"A Prince whose character is marked by every act which may define a Tyrant is unfit to be the ruler of a free people" - The Declaration of Independence

"There is nothing more difficult to carry out, nor more doubtful of success, nor more dangerous to handle, than to initiate a new order of things" - Machiavelli, *The Prince* (1513)

According to the fundamental economic maxim in effect from the end of the seventeenth century up to right now, the only object Man should pursue is his very own pleasure. If he takes into consideration the happiness of others, it is only to keep his own happiness from being interfered with by the sanctions of society. By solely pursuing your own pleasure, it is thought that you add to the general happiness of society and, by pursuing this, you once again add to your own pleasure. Thus, a motive is only considered to be "good" if it brings happiness to the person directly involved.

The American Era in particular, with its rigid, hierarchical and largely unsustainable economic and political system, is largely based on goods which are finite in capacity, thus generating their great value. Furthermore, by embracing the ruthless exploitation sanctified by the marriage of laissez faire economics and utilitarian pleasure principles, human welfare during this period is unable to keep pace with material prosperity. Beginning in the 1970s, with the U.S. reaching its peak oil production output plus the nascent economic threat of the Asian Tigers and, later, the world at large, U.S. firms began to cut the cost of production in order to be more efficient and thus remain as competitive as they had been since immediately after World War II. One of those costs they reduced was the cost of labor. From 1970 to 1990, while mean rents increased by 350%, mean incomes only increased by 180% - a discrepancy that was exacerbated and only keeps being exacerbated by the industrial shift away from manufacturing toward the high-end service sector. This kind of society cannot effectively house itself (and unfortunately nor does it really care, due to the Horatio Alger myth and such things as the lottery, wherein people are conditioned to believe they can pick themselves up by the bootstraps and/or otherwise retire early filthy rich, when statistically this is very much not the case).

Another avenue corporations have been taking to increase market share is via corporate mergers. Since the ravening capitalistic marketplace is predicated on the system's competitive nature, these mergers effectively begin to make the market even more inefficient, despite the neo conservatives' protestations to the contrary. As more and more producers gain control over the supply-side of the market, the price of goods and services entirely cease to represent the optimal balance between costs and benefits. In addition, although consumers, who have been proven beyond a doubt to be largely gullible, are promised greater choice, their choices are in fact constricted.

Individual consumers are essentially brainwashed from birth to care about price rather than costs, and the dominant economic theory says that they are autonomous entities except at those points at which they come together for exchange. A system predicated on human selfishness such as this not only recognizes but also encourages a selfish element in human nature, which has begun to fray the moral fabric of American society. Special interests "win" while society as a whole "loses."

The overriding value of steady economic growth is the foundation of American political ideology. If there is anything approaching dogma in the national belief system, it is the idea that economic growth is the key to solving all problems. In every election here in the United States, for example, votes are used to confirm the leaders of companies that use their lobbying power and campaign contributions to make sure the congressional committee that oversees its industry understands "oversight" means "failure to notice" financial or corporate shenanigans that are not truly in the public's best interest. No one disputes that the aim of today's society is to keep the economy growing while preventing inflation from getting out of control. It is a given that millions upon millions of people have to be unemployed in order for the system to work at its most "efficient." Using GDP as a system of accounting for real increases in material wealth is, at the very best, troubling. And someday, and maybe someday very soon, general civil unrest (just follow the news) and massive natural resource shortages (www.dieoff.com) will rear their ugly heads, very well having the effect of reducing civilization to ashes and rubble.

Adam Smith considered strolling along in the park as a veritable affront to sensibilities and morality because everything one does should produce something materially tangible or else it is a waste of time that should be reduced if not banned outright. In other words, everything ought to be done for the sake of something else, and never for its own sake. This is, for all intents and purposes, at the heart of his capitalistic beliefs, as well as those of Frederick Taylor and Henry Ford among many others. And here we are in 2006, experiencing the ramifications of this so-called laissez faire capitalism being perpetuated by these neo conservative leaders of ours. Due to the rigors of this mindset, bloodshed (figuratively and/or literally) needs to occur before ideas that further the Greater Good are promulgated into action. We are experiencing what John Maynard Keynes called the dark side of expediency and, as Frederick Law Olmstead always said, "I abhor the expedient man."

However, a la Schumpeter's Theory of Creative Destruction, our impending downfall can be an opportunity for survivors to undergo positive attitudinal and behavioral changes, wherein the Market is viewed more introspectively and is thus more likely to be sustained in future. It could have the effect of flattening these oppressive top-down hierarchies of today, giving human beings an opportunity to rethink their pasts and ponder their futures. Out of these ashes a truly great society can emerge that preserves the integrity of each individual member of society while

fostering a dynamic economy and a viable pluralistic democracy abounding in virtue, honor, truth and good sense.

That society will be driven by the core values of its citizens, who recognize that human potential provides responsibilities as well as opportunities and who relish the challenge of a flattened hierarchy so that the will of the people has a responsive outlet. Subsequently, the government exists to build social capital and provide an empowered community. The citizens demand that any plan that concerns their futures needs to be managed directly by them. This ensures that there is a symbiotic relationship between the government and its constituents, which eliminates the tragedy of the commons and adverse competition so that people of all races and gender can responsibly participate in civil society. The government reflects this participatory management by being flexible and innovative without falling into the trap of political expediency. In order to empower the members of the community, the government, led by a board of appointed and elected community leaders, follow a plan that encompasses an entrenched policy of pluralism infused with elements of critical theory. This plan allows the population to be free and enlightened.

Pluralism and advocacy theory is integral to the planning process since that optimizes choice, and choice is what leads to positive human growth. And, since goals and values are not universal, any adaptive and comprehensive plan needs to take into account as wide an array of views, values and choice as possible. This plan should advocate the community in question's long-term goals and bolster these goals with technical, rational objectivity and feedback/learning systems motivated by said community's value systems and cultural norms. The aspects of critical theory will help the government to reign in capitalism so that it does not infringe on individual rights, privacy and self-determination.

Any society's development plan should be self-critiquing and easily managed. It should be continually modified and improved as a result of how individuals, the economy and civil society evolve. Feedback should continually occur so that the community is empowered, differences are ameliorated and consensus is achieved. Governmental policies and the cultural norms and values of society should be determined via a communicative approach process. The results of these meetings have the potential to cultivate ideas that flower into a technological web of interrelated parts in a circular relationship that develops whole-systems thinking, which further encourages interaction and feedback. These choices and decisions should be automatically communicated to the populace at large, which allows for public discussion, local democratic control and the eradication to the barriers of Growth in each and every sense of the word, and not just material wealth. This will ensure that everyone who wants to participate participates in the decision-making process and can subsequently feel a tremendous sense of satisfaction when society prospers.

The Greek derivative of Utopia is "u-tope," and that means "No Place." There is thus no place like Utopia, and there will never nor can there ever be one. General Society has been led to believe Anarchy is Chaos. When in fact the two are opposites, for the former has a goal: Peace. Honest self- or formally educated Anarchists intend on working hard toward flourishing a society by any (except violent) means necessary. One that has no need of a social and economic and military structure. For under Utopian Anarchy, people love and know and are true to themselves, and thus they love and acquire wisdom with their neighbors. This is called a Positive Sum Game. By adding Artist to this "Utopian Anarchic Manifesto," I'm allowed to get away with spending all day searching for "No Place."

"Exact perfection or exact imperfection are both perfection when they stand to be judged alone, separate from each other. Destruction begins with the very idea of contest" - Charles Mingus

"Under an unjust law, the only place for a just man is jail" - Martin Luther King

"Under Democracy, one party always devotes its chief energies to trying to prove that the other party is unfit to rule and both commonly succeed, and are right" - H.L. Mencken