation) are met by *resources* (eg nest materials, prey, mates). Each organism (animal, vegetable, microbe) must match needs and resources or die. Organisms strive to manage both needs and resources. Humans have *views* on this management. There are five possible views on the manageability of needs and resources. The five views on needs/resources manageability logically give rise to corresponding views (preferences) on politics, social relations and lifestyles. Such derived views, and some behaviours, are set out below.

	Type 1	Type 2	Type 3	Type 4	Type 5
* * * * <i>LIFE'S BASICS – MATERIAL & SOCIAL RELATIONS</i> * * * *					
Making ends meet (to stay alive)	both needs and resources manageable Anything is possible with skill.	resources manageable <i>needs are fixed</i> Varying needs so people vary in worth.	needs manageable <i>resources are fixed</i> We need frugality and fairness.	neither manageable What you receive is a matter of luck.	no view [resources exceed needs]
Social effect	<i>Independent, can-do: Individualism</i>	<i>Propriety - to each his due: Hierarchy</i>	<i>People are equal: Egalitarianism</i>	<i>Improvvidence: Fatalism</i>	<i>Outsider: Autonomy</i>
Life in Nature	Stable 	stable with care 	unstable 	unpredictable 	secure 
Nature is	<i>forgiving.</i> Skill controlled cornucopia; ultimately not affected by our actions	<i>nice but can be nasty.</i> Tolerant/perverse approach her right or she'll turn on you	<i>unforgiving.</i> Fragile – requires constant attention to support life	<i>unpredictabl.</i> Capricious: nature does as she pleases	<i>resilient.</i> Free cornucopia, no struggle
Risk (for animal to stay alive)	risk is opportunity if competent; worry about problems if arise; achieve nothing without risk. [<i>Competitive innovator</i>]	moderate risk acceptable; experts assess nature's tolerance and provide good management. [<i>Ordered conservative</i>]	risk is everywhere – must minimise cooperatively; world is a mess because risks not appreciated. [<i>Caring critic</i>]	not seen; consequences in a capricious world due to luck. [<i>Apathetic victim</i>]	not incurred – has sufficiency. [<i>Independ master</i>]
Efficiency (benefit of risk)	judge by results: reward v. effort, output v. input – ie profit. World should reward skill and effort	is given by heeding experts & following rules. People must work together in appropriate roles	judge by results - how fairly and thinly spread are resources and how equal people are	efficient to get out of harm's way. Ingratiate with luckier people	maintain excess resources
Audit	Post-audit (value reward)	Pre-audit (value 'due process')	Social audit (value equality)	[Audited by others]	No audit
Blame whom if risk fails?	incompetence, laziness, perhaps tough luck if risk backfires	deviants, criminals, scapegoat, pass buck – never the system	'the system' namely exploitative rules and encouragement of greed	fate [relation of cause & effect not appreciated]	no risk so no blame
Response...	Dismiss & look for the next opportunity	Punish to deter; deny; keep info secret	Publish to deter. Preach equality	Get drunk	
Inequality	<i>increase:</i> the very point of opportunity is inequality – a chance to maximise self-potential, to 'get ahead'	<i>maintain:</i> division of labour & specialisation for social control and harmony - each to sacrifice for whole	<i>diminish:</i> inequality causes disillusion, disaffection, alienation, apathy. Inequality is exploitation	<i>accept:</i> inequality is the human condition	don't compare people
Equality	yes: equality of <u>opportunity</u> ; reward effort; equ of outcome kills incentive; equ before law advantages law-makers	yes: equality <u>before the law</u> or <u>treat equals equally</u> ; equ of opportunity is impossible; equ of outcome is unjust	yes: equality of <u>outcome</u> – only way to assess equ of opportunity; equ before the law penalises less privileged	yes: <u>political</u> equality – a futile wish so grab any thing chance offers	materialist & human comparison is uninteresting
Human nat.	is bad: people act in self-interest	is bad (selfish) – but can make good	is good but made bad by society	is unpredictable	is misguided
Competition	yes; need for freedom & social progress	yes if properly regulated	no: leads to inequality and waste	no; pointless, luck/fate rules	[none]
Cooperation	only on a contract basis (<i>neither coop nor coercion</i>)	essential for division of labour (<i>both coop and coercion</i>)	essential to save fixed resources (<i>only cooperation</i>)	coop. does not work (<i>only coercion</i>)	at whim (<i>no view, detached</i>)
Coercion	only to honour undertakings	necessary, as rules must be enforced	equality excludes coercion	it's a coercive world	[none]

Cooperation and *coercion* are vital for social animals. There are five possible *views* on cooperation and coercion. This table could begin with them and derive the five worldviews, viz: *Neither*: we can achieve alone; *Both*: we willingly obey; *Coop. only*: all must have equal power; *Coercion only*: we have no control over outcomes; *No view*: this world is irrelevant.

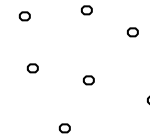
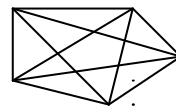
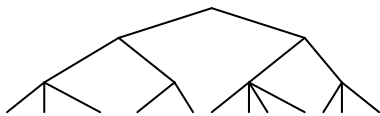
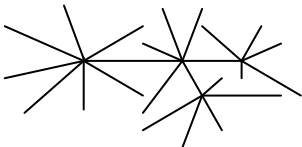
	Type 1	Type 2	Type 3	Type 4	Type 5
	* * * * <i>POLITICS – PRINCIPLES</i> * * * *				
Soc. interactn	one on one reciprocal negotiation	cooperate with superiors and others	cooperate with comrades toward goal	casual; obey as required	[no interaction]
Good society	is where individual self interest works competitively to achieve and invent (ie ‘invisible hand’ of the free market)	allocates roles and recognises merit encouraging people to work together - ie a hierarchy restricting the anti-social	is where fair distribution allows living together without resort to exploitation or domination	would be where everyone has power	where no concern for the material
Politicial creed	liberty, self-reliance	social control, propriety	equality, caution	get a slice of the action	Serenity
Justice thru: hence: achieve by:	just process (implies just outcome) Liberté. Rights! Free market, security	both just process & just outcome: Fraternité. Duties! Rule by the properly qualified	just outcome (implies just process) Egalité. Responsibilities! Redistribution of resources	neither processes nor outcomes are just. As luck and fate provide	[not affected]
Politics is	a pest – ought to restrict; there’s too much politicisation	for professionals; should distinguish the public from the private	power relationships; is everywhere. Should foster solidarity	dangerous; stand clear	a curiosity
Purpose govt	to guarantee safety, hence liberty	to keep order, organise infrastructure	to allocate resources	to control people	worldly conceit
Good govt.	is minimum govt; laissez faire	is strong decisive govt; authoritative	is redistributive govt; socialism	rule for the people	
Freedom	yes; freedom <i>from</i> social imposition	yes; as provided by law to curb licence	yes; freedom <i>to</i> participate in society	no freedom	no view [is free]
Progress by	productivity (increase by innovation)	correct differentiation (of roles, people)	greater system fairness	no progress [powerless]	transcendence
Private area	max private enterprise; skill control	limit and regulate for elite guidance	politicise and socialise private sphere	incoherent, ad hoc	
Authority	eschew: bargaining reduces need	support: need person in charge	undermine: is probably exploitation	evade wherever possible	ignore
Constitution	should safeguard against tyranny	sets out proper order	should empower minorities	written word is magical	
Bane	strife, war (bad for business)	deviance, crime (subverts order)	waste, technology, elitism (is unequal)	the authorities (coercive)	crowds, noise
Honesty	integrity	fidelity	sincerity	lack of affectation	silence
Democracy	is liberty – free of interference <i>Free market vital for democracy. Own fault of weak who go under.</i>	is bunk; need right people in control <i>Order (roles, discipline) is essential. Police state is not inevitable.</i>	is fairness; equ worth > equ distribution <i>There shall be fairness whether people want it or not. Gulag is not inevitable.</i>	is wishful thinking <i>People will always be pushed around.</i>	
Ends	self-actualisation despite social obstacles	social exaltation despite human weakness	social perfection through equality	survive	serenity, knowledge
Situation normal	ponder and innovate; assess the possibilities, seek opportunities to move self & world in a favourable direction	praise and conform; stick with the tried & true, play your part, pull your weight to keep the system going	criticise & object; current arrangements entrench advantages of the powerful and burden people and nature	truculently obey; keep the powerful on side; disobey if no one is looking	ignore; the world has no effect and is of no interest
Situation unstable	eliminate or replace lazy, incompetent or malicious individuals	retrain or replace deviant, criminal or incompetent members of govt or board	expose corrupt system thru publicity, marches, strikes, civil disobedience	react to fate with apathy and random hooliganism	retreat
Sitn. serious	assassinatn; become warlord/crime boss	coup d’état; install a strong clear govt.	revolution; smash whole corrupt system	riot; demagoguery	intervene radically
	The 1s, 2s, and 3s compete for 4s’ support. In a social crisis, if 1s lead them, demagoguery and warlordism may ensue. Leadership by 2s may lead to fascist repression. If the 3s lead, the 4s sacrifice for utopia. Eventually some 2s will restore order. In pre-Islamic (very 2-ist) Indonesia 5s (respected hermits) sometimes decreed who would form the new dynasty.				
Extremes	Wild West; gang warfare; social disintegration; 1980s econ boom; Russia in 1990s; laissez faire; <u>warlordism</u>	war; coup d’état; slavery; after a revolution; PR China; USSR; <u>fascism</u>	revolution; Jonestown; fundamentalism; ‘PC’; Mao’s cultural revolution; Pol Pot; <u>communism</u>	populism; voodoo death; hooliganism; suicide; slavery, <u>demagoguery</u>	reclusiveness Unabomber; <u>rogue male</u>

	Type 1	Type 2	Type 3	Type 4	Type 5
**** <i>POLITICS – ISSUES</i> ****					
Private real estate	basis of wealth; bestows liberty & individual rights	stabilises social order, strengthens hierarchy, inhibits radical change	fixed resource – should lease, not own for speculation. (“Property is theft”)	[possible means of escape from Fourdom]	
Wilderness, wild nature	competitive, survival of the fittest comprehensible, to be tamed	a hierarchy with humans at peak dangerous but manageable	egalitarian; trees, whales, humans equal unstable but nearest thing to perfection	incoherent, arbitrary	coherent, integrated, friendly
Violence	preventive by state to safeguard liberty	strong to weak – to beat in morality	weak to strong – to counter oppression	shows who’s boss	is wrong
Military	required for defence	required for honour	power trip deflecting attention	good	folly
Education	for skills to compete, exploit resources	to build character, support society	to learn original thought and to question	boring [to equip to work]	to understand
Citizen init. referenda	Yes – basic self rule No – tyranny of majority	Yes – to inhibit sectional interests No – wrong types get too much power	Yes – give everyone equal power No – masses are incompetent	Yes – curb politicians [No – demagoguery]	
History is Colonialism & hunter-gatherers	progress (or lack of it) superior culture defeated primitive savages. Injustice not my fault. Should stop whingeing and act positively	glory civilisation to ignorant barbarians. Injustice was not policy. Should assist these people to their new opportunity	exploitation exploitation of innocent noble savages by those with more power. Injustices continue and cry out for restitution	inevitability academic irrelevance. Someone always cops the rough end of pineapple	foolishness Manifestation of materialist folly
Gambling	pro – but vice in excess	okay if limited and proceeds used well	con – socially regressive milking the 4s	yes – how to get rich!	stupidity

**** *ECONOMICS* ****

Sufficient resources?	fundamentally unlimited I can never get enough	enough for all if work together My income should be adequate	would be enough for all if frugal I make do with care	enough with luck I mostly have insufficient	there is enough I have enough
Scarcity	none – just lack of initiative, skill	welcome – more need of experts	everything is scarce	matter of chance	temporary
Growth, econ devpt	vital – growth via innovation means more for all. <i>Free trade</i> essential.	welcome – all pull together for it. <i>Prot. or free</i> - whichever provides discipline.	suspect – profligacy; fair distribution of resources more important. <i>Protectionist</i>	growth is good – if it comes. <i>Protectionist</i> .	growth is fine if it is no effort
Economy competition regulation	consumer dependent: firms make what consumers want from raw materials & labour. Competition encourages improved products at lower prices. <i>Regulate</i> to prevent monopoly	infrastructure dependent: education, laws, land, roads, etc which need proper administration. Competition is unruly. <i>Regulate</i> to prevent impropriety by unscrupulous promoters and consumers	entrepreneur driven: profit motive tends to low wages, unemployment, shoddy products and deceptive practices. Competition causes duplication. <i>Regulate</i> to prevent exploitation, waste	good times, bad times are a matter of luck – or a conspiracy by mysterious powers. <i>Regulation</i> is imposition	artificial means for materialists to distribute ‘scarce’ resources <i>Regulation</i> irrelev.
Advertising	reflects public demand; maximises choice; reminds us of the rewards	control to ensure public standards not undermined	deception exploiting ignorance and economic weakness	informing, entertaining, colourful, sexy	bemusing or boring
Group endeavours	competitive personal network org. (business, crime ring), medium size, last 1 generation	hierarchy (firm, nation) coercive, competitive, cooperative, large, network with other orgs, endure centuries	small, non-coercive, non-competitive, egalitarian groups (activists, sects), exclusive, disconnected, schism-prone	isolated through mistrust, gather casually	no grouping

Interpersonal relations



Type 1	Type 2	Type 3	Type 4	Type 5
**** IDENTIFIERS ****				
Epithets, Ideologies, Stereotypes	world-builder, individualist , <u>vulgar</u> , <i>rude</i> , new right , <i>competitive</i> , <i>innovator</i> , <i>Calvinist</i> , <i>libertarian</i> , bourgeois, neo- liberal, econ. rationalist, public choice, entrepreneur, right wing, libertine, yuppie go-getter, main-chance opportunist, prima donna, hustler, warlord, robber baron, buccaneer, star, freebooter, upwardly mobile, can-do, RWDB (right wing death beast), gung-ho, greed-is-good, cronyism	keeper of order, hierarchist , <u>proper</u> , <i>prude</i> , old right/Tory , <i>conservative</i> , <i>traditionalist</i> , Catholic , <i>meritocrat</i> , establishment, right wing, elitist, control freak, martinet, despot, tyrant, reactionary, aristocrat, mercantilist, oligarch, autocrat, plutocrat, fascist, patriarchy, patronage, loyalty, honour, chivalry, courage, pride, nationalism	public conscience, egalitarian , <u>righteous</u> , <i>prig</i> , left , <i>progressive</i> , <i>critic</i> , Quaker , <i>leveller</i> , anarchist, socialist, Jacobin, Fabian, feminist, greenie, bleeding heart, utopian, do-gooder, chattering class, counter culture, whistle-blower, activist, alternative technology, sectist, sectarian, enclavist, fundamentalist, animal rights, vegan, SNAG (sensitive new age guy), luvvies, post-modernist	worker, fatalist , <u>materialist</u> , detached, outsider , <i>prole</i> , old left , <i>populist</i> , hoi <u>autonomous</u> , polloi, masses, Lumpen- proletariat, loser, deserving monastic , loner, poor, ne'er do well, bogan, anchorite, hermit, chav, Joe six-pack, peasant, recluse, ascetic, pleb, isolate, ineffectual, curmudgeon, stoic, great unwashed, cannon fodder, l.c.d., underclass, yobbo, rabble
Types are better numbered, than named. Labels mislead by dis- regarding signif- icant aspects. These terms are the usual ones in the grid- group literature. They are also "ideal type" extremes.	For 1-ism, individualism is the most appropriate descriptor. The 1s are for personal independence, self- reliance and competitive social interaction. They suspect social institutions and arrangements are impositions on liberty. It is their pride to stand alone like the hero in an American movie. As British PM, Margaret Thatcher, said: "There is no such thing as society. There are individual men and women and families."	For 2-ism, hierarchy is the best word. Priority is to keep the ship (society, department, corporation, army) afloat by having the right officials in the right positions. This requires giving and accepting orders and implies respect and loyalty. It also implies indifference to ideology: the right people will know what to do. Whereas 1s and 3s oppose each other in most things, the 2s agree with both—supplemented with a dose of coercion; ie they don't (in principle) take sides; they just take control.	Egalitarianism is nearest to capturing 3-ism. <i>Equality of outcome</i> is meant, not equality of opportunity (which 1s want), not equality under the law (as 2s espouse) and not political equality (as 4s would like). It is unclear what equality of outcome would mean in practice but 3s see existing distribution of goods (wealth) as unfair and object to power differences because power and resources are linked. They see no reason why some should command and have greater access to resources.	Fatalism seems the best single word for 4-ism. It is an inability to link cause and effect, so fate and luck loom large and 4s tend to have low status. Many 4s have expertise where they are not fatalistic, e.g., a trade where cause and effect are well understood and luck is irrelevant. Most of us would have some area where we are effectively 4s

Liberalism. Where do "liberals" fit in? Liberalism is (attempted) 1 plus 3. Liberalism (in its classic meaning, not the recent US 3-ism sense) began as a 1-ist (freedom and rights) reaction to 2-ism. In 1690, when God and king ruled a hierarchical world, John Locke published his *Second Treatise on Government* (power should be divided; government should ensure citizens' liberty and property) which became the instruction manual for the US founding fathers a century later. After Adam Smith's very 1-ist *Wealth of Nations* (the government should not interfere in the free market) in 1776, liberals began to perceive wealth inequality, and poverty, to be a lack of freedom and a lack of rights.

Liberals would have individuals free but not at the cost of others' freedom or rights, so they try to build a just bridge from 1-ist liberty to 3-ist fairness. They would do it without going near 2-ism, for 2-ism (hierarchy and rules) is precisely what liberals object to. Their project can never succeed since it is an attempt to be positive on the X and Y axes and negative on Z, which is incoherent. There is an impressive record of failure. An ancient attempt which appears in many cultures was "Do unto others as you would have them do unto you." Immanuel Kant expressed his "categorical imperative" (your action is appropriate if it could become a universal rule) around 1785, and Jeremy Bentham promoted *utilitarianism* (the greatest good for the greatest number) around 1800. J.S.Mill's *harm principle* (do as you wish as long as you don't harm others) of the mid 19th century was another. They have intractable logical and practical problems. John Rawls made a new attempt with his somewhat 3-ist *Theory of Justice* in 1971 (do as you wish so long as the worst-off get some benefit) and in 1974 Robert Nozick published his quite 1-ist *Anarchy, State and Utopia* (no one's rights may be interfered with) trying to drag the concept back towards Locke. The debate shows how tenacious the beliefs in 1-ism and 3-ism are and how fundamentally irreconcilable these two worldviews are. Meanwhile, almost no one theorises about 2-ism which shows how suspicious (and unaware) intellectuals are of command structures. Liberalism's attempt to maximise human potential is highly esteemed and liberal theorising is a vast academic industry generating millions of words. However in practice it is the 2s, positive on all three axes and more or less theory-free, who mediate between the 1s and the 3s—and run the world.

5. 24/07/09	Type 1	Type 2	Type 3	Type 4	Type 5
	**** IDENTITY ****				
Occupations	<i>Doers:</i> <u>entrepreneurial</u> : trade, sales, advertising, private practice, commercial broadcasting, performing arts, sport	<i>Rulers:</i> <u>regulatory</u> : bureaucrat, politician, priest, lawyer, judge, soldier, police, umpire, accountant	<i>Carers/critics:</i> <u>didactic</u> : helping professions, teacher, lay preacher, activist, humanities academic, public broadcasting, public education	<i>Battlers:</i> <u>obedient/truculent</u> : small contractor, blue collar, unemployed	<i>Loners:</i> <u>independ</u> : taxidriver? retired people? academic? programmer?
	**** IDENTITIES ****				
Examples	Vasco da Gama, Galileo, Napoleon, Milton, Goethe, Colette, Thatcher, Ross Perot, Bill Gates, Heinlein, Horatio Alger, Tom Swift, John Wayne, Dirty Harry, Superman, Modesty Blaise, James Bond, Midas, Scrooge, Dale Carnegie, Craig Venter. <i>Many fictional 1s</i>	King Arthur, Virgil, Luther, Metternich, Bismarck, Schiller, Macaulay, Sir Walter Scott, Garibaldi, Baden-Powell, Lippman, Freemasons, Col. Blimp, Sir Humphrey Appleby, Hyacinth Bucket, Basil Fawlt, Kissinger, Lee Kuan Yew, Pinochet, Mahatir, WF Buckley. David Brooks <i>Fictional 2s are few.</i>	Christ, St Francis, Robin Hood?, Owen, Elizabeth Fry, <i>Middlemarch's</i> Dorothea, Dickens, DH Lawrence, Sid & Beatrice Webb, Orwell, Gandhi, Aldous Huxley, GB Shaw, Suzuki, Nader, Chomsky, Ralston Saul, Doonesbury cartoon, The Good Life <i>Rare fictional 3s; R Hood is really a 1</i>	Good Soldier Svejk, Jerry Springer Show, Homer Simpson, Andy Capp, L'il Abner, Sad Sack, Barney Google, Steptoe and Son <i>Renowned 4s are fictional</i>	Buddha, Diogenes, Boethius, Steppenwolf, Howard Hughes, Burroughs, Asimov, Ginsberg, Kerouac, Ignatius J. Reilly
Examples (Australia)	Banjo Paterson, Murdoch, Packer, IPA, Dick Smith, Skase, Hewson, Reith, Crocodile Dundee, Frank Devine, Paddy McGuinness, Kennett	Sir Robert Menzies, Sir Charles Court, ARM, ACM, John Howard, Bob Santamaria, Bruce Ruxton, Governor-general	Henry Lawson, Nugget Coombes, Eva Cox, Hugh Mackay, Robert Manne, Pete Singer, Tim Flannery, political cartoonists	Leunig's cartoons, Petty's cartoons, Kath and Kim, Pauline Hanson	
	**** THEORETICIANS, EXPONENTS ****				
Politics, philosophy, sociology	Aristotle, Hobbes, <u>Locke</u> , Machiavelli, Tom Paine, Thomas Carlyle, Ayn Rand, Nozick, PJ O'Rourke	Confucius, Plato, Augustine, Aquinas, <u>Burke</u> , Montesquieu, Hegel, Newbolt, GK Chesterton, Baltzell, Oakschott, Kirk, Scruton	Thos More, <u>Rousseau</u> , Malthus, Marx, Kropotkin, Bukanin, Sorel, Proudhon, Veblen, Dewey, Trotsky, Gramsci, Arendt, Ehrlich, Habermas, Foucault	Kafka, Beckett, Steinbeck, R. Crumb, Woody Allen, Schopenhauer	Kierkegaard, Camus, Nietzsche, Spinoza, H.L. Mencken, Colin Wilson
Economics	Adam Smith, Mises, Hayek, Milton Friedman, Julian Simon	[2-ist economic theory vanished with the <i>Methodenstreit</i> around 1890]	Keynes, Galbraith, EF Schumacher, Krugman, Amartya Sen		Thoreau
	**** CANONICAL LITERATURE ****				
Politics, economics, & society	Locke (1690) <i>2nd Treatise on Governmt</i> Adam Smith (1776): <i>Wealth of Nations</i> . J S Mill (1859): <i>On Liberty</i> . Max Weber (1904): <i>The Protestant Ethic and the Spirit of Capitalism</i> . Isaiah Berlin (1959): <i>Two Concepts of Liberty</i> .	Jehovah: <i>Old Testament</i> ; Thucydides (400BC) <i>Pelopponesian Wars</i> . Plato (350 BC): <i>Republic</i> . Edmund Burke (1790): <i>Reflections on the Revolution in France</i> . Walter Bagehot (1867) <i>The English Constitution</i> . Russell Kirk (1953): <i>The Conservative Mind</i>	God: <i>New Testament</i> . Rousseau (1762): <i>Social Contract</i> . Bernadin (1787): <i>Paul et Virginie</i> . Marx, Engels (1848): <i>Communist Manifesto</i> . C B Macpherson (1962): <i>Political Theory of Possessive Individualism</i> . Schumacher (1974): <i>Small is Beautiful</i> .	Franz Kafka: <i>The Trial</i> . Jaroslav Hašek: <i>The Good Soldier Svejk</i> . John Pasquarelli: <i>Pauline Hanson</i> .	Colin Wilson: <i>The Outsider</i> Ambrose Bierce: <i>The Devil's Dictionary</i>
Utopias, & dystopias	recognition, fame, wealth, influence Machiavelli (1513): <i>The Prince</i> . Thomas Hobbes (1651): <i>Leviathan</i> . Ayn Rand: <i>Galt's Gulch</i> . Film <i>Wall Street</i>	authority, hegemony, empire George Orwell: <i>1984</i> Aldous Huxley: <i>Brave New World</i> . Ira Levin: <i>This Perfect Day</i>	frugality, concord, permaculture Thos More (1516) <i>Utopia</i> . S & B Webb (1935) <i>Soviet Communism...</i> Orwell: <i>Animal Farm</i> . Callenbach: <i>Ecotopia</i> . BF Skinner: <i>Walden Two</i> .	fishing holiday [Types 1,2,3,+ S.Lukes: <i>Curious Enlightenment of Professor Caritat</i>]	Thoreau: <i>Walden</i>
Tracts treatises expositions	Ben Franklin: <i>Poor Richard's almanack</i> . Hayek (1944): <i>The Road to Serfdom</i> . Thomas Sowell: <i>Vision of the Anointed</i> .	Edmund Burke (1794): <i>Bristol speech</i> . Baden-Powell: <i>Scouting for boys</i> . Antonia White: <i>Frost in May</i> .	Augustine (426): City of God. Bellah et al: <i>Habits of the heart</i> . Ehrlich: <i>Population bomb</i> . Putnam: <i>Bowling alone</i> .		

	Type 1	Type 2	Type 3	Type 4	Type 5
**** SOCIAL RELATIONS – INDIVIDUAL PLACE ****					
Indiv, group interactions	maximise through ego-focussed personal network of individuals	maximise within hierarchical bonded group within a network of groups	maximise within exclusive egalitarian bonded group; exclude the non-elect	incoherent [involuntarily excluded: no network]	isolated: voluntary minimised contact
Commit to	things and material advancement self-promotion	the organisation and its aims self-effacement	to people and utopia self-denial	to keeping low self-preservation	infinite nothingness self-transcendence
Status thru	skill, competence, success	rank, expertise, heroism	eschew (Type 1 or 2 compromise)	sport, booze, sex	[uninterested]
Responsible	to: self (skill, trial and error) for: personal achievement	to: next in rank (follow procedures!) for: adherence to rules	to: group or society (take care!) for: improving the world	grab any chance [lacks sense of responsibility]	to: God (relax!) for: no one
Soc. attitude	independent <u>interact</u>	interdependent <u>intervene</u>	solicitous / righteous <u>interfere</u>	dependent <u>intermingle</u>	withdrawn
Society is	a jungle, ‘Gesellschaft’ (company)	hierarchical collective, ‘Gemeinschaft’	an egalitarian Gemeensch. (community)	nihilistic, anomic	an ant heap
Good society	people are free to interact	civic virtue: people pull their weight	benefits are fairly and carefully shared	high pay low work low rent	
Soc. control	ignore, threaten, sue, imprison	demote, prosecute, punish	re-educate, shun, expel	invective, fisticuffs	
Leadership	limited, specialised, discontinuous meteoric entrepreneurial network – follow successful leader	limited, continuous, autocratic, uphold old law each in his or her traditional place	none (consensus) or else charismatic, universal and unlimited everyone can do everything	unlimited, continuous, capricious, despotic do as required	
Apathy	implies consent: the apathetic have made a cost/benefit choice	implies consent; engagement is good - all should play their role	appallingly widespread as people ripped off and disempowered by oligarchs	can’t affect outcomes so apathy is rational	
Credit whom for success?	individual. Need for prosperous appearances makes for generosity	individual. Medal, promotion. Know your place—duty, service	nothing achieved alone. Always problems. Parsimony	luck	no credit
Selfishness is	distortion thru monopoly, cronyism	consuming more than rank allows	over-consumption (arbitrary)	no selfishness	
Fairness is	access to opportunity	via appropriate rules	equal access to resources	no fairness	
**** SOCIAL RELATIONS – FIT INTO SOCIETY ****					
Assessment of Types	1s: how everyone <i>really</i> is 2s: inflexible, bureaucratic, blunderers 3s: soft-headed, sanctimonious meddlers 4s: non-existent/own fault [no empathy] We restless 1s create wealth & combat 2s’ parasitic, oppressive bureaucracy and 3s’ soft-headed, insidious egalitarian troublemaking.	1s: creative, but foolhardy, self-centred 2s: how everyone <i>should</i> be 3s: perceptive but negative 4s: lower orders to be kept in line Must have order. We organise infrastructure so commerce and education flourish. We care for the environment and organise charity.	1s: shallow, greedy, uncaring 2s: power and privilege mongers 3s: how all <i>would</i> be if educated 4s: victims of 1s, 2s (make them aware) Our critical perceptions prevent the world being wrecked by 1s’ greed and 2s’ oppression. We expose exploitation and victimisation of 4s.	1s & 2s are attractive but frightening, unpredictable 3s: patronising, pretentious 4s: honest, tough, unlucky The world is arbitrary. We wish we had the good fortune to rake in more of the spoils.	They are all obsessed with material possessions What frenetic activity! Where are they all going so fast?
State of the world	We must make the best of an unedifying world. Administration is incompetent—I should run things	World is not as good as it might be and used to be. Be pragmatic, try to improve it; don’t do anything rash.	World is a mess from short-sightedness. Our programs and solutions must be urgently put into effect.	World is run by mysterious powers in their own interests.	World is an ironic joke
Alliance with:	2s to formalise market & neutralise 3s; 3s against 2s’ dead hand of bureaucracy	1s for income & to get something done; 3s to curb 1s’ greed and help 4s	1s to curb 2s’ plutocratic manipulation; 2s to curb 1s’ exploitation and help 4s	no one; ape 1s & 2s; 3s are fools or knaves	no one; temporary or for amusement
Establ. order	manipulate	consolidate	subvert	obey	ignore
Justify acts by	claiming proper process	claiming process and authority	need for reform	obedience to authority	
Compliance?	conform where it suits else ignore	conform to maintain system	conform if 3-ist program else undermine	comply if necessary	ignore

Type 1	Type 2	Type 3	Type 4	Type 5	
* * * * SOCIAL RELATIONS – CHANGES OF MIND * * * *					
three Surprises from nature	(nature <i>not</i> bountiful) 2: partial systemic failure 3: total collapse (eg of market) 4: skill and effort are not rewarded	1: less qualified competitors win (nature prolific or can't provide) 3: total collapse (eg of loyalty) 4: world is unpredictable	1: people prosper (world <i>is</i> hospitable) 2: people prosper (nature forgives or no response) 4: caution does not work	1: much good luck 2: good & bad luck 3: no windfalls at all (nature <i>is</i> predictable)	loss of surplus; Or socialisation stimulates interest in the rat-race
three plausible Changes of type	(man is <i>not</i> independent) 1>2 business bureaucratisation 1>3 Saul on road to Damascus 1>4 downward spiral of poverty	2>1 gamekeeper turns poacher (system is <i>im</i> perfect/ <i>in</i> adequate) 2>3 loyalist rebels; whistleblower 2>4 fall from grace; failure	3>1 seduce by profit 3>2 coopt stirrer into power (cooperation <i>not</i> sufficient) 3>4 disillusion; expulsion	4>1 rags to riches 4>2 join the army 4>3 raise consciousness (<i>do</i> have control)	>5 age? ennui? disillusion? 5s may play any type temporarily
* * * * CONDUCT – ATTITUDE * * * *					
Motto	I consume therefore I am (Self-promoting, self-regarding) You can get it if you really want it	Must have order. Noblesse oblige (Self-effacing, system-serving) Look it up in the book	The meek shall inherit the Earth (Self-denying, system-fighting) If you're not for us you're against us	It's <i>who</i> you know [Self-destructive] Keep your head down	To understand all is to forgive all (Self-transcending)
Theme	personal freedom (for fame, money) Privatise! If I don't do it...	social order (to exercise power) Bureaucratise! A place for everything...	consciousness raising (to curb injustice) Radicalise! Small is beautiful...	impotence [Marginalise] Life is like a lottery...	detachment Consider the lilies...
Who is right	All sincere beliefs are of equal worth	Those who know should decide	Beliefs of repressed have special value	might is right	
Look to the	present – seize the day future is unlimited; past dead and gone	past – golden age of morality and glory present is a worry as sets up the future	future – city upon a hill, millennium past ambivalent; present is a calamity	moment – gratification past, future - no signif.	[ignore time]
Prosper	as centre of personal network	by impressing superiors	disdain (by Type 1 or 2 compromise)	by winning football pool	automatic
Demeanour	confident, brash	authoritative, dignified, pompous	disinterested, righteous	abject, boastful	calm, aloof
Politeness	gracious, bonhomie	formal, manners according to rank	casual, considerate	absent (is pretentious)	distant
Conscience	shame (if caught)	guilt (God will punish)	guilt (over sullied purity)	shame (when caught)	innocent
Loyal to	<i>people</i> on reciprocal favours basis	<i>system</i> – procedures and offices	<i>ideal</i> or ideology of fairness & equality	immediate <i>family</i>	[none]
Dirty secret	use to blackmail or publish for profit	cover up to preserve confidence	publish to embarrass and deter	use to ingratiate	is amusing
Privacy: con	got nothing to hide	is subversion	is potential conspiracy	[none]	
Privacy: pro	mind own business	subject to authority	intrusion is injustice		
Dream of	fame, wealth	promotion, honours, power	a nice world	new four wheel drive	
Pray for	success, direct to God; agnostic	security, through priest	kindness, direct to God; atheist	fortune, through priest	no prayer
Heaven / nirvana	name in lights; Olympic gold; Nobel Pr; corporations begging to finance me	medal of honour; pageants honouring founders' sacrifices and current heroes	frolic in sylvan glades living on wild berries where lions lie down with lambs	win lottery; free beer and football matches	freedom from the material
Life purpose	self-fulfilment (shift to a better suburb) go shopping	to get to heaven (climb ladder) go to church	make heaven on Earth (criticise system) build Jerusalem	to support football team go fishing	to understand
Attitude to self	proud of self-reliance – all should have as little need for support	privilege obligates attitude of service – which all should have	wish others had concern for real, long-term values	resigned; proud of toughness	bemused participant observer
Blind spot	[fail to anticipate losers' backlash]	[can't talk – won't learn from error]	[can't organise; misjudge 1s, 2s as evil]	[no grasp of cause/effect]	[asocial, unhealthy]

	Type 1	Type 2	Type 3	Type 4	Type 5
*** CONDUCT – LIFESTYLE ***					
Dress	fashionable, expensive, showy	according to station, smooth, formal	coarse surface, hair shirt, subdued	tattoos, obese; ape 1 & 2	comfortably
Drink, drive	Bollinger, vodka, BMW	Port, cognac, Ford, Rolls	Dry white, home brew, bike, VW van	Beer, metho, '68 Falcon	Moderately
Eat	Per colour supplement: nouvelle cuisine, honey Thai meatballs	Traditional: meat and three veg, sorbet, gateau, jacketed waiters	Healthy: beetroot soup, brown bread, muesli, lentils, bean sprouts	Hamburgers, fish & chips in front of the television	Anything edible
Socialise at Recreation	yacht club, fashionable café, parties Discotheque	yacht club, Save the Children Fund Sports club committee	men's group, bushland society Bushwalking	footy club, pub, fishing Boozing, scratchies, TAB	nowhere or seldom Meditation
Respect for	fame, wealth, eg self-made millionaire	position, eg monarch, judge	altruism, eg Good Samaritan	prowess: eg sport hero	nothing earthly
Display & Envy	flaunt it (got it or not): envy spurs ambition and provides incentive	personal display sows discontent; public pageantry builds morale	divisive; restrain individual display; public display is propaganda, waste	no point in envy – can't do anything	is illusion
Sex behav.	lusty (a pleasure; ignore morrow)	prudish (a worry; hard to control)	practical (a distraction; irrelevant)	furtive (a bonus)	
Sport is	athletics teaches competition, skill	rugby teaches teamwork, competence	pointless, frivolous antagonism	vicarious power	amusement
Read Watch	Wilbur Smith, Bryce Courtenay Rambo	Biography historical on kings of England	non-fiction documentary on global warming	sports page, celebrity mag. quiz, sport, soap	poetry
Garden Décor	palm trees, exotic, flamboyant white shag carpet, glass tables	roses, borders, pruned, formal solid, darkish, comfortable	natives, vegetables, messy, casual sea grass mat, shelves of paperbacks	gnomes, swans from tyres chrome, laminex	shady tree
Art. Music	abstract sculpture. Rave	landscapes, portraits. Classical	amateur pottery. Folk	flying ducks. Country&W	truth, silence

***** CONTEXT, COMMENTS *****

Origins	Social animal tendency to solitariness, non-compliance and human penchant for innovation and trade. Among hunter-gatherers self-promotion was moderated by obligations in a tiny community; modern formal legal restraints are less inhibiting in spirit leading to extremes of success and failure.	Dominance hierarchy is universal among individually-reproducing social animals. Human hierarchy selected to work for a few dozen people must do for societies of millions. Dominance now based on expertise instead of charisma or breeding. Bottom rung is crowded—with Type 4s.	Basic family relations: sincere lifelong group commitment. Post-Judaic 3-ism is from monotheism, literacy, mass education, prevalence of 4s. No awe of experts so scorn expertise hierarchy. Charismatic (father) leadership; groups are small and schism-prone as equality vitiates mutual obligation.	Fatalism is pathology throughout animal kingdom ('learned helplessness'); Modern 4s are unsuccessful 1s & 2s—victims short on intellectual resources and perhaps family emotional support.	Tendency to solitariness in older men beyond reach of socialisation by women, work, war and sport.
Genetic payoff	fame and wealth buy superior opportunity for offspring	children directly inherit status and privilege	reciprocal altruism favourable for group prosperity and posterity	[compensate by having more children]	
Comments	Free market capitalism is central to modernity, not just a feature but intrinsic to liberty; less a facet of democracy as a feature at the heart of democracy. It is socially fragmenting and isolating.	2s run everything, leaning to 1 or to 3 to maximise control. Intolerance of criticism inhibits improvement/innovation. 2s blunder in business, have conflict of interest admin environment and welfare.	Two main themes: social justice and environmentalism. Saliency of former relates to saliency of Type 4; saliency of environmentalism to increase forever—like slavery, transcending the 3s.	Lack of education as 3s say? Intelligence deficit? Character defect? Inborn? Inherited? Or is 4-ism just another way of life?	Mystics, ascetics seek disinterested understanding, unity with nature, free of the material
Gender	masculine tendencies	masculine tendencies	feminine tendencies	neutral	male
Suit	♦ Diamond: symbol of wealth; bright, hard; naturally rough; can be polished	♣ Club: symbol of rule: a coercive weapon; a voluntary coop. organisation	♥ Heart: symbol of compassion; symbol of the deeper truth.	♠ Spade: symbol manual work; a useful tool	J Joker: autonomy, any role at whim
Colour	gold, yellow	purple, blue	red, pink	black, grey	white

Hamlet: There is nothing either good or bad but thinking makes it so.

Type 1	Type 2	Type 3	Type 4	Type 5
Thomas Edison: There ain't no rules here; we're trying to accomplish something.	Mrs CF Alexander (hymn) The rich man in his castle, the poor man at his gate... the Lord God made them all.	E.F. Schumacher: Small is beautiful.	Louis MacNiece: It's no go my honey love, it's no go my poppet;/ Work your hands from day to day, the winds will blow the profit;/ The glass is falling by the hour, the glass will fall forever;/ But if you break the bloody glass you won't hold up the weather.	Marcus Aurelius: The universe is transformation; our life is what our thoughts make it.
Margaret Thatcher: There is no such thing as society. There are individual men and women and families.	Thomas Macaulay: Then none was for the party;/ Then all were for the state;/ Then the great man helped the poor,/ And the poor man loved the great.	Proudhon: Property is theft	Work your hands from day to day, the winds will blow the profit;/ The glass is falling by the hour, the glass will fall forever;/ But if you break the bloody glass you won't hold up the weather.	Marcus Aurelius: Live with the gods. And he does so who constantly shows them that his soul is satisfied with what is assigned to him.
Francis Bacon: In civil business; what first? Boldness; what second, and third? Boldness. And yet boldness is the child of ignorance and baseness.	Harold McMillan: Toryism has always been a form of paternal socialism.	Rousseau: Man was born free but everywhere is in chains.	Anon: Shit happens.	St Matthew 6:28: Consider the lilies of the field, how they grow; they toil not, neither do they spin; And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.
James Madison: Ambition must be made to counter ambition... It may be a reflection on human nature that such devices should be necessary to control the abuses of government. But what is government itself but the greatest of all reflections on human nature? If men were angels no government would be necessary. If angels were to govern men, neither external nor internal controls on government would be necessary.	Edmund Burke: If we command our wealth we shall be rich and free; if our wealth commands us, we are poor indeed.	Karl Marx: From each according to his abilities, to each according to his needs.	The Kinks: Unions tell you when to strike, / Generals tell you when to fight, / Preachers teach you wrong from right, / Feed you when you're born, / Use you all your life. / Bless you Uncle Son. / They won't forget you when the revolution comes.	St Mathew 6:34: Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.
Thomas Macaulay: He never would believe that Providence had sent a few men into the world ready booted and spurred to ride and millions ready saddled and bridled to be ridden.	Edmund Burke: Liberty, too, must be limited in order to be possessed.	Karl Marx: The philosophers have only interpreted the world in various ways. The point, however, is to change it.	H.L.Mencken (1900): Another day comes journeying with the sun;/ The east grows ghastrly with the dawning's gleam;/ And e'er the dark has flown and night is done/ The city's pavements with the many teem./ Another day of toil and grief and pain;/ Life surely seems not sweet to such as these;/ Yet they live toiling that they may but gain/ the right to life and all life's miseries.	Euripides: Blessed is he who learns how to engage in inquiry, with no impulse to harm his countrymen or to pursue wrongful actions, but perceives the order of immortal and ageless nature, how it is structured.
Anon: Gross habits exceed net income.	Metternich: The word 'freedom' means for me not a point of departure but a genuine point of arrival. The point of departure is defined by the word 'order'. Freedom cannot exist without the concept of order.	Bumper sticker: Save the black lesbian whales.	Henry Lawson: They lie the men who tell us for reasons of their own/ That want is here a stranger and that misery's unknown...	T-shirt: There is no gravity. The earth sucks.
Ecclesiastes 9:3: This is an evil among all things that are done under the sun, that there is one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead.	Thomas Macaulay: Then out spake brave Horatius, the captain of the gate:/ 'To every man upon this earth, death cometh soon or late,/ And how can man die better than facing fearful odds/ For the ashes of his fathers and the temples of his gods?'	The personal is political.	F E Weatherly, The light of God was on its streets; the gates were open wide/ And all who would might enter and no one was denied./ No need of moon or stars by night, or sun to shine by day./ It was the new Jerusalem that would not pass away.	Richard Lovelace: Stone walls do not a prison make,/ Nor iron bars a cage;/ Minds innocent and quiet take/ That for an hermitage;/ If I have freedom in my love,/ And in my soul am free,/ Angels alone that soar above/ Enjoy such liberty.
Leviticus 24:20: Eye for eye, tooth for tooth.	Voltaire: Dans ce pay-ci, il est bon de tuer de temps en temps un amiral pour encourager les autres. (In this country [England] it is good to kill an admiral from time to time, to encourage the others.)	Henry Lawson: They lie the men who tell us for reasons of their own/ That want is here a stranger and that misery's unknown...	Mark Twain: To be good is noble but to teach others to be good is nobler and less trouble.	Charles M Schultz (<i>Peanuts</i>): I love humanity; it's people I can't stand.
John Kenneth Galbraith: The modern conservative is engaged in one of man's oldest exercises in moral philosophy; that is, the search for a superior moral justification for selfishness.	Thomas Macaulay: Then out spake brave Horatius, the captain of the gate:/ 'To every man upon this earth, death cometh soon or late,/ And how can man die better than facing fearful odds/ For the ashes of his fathers and the temples of his gods?'	F E Weatherly, The light of God was on its streets; the gates were open wide/ And all who would might enter and no one was denied./ No need of moon or stars by night, or sun to shine by day./ It was the new Jerusalem that would not pass away.	Thomas Macaulay: The Puritan hated bear-baiting, not because it gave pain to the bear but because it gave pleasure to the spectators.	Epictetus: There is but one way to freedom – to despise what is not in our power.
Anon: The government should deliver the mail, protect our shores and get out of the way.	One for all and all for one.	Subvert the dominant paradigm!	John 6:63: It is the spirit that gives life; the flesh is useless.	Camus: We refuse to despair of mankind. Without having the unreasonable ambition to save men, we still want to serve them.

Type 1

Banjo Paterson: And the man from Snowy River never shifted in his seat./ It was grand to see that mountain horseman ride/.../And he ran them single-handed till their sides were white with foam./ He followed like a bloodhound on their track/ Till they halted, cowed and beaten, then he turned their heads for home/ And alone and unassisted, brought them back.

Locke: Laws politick, ordained for external order and regiment amongst Men, are never framed as they should be... unless presuming Man to be in regard of his depraved Mind, little better than a wild Beast.

Locke: But the pravity of mankind being such that they had rather injuriously prey upon the fruits of another mans labours than take pains to provide for themselves...

Locke: [Living in the state of nature] is very uncertain, and constantly exposed to the Invasion of others. For all being Kings as much as he, and every Man his Equal, and the greater part no strict Observers of Equity and Justice, the enjoyment of the property he has in this state is very unsafe, very unsecure.

Type 2

My country right or wrong

Dulce et docorum est pro patria mori.

Henry Newbolt: And it's not for the sake of a ribboned coat or the selfish hope of a season's fame/ But his captain's hand on his shoulder smote:/ 'Play up! play up! and play the game!'/ ...The river of death has brimmed its banks and England's far and honour a name/ but the voice of a schoolboy rallies the ranks:/ 'Play up! play up! and play the game!'/ ...This they all with a joyful mind / Bear through life like a torch in flame, / And falling fling to the host behind— / 'Play up! play up! and play the game!'

Henry Newbolt: To set the cause above renown, / To set the game beyond the prize, / To honour, while you strike him down, / The foe that comes with fearless eyes.

Cub (junior scout) motto: The cub gives in to the old wolf. The cub does not give in to himself.

Max Weber: The concept of the 'official secret' is [bureaucracy's] specific invention.

St. Augustine: There is another form of temptation, even more fraught with danger. This is the disease of curiosity... It is this which drives us to try and discover the secrets of nature, those secrets which are beyond our understanding, which can avail us nothing and which man should not wish to learn.

Type 3

George Eliot: O may I join the choir invisible / Of those immortal dead who live again / In minds made better by their presence: live / In pulses stirred to generosity, / In deeds of daring rectitude, in scorn / For miserable aims that end with self.

Bakunin: Liberty without socialism is privilege, injustice; socialism without liberty is slavery and brutality.

Bakunin (criticising 'dictatorship of the proletariat'): If you took the most ardent revolutionary, vested him in absolute power, within a year he would be worse than the Czar himself.

George Orwell: (1937) The mere words communism and socialism draw towards them with magnetic force every fruit-juice drinker, nudist, sandal-wearer, sex maniac, Quaker, 'Nature Cure' quack, pacifist and feminist in England.

John 2: 13-16: ...and Jesus went up to Jerusalem. And found in the temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise.

Blake: I will not cease from mental fight,/ Nor shall my sword sleep in my hand, / Till we have built Jerusalem/ In England's green and pleasant land.

Type 4

John 12:8: For the poor always ye have with you.

Juvenal (AD100): Only two things does [the citizen] anxiously want: bread and circuses.

Ecclesiastes 9:2: All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.

Ecclesiastes 9:11: I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all.

Type 5

Walt Whitman: I think I could turn and live with the animals, they're so placid and self-contained./ I stand and look at them long and long./ They do not sweat and whine about their condition./ They do not lie awake in the dark and weep for their sins./ They do not make me sick discussing their duty to God./ Not one is dissatisfied, not one is demented with the mania of owning things./ Not one kneels to another, nor to his kind that lived thousands of years ago./ Not one is respectable or unhappy over the whole earth.

Lao-tse (chiding Confucius) All this talk of goodness and duty, these perpetual pin-pricks unnerve and irritate the hearer—you had best study how it is that Heaven and Earth maintain their eternal course, that the sun and moon maintain their light, the stars their serried ranks, the birds and beasts their flocks, the trees and shrubs their station. This you too should learn to guide your steps by Inward Power, to follow the course that the Way of Nature sets; and soon you will no longer need to go round laboriously advertising goodness and duty... The swan does not need a daily bath in order to remain white.

Buddhist Five Remembrances: I am of the nature to grow old. There is no way to escape growing old. I am of the nature to have ill health. There is no way to escape having ill health. I am of the nature to die. There is no way to escape death. All that is dear to me and everyone I love are of the nature to change. There is no way to escape being separated from them. My actions are my only true belongings. I cannot escape the consequences of my actions. My actions are the ground on which I stand.