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The Face of Democracy



You may also like another path in which you spearhead your own separate initiative—possibly a local one, heading in the same direction with similar values.

Best of luck to us all.

Prologue

I began putting these words into writing two days before Passover 2023 ה'תשפ"ג, with feelings of Jewish remembrance—moving from slavery to freedom, along with harsh feelings of protests happening throughout the state of Israel in the face of a looming dictatorship with the executive branch threatening to control and circumvent the judicial and parliamentary branches.

I finished writing them on my 37th birthday, October 13th, in the midst of a tragic and vicious war triggered by the Gazan leadership of Hamas, successfully striving to murder Israeli citizens, women, children, and babies while sacrificing Gazan citizens along the way, unashamed.

It's time to leave behind such barbaric political leaderships, terror organizations, and political megalomaniacs alike, who strive to veil their dictatorship with so-called 'democratic elections' which are a pure campaign of debauchery, as will be explained. It is our time to demand a true democracy that serves its people, left and right, instead of neglecting, not hearing, and not educating us, leading us like sheep.

After sitting on these ideas for the last decade, with feelings of impotence and helplessness to cut through the noise of traditional and social media and bring about any possible change, I've decided to do all I feel I possibly can, and write these words in the hope that they will somehow be heard and resonate with people who'll assist in leading us one step closer to the Cosmopolis, an idea which I hold dear and that will be described throughout these writings.

I dedicate these writings to Charles Leslie Wayper, who passed away March 15th, 2006, at age 93 and has made a great impact as a writer and academic. To anyone reading this, I highly recommend you also read his book 'Political Thought' which thoroughly and eloquently puts together the evolution of political philosophy throughout the ages up until Rawls.

In addition, I dedicate these writings to Toni Morrison, who passed away on August 5th, 2019, at age 88, but made an immense impact as a well-deserved Nobel and Pulitzer Prize winner. I hope that no other body of

people will ever have to go enslaved, subjugated, unheard, uneducated, and neglected for so long; 'Doctor Street' should and will become officially recognized. Pecola will be mourned, but the circle of ignorance will be broken.

Relics of the Industrial Revolution

The Industrial Revolution led to significant changes in our social structures and the fabric of human society. By its end, in the mid-19th century, we had a newfound educational system operating as an industrial line, occupying students while parents went to their local jobs, sprinting students between professional teachers with their subjects of study, and examining via teacher-made and standardized testing for quality assurance. Both men and women occupied the local workforce at factories, offices, deliveries, and restaurants, in grand urban environments condensing the population to places where they can both live and easily transport to their local jobs, so different from what once was, where the state barely regulated the everyday lives of its citizens.

Here we are in the midst of the current technological revolution, nearly 200 years after the end of the industrial one, with the same social structures in place, the same forms of leadership, and the same public establishments—hammering away into insignificance only with the force of societal inertia.

By now, we have the tools to reform our educational system, to move away from the idea of the industrial line and into the holistic, modern educational models academia has already constructed, such as Project Based Learning (PBL), Waldorf Anthroposophic education, Reggio Emilia educational approach, Montessori Education and Personalized Learning through old school people led constructs such as the classroom, group learning, parental education & private learning, as well as the use of modern technology such as AI language-speaking models, education-oriented social networks and cloud drive. To share both between teachers and students, as well as between students and their peers.

By now, we have the tools to reform our workforce, allowing for in-office, remote, and hybrid work conditions, as well as to measure employees not

I Agree, So What Now?

collectively, we, the people, do have the answers—and through engaged democratic participation, we should take the power back into our hands.

♪ Weasel - Life as a Dream ♪

Currently, we have but one person committed to the cause: me. We have this website, some visual assets, and a social presence. We initially had \$30,000 in capital, which we've since invested in creating all the assets, translations, buying ads, influencers, etc.

Right now, we need to hire full-time employees, which takes capital. Consider purchasing 'The Face of Democracy' in printable & ebook formats, which costs \$50 for the lot. This is, of course, only a symbolic payment, and we encourage you to leave a handsome tip in order to support us and the cause.

Once you have the printable & ebook formats, we invite you to spread the word as effectively as you can, hand out the text, send it, share it, create content relating to it, and have more people read, relate, and support.

We also invite you to consider investing in the company by filling out investment forms with the capital you have for investment and the ownership percentage of the company you wish to buy with it—we promise to consider all investment opportunities and keep each potential investor in the loop.

In addition, we could use volunteers: Backend & Frontend developers, UX Designers, Product owners, Product managers, and Project managers. Please fill out our volunteer form with the weekly hours you can contribute and your profession and contact details, and we'll make sure to keep you in the loop.

That's more or less what you can do for us.

thoughts into words.

I served in the IDF from March 2006 until October 2010, first as a boot camp squad commander in Zikim—training non-combatant soldiers. After I became an officer, I was a boot camp platoon commander in the same base. During that time, on September 11th, 2007, a mortar bomb targeted by the Palestinian Islamic Jihad had hit a platoon at our base in Zikim, and we had to treat and evacuate the wounded—that was a single day before those same 69 rookies that had got struck and injured were supposed to graduate and move out of the base, to serve in their organic units.

After serving as platoon commander, I moved on to be a Joint Operations Officer in HQ in Tel Aviv from August 2008 up until November 2010, after which I was honorably discharged at the rank of First Lieutenant. I then served 11 more years in reserve duty, showing up to drills, operations, and wars. Overall, I participated in almost every conflict from Operation Cast Lead up until Guardian of the Walls, the role I served in HQ, after which I was honorably discharged from reserve at the rank of Captain.

After discharging from regular army duty at the age of 24, I started working as a Customer Success Manager, and after two years in that role, I moved into Product Management with the same company. I worked in that role for six years as a Product Manager for two more companies. In 2020, I started working as a Digital Media Buyer and then went to vocational school to study the same profession. I have worked for several digital marketing agencies and am still working in the role.

I have a lot of passion for public policy, but detest the politics involved, and in this culture, I really don't see how a simple man such as me can contribute to the public discourse, let alone public policy.

But with these writings, I hope that we'll see that elected officials should be no more than pipelines for gathering consensus and implementing public policy, no more than clerks, really, empowering the people to take their power, really listening to the people and fighting to truly represent their demographics, instead of just enslaving them, for lack of a better word.

I really don't pretend to have all the answers—but I do believe that

by time spent in-office but by performance, e.g. deliverables created and measured KPIs (Key Performance Indicators).

Yet we neglect to progress, mainly because our public sector, which should be taking the lead, lags behind. Not only don't they fund or create technological advancements, but they also have the nerve to refuse the assimilation of decades-old technologies fully within their constructs.

We have to let tech assimilate into our social constructs faster and compel our state and government to be the great paying customers of tech companies, as well as give rise to startup ventures either by taxpayer-funded national VCs, taking a stake in private startup ventures and maybe later on when it won't be as corrupt, even letting the public sector manage its own publicly owned ventures aimed at modifying and improving our social constructs. Why do ventures such as publicly available K12 learning solutions, e.g. Khan Academy, have to be privately funded exclusively? Why can't our public industry make sure to create it or at least fund it or others like it, which eventually contribute to all of our lives?! And if our "democratic" representatives are too weak, bureaucratic, or corrupt to make such decisions, we, the people, will be glad to do it for them.

Democracy is globally declining, and dictatorship is on the rise from many fronts, e.g. Hungary, Russia, Belarus, China, Iran, Iraq, Cambodia, Venezuela, Turkey, Syria, Lebanon, Egypt, Jordan, and Palestine. As of recently, we're witnessing Poland and Israel being on the fence—on the verge of becoming dictatorships as well. It is of no wonder, the public sector has completely failed us in all current forms of regime; it's taxing our money to create bureaucracies instead of communities, it doesn't stake or support the private industries, it only exists to keep the peace, and support the ruling class without giving much back to their taxpayers, to their voters.

♪ Oliver Anthony - Rich Men North of Richmond ♪

A Look to the Future

The libertarians might say that due to these failures by the state, the state should be as limited in its power as humanly possible. To this, I say, what if instead of limiting the state, we compel the state to be one with the individual.

We currently have all the tools needed to make history and change our culture for the better with the tech revolution. I truly believe we'll be smart enough to remove ourselves from the relics of the Industrial Revolution and pave our way into a Cosmopolis—a new culture governed by the people, for the people, in a continuous direct democracy powered by several more independent branches of government, and all the tech we can use. While there are plenty of bleak images of our future, there could be a bright one, but we have to do the work, untangle ourselves from previous industrialized bearings, and let the current tech-social revolution envelope every piece of our public policy and engagement. It's time to put all our free hate in our smartphones to gain real and meaningful influence and start spreading free love in our day-to-day lives, in our communities.

For some reason, it's been decided long ago that the people will participate in democracy approximately every four years, in an anonymous manner, only to strengthen representatives with deaf ears who take the lead for us without even listening to us. Since the making of social networks 20 years ago, we've had the tech to let people participate in democracy in a much more consistent, holistic, and inclusive manner. We could have a continuous direct democracy enveloped by the same representative democracy that precisely listens to the people, with willing and anonymous identification of every citizen, what they identify as, and which way they go, politically, to truly count our votes on city, state, and national matters—on our education, our taxpayer's funding, and on our state affairs. It's time to let the people weigh in politically on a daily basis by utilizing analytics systems not very different from those we have today, e.g. Google Analytics, to cluster opinions regarding daily state affairs according to your last vote, according to those

The Divine

Simply put, in my life, I use the words "God," "Nature," and "Universe" synonymously. I believe that the better we operate within our nature, the better we'll survive because the long-term survival of the species, society, group, and individuals has forever been the only true objective for any organism. The better we understand the universe & our place in it, with its laws of exact, natural, and social sciences, with its savage nature of survival & animalistic emotions, with its evolutionary history and future, the better we'll live as a species as well as individuals. And the better we assimilate and create tech within our society while still staying in touch with our emotion, connection, and community, the better we'll flourish toward our god. Only by learning from ourselves as well as our god, nature, and universe can we ever find our way to civilize the planet, exit the planet, and move forward.

God and faith have been too long associated with rituals of institutionalized religion instead of curiosity, philosophy, and science, which are all brilliant methods of truly finding God, understanding it, and finding the tools left for us to use and create in order to survive, live & flourish as part of it. God belongs to no man or institution besides the individual, and no one other than yourself should be able to dictate how to put your faith forward or gatekeep your faith as being unworthy of god's love, mainly because you "didn't do the ritual".

Besides the institution of religion, there's the philosophy of religions, the mental arguments toward that faith, the interpretations, and the real-life analogies between our god and ourselves—our consciousness; these, of course, must be treasured. Hopefully, as human beings, we will all become the most significant part of our god if we put in the time and work and have the balls to change how we operate and allow progress to take the lead.

Who Am I?

My name is Yuval David Vered, and I was born on October 13th, 1986. I was raised in Re'ut and live today in Modi'in. I'm Israeli and have dual American citizenship. When I was 27, I thought of all that was written here, and for a decade, I struggled with doing anything about it, even putting these

Of course, there will also be certain voices coming from the regime, the media, and the people themselves who will say that the people as a whole are so stupid and ignorant that they don't deserve to rule or even be heard as part of the state, that it's better to keep the citizens shouting into the void on social networks and news websites, that it's better to continue and count their voices according to the level of crowding in demonstrations and according to the votes in the ballot box, and let the state leaderships continue as they were.

To this, I say the following: To the extent that we allow continuous direct democracy, a person who did not vote today may vote tomorrow, so it isn't right to look at the numbers according to the voting percentage. Also, considering that in a continuous direct democracy, minors are also allowed to participate while identifying themselves as minors, one should not look only at the voting rights population but at the entire population of the country.

According to my personal count, in the 25th Knesset, the legislative branch there are:

- 29 wicked members of parliament, of which 26 are in the coalition and 3 in the opposition, representing 2,367,125 citizens.
- 19 dumb members of parliament, of which 18 are in the coalition and one in the opposition, representing 1,550,875 citizens.
- 21 apparently idle members of parliament, of which nine are in the coalition and 12 in the opposition, representing 1,714,125 citizens.
- 51 members of parliament who seem to be fine, of which 26 are in the coalition and 25 in the opposition, representing 4,162,875 citizens.

It seems reasonable to me that just as we allow a demographic of dumb, wicked, and lazy people to take such a large part in our representative democracy and represent so many millions of citizens (5,632,125 citizens in total), so we should allow those citizens to represent themselves.

journalists and influencers you follow, projecting your political decisions, along with your willing and anonymous political identity to the state, so it will register what you think and believe, along with every other citizen, and allow our representatives to not necessarily make decisions that agree with public opinion, but that precisely take them into consideration.

♪ Paolo Nutini - Iron Sky ♪

The Technology

All the technology that's required to make it all happen already exists. These are basically:

- Web2, i.e. Social platforms that have fully assimilated in the private market but still haven't moved a fraction in the public sector.
- Possibly Web3, Blockchain tech for cyber-security & confidentiality reasons.
- Analytics platforms, e.g. Google Analytics, which the private market has been using for years but haven't assimilated even a fraction in the public sector and are now slowly becoming illegal due to privacy laws in certain countries around the globe.
- Cloud storage.
- AI language-speaking models which are now emerging.

Here are a couple of concepts for products that should move us forward in that direction. I hope you will come up with a few more:

- TakeAction! – A news aggregator app, e.g. NewsFlash, Feedly, etc. in which, on the subject of any news article, you can take the following actions:
 - Petition

o Email gov reps

o Share

o Donate

o Invest

o Volunteer

o Dis/like

The app also operates as a social network where you can see your friends' actions—how much they donated, their petitions, etc.

- rParliament – An app that registers the documents, live streams, and recordings of every representative committee in parliament on a country, state, and city level. It also operates as a social network similar to TikTok. Users can dis/like/comment, cut and stitch videos, tag content, etc. Each piece of user-generated content (UGC) is connected to a specific committee or vote.

- rConsensus – A community management voting app in which every multiple ballots per month on various matters. Community members can cast their votes, which will be recorded anonymously on the community blockchain.

- An analytics platform that derives data from the previously suggested apps, for instance, and presents the data to parliament members, journalists, etc.
- A profile feature in which the user can tag himself as different parts of their identity if they so choose, which integrates with the previous solutions.

- A Git repository with all state laws recorded, organized & cross-referenced.

The Emotion

♪ John Lennon - Imagine ♪

People have been singing about the faults of our culture and the hope of a new one for so long: Pink Floyd, Paolo Nutini, The Beatles, Muse, Oliver Anthony, and many more. Instead of listening to them, we just plaster them as consumer fashion.

Unfortunately, the public sector is not pulling its weight; it is mainly working to keep the peace without working toward any kind of end goal. Things will remain as they are as long as we keep them that way. Once we, the people, agree, demand, and work to change our lives, we are completely within the possibility of getting there.

Where would we be if challenges tackled by billionaires and corporations were previously tackled by a well-oiled startup machine of a government that doesn't treat its citizens and employees with contempt, exploitation, and lies? The public sector needs to assimilate and utilize tech and people faster, start untangling its unbelievable bureaucracy, and start taking the lead in moving us forward, governed and directed by the people via the five branches of government and a well-funded and publicly staked private sector. There'd be no stopping us.

The Friction

The only friction, aside from our collective apathy, is the will of the republic's representatives, and those in power only want to keep it close to themselves for as long as they possibly can. Driving progress through this friction is the one and only driver—the will of the people. We, the people, must take back that power that is ours. For the good of the state, we must build the technology, occupy the streets, start party lists, start parties, caucus, demand & compel the change of a system that's still stuck in the late 18th century when it was designed. This might be a modern republic, but what we'll build will be the modern democracy. We will be more free and achieve more than our founding fathers could ever have hoped.

and was therefore the greatest education in virtue that man could ever know. This is what Simonides meant when he said: “The Polis teaches the man.” It was Church, University, State all in one. There where the Polis was not, slavery and barbarism reigned; here where it added colour and passion and intensity to life, man could alone fulfil his nature.”

The Greek democracy, Polis, was a small post-agricultural cultural phenomenon, but it showed us what real day-to-day engaged direct democracy can feel like for the people; having true influence in state affairs, it's liberating. It couldn't last because it wasn't scalable with the technology of that day, so it was succeeded by the Roman Republic. But today, with the use of modern technology, we have the power to bring that culture back on a grand scale, let the people have the rule once again, give us meaning, give us influence, let us be more than just term votes and consumers, free us from our shackles.

It's nothing if not ironic that we now find out that due to corruption and bureaucracy, the modern republic isn't scalable, so it must be succeeded by the modern democracy.

The Cosmopolis

Imagine a nation-state five years after instating these reforms. It would be practically unrecognizable; through the financial and political will of the people and added governance of academia, the state will grow and flourish in drastic ways, disempowering the ruling class, removing the exploitation of the working class, giving hope to the poor and disenfranchised. Our public social structures will be more inviting and inclusive, and new industries will be created in the private sector as the question of whether a venture would have a fighting chance will lose its meaning as the government and citizens both will fund and stake ventures it views as doing good and being profitable. Political influencers will start gaining power, and every individual, if they choose, will have a ubiquitous purpose: to affect public policy and the state of the union.

- An AI solution fitted to the classroom that goes over the material according to man-made lesson plans, answers the teacher's voice commands and listens in on the class to gain context and answer relevant questions via voice and digital blackboard.

The Five Branches of Government

I bet that there are as many opinions on how our culture and government should be structured as there are stars in the sky, to whom it may concern. This is mine.

The executive branch, as it is in Israel, should withdraw from the British model in which politicians serve as government secretaries and prefer the American model in which the head of state nominates professionals to the position of government secretary who are approved by committees of the legislative branch in order to gain wide approval between the two branches. No more politician secretaries and bloated governments aimed at setting up jobs for corrupt and incompetent politicians. On top of that, the executive branch should be regulated by all the other branches of government.

The parliament, as it is in Israel at least, is deeply flawed, with the current system giving the executive branch all the power over parliament. The parliament should obviously be an independent branch of government, with elections every two years (mid-terms) and with the opposition having a fighting chance at passing laws. Otherwise, it should stay as is, have committees, pass laws, etc. All these committees, except for those that have to do with defense and national security, need to be published with all the recordings and documents made available to the people.

While I won't pretend to be any kind of law major, it still seems to me that the judicial system needs some reform in matters of proceeding timelines, tech utilization, caseload, and the public defense system. Other than that, it is more or less the same.

A new branch of government, as mentioned, is the people, in which we voice our identity as well as our opinion through state-sanctioned social media; though our social votes don't count as a referendum, such as Brexit

might, they only count as data points on analytics systems used by state officials, politicians, journalists, etc. so that you and every other citizen can be consistently heard throughout the term. The government, parliament, and courts must precisely measure and take heed to public opinion, though still be independent of it. These platforms that collect public opinion must be safeguarded by the state using the latest cyber solutions.

Academia should also become a new, separate, and independent branch of government, regulating all the other branches by compiling academic advisories, assuring our representatives are held to academic standards, as well as to educate our people. Studying shouldn't necessarily be a race for a degree, and the timeline for accumulating credit points toward your degree should be more flexible to support and enable life-long learning.

The party system, which is currently suffering from deep corruption and ties between financial capital and having political power & consensus, should be regulated by all branches of government.

Even if it were to happen just like that, from the millions of other forms of government in other people's minds, I'd bet it wouldn't be the last. Through better integration of tech into our public industries, we'll benefit greatly and evolve faster as a national and global culture. We have to give way to progress and stop going in complete inertia with our public systems. We have to take control of our lives.

♪ Muse - Will Of The People ♪

Educational Reform

Once man and state life become intertwined and influential, it's all about educating our young to take part in all that life has to offer. If Pink Floyd's 'The Wall' has taught me anything, it's that as much as our current industrialized political system is failing and needs reform, our industrialized education system is failing further. We teach our kids using a vast amount of teaching sprints instead of running an educational marathon.

every so often, where he might find himself in command of a campaign as one Athenian leather-merchant did after expressing trenchant criticism of the conduct of operations. But it is no less true of the non-democratic Poleis. There the citizen's sense of belonging to the Polis, of being a member not a subject of it, was as acute. There his sense of living in immediate contact with it was as strong. There his devotion to it was as ardent — in its way Simonides' epitaph on the Spartan dead at Thermopylae, "Go, stranger, tell the Lacedaemonians that we lie here obedient to their commands," is as eloquent as the famous Funeral Oration of Pericles. To the Greek, therefore, the Polis had a much more concrete meaning than the State has for us. In it things that appear to us abstract and wearisome necessities were vivid and immediate, so that even the paying of income tax became less objectionable because less remote. Rich men in the Polis were not required to pay supertax but were expected to produce a play, or to commission a warship, and however strong their reluctance to part with money may have been, it is not unreasonable to believe that they felt more satisfaction in contemplating the plays they had produced or the warships they had fitted out than those who pay surtax today do in contemplating their tax returns."

"As a result of this intimacy and directness, the Polis had a much fuller meaning for the Greek than the State has for us. He identified it with all human values. It was so much a part of his life that it was impossible to think of him apart from it, so that the Greeks never found it sufficient to know a man's name and his father's but always required the name of his Polis as well. The Polis was so much a part of his life that it was impossible to think of it apart from him, so that the Greeks did not speak of Athens, Sparta, or Melos, but always of the Athenians, the Lacedaemonians, and the Mellians. No Greek belief was stronger than that. It is only in the Polis that men worthy of the name can live. Indeed, the Greek word "to live" means also "to take part in communal life." (It is interesting to note in the modern Greek word "politeuma," which means culture, perhaps the last trace of this old conjunction of life and politics.) And the name they gave to a man uninterested in the Polis was "idiotes" — from which comes our word "idiot." For life to be worth living must have meaning, and only in the Polis, they were sure, did it acquire meaning. The life of the Polis, they believed, was essential to the whole man. When Aristotle said that man is a political animal, he meant that it is the characteristic of man to live in a Polis; and if he does not, he is not truly man. The Polis alone made the good life possible

public institutions, physical or digital, and allow the people to have an integral part in their day-to-day operations.

The Polis

Allow me to quote Charles Wayper from his book 'Political Thought'

"Brilliant in spirit and fortunate in language, the Greeks, by accident or by some singularly gracious gift of the gods, hit upon that organisation of life which focused as nothing else could have done their great energy, and allowed them to make the most of their great gifts. That organisation was what the Greeks knew as the Polis, a term for which there is no exact translation but which we render most inadequately as the City State. It was much more than we mean by a city and a great deal more than we understand by a State."

"Above all, the Polis was free. Its liberty was the breath of life to the Greeks. The Melians, saying in the face of overwhelming Athenian might: "it were surely great baseness and cowardice in us who are still free not to try everything that can be tried before submitting to your yoke," were typically Greek. So were the two Spartans who offered their lives to the Persian king in palliation of the execution of the two Persian envoys at Sparta, saying, "you have never tasted liberty ... if you had you would urge us to fight for it, not from afar with javelins, but with axes at close quarters." It is, indeed, because the sovereignty of the Polis was so fundamental to it that the Greeks never formed a nation — the very idea of the Polis being as much opposed to it as the idea of caste in India. The better is the enemy of the good, and in all that makes life thrilling and whole the Greek was convinced that he had the best."

"Its size and sovereignty made the Polis the most intimate and intense form of political grouping that has ever existed. Its impact upon its citizens was much more direct than the impact of a great modern State can ever hope to be. This is obviously so in a democratic Polis where the citizen was a member of the Sovereign Assembly, where he might be chosen by lot to be the Chancellor of the Exchequer, where he could reckon on holding office

We should adopt a more holistic and financially manageable system of education in the incredibly near future, when AI advances far enough, adopting project-based learning (PBL) more thoroughly to mostly replace standardized tests. Let AI take the role of the knowledgeable educator while the teacher recedes from this role and only takes on the role of the emotional educator navigating the class along with a voice-activated and blackboard-wielding AI to quench students' curiosities while still maintaining the class's requirements, giving the class fundamental knowledge and social skills all the while inspiring them to learn more at home.

Each class should have one holistic teacher, who will be with them hour by hour, day by day, instead of ten fragmented teachers covering different fields of study. It's required to allocate time for about five lessons per week that touch on topics that serve the common interests of the class, which will be chosen by its students in a democratic process. The school day should be from 10:00-17:00 and have about six 50-minute lessons and breaks of 20, 30, and 40 minutes gradually, shorter at the beginning of the day, longer later in the day, and a short break before the last lesson. As a general rule, teachers no longer need to have comprehensive training in the study materials, but more in the social-emotional management of a class, and their credentials should reflect that. In addition, there should be a personnel system that builds lesson plans to be given to teachers and fed to artificial intelligence. Psychological and emotional counseling should be given a lot of weight, and thus, psychologists and social workers should also be employed—both as teachers and as counselors.

Assuming that all of the above is realized, there will be significantly fewer teacher positions and a budget will be freed up. Also, teachers will be exposed to areas of study in which they do not have much knowledge and often have no lesson plans, especially in those classes chosen by the students. Accordingly, a portion of the budget should be allocated to each teacher for a 'foreign studies budget,' which will be used to hire consultants from academia or industry with whom the teachers will have meetings in order to generally learn the subjects well enough in order to activate the artificial intelligence around the subject in an adequate manner.

On top of that, the education system should reflect all its contents in an

open digital manner to enable autodidactic advancement of its students, and if they so wish, allow students to take tests and essays not asked of them at the time, e.g. of more advanced classes or other majors.

Through this method, I believe we can truly change our student's lives for the better.

The Social Contract

The Concept

While there is a broad spectrum hanging between different states, types of republics, and public policies, generally speaking, man is born into the state. At this point, he becomes a citizen and thereby agrees by implication to enter into a social contract with that state.

The Status Quo

In the current social contract, the newly born citizen agrees, after a couple of years of growing up, to enter the industrial schooling system, which won't listen to his natural interests or inclinations at almost any point between the ages of 6–18. However, it will preach to him about fundamental knowledge in state-sanctioned subjects, sanctioned not by his parents or himself, or even his teachers, but by a state that won't listen to him when he enters adulthood or during his childhood and doesn't listen to his parents or his teachers who are already adult citizens.

When he graduates from school, accumulating none of the essential knowledge or skills required for modern life but a lot of irrelevant knowledge sanctioned by a detached state, he will either privately pay tuition for academic or vocational schooling, which will teach him actual practical education. Soon after, he will enter the workforce either by joining the private or public industries as an employee or starting a private business; he'll pay cumulative taxes (income tax, VAT, residential tax, etc.) in order to keep state institutions and bureaucratic and political systems running. The state, in turn, strives to keep and uphold peace, order, equality of opportunity, freedom of action, and economic growth, quite unsuccessfully. They also agree to fund, run, and keep public transit and institutions such as

hospitals, schools, roads, public transportation, the representative republic, elections, etc. However, it will do so according to the state-sanctioned policies, which take into consideration not even one citizen's opinions, desires, or wants.

Approximately once every four years, the state will allow the citizen to vote for a party that has a set of representatives chosen by the inner circles of that party, not the citizen. If he doesn't feel like anyone aboard the party lists can properly represent him, well, tough luck. At the end of the day, every citizen is reduced to three things—a voter, a taxpayer, and a private consumer.



Pink Floyd - Another Brick in the Wall, Pt. 3

The Purposed

In this social contract, the citizen agrees to enter the public school system, which promises to connect him with a group of heterogeneous students—his class and one adult teacher to care for him as part of that class. The state agrees to let the class choose via a democratic system based on majority consensus up to five classes each week that will touch on subjects based on their interests and inclinations.

The state also guarantees that the student will be taught the fundamental knowledge required for modern well-being sanctioned by the state, in which his parents, teacher, and other adult citizens weigh in significantly on public policy, the educational policy being one part of it. During his time as a minor, he may have access to publicly owned social networks and voice his democratic opinion at any time while identifying as a minor, but he cannot vote for the people's republic.

Once the citizen comes of age, he can start voting for the people's republic, continue participating in the people's democracy, and even be elected to the people's republic. He has an integral day-to-day role in democracy and the state of the nation. Man is no longer reduced but empowered by the state to take a stake and weigh in on public policies and ventures. The state, in turn, pledges to precisely measure all their citizens' opinions, safeguard