

Note: This manifesto is ecologically evolving and will grow and develop over time. The original began in 1980.

MANIFESTO OF
THE ECOLOGIST PARTY
of
New Zealand

The bus is heading to the train station. Jump on board its going to be an exciting journey.

The Ecologist Party of NZ is a political party operating as a non-profit organisation that manages political affairs and affiliates with similar entities of similar purpose, nationally and internationally. EP offers a wholistic understanding of the realm in which is known, the natural world, that is the very foundation upon which we stand. Every single policy is based upon consideration for our mother earth, Papatuanuku, second upon universal human rights, and thirdly to enable the fulfilment of individual dreams and creativity by freedom of choice.

We all exist as part of an ecology, where everything is connected to the natural realm. Natural ecologies require enrichment. A Party based in Tikanga centred in Ecology recognises that NZs economy is supported by agriculture. Agri-culture is our culture coupled to our great outdoors.

<http://www.maori.org.nz/tikanga/>

In the New Zealand context we will learn from our indigenous roots as will others globally.

Tikanga absorbs **Whanaungatanga** - a relationship that acknowledges individual mana and collective strength. **Manaakitanga** - care for others. **Pono** - being true to yourself and your aspirations. **Tika** - being authentic and real. **Aroha** - the love for the people, the **whenua** and the **kaupapa** (principle).

It is by ethic, philosophy and principle imbedded in indigenous that we will evolve. Such has roots grown through a basis of our culture, economics, society and our environment from nature umbilically. This applies equally to all levels and layers of law.

ecology

noun the branch of biology that deals with the relations of organisms to one another and to their physical surroundings.

ecologist

noun an expert in or student of ecology:

The **Ecologist** Party takes its mantra from this realm to connect all life for a deeper reasoning of coming together of species man on this finite planet in order to stave off extinction, knowing full well there is such a thing as species extinction.

Today in 2021, our world is evolving a quiet revolution lead by our youth demonstrating many of the values that we have been conditioned to over the last 700+ years. **This revolution demands change** to a different world. It will be a world lead by a deeper respect for natural ecologies and our part as a species in that, not separate, but integral. A spiritual ecology. The change demanded will be considerable. Many schools are emerging with the same voice and demand. Essays come daily on the wide and diverse array of topics within this realm. Such consensus is evolving eg

[https://monoskop.org/images/b/bf/Bateson Gregory Steps to an Ecology of Mind.pdf](https://monoskop.org/images/b/bf/Bateson_Gregory_Steps_to_an_Ecology_of_Mind.pdf)

There is no option, but extinction as a species, unless we evolve to work in harmony, collaboration and in balance with nature through an ecological vision, by principle, philosophy and ethic to policy and strategic planning, implementation and models. Models will be the learning to allow and guide the changes.

We recognise the dangers facing the planet, some of which are coming from nature, some from tampering with nature, and some from a system that's been twisted over centuries to serve the few. As our and all life forms resources become more scarce and life becomes more chaotic and challenging, viable alternatives for maintaining health and wellness must be prioritised and underwritten by leadership of ethic and principle through a philosophical base of ecological wisdom.

The **Ecologist** Party will operate within the parameters of the sciences of pure democracy improving the natural ecology, to interact with organic elements, believing that there is always more to be discovered and the universe is designed to innately expand and prosper, although limited, 'life feeds on life, this is necessary', all life is unique and operates as a unique but interconnected energy force, that is striving to improve its individual self. All unique lifeforms depend on the universe to survive. We are all part of a cosmic array. Species man has evolved to function and survive in communities and individuals depend on their community in order to survive. All life form is a family of community or ecologies within and about its own ecology and greater ecologies as James Lovelock proved <http://www.jameslovelock.org> and more, over a long period, recently, through David Attenborough.

<https://www.youtube.com/watch?v=UjrXXjQ6UDM&t=15s> .

Ecology the branch of biology that deals with the relations of organisms to one another and to their physical surroundings.

Community ecologies will evolve to enrich all its members. Socially and economically commons and cooperatives will lead in these structures. Such will recognise the diversity each community makes up. Mollison spoke of "strength in diversity" as a key principle in his Permaculture.

Food is the cornerstone to all societies. The world of food will be considerably enhanced and enriched through ecological agriculture from the frameworks offered through schools of Permaculture and similar entities worldwide. Our landscape is critical to our future survival as a species. Natural sciences will be paramount to enhance this benign reality.

In New Zealand we are fortunate to have strong guiding principles offered through Tikanga which embraces hauora introducing to values such as rongoa. In itself an ecological community. We will learn from indigenous communities of the world, although we are all invaders of this country. There are many invasive species world wide. Evolving harmonically is our challenge. We will learn such from mother nature.

Our existing global paradigm as a species sees its entire structure hinged on a policy of economics based around consumerist growth, greed and avarice which depletes resources.

EP suggests the worlds economic policy needs to change tack entirely to evolve an economic policy structure in growth of resources, from the basis of rich ecologies centred around food, which is the core of all of our societies.

We are all part of a Social Ecology an Economic Ecology a Natural Ecology and a Cultural Ecology. We all seek guidance and support along

with leadership. We will achieve such in EP.

We learn from history if it is true and correct. Sadly much of which has been re-written to channel courses for control, manipulation and conditioning. The books of Michael S King portray most of this reality. www.realhistorychan.com We have been designed as slaves and locked into a world of slavery at every level to feed an elite. EP exposes this and offers the leadership to gain our own enriched freedoms.

The constitution of the ECOLOGIST Party is that anyone of any background can join the movement. Do rules need to apply ? We are all on a different level in our continuum of knowledge and place. Our challenges within are in recognising this and assisting each and everyone in growing in the journey. ***The bus is heading to the train station. Jump on board its going to be an exciting journey.***

We would like to respect all views and all debate to further evolve all ecological richness and benefits. We are all unique individuals that are active in a community, knowing there is strength in diversity that builds resilient sustainable futures.

Purpose

The Ecologist Party of New Zealand

- Chooses to be a political party that represents protecting and enhancing Mother Nature and all things natural knowing the solutions exist within the realms of nature which species man is fully participant in.
- Operates peacefully in nature, as only positive energy can create life.
- Will contest all national regional and local elections with in depth policy on every subject.
- Governance by true democracy, for the people by the people.

Democracy in its true sense is recognised as the complete form of best governance. It will always be challenging but with open supportive and every layer of freedom available it will be the healthiest. History proves this. Eg https://en.wikipedia.org/wiki/Athenian_democracy

What truly motivates a person? well, money of course. Money helps to pay for our food, shelter, some entertainment and allows us to (sometimes) further our education.”

But **it is purpose that truly motivates us**. It is not that money itself is motivating for us, but it is the security money can provide us by allowing to our basic needs like food, shelter and clothing to be met. Supporting a spirit of **purpose** through our collective principles to policy will allow a greater sense of **purpose**, security and well being, socially, environmentally, economically and culturally for all.

POLICY

POLICY FIELDS

As a political party we intend to manage the entire country and every element of it for mutual benefit, longevity, health and vitality, with freedom of choice, speech, movement, pursuit and education with all the support possible. In so we must offer policy on every conceivable subject. All our policy will cross-pollinate ecologically, but each element will have its own heading for the sake of clarity and defining the detail within.

When we group all policy into four fields we have an ease of interpretation for sharing. Each will have sub-groups with many overlapping and integrated. Eg Agriculture / Economics / Environment / Education / Health / Research & Development. With a large % of NZ's income generated through Agriculture we see this as a keystone to our future health and wellbeing.

Agriculture has a major part to play throughout all our landscapes, our education needs to be interconnected and obviously a prime area for much of our research and development. It is predominantly our outdoor survival as a country and culture. It is what this country has grown up on and will always prosper on. History informs us that **civilisations have risen and fallen on their agriculture** ("Collapse How Societies Choose to Fail or Survive" Jared Diamond) . Agri-culture is our culture. Coupled to this is all our outdoor pursuits a further layer in who we are as a people settled in this land. It is our richness, unique in the world which must be enhanced.

However most obvious must be our key to culture in Law and Judiciary. We recognise the deficiency in our constructs of law commerce and judiciary with the only way forward to fully engage in Indigenous Law,

Tikanga, integrated through Common Law but most importantly through **laws of nature**. Mark Pessio introduces this <https://www.youtube.com/watch?v=i43PDbyY1Ik8> Emerging energies in Commons and Cooperatives support these constructs.

Each policy statement will have an introduction phase which highlights the vision. eg. Agriculture: *Imagine a farm-scape where healthy abundance of rich nutrition and mineral dense food is in excess. With no requirements for artificial inputs. With multiple families supporting the diversity of produce growing richer for a neighbourhood community of stable resilient richness, all being enriched.*

The ideal would be to produce a full manifesto to detail every conceivable element of every policy. This will outline the ethic, philosophy, principles and strategic evolution and implementation of each. It could be a 500 page book, even greater.

Our Four Fields of Policy

SOCIAL -ENVIRONMENTAL -ECONOMIC -CULTURE

Any question on any policy area can be answered from within one of these four fields

SOCIAL: Primary Field Families, Secondary Field Neighbourhoods, Tertiary Field Community, Villages, Youth.

Children, Elders, Mothers.

Education Housing Society.

Social Services, Internal Affairs.

External / International Affairs, Security.

Law Enforcement Military.

Governance.

ENVIRONMENTAL

Agriculture,

Forestry,

Fishing,

Environment,

Conservation,

Natural Resources,

Transport

ECONOMIC

Trade,

Energy,

Research & Development,
Industry

CULTURE

Gross National Happiness,
Justice ,
Sport,
Tourism
Entertainment
Theatre, Drama, Music, Arts
Spirituality, History,
Health

All policy forms part of an overall Strategic Plan. What is our 500 year plan ?

STRATEGIC PLANNING

Strategic Planning is the process by which the members of an organisation envision the organisation's future and develop the necessary procedures and operations to achieve that future. It is an ongoing process.

To develop our strategic plan we first must understand and accept the following:

1. What function does the organisation serve?
2. How does the organisation serve this function?
3. How does the organisation go about filling this function?

KEYS SHAPE THE STRATEGIC PLANNING PROCESS

1. Values
2. Mission
3. Empowerment
4. Proactive Futuring
5. Perseverance
6. Innovation
7. Flexibility
8. Monitoring
9. Implementation
10. Focus

1. VALUES are set by an exercise in self - examination. It is deemed necessary in order to understand the basis for operation and existence. These will stem from the underlying set of ethics, philosophy and principles.

2. MISSION, once stated allows the members of an organisation to understand why they are part of the organisation. It will display widespread commitment and loyalty by creating a template for operating. A mission statement will present in simple terms the dominant thrust of the organisation. It is a brief clear statement of the objectives, it provides the context for strategies, it sets the arena in which the organisation will operate in, it determines resource allocation and it guides the general pattern, growth and direction the organisation will follow. The mission statement shall identify and prioritise driving forces and distinctive competences. It will set what function the organisation will perform, for whom or what does it perform this function and how the organisation goes about performing its function.

3. EMPOWERMENT is the tool by which the members of an organisation feel they are in charge of their destiny. It is a positive frame, which allows people to be in control of their own destiny. It will provide incentive and proactive development. The principles of inclusiveness and consultation are inherent in this process.

4. PROACTIVE FUTURING is the act of deciding what you would like to happen and setting out to create it. The best way to predict the future is to invent it. It is empowerment at its broadest level. By the development of lateral vision and creativity exercises an organisation will extend to becoming visionary.

5. PERSEVERANCE. Change can be made at the knowledge level, at the attitude level, at the behaviour level and at the group level. The important variables are, one, the difficulty in making the change and two, the time it takes to implement the change. It is perseverance that separates an idea from making it become reality. With the functions of an organisation set, a guide is created for the perseverance for the creation of the goals desired to achieve.

6. INNOVATION is critical to shaping strategic success. There is a difference between creativity and innovation. Creativity relates to the generation of ideas, the creating of options, the identification of possibilities. Innovation refers to actual organisational change, improvement or renewal, fine tuning that comes as a result of innovation. Many organisations frequently function with long periods of tradition due to a cultural maternal habit for stability. But this habit can develop into paralysis. Many organisations

have developed systems that are relatively impervious to change. By understanding and accepting the phenomenon of evolution we see that no order is static and change is a natural consequence. This change is positively generated through innovation.

7. FLEXIBILITY is crucial in the dynamic world we are part of. It is important to then develop strategies that allow significant readjustment for all the variables that do exist with all the issues on the table or in the closet. This principle operates at all levels including interpersonal understanding and acceptance.

8. MONITORING is the constant tracking of the strategy as it develops. It is then necessary to assess and readjust the directions as required in order to maintain the desired motives. This is a feedback process that includes loops of reassessment and redirection for gross measures alone are inadequate for managing and shaping strategic success.

9. IMPLEMENTATION of a strategic plan is the critical variable that will ultimately determine whether or not that plan will succeed. Managing the plan is facilitated by high quality information sources, carefully monitored.

10. FOCUS on the mission will develop an efficient process. It will limit all the unnecessary peripheral encumbrances that constantly interact with any strategy, including interpersonal issues that are constant blockages. Maintaining a focus will determine the success of any organisation.

SUMMARY: Decisions should be based on values; the mission will be made crystal clear to everyone in the organisation; involvement must be exciting and inclusive. The members must be empowered and encouraged to be innovative and persevere. They must carry forward ideas tenaciously and successfully overcome hurdles with creativity. Strategies must be carefully implemented, with feedback mechanisms well established and tracked. Day-to-day, week-to-week and month-to-month, the strategic directions must be managed with the ongoing strategies in mind. Maintaining the focus will determine the success of the organisation.

The development of any organisation requires the setting and fulfilment of the following

ELEMENTS

1. Ethic or charter
2. Mission statement
3. Philosophy
4. Principles

5. Policy
6. Strategy
7. Implementation

1. ETHIC or charter is the core and underlying spirit and moral essential quality that develops the reason for the drive or motivation behind any activity.

2. MISSION STATEMENT is a written statement of reason, objective and commitment that stems from an ethic. It binds and consecrates members of an organisation by also being a statement of focus.

3. PHILOSOPHY is the basis of knowledge and the extension of wisdom to develop principles and policy that may stem from the ethic.

4. PRINCIPLES are the fundamental tenets or rules, that guide and form the groundwork for the development of all actions, conduct and policies that follow.

5. POLICY is the methodology of how the ideals, principles, philosophy, and ethic will be pursued.

6. STRATEGY To achieve the aims and reach the objectives of the mission statement a strategic process is set with directions presented to achieve certain objectives for set periods. The how to reach the goal of any activity.

7. IMPLEMENTATION is the structure of how the strategy will unfold. The building whose process and management will integrate with all the aforementioned elements.

Key policy areas will be Social, Agriculture, Economics, Culture.

SOCIAL:

Primary Field Families,

Secondary Field Neighbourhoods,

Tertiary Field Community, Villages, Youth, Children, Elders, Mothers, Challenged, Men, Support

Education

Housing Society

Social Services, Internal affairs
External / International Affairs, Security
Law Enforcement, Military
Governance.

ENVIRONMENTAL

Agriculture,
Forestry,
Fishing,
Environment,
Conservation,
Natural Resources,
Transport

ECONOMIC

Trade,
Energy,
Research & Development,
Industry

CULTURE

Gross National Happiness,
Justice ,
Sport,
Tourism
Entertainment
Theatre, Drama, Music, Arts
Spirituality, History,
Health

Social Ecology The Self, the Family, the Neighbourhood the
Community. Multi generational families will be rebuilt under one roof.
Connecting supporting and invigorating what we as a species connects
to umbilically, predominantly through

LOCALISM

the idea that people should have control over what happens in their

local area, that local businesses should be supported, and that differences between places should be respected:

LOCALISATION

the process of organizing a business or industry so that its main activities happen in local areas rather than nationally or internationally:

<https://www.globalresearch.ca/the-localization-movement-creating-a-viable-local-economy-challenging-the-new-world-order/5371155>

<https://www.localfutures.org/wp-content/uploads/Post-growth-Localisation.pdf> <https://www.youtube.com/watch?v=PucOhupKQa0>

<https://www.localfutures.org/ctrlshift-an-emergency-summit-for-change/>

<https://www.localfutures.org/programs/global-to-local/international-alliance-localization/>

<http://loreguide.org/resource/international-alliance-localization>

<https://www.resilience.org/stories/2020-01-03/kurdist-rojava-a-social-model-for-our-future/>

<https://www.resilience.org/stories/2018-01-17/the-catalan-integral-cooperative-the-simpler-way-revolution-is-well-underway/>

AGRICULTURE agricultural ecology

- Farming families and communities have been on the blunt end of this 700 yr savagery. Its getting worse.

- Our support agencies and business enterprise are now part of that corporate malign. Driven by international mongrels poisoning our way of life.

- EP intends to turn this around to create healthy vibrant neighbourhoods and agriculture centred community through healthy abundant diversity.

- A farming world our forefathers and children and children's children will be proud of and more than willing to be part of, emotionally and practically.

- A farming world that produces food rich in mineral and full of nutrition uncontaminated by synthetic fixes.

- A farming world that thrives, building community vibrance and collectivism being number one in the world for such richness.

- Lets all get rich, through being enriched, producing richness getting

richer and richer in all facets. Rich soils, rich food, rich community.

• **Agriculture is NZs largest earner. EP will grow this considerably.**

• We will enrich our biodiversity and our rural villages.

- Greater diversity will allow us to grow richer.
- An ecological approach builds richness, resilience and sustainability.
- Rich farms grow rich communities.
- We gain considerably across many spectrums being regenerative organic from an ethic firmly seated in Ecological. NZ will lead the world in this.
- The rich diversity of Agriculture will stream through all schools.
- Research & Development increased considerably will focus on the diversity.
- Silviculture, Alley Cropping and Ecological Agriculture will be central to our diverse richness.
- Soils, pastures, stock and produce will become healthier, richer while reducing and eliminating artificial inputs.
- Our diverse agricultural systems will couple with forestry and fishing while recognising the values in conservation farming, tourism and richer environments.
- Our resources are our land we will maintain all for the people of NZ investing in our people on our lands.
- All agriculture activity on the land forms part of the catchment management of all disyriacts and regions of the entire country as an integration of ecologies.

Civilisations have risen and fallen on their agriculture. If we look at the environmental fallout of industrial agriculture soil fertility has declined to almost zero in intensively farmed regions; excessive mining of groundwater sucking aquifers dry; more flooding due to dead soils, and chemical inputs, including pesticides, becoming extremely pervasive in environment, the entire food chain has been contaminated.

For the past eighty years, agriculture has relied on the monoculture of selected plant varieties and the large-scale use of fertilizers and pesticides to increase yields along with a wide range of other chemical and phramaceuticals to continually attack nature with negative effect at considerable true cost. The side effects of intensive agriculture are now plain to see: soil degradation, water pollution, diminishing biodiversity, farmers made vulnerable to climate change, and increasingly dependent on suppliers of agricultural technology and vested interests of the

global corporate vultures through every facet of agriculture including trade, education and banking.

Sick farms open the door to pests and viruses for the organic cycles of nature to repair and restore the health. Eg M.Bovis. Phytophthora. But not to be confused with scams like “corona”. This is what nature is teaching us. Lets learn from her. An ecologically sustainable agriculture corrects the climatic imbalances, reduces income inequality and helps build up the stability offered through biodiversity and sustainable livelihoods. New Zealand agriculture has gone backwards for 200 years with a rapid decline in the last 20 years. We must turn this around.

A Party based in Tikanga centred in Ecology recognises that NZs economy is supported by agriculture.

<http://www.maori.org.nz/tikanga/>

With 75% of NZs income generated off the land and its waters it is imperative to enrich this reality. This can only be done through an agriculture and aquaculture that grows resources as opposed to the conventional regimes, dictated previously, of resource depletion.

All land use will be interconnected from a base firmly set in Tikanga centred through Productive Ecologies. EP will recognise Ecological Catchment Management from the schools of Permaculture as a basis to evolve a richer economy that gets richer, more diverse, growing resilient sustainable futures for everyone in NZ, becoming a global leader and model.

To grow such agriculture it is imperative to also build strong communities through all landuse domains from the rural village to the global markets and every linkage in between. EP policy recognises all systems are interconnected ecologically. NZ's agriculture evolves its society, develops and enriches its economy which in turn allows richness in all layers of community, health and vitality in everything we aspire to.

Agricology as it is termed elsewhere (<https://www.agricology.co.uk/>) is well established with schools, principles and models showing its benefits that far out perform chemical agriculture norms.

(<https://www.biofach.de/en>) Ecological Agriculture relies on building up natures bounty without use of chemicals, pharmaceuticals or fertilisers that do not come directly from nature eg seaweed, mulch and manures. The schools of Permaculture lead for us in principle all applications necessary for far greater bounty and award which permeates all society, economically, socially, environmentally and culturally.

Food is our health and wisdom. With clean highly nutritious food rich in

mineral we will also reduce considerably our reliance on the medical industry, which in itself has little to do with health. The world's markets are demanding such food. Farms and gardens across the country at every scale will recognise the benefits financially, environmentally and socially. All infrastructures and support enterprise will also benefit. Coupled to these positive ends is education, research and development. Our waterways will no longer be contaminated. Our soils will grow richer. A Circular Economy will evolve. <https://www.circularity.co.nz/> Farm systems will recognise the value in agroforestry, silviculture and alley cropping which are all elements of Agronomy. As an example pastoral farming will see a major shift towards an integration of pastures with trees and shrubs to a potential of 60% tree cover. Such as a multifunctional benefit of many uses not only as food but medicine, mineral, shelter, shade, biomass, fuel, timber enriching the biodiversity, resilience and long term sustainability, ecologically, socially, economically, culturally and environmentally. From this our environment will be richer more stable and resilient with greater and more diverse outputs. Economies of agriculture and food interconnected with all its support systems will be diversified, growing exponentially. All our waterways and oceans are interconnected to this realm.

A nationwide agriculture of Ecological Agriculture will reboot our economy to develop a long term resilience that gets richer. Everyone in NZ will benefit for we all rely on food which is coupled to our nations economy having 75% of our wealth generated from our land and waters.

With this diversification into Ecological Agriculture rural villages will become pivotal in the new wealth of the country. Conventional farms of today, 2021, will see a continual increase in many more income streams with more families active in the community directly connected to farms. Cooperatives and Commons of more level playing fields will see greater equality thereby reducing the social extremes.

The economy of farming will change from its recent artificial escalation for corporates to steal the entire food industry and enslave all its communities, to one of opportunity for everyone through an Ecologically Sustainable Productive Landscape.

Ecological Agriculture will be included in every schools core curriculum with each school having direct access to a full and diverse variety of farms, gardens and waterways across the country into the oceans out beyond our 500 mile economic zone. The tools are available for NZ's agriculture to be the clean green image portrayed but it also needs to recognise the social fabric and business structures required to develop our rural village into a wealthy community of riches. Such tools exist

like these:

<http://www.bollier.org/blog/george-monbiot-commons>

<https://community-wealth.org/> All our schools polytechnics and universities will offer a wide variety of ecological agriculture and aquaculture streams. All will be connected globally to all other layers of like education.

Coupled to this will be business, science and research to ensure we are the leaders globally in quality nutrient rich mineral dense uncontaminated food. All operations will build a richer resource, the soils will be richer the waterways and oceans richer. A legacy will be built for our children and children's children to become excited about being active players in all streams of both agriculture and aquaculture.

All land use policies will overlap with our waterways and oceans policy. Realising our oceans and waterways offer phenomenal wealth of riches yet recognised. We also recognise their health and vitality in all their ecologies, must be paramount. Invasion of our waters from international interests will be stopped. Our maritime right as a nation will be 500 nautical miles or 1000km off the coast. These boundaries will be strictly managed for the benefits of this nation, not others.

A large percentage of our landscape is agricultural. Evolving our agroecology throughout will recognise a dramatic escalation in a richness of biodiversity. This will have multiple beneficial effect through every landscape. Such will increase the health of soils and waterways, all flora and fauna, stock and all plant systems becoming richer. Local catchments will also be enriched becoming more sustainably resilient. This diversification will create a rich community with minimal requirements of outside inputs and reliance of synthetic or pharmaceutical fixes, dramatically reducing financial burdens that come with such.

EP will legislate against the use of all chemicals and pharmaceuticals in our food chain that show any form of danger to any organisms health. EP will develop, demonstrate and maintain a rigorous school of Ecological Agriculture detailing all alternatives to chemical and pharmaceuticals. The long standing global movement in Organic Agriculture will be enriched and extended.

<https://humansarefree.com/2020/03/lets-drive-monsanto-and-the-poison-cartels-pesticides-off-the-market.html>

Where do we stand on diet preference demand and expectations ? This article puts it clearly. <https://www.lowimpact.org/our-policy-on-keeping-animals-eating-meat/>

The social impacts in moving to Ecological Agriculture will be just as huge as economic, cultural and environmental. The potential for farming systems to be 'redesigned' and improved based on our understanding of biology and ecology is enormous.

https://www.academia.edu/26823321/Yeomans_Keyline_design_for_sustainable_soil_water_agroecosystem_and_biodiversity_conservation_a_personal_social_ecology_analysis?email_work_card=view-paper

Governance is a critical pathway in how our culture and society functions from day to day from year to year, decade to decade, century to century and beyond. Through building strong localisation networks and webs backed by a strong culture in our agricultural ecology we will enhance and develop a willingness to be involved in all layers of governance. Through the past 700 yrs we have seen an accelerating agenda to eliminate us all from all layers of governance. Such has created an abhorrent environment that we detest. We have consequently shunned it to our peril, allowing a fascist tyranny to dictate and control our lives. We will turn this around through active localisation binding citizen initiated referendums and far wider interconnected networks of true democracy emulating the roots of the whole subject founded in Attica.

A SOVEREIGN NATION...What is this ? Our history as a nation has so much intentionally distorted foundational manoeuvres. There is much conflict, debate and deception on what is fact and what is real. Or what is fiction or myth. In essence we have been lied to, deceived, manipulated and enslaved for over 2000 years. More so over the last 200 which has increased exponentially over the last 80. Such control has accelerated. Many are now waking up to this. Due to this cloud, which may well always be in a state of confusion, we need to find a solution. Clarity of such will allow us to evolve forward, with collective unity as a nation, together harmoniously...not apart and in disparate and uncomfortable conflict.

sovereign | 'sɒvriːn | noun **1** a supreme ruler, especially a monarch: *the Emperor became the first Japanese sovereign to visit Britain.* **2** a former British gold coin worth one pound sterling, now only minted for commemorative purposes. **adjective** **1** possessing supreme or ultimate power: *in modern democracies the people's will is in theory sovereign.* • *[attributive]* (of a nation or its affairs) acting or done independently and without outside interference: *a sovereign, democratic republic.* • *[attributive]* archaic or literary possessing royal power and status: *our most sovereign lord the King.* **2** *[attributive]* dated very good or effective: *a sovereign remedy for all ills.* DERIVATIVES **sovereignly** adverb ORIGIN Middle English: from Old French **soverain**, based on Latin **super** 'above'. The change in the ending was due to association with **reign**.

nation | 'neɪʃ(ə)n | noun a large body of people united by common descent, history, culture, or language, inhabiting a particular state or territory: *the world's leading industrialized nations.* • a North American Indian people or confederation of peoples. PHRASES **one nation** *[often as modifier]* a nation not divided by social inequality: *one-nation Tories.* ORIGIN Middle English: via Old French from Latin **natio**(-), from **nat-** 'born', from the verb **nasci**.

The conflicting knowledge fueling the distortion goes back a long way with snippets offering just dots of the painting with many missing pieces in the overall jig-saw puzzle. One piece is Plumm Productions **“NZ Skeleton's in the Cupboard”**. It does open the door, assisting us. It is part one of a four part series on this wider subject. Plumm questions the early settlers of this land. There is evidence of other peoples arriving here settling and establishing a culture. Ancient Bloodlines and Lost Civilizations are discussed through Maori oral traditions stating that, upon arrival in New Zealand, they found that there was a large, well-established population already living in the country. Research by Noel Hilliam and Maxwell Hill's book *To the Ends of the Earth* discusses extensive evidence in detail.

Then exploring the history of Maori fuels more distortion. It appears that Maoridom was a base formation of whanau and hapu or family and extended family with a chief, kaumatua, or natural leader or matriarch of the hapu. There were also other leaders across the social complexity of each hapu's society. Terms within recent narrative never existed eg iwi, rohi and tribe. Such have been included by the British invaders for very specific agendas of corralling.

Other terms add to this such as “native”. A native person is one that is born in a country. It is not derived from historical lineage.

To evolve a society as a **Sovereign Nation** we need to paint a different picture. A vision, an image coupled to the learning and knowledge from the study of civilisations and society and what threads exist to build a unified harmonious society. From an ethic based in philosophy and offered through principles.

History teaches us that conflict continues to rage across multi-cultural societies. We must dispense with such labels that hinder our collective and cohesive growth and build a new culture. We presently 2022 exist as a multo-cultural society. But with much conflict across all layers and levels between all. All born here in New Zealand are kiwis. Lets dispose of all our differences, cultural baggage and conflict and all be one,kiwis. **Our moral compass needs to be reset.** Our social sustainability will be cemented in the richness of a social commons where we all cherish neighbourhood and community. It is not communism nor socialism. But, it does combine all the elements of social commons.

A whole new school of learning will emerge to offer us the truth in a society of Sovereign and Common Law based in Tikanga cemented by

Natural Law.

What tools, models and templates exist for us to build our nation along these lines. What does true democracy mean?

DEMOCRACY

http://www.agathe.gr/democracy/political_organization_of_attica.html

Literally, rule by the people. The term is derived from the **Greek** *dēmokratia*, which was coined from *dēmos* (“people”) and *kratos* (“rule”)

democracy | dɪˈmɒkrəsi | noun (plural **democracies**) [*mass noun*] a system of government by the whole population or all the eligible members of a state, typically through elected representatives: *a system of parliamentary democracy.*

from French *démocratie*, via late Latin from Greek *dēmokratia* from *dēmos* ‘the people’ + *-kratia* ‘power, rule’.

Has the evolution of **Sociocracy** become a valuable tool to evolve a new model?

<https://sociocracy30.org/>

OUR FLAG

Over recent years 2000-2020 there has seen much controversy coupled with confused and ignorant discussion about the rightful flag of New Zealand. **What does a flag represent?** What is the origin of a flag? Lets ask the question and see how far we can explore such to find an answer. If we simply suggest a flag is our identification as a nation then who?, what? why? and where? are we? What do we want to identify ourselves as? Are we kiwis living under the southern cross amidst a rich landscape in harmony with all peoples? Let us stand up, be proud and present enthusiastically who we are...not be conned into who we are not.

GOVERNANCE & CONSTITUTION

All countries are governed by those who stand up and offer their energy to work in the duty to serve their fellow people, assisting them all to administer their daily, annual and long term affairs to their best abilities ensuring rights and privileges, security and well being on all layers to all levels in every field right across the board. Such governance within the realm of Social Ecology is through the exercise of democracy, **governing for the people by the people by consensus** at all layers from family to neighbourhood to community, hamlet, village, town, city, district, region and nationally ensuring the wellbeing of every individual and group to all scales and all capacities without prejudice.

CONSENSUS is the full agreement of all making a decision. Such allows and invites healthy well researched debate ensuring every angle of any subject is thoroughly understood so all decision makers have the best understanding of the entire topic. It is the most efficient, successful, harmonious, respectful and democratic decision making process.

New Zealand is part of the Australian constitution. There is much conjecture, derision, distortion and confusion as to the structuring of New Zealand through the later half of the 19thC. The 1880-1890 period. New Zealand has evolved as an English colony through invasion.

We are all invaders of this land. The Maori before the English and who before that ? Our land has seen many visitors throughout time, there is clear evidence of that. The four part documentary series from Plumm Productions which includes 1.NZ Skeletons in the Cupboard. 2. The Redheads. 3. Under the Capet. 4. Cousins Across the Sea, alludes to such threads. <https://plummtreeproductions.vhx.tv> Many researchers have shown us evidence. Our challenge is to build a new society with who we are. We are all kiwi of mixed backgrounds but we all cherish our place in this landscape, this environment. It is our challenge to move forward together in harmony. We will build on this from cultures passed such as Brehon law. <https://www.britannica.com/topic/Brehon-laws>

The **Ecologist** Party will abolish all such structures and build a new entity that is just and serves all who live in NZ with a constitution that recognises first and foremost all worlds of our ecological dominion, socially, economically, environmentally and culturally. We will close the gate on immigration and expel all who have arrived here with other agendas foreign to our sovereignty, stability and wellbeing that we have chosen, not such that has been imposed.

SECURITY is a common thread for all at all layers from the individual to family, neighbourhood, community, village, town etc etc

ECO-NOMICS POLICY ECOLOGICAL ECONOMICS of our ECOLOGY

We are presently living in a false economy that has evolved from its conception Circa 14th C. It is an economy based on resource depletion, abuse of the natural realm and wealth creation coupled to control and

slavery, by a small elite. It is an economy facilitated by electronic digits with no tactile wealth. An economy out-of- sync with nature, imbedded in an obsession of growth by resource abuse and depletion. It has also evolved to shackle legal/lawful systems within its straight-jacket. Such has allowed the entire economic well being of NZ to be manipulated by networks motivated by self interest.

For species man to survive we need to be building up our resources not be depleting them. A major shift is needed to do this. Every person on the planet is dictated in every move they make by this 700 year old economic stranglehold.

The study of economics to co-joined to efficiency. Our national economy is connected to all of us at every level. Our business enterprise is connected to us all umbilically through an ecological paradigm. Everything is connected we all share in its world and wealth creation equally via commons and cooperatives. Our entire economy will function as a wide web of Industrial Ecology.

https://en.wikipedia.org/wiki/Industrial_ecology

Increasingly, people around the country and the world are realizing that the series of intersecting crises we face are not by chance, but by design. From staggering wealth inequality, to the looming threat of climate change and irreversible damage to our ecosystem, to surging xenophobia, racism, and authoritarianism, coupled to rapidly rising and unprecedented epidemic of poor health along with exposure to a multiple array of toxins and revolutionary tools of war.

These crises are generated by an economy structured to concentrate ownership and power. And yet, many of the solutions being put forward focus on merely regulating or reforming the existing institutions that make up this extractive economy. The time has passed for simply tinkering at the edges of this system. Instead, we need to develop the architecture of a more democratic and just economy, and we need to do it fast.

To address the crises we face, we must focus on displacing the dominant form of enterprise in our current economy: the profit-maximizing, shareholder-controlled corporation. Instead of this “monoculture of design,” we need forms of enterprise that shift ownership and power to workers and communities. The building blocks of this next generation of enterprise are already emerging, seen in developments like the growth of worker ownership and campaigns for re-municipalization across the globe. Our task at hand is to continue to scale these approaches while always innovating new models.

Gross Domestic Product GDP is a measure based on a very limited array of indicators and resources across our entire domain socially,

environmentally, economically and culturally. A shift in recognition of our true full cost wealth and health will see a new measure akin to that of Bhutan's Gross National Happiness indicators.

EP is based in Tikanga centred in Ecology recognises that NZ's economy is supported by agriculture. It has evolved as this countries culture. Such has extended our connection to the great outdoors in our pastimes, sport and tourism all of which have become industries supporting the same ethic.

<http://www.maori.org.nz/tikanga/>

An evolution to an Ecological Economy will satisfy our future generations resilient sustainability. This is neither left nor right wing political or economic science it is in fact the only possible solution and journey for our future.

What is our natural capital? With 75% of NZ's income generated off our lands and waters it is imperative to enrich this reality. This can only be done through an agriculture that grows resources as opposed to the conventional regimes, dictated previously, of resource depletion and abuse or entropy. Our food is our wealth. Our waterways and oceans also offer a considerable wealth opportunity with best practice ecologically productive management.

Our economy is based in what we generate from our land and waters, it is intricately coupled to the health, wealth and long term resilience we can build. Our present agriculture regimes are destroying our future security through a poisoned food chain deficient in nutrition which is a downward spiral exacerbating unaffordable social structures. We will all become rich from the enriched soils, growing richer produce with our food offering considerable richness.

An Ecological Economy builds resources while realising equality right across the entire social spectrum and enriches all our environments. A Circular Economy <https://www.ellenmacarthurfoundation.org/circular-economy/concept> with Cooperatives and Commons of more level playing fields, will lead us in the shift required. Models of such economies exist at small scales. NZ's history in the cooperatives of the dairy industry was a global model. These need to be re-created but developed as true cooperatives. Such are active neighbourhood based which connect to their communities, villages then to towns and cities, districts, regions and our nation as interconnected networks and webs with a focus in practical systems ecology. Small business and community based enterprise will be strongly supported by EP. Education, research and development will be ongoing, building and supporting models across every domain through all lifestyles, industry and commerce. This applies to all levels and all entities. Where we

become a community of communities.

The tool box for such development exists which we will improve on viz:

<http://www.isecoeco.org/>

[http://www.bollier.org/blog/george-monbiot-commons?](http://www.bollier.org/blog/george-monbiot-commons?fbclid=IwAR1fvgyRO4dsEStlRYAEvYVdHhF1D9qYt4U4T62sRHshJ3DR4hH4Ni_Q_qI)

[fbclid=IwAR1fvgyRO4dsEStlRYAEvYVdHhF1D9qYt4U4T62sRHshJ3DR4hH4Ni_Q_qI](http://www.bollier.org/blog/george-monbiot-commons?fbclid=IwAR1fvgyRO4dsEStlRYAEvYVdHhF1D9qYt4U4T62sRHshJ3DR4hH4Ni_Q_qI)

<https://community-wealth.org/>

[https://www.shareable.net/the-center-for-family-life-launches-co-op-startup-guides/?fbclid=IwAR1nvDxE-d-](https://www.shareable.net/the-center-for-family-life-launches-co-op-startup-guides/?fbclid=IwAR1nvDxE-d-epYmuJhDL-WaBiUytKUyGif6DQ7YXHIXB7obICUtuISP789D-epYmuJhDL-WaBiU)

[ytKUyGif6DQ7YXHIXB7obICUtuISP789D- epYmuJhDL-WaBiU](https://www.shareable.net/the-center-for-family-life-launches-co-op-startup-guides/?fbclid=IwAR1nvDxE-d-epYmuJhDL-WaBiUytKUyGif6DQ7YXHIXB7obICUtuISP789D-epYmuJhDL-WaBiU)

Supportive industries which all have the capacity to be neighbour centred will grow and develop. Research focus and support will drive any other enterprise opportunities.

NZ is a global leader in **sport and outdoors pursuits**. This world has many more opportunities to grow with education, research and development where business opportunity exists. Sport has a wide range of business opportunity supporting it. Sport is also a major contributor in our social wellbeing. EP will evolve centres of sport education through every school at all levels with advanced faculties through all universities. Although tourism is a fickle business this industry will grow very quickly with the global recognition of our Ecologically centred principles based in Tikanga. **Education** presently exists as a business rather than a right. International students will be attracted to what we offer across all fields of our ecological economy, society, environment and culture. EP will develop a far wider and diverse curriculum in agriculture as a core subject through all schools with a focus in ecological agriculture and centering support in our organic industry while bringing Permaculture education to the fore.

With our agricultural landscapes becoming more diverse and park-like as Ecologically Productive Landscapes the health of our entire society will become richer hence requiring less and less drain on resources.

Support infrastructures, our **key utilities**, like roading, water, energy and wastes will all shift accordingly from a resource use abusive regime to one of productive healthy resilient and sustainable systems through a growth in Circular Economies. The outcomes of which will be less and less costs for such. As an example, healthy food requires less of the medical industry to be the vultures they are. While not depleting any medical capacities and excellence the focus will be on the extensive array of what we know is available through wholistic fields such as naturopathy, homeopathy and all similar diverse options.

The **waste industry** will recognise considerable growth in a Circular Economy, as but one simple model. All products manufactured or imported will be fully recyclable. Research and development will support this shift to consider any possible ventures to gain such ends for a circular economy. Waste water is in fact a nutrient rich resource presently mismanaged. It is an industry presently severely abused by vested interests. Tyres and plastics similarly.

New Zealand is an **export economy**. We must export more than we import. That is very simple economics 101. We do have limitations to all resources available to build a range of commodities to maintain our existing lifestyles. Our capacities for international trade must rely on what we can trade in exchange for what we need.

We do have considerable natural resources in gas and oil. The Ecologist Party recognises the urgency for all to become a national enterprise of the highest efficiency. Coupled to this will be the research and development into all other forms of energy efficiency, wind, solar, thermal, electromagnetic, radionic, biological and water energies.

A shift through all facets of life is required for resource building. A return to a real currency that was well established through time before the false paper and electronic economy evolved will bring back a basic wealth standard.

Government backed and developed Joint Venture Cooperative enterprise will develop a growth in a wide spectrum of every field. All utilities and all primary industry will be developed as core national business cooperatives, eliminating abuse from private vested interests. Such will reinforce our democracy of for the people by the people.

Our Outdoors is our life force it is our Papatuanuku, our spiritual domain, it is our Clean Green Image. But, it is presently poisoned and degrading rapidly. This must be turned around to support our children and children's children. Our youth are amidst global demonstrations and revolution in this very subject.

Our false economy based on corporate greed, deception and slavery creating severe class structures will become far more balanced through a **Cooperative Commons and Circular Economy** while celebrating our uniqueness and all the differences of our society where every person can be respected for their talents, abilities and contribution. The only sustainable future direction is one based in Ecological Economics.

<https://www.resilience.org/stories/2019-11-06/what-is-ecological-economics-and-why-do-we-need-to-talk-about-it/>

The **Ecologist** Party **will take back all state owned enterprises** that were corporatised C1984, through Rogernomics followed by Ruthernasia nefariously conspiring with others. Such takeover or invasion began in 1966 through Holyoake and Lake , then in 1979 by Muldoon allowing the global cartal in through the front door. NZ quickly became a laboratory rat for the global banksters, theives liars and cheats. Our history of economic policy has always been a major challenge being trapped in a global rollercoaster or ferris wheel unable to cancel our subscription and get get off. Unless there is a global revolution ousting the fascist tyranny dictating the world, get off we must.

NZ began to fall apart under the Rogernomics regime. Capitalism has gone through a few incarnations and the gilded age (1800's) is very similar to what we face now, with huge wealth inequality and monopolies. During the 1940-70s there was a period of stability and middle class growth with strong national government controls. But Rogernomics aka neo-liberalism/Austrian school/Chicago school broke down these nationalist protections deliberately returning us to the gilded age or neo-feudalism. But more as we have come to recognise an invasion from the banksters under the IMF guise working for a bigger machine behind that again..

NZ through the 50s - 70s was known as a socialist paradise at the bottom of the South Pacific. All healthy economies are a mix of socialist and capitalist policies. How do we define socialism nowadays? The word is so tainted it's useless. But nationalising natural resources, welfare and public services are all considered socialist policies.

Documentaries that remind or introduce Kiwi's of what life was like before Rogernomics and the protests against these policies will anchor us and help us paint a picture of where we have been as a country and what we want to return to.

“Whatever Happened to our dream of Freedom” explains within the international sphere where the ideology of rogernomics/chicago school came from.

“The Century of the Self” is centred earlier in the century and explains how we were transformed from citizens to consumers,

The policy of international trade and internationally dependent supply chains was created after the great wars, it was believed nations dependent on each other for key products or inputs would not go to war. Such resulted in discipline, organised, managerialism - piety and power become so interwoven, they become same ... god gives power, god

gives victory, commercial society equals a peaceful society, win win.

“Whatever Happened to our dream of Freedom”

<https://www.youtube.com/watch?v=eH233mVxHMu>

<https://www.youtube.com/watch?v=YmpO-AskA-8>

<https://www.youtube.com/watch?v=NPkRgOr4Spg>

“The Trap” What Happened to Our Dream of Freedom? Individual freedom is the dream of our age. It's what our leaders promise to give us, it defines how we think of ourselves and, repeatedly, we have gone to war to impose freedom around the world. But if you step back and look at what freedom actually means for us today, it's a strange and limited kind of freedom.

Politicians promised to liberate us from the old dead hand of bureaucracy, but they have created an evermore controlling system of social management, driven by targets and numbers. Governments committed to **freedom of choice** have presided over a rise in inequality and a dramatic collapse in social mobility. The attempt to enforce freedom has led to bloody mayhem and the rise of an authoritarian anti-democratic world. The Government has dismantled long-standing laws designed to protect our freedom.

The Trap is a series of three films explains the origins of our contemporary, narrow idea of freedom. It shows how a simplistic model of human beings as self-seeking, almost robotic, creatures led to today's idea of freedom.

Episodes included: 1. F*ck You Buddy, 2. The Lonely Robot, and 3. We Will Force You To Be Free.

....

“The Century of the Self” combines all 4 episodes: Happiness Machines, The Engineering of Consent, There is a Policeman Inside All Our Heads; He Must Be Destroyed and Eight People Sipping Wine in Kettering

<https://www.youtube.com/watch?v=buPGp5YPdM4>

“Someone Else’s Country”

Someone Else’s Country looks critically at the radical economic changes implemented by the 1984 Labour Government - where privatisation of state assets was part of a wider agenda that sought to remake New Zealand as a model free market state. But more correctly a guinea pig in another greater plan.

<https://www.nzonscreen.com/title/someone-elses-country-1996>

“In a Land of Plenty” is an exploration of just that; it takes as its starting point the consensus from The Depression onwards that Godzone economic policy should focus on achieving full employment, and explores how this was radically shifted by the 1984 Labour government for the policy's negative effects on society, "as a new poverty-stricken underclass developed".

<https://www.nzonscreen.com/title/in-a-land-of-plenty-2002>

“A Civilised Society” looks at the new right ideology that transformed public education in the 80s and 90s and the schism it caused with teachers. Interviews with parents, teachers and unionists are cut together with archive footage of treasury officials and politicians advocating that schools be run as businesses. There are vexed board of trustees' meetings, an infamous deal between Avondale College and Pepsi, and teachers take their opposition from the classroom to the streets. "A high quality universal public education system is a fundamental requirement of an egalitarian society."

<https://www.nzonscreen.com/title/a-civilised-society-2006>

“Sale of a Nation”. As part of the radical 80s neoliberal reform of the public and corporate sector in New Zealand, many government-run assets were turned into state owned enterprises; some were sold off to foreign buyers. This corporatisation has evolved society of greed avarice spite thieves liars and cheats at all levels and layers of society.

<https://www.nzonscreen.com/title/sale-of-a-nation>

In these reinvigorated state owned enterprises we will evolve cooperatives and commons with education centred within to evolve rich business enterprise and expansive domains through each, including education research and development. Central to this will be the enrichment of communities, socially, culturally, economically and environmentally. Working from our basis of our **natural capital agri-culture**, our culture, which is our evolved culture along with sport we will build our prosperous future.

A growing focus will be in evolving a country of self reliance coupled to community richness. Support across other nations of like ethic, philosophy, principle and policy will emerge and build a global region. We will focus on our natural capital. This is agriculture and aquaculture

through every perceivable dimension. Farms will become models of multidimensional diverse and vibrant organic richness supporting an array of enterprise. Such will connect locally, district wide and regionally. Our landscapes will be enriched considerably drawing tourism that will expand in many diverse opportunities. Sport will become a thriving industry and a challenge to be enjoyed, but not machined

Our **military budget** will be redeveloped to consider the values and needs for such an entity to gain the most advantage from it for NZ nationally rather than pandering internationally, primarily in protecting our own natural resources to our new 500 mile maritime economic zone. Peace keeping will be the focus while leading all needs of our civil defence for any natural emergencies and other similar support necessities for the value of this country. Such a shift will develop our own internal securities right across the board in all subjects at all layers.

Schools of economics will consider a domain that reaches every facet of economics at all layers and levels, including security. It will be an **Ecological Economy** measuring all schools eg the works of Silvio Gessel <https://www.naturalmoney.org/NaturalEconomicOrder.pdf> and Noam Chomsky along with those researched through <http://neweconomics.net.nz/>. Coupled to views of Michael S King, Chris Wheeler, Carlos Louge and <https://professorwerner.org>

TAX REFORMS

Dropping income tax, wage taxes, and energy taxes, dropping GST from basic needs, adding foreign property purchases, and capturing forex exchanges going offshore kills a whole lot of 'birds' with one stone. GST will be raised to 20%, and/or foreign property/business purchases could be stopped outright.

First and foremost, GST infrastructure in place. The banks are perfectly capable of collecting GST proceeds on money transfers offshore for government just like other businesses.

Second, it levels the playing field for local firms who will no longer have to compete with GST tax-free consumer goods coming into NZ via internet sales. This absolutely stops foreign firms like Amazon, eBay, Microsoft, Google, Alibaba, etc. from undermining our own producers and retailers with GST-free imports.

Third, it absolutely stops dead all currency speculation that now keeps our exchange rates very volatile and serves currency traders.

Fourth, it promises to replace lost income tax revenue with new GST revenue, re-assuring those persons who believe govt services must be funded by taxes.

Fifth, it transfers a large part of the tax burden from real Kiwis onto foreign multinationals now using us without paying their dues. Just dropping wage taxes will save the average worker around \$150 per week. That's a lot more cash in hand for needy families.

Sixth, it eliminates NZ as a tax haven for money laundering and foreign tax evasion, while still encouraging foreign investment in real NZ production via tax-free profit incentives. Profit is taxed only when it leaves NZ.

Seventh, it creates the deflationary pressures needed- in good times and bad- for government to at least partially take over from the banks the creation of our new money supply. This is monetary reform by stealth, without having to first gain approval from the voters, who for the most part understand nothing about Social Credit theory, inflation, and deflation.

Eighth, it will keep govt itself from investing OUR Super Fund and ACC Fund money in foreign countries, as well as encouraging local share investors to invest locally rather than internationally. Trading in offshore stock markets while our own market languishes, is counter-productive. In effect, share profits in NZ will be tax free, while foreign share purchases will immediately attract 20% GST.

Ninth, breaking govt's supposed dependence on industrial PAYE and income tax will allow much tighter regulation against industrial pollution of our air, water, and land resources. A better funded govt will be able to invest in state-of-art rubbish recycling for a cleaner environment, and clearly distinguish between unproven 'fossil fuel' CO2 effects, carbon taxes, and real proven pollution problems based upon fact.

Tenth, it will stimulate the economy into production of additional real goods and services, the provision of which will improve quality of life for everyone, especially those who will benefit immensely from the UBI.

Eleventh, the resulting increases in supply must be matched by a similar increase in demand or deflation will destroy commerce. The Universal Basic Income- or National Dividend- will counter that deflation and provide the needed demand for new goods and services, while allowing everyone to participate in a flourishing economy based in ecological agriculture.

Twelfth, it will increase the real productivity of investments across the board, away from short term speculation and towards long term sustainable goals.

Thirteenth, a billion dollars worth of parasitic tax accounting and tax policing labour can be freed up for real wealth creating enterprises, to say nothing of ending 1080 poisoning the food chain and decriminalizing cannabis.

Fourteenth, these tax reforms will go far towards eliminating social conflict in NZ by uplifting the lower social economic and challenged from poverty, eliminating inflation, and providing equal bargain power between capital and labour.

Fifteenth, these tax changes align with time tested religious and spiritual values encourage more community interaction, encourage permaculture, ecological agriculture, allowing a massive return to the land, bring new commercial liquidity to rural areas, provide a paid-up labour force for rural predator control and the means to fund subsidies eg. possum control without poisons, and provide all the right incentives right across the board through every enterprise recognising first and foremost our natural capital, ecological agriculture, equally supported by all outdoor pursuits, sport and tourism which itself will focus in our environment.

Universal Basic Income, UBI, will replace all other benefit payments apart from medical. What truly motivates a person?, money of course. Money helps to pay for our food, shelter, some entertainment and allows us to (sometimes) further our education. However, a purpose is what motivates us. It is not that money itself is motivating for us, but it is the security money can provide us by allowing to our basic needs like food, shelter and clothing to be met.

All banking in New Zealand will be through localised, regionally based cooperative banks, owned by the people for the people supporting first and foremost local home and business ownership, development and research and the support of regional commons, community and all cooperative enterprise. The world of banking has shifted significantly exponentially over the last 50 years abusing all privileges while enslaving us all. It is in demand for considerable change. There are a few lone voices recognising such and moving to support the establishment of entities mentioned eg <https://professorwerner.org>

CULTURAL ECOLOGY

We are all part of this country, from multi-cultural histories. We are not separate. We are kiwi. We will emerge as one, not apart, but together.

We will close the gate on immigration and evolve our own independent nation, our own cultural identity and uniqueness seeking quality over quantity. This applies across the board through our entire community functioning as a cooperative community through commons for the people by the people dis-incentivising corporate tyranny through our disproportionate economy.

The fundamental dilemma underlying the problems of the world is the illusion that unlimited growth is possible on a finite planet. An absolute falsehood. In today's global economy, perpetual, undifferentiated growth is pursued relentlessly by promoting excessive consumption and an economic system that is energy and resource-intensive, based on fossil fuels, generating waste and pollution, depleting the Earth's natural resources, and increasing economic inequality.

What we need is a shift from quantitative to qualitative growth; the kind of balanced, multi-faceted growth we observe in nature where certain parts of organisms, or ecosystems, grow, while others decline, releasing and recycling their components which become resources for new growth. Qualitative growth is growth that enhances the quality of life through continual regeneration. Since relentless quantitative growth underlies all our major problems, the shift to qualitative growth would dramatically transform all aspects of our lives. This applies across the board to all our systems in all forms, primarily seen in our agriculture, environment and conservation as well as right across society in our population.

The global environmental crisis, which threatens not only the future of human civilization but all life on earth, is **fundamentally a moral and religious problem**. Humanity may destroy the possibilities for life on earth unless the freedom and power that we have acquired are channeled in new creative directions by a spiritual awareness and moral commitment that transcend nationalism, racism, sexism, religious sectarianism, anthropocentrism, and the dualism between human culture and nature. This is the great issue for the 1990s & the 21st century. Economically, this reciprocity means giving back to nature as much as we take, so as to achieve a natural balance, from which our stewardship can escalate the restoration of damaged ecosystems. **Spiritually, this means proclaiming our deep inner connection to our world, and declaring our collective need to prioritise this shared bond as our spiritual imperative.** Humanity's search for its spiritual center and the quest for a new way of life in harmony with ecological stability are converging today. The

environmental crisis cannot be addressed without coming to terms with the spiritual dimension of the problem, and the spiritual problems of humanity cannot be worked out apart from a transformation of humanity's relations with nature. We must first realise that we share this spiritual imperative: **humanity must transform its relation to nature from parasitic to symbiotic**. Only by doing so will we become able to direct our economy to serve the common good, and switch to a sustainable mode of operation, to ensure ecosystems and natural resources will remain available to sustain future generations.

If we care to listen to **what youth are saying**, they are indicating that their spirituality is engaged spirituality, concerned with the welfare of the world and the sacredness of endangered nature. They see spirituality as the basis for a new or renewed sense of human responsibility and social justice. It is worldly and pragmatic. Spirituality is advocated as a cure for racism, an essential ingredient of the new ecological awareness, an antidote to domestic violence and civil unrest, and a remedy for religious sectarianism and holy war... The point of this new spirituality is that we touch a level of unitary reality that binds us to the universe. Through genuine spiritual experience, we are released from the burden of ego, and discharged into a larger world that enables us to focus less on our ego and more on our larger cosmic identity... Spirituality is about personal empowerment, but it is not 'private' because from this transformation will flow political and social transformations.

By nurturing and sustaining the core purpose of our whole human enterprise, **spiritual capital** is the glue that binds us together. It provides us with a moral and a motivational framework, an ethos, a spirit...

The word spiritual comes originally from the Latin spiritus, which means 'that which gives life or vitality to a system'.

This is spirituality seen as an enhancement of life in the world, rather than as a monkish emphasis on other-worldly values. For human beings, that which gives life – indeed that which gives unique definition – to our humanity is our need to place our enterprises in a frame of wider meaning and purpose. The spiritual in human beings makes us ask why we are doing what we are doing and makes us seek some fundamentally better way of doing it, “there is a spiritual dimension to our present ecological crisis. It has long been understood by indigenous peoples that our relationship to the Earth is spiritually as well as physically sustaining.

Spiritual Ecology is a response to the values and socio-political structures of recent centuries with their trajectory away from intimacy with the earth and its sacred essence. It has been forming and developing as an intellectual and practice-oriented discipline for nearly a century. Spiritual Ecology includes a vast array of people and practices that intertwine spiritual and environmental experience and understanding. Additionally, within the tradition itself resides a deep, developing spiritual vision of a collective human/earth/divine evolution that is expanding consciousness beyond the dualities of human/earth, heaven/earth, mind/body. This belongs to the contemporary movement that recognizes the unity and interrelationship, or “interbeing,” of all of creation.”

“The environmental conservation field has been informed, shaped, and led by individuals who have had profound experiences of nature’s sacredness and have fought to protect it. Recognizing the intimacy of human soul and nature, many have pioneered a new way of thinking about and relating to the earth. Today many aspects of the environmental conservation movement are empowered by spiritual principles and interdisciplinary cooperation. Similarly through the Organic farming fraternity.

ECOLITERACY. The basic principles of ecology are the principles of organization that nature’s ecosystems have evolved to sustain the web of life. **We need to teach our children, our students, and our political and corporate leaders these fundamental facts of life** — for example, that one species’ waste is another species’ food; that matter cycles continually through the web of life; that the energy driving the ecological cycles flows from the sun; that diversity assures resilience; that life, from its beginning more than three billion years ago, did not take over the planet by combat but by partnerships and networking. All these principles of ecology are closely interrelated. They are just different aspects of a single fundamental pattern of organization that has enabled nature to sustain life for billions of years. In a nutshell: nature sustains life by creating and nurturing communities. Sustainability is not an individual property but a property of an entire web of relationships. It always involves a whole community. This is the profound lesson we need to learn from nature. The way to sustain life is to build and nurture communities.

EDUCATION POLICY

Education, Learning and unrestricted Growth are natural evolutionary

journeys that must not be limited or channeled or manipulated by deception which has been the norm for more than 1,000 years globally. The freedom of expression, thought and creativity will be the norm. A Social Ecology with its base in Tikanga understands all elements of the natural realm while empowering community security. To date this has been a missing cog in all education. Societal norms and morals through Tikanga maintains a healthy environment for all. The keys in communication combined with the above will be core in all childhood education which enhances whakamana, empowerment. The diversity of capacity in learning style has no cracks to fall through.

The Ecologist Party based in Tikanga centred in Ecology recognises that NZ's community is supported by its agriculture and all things outdoors as our spiritual partner.

<http://www.maori.org.nz/tikanga/>

The richness in its learning has no boundaries. As a country with considerable wealth in this arena core education will explore, develop and exemplify every facet of both for the benefit of this culture rooted within our country. Like indigenous cultures globally that wealth is limitless.

Education starts in the womb. The three R's is the base core to all learning in our society. But we must also cherish the value in many other learned skill sets such as hand and physical skills and to think originally, critically and curiously, laterally, intuitively, to analyse and construct, to question, critique, evaluate and provoke.

In NZ we have a rich outdoor world which is our school and the basis to our culture. Coupled to this is our rich wealth of our landscapes in agriculture and oceans and directly connected to sport.

NZ has evolved as a sporting nation with equal achievements in arts drama and theatre these fields developed through our education will enhance our vibrant communities.

All other streams of activity choice will be explored, developed and enhanced to give every New Zealander the greatest opportunity to excel in any chosen field without doctrine, vested interest and malevolence.

Our moral, ethical and cultural communities strengths will evolve through the virtues of this education.

Indoctrination centers of progressive ideology that charge students ridiculous fees for the privilege of being brainwashed will become extinct.

The **Ecologist** Party will enhance the existing Enviro-Schools <https://enviroschools.org.nz> programme with Eco-Schools, an international program of the Foundation for Environmental Education (FEE) <https://www.fee.global> that aims to empower students to be the change our sustainable world needs by engaging them in fun, action-oriented and socially responsible learning with open and supported creativity. The basis of the programme will be further enhanced in the NZ context with an emphasis in the outdoor world we cherish. Coupled to this will be the international programme of “Children in Permaculture” CHIPS, which connects all to our base in ecological agricultural communities. <http://childreninpermaculture.com>

The International Eco-Schools Program takes a holistic, participatory approach to learning for sustainability. The aim of the program is to engage students through classroom study, school and community action to raise awareness of sustainable development issues. It encourages students and teachers to conduct research on the amount of waste, energy or water use at their school and work towards making it a more sustainable environment. Eco-Schools provide an integrated system for the environmental management of schools and involves all stakeholders in this process. This applies at all levels primary, secondary and tertiary.

Permaculture is an interdisciplinary design system for creating efficient and resilient systems. It has an ethical basis and can be applied universally. It has been used in contexts as diverse as agriculture, forestry/woodland management, horticulture, architecture, landscape architecture, organisational design, community development, education and the home, energy and technology as well as all layers of social science. Permaculture also realises for us the far reaching wealth of traditional and indigenous lore. Such is a field that needs considerable enrichment for this nation to regain its connection to a real world, centred in community umbilically connected to nature.

The whole schools approach embedded in Eco-Schools emphasizes the importance of an ongoing focus on the issues linked to environmental, climate and sustainability issues.

The coalescing of these three programmes will form the basis to a new vision for education in NZ offering greater opportunity for our rich environment.

While fully supporting Home Schooling and all forms of diverse learning tools greater emphasis will be placed on the wealth and health of the school environment as a hub of every community. It will be a place of vibrancy and security for all to thrive. Creativity in all learning will be a fulcrum along with community security and diversity. The support for more diverse streams of education will increase dramatically eg Steiner, Montessori and Outdoor Education.

Outdoor Education is our major key as a nation that we have evolved as a culture. There is a rich diversity of choice through this varied dynamic curriculum. All schools from the Bush Kindy to primary, secondary and tertiary will expand all domains in this arena. All such activities will connect with the global networks to expand education into our wider universe with an emphasis on the indigenous worlds.

Education presently exists as a business rather than a right. International students will be attracted to what we offer across all fields of our ecological economy, society, environment and culture. EP will develop a far wider and diverse curriculum in agriculture as a core subject through all schools with a focus in ecological agriculture and centering support in our organic industry while bringing Permaculture and Biodynamics education to the fore and reinforcing the intrinsic values of lore from all indigenous cultures globally. Supporting this will be a core in Ecological Education akin to what is evolving through the Applied Ecology Institute. <https://appliedeco.org>

All education will be free to NZ citizens. All student debt will be wiped. Education for all communities is a global right of freedom of choice and must be supported to all levels in all layers across every subject. The strength and vitality of our education determines the health of our nation, on-going.

HEALTH POLICY

Civilisations have risen and fallen on their agricultures, both land and water. Raping and contaminating our health source challenges our survival. The food chain is our life blood. Health sciences are inextricably linked to the biodiversity of food which is our medicine. Nature teaches this. Lets learn from her. An ecologically sustainable agriculture corrects the climate imbalances, reduces income inequality and helps build up the stability offered through biodiversity and sustainable livelihoods while offering the wholistic vitality to maintain perfect health through longevity.

https://en.wikipedia.org/wiki/Li_Ching-Yuen.

We are what we eat. Let food be thine medicine and medicine thine food.

Increasingly, people around the country and the world are realizing that the series of intersecting crises we face are not by chance, but by design. From staggering wealth inequality, to the looming threat of climate change and irreversible damage to our ecosystem, to surging xenophobia, racism, authoritarianism and corporate tyranny, coupled to rapidly rising and unprecedented epidemic of chronic disease and wide varieties of illness including obesity along with exposure to a multiple array of toxins, all designed.

*These crises are generated by an economy structured to concentrate ownership and power. Many of the solutions being put forward focus on merely regulating or reforming the existing institutions and corporates that make up this extractive economy. All obvious and very evident in **the medical industry, which, has nothing to do with health.** The time has passed for simply tinkering at the edges of this system. Instead, we need to develop the architecture of a more democratic and just economy, and we need to do it fast.*

The strength vitality and resilience of a nation is evident in its health. Socially, Morally, Spiritually, Environmentally, Culturally, Economically, Physically, Mentally, Academically through our community.

The Ecologist Party based in Tikanga centred in Ecology recognises that NZs health and vitality is supported by agriculture, agrigology.

<http://www.maori.org.nz/tikanga/>

With 75% of NZs income generated off the land and its waters it is imperative to enrich this reality. This can only be done through an agriculture and aquaculture that grows resources as opposed to the conventional regimes, dictated previously, of resource depletion and contamination growing corporate abusive greed.

All land use will be interconnected from a base firmly set in Tikanga centred through the Productive Ecologies of community. To grow such agriculture it is imperative to also build strong communities through all landuse domains from the rural village to the global markets and every

linkage in between. EP policy recognises all systems are interconnected ecologically. NZ's agriculture evolves its society, develops and enriches its economy which in turn allows richness in all layers of community, health and vitality in everything we aspire to.

Agriculture as it is termed elsewhere (<https://www.agricology.co.uk/>) is well established with schools, principles and models showing its benefits that far out perform chemical agriculture norms. (<https://www.biofach.de/en>) Ecological Agriculture relies on building up nature's bounty without use of chemicals, pharmaceuticals or fertilisers that do not come directly from nature eg seaweed, mulch and manures. The schools of Permaculture lead for us in principle all applications necessary for far greater bounty and reward which permeates all society, economically, socially, environmentally and culturally.

Food is our health and wisdom. With clean highly nutritious food rich in mineral we will also reduce considerably our reliance on the medical industry, which in itself has little to do with health. The world's markets are demanding such food. Wide ranging costs across society will also disappear.

Our challenges in the wide dynamic of health going forward are centred around how we as a nation have been taken over by a global corporate tyranny or mafia, poisoning every facet of our wellbeing, environmentally, culturally, socially and economically. Central to this is our vitality which stems from our health. Nutrition comes in many forms and domains, food is the cornerstone which is supported by our environment, our education our cultural essence and societal structures. It is wholistic in nature with deep interconnectedness to lore and indigenous values.

EP will continue research and development in all health sciences while reinforcing the social morals required to stay centred in our own unique bio-ecological domain to not be poisoned or contaminated by artificial elements. If we are part of nature this recognition must be reinforced. Such bounty and richness is immeasurable.

Health is recognised in many different forms, our physical wellbeing is connected to our mental, spiritual, cultural, economic, environmental, community, academic and moral worlds.

New Zealand will shift its focus to respect a far wider intellectual and experienced base for general health care. This is supported by a recent government summit

[https://www.moh.govt.nz/NoteBook/nbbooks.nsf/0/C64721A66307CAD4CC256EF200701547/\\$file/Complementary-and-alternative-health-care-in-New-Zealand.pdf](https://www.moh.govt.nz/NoteBook/nbbooks.nsf/0/C64721A66307CAD4CC256EF200701547/$file/Complementary-and-alternative-health-care-in-New-Zealand.pdf)

We are what we eat. Our schools, our parks, gardens and roadsides will become edible playgrounds. We will develop global linkages to all facilities excelling in this realm. Eg Rodale Institute, Cornicopia Institute, Ayurved College Sion, Organic Research Centre, Permaculture International College.

A dramatic change in every facet of the wide domain of health is needed. EP will drive this. We are no longer lab rats for the global corporates poisoning us.

Health services will explore all wholistic options through the worlds of naturopathy, homeopathy and the many similar offerings eg <https://holisticgear.com> which have been known as alternative, Such narrative will reverse for such to become mainstream.

DRUGS. Present laws will change on recognised prohibited narcotics and similar substances. **All will be decriminalised.** Cannabis will be legalised with a research and development into all its potential uses. We will learn from other countries like Holland and Portugal on their experiences processes and procedures and build safer communities through support systems.

<https://www.theguardian.com/news/2017/dec/05/portugals-radical-drugs-policy-is-working-why-hasnt-the-world-copied-it>

SOCIAL POLICY

Civilisations have risen and fallen on their agriculture. Our present corporatisation model coupled to globalism has become a septic ulcer to every community and most of all rural communities breeding greed, avarice, distrust and disfunction. It does not work and is a failure to be buried into history.

What we all want is a thriving sustainable resilient community where equality is the norm. Although, realising we are all unique individuals it is the family unit that builds positive neighbourhoods and community at all scales. Social Ecology evolves a vibrant web of rich networks in harmony with its neighbours and outlying interconnected communities of all nature.

The Ecologist Party based in Tikanga centred in Ecology recognises that NZs economy is supported by agriculture.

<http://www.maori.org.nz/tikanga/>

Social Ecology The Self, the Family, the Neighbourhood the Community. Connecting supporting and invigorating what we as a species connects to umbilically, predominantly through

LOCALISM

the idea that people should have control over what happens in their local area, that local businesses should be supported, and that differences between places should be respected:

LOCALISATION

the process of organizing a business or industry so that its main activities happen in local areas rather than nationally or internationally:

<https://www.globalresearch.ca/the-localization-movement-creating-a-viable-local-economy-challenging-the-new-world-order/5371155>

<https://www.localfutures.org/wp-content/uploads/Post-growth-Localisation.pdf> <https://www.youtube.com/watch?v=PucOhupKQa0>

<https://www.localfutures.org/ctrlshift-an-emergency-summit-for-change/>

<https://www.localfutures.org/programs/global-to-local/international-alliance-localization/>

<http://loreguide.org/resource/international-alliance-localization>

<https://www.resilience.org/stories/2020-01-03/kurdistan-rojava-a-social-model-for-our-future/>

<https://www.resilience.org/stories/2018-01-17/the-catalan-integral-cooperative-the-simpler-way-revolution-is-well-underway/>

With 75% of NZs income generated off the land waters and oceans it is imperative to enrich this reality. Party and integral to this is thriving communities. Social Ecology is multigenerational, multi-cultural of no boundaries with active links across every domain in our community, sharing and nurturing all our diversity.

EP recognises a strong and resilient economy based in Ecological Agriculture coupled to our natural realm will support rich localised communities with abundance and diversity, health and security.

NZ had a history of being the richest middle class society in the world without class structures and racial division. We have evolved since to a classist, corporate, segregated community abusive to much of the natural world. Our social health, fabric and vitality is decaying rapidly as a result. We have fallen well behind in the global levels. This is obviously not healthy leading us into an entropy which must be reversed.

For a multi-cultural society to evolve as umbilical partners to our natural heritage NZ needs to reinvent our connections to our natural domain, socially and ecologically. Our education institutions and options which are non-classist will begin this journey recognising our history and envisioning our future.

EP recognises strong resilient and stable societies are founded in active neighbourhoods and communities. With the focus in evolving our agriculture of communities we will build all other enterprise in the same manner. This will enrich our community having positive effect into our towns districts cities and regions. Such will be further enhanced as Bioregions

<https://centerforneweconomics.org/publications/mother-of-all-an-introduction-to-bioregionalism/>

We are a diverse community all unique in every way. To recognise this unique character we must offer the obvious support to enrich this diversity and lift us as a nation back into a resilient middle class with no beggars on the street, no one going without, but standing high and proud in Whakamana.. We must build a society that cares, supports and nourishes its entire community.

Permaculture again offers a tablet through its own evolution into Social Permaculture. Many examples and models have been evolving for us to use as templates. eg. www.ic.org Exploring how communities function and become vibrant, resilient and sustainable is our journey. To build these models is our challenge.

EP recognises this challenge which is directly connected to every layer in society. The models exist, we will bring them to the fore and build on them.

We are all part of this country, from multi-cultural histories. We are not separate. We are kiwi. We will emerge as one, not apart, but together.

We will close the gate on immigration and evolve our own independent nation, our own cultural identity and uniqueness.

What truly motivates a person? well, money of course. Money helps to pay for our food, shelter, some entertainment and allows us to (sometimes) further our education.” But **it is purpose that truly motivates us.** It is not that money itself is motivating for us, but it is the security money can provide us by allowing to our basic needs like food, shelter and clothing to be met. Supporting a spirit of purpose through our collective principles to policy will allow a greater sense of purpose for all.

Government has served it’s purpose. It has allowed us to build an infrastructure on this planet where we can travel pretty much wherever we would like. It has also built schools, hospitals and allowed for the creation of all sorts of public services as well as public entertainment. However, what is important to remember is that it wasn’t governments who build these things. It was people. People made the choice each and every morning to wake up and go to their job to help create their projects. It is a sense of purpose that truly motivates us. Human beings have an innate desire to help serve a greater cause. An additional incentive for doing their work was that we know on a deeper level that this was in some way, big or small, helping our civilization to develop and grow in a positive direction. Many people today do not like their jobs or the work they do. However, people realize that the money that is paid to them allows them to pay for a place to live and for food to eat, which in turn allows them to live. In a very real way, many people are working a job they couldn’t care less about, just in order to stay alive.

Technology today could easily provide abundance in all forms for every person on this planet, it is counter-productive to use our time doing things we do not enjoy doing. We can cleanly power the entire world, which will allow us to grow the food and resources needed to feed, house and clothe everyone. This in turn will allow the basic needs of everyone to be met. From there, we will stop doing the work we’ve been doing to earn the “money.” The insanity will stop and the spirit of life will be sparked once again throughout our world.

We will start doing things that we are passionate about. We will move away from the need of a government and move into finding what is of purpose for us. We can move from competition to cooperation. We can begin to heal ourselves, our family and friends. We can begin to heal our pets, the animals, the water and the flora and fauna of the Earth. We can create a truly peaceful paradise. For over 700 years all forms of governance communism capitalism, feudalism, and fascism included have been enslaved via the monetary system.

Powering, feeding, clothing and housing the entire world has nothing to do with politics. It does, however, have everything to do with the human spirit and the deservability that each person has naturally.

Beyond a sense of purpose the key meme in our spirit of being is community. In just over 80 years our community has been decimated. We have **destroyed the family unit**, we lock our parents in institutions called retirement villages and send our youngest off to kindergarten. The strong healthy family unit of at least three generations if not five is the keystone to a stable social order. Indigenous cultures taught us this, but we have decimated them too. Social Ecology teaches us exactly the same.

HOUSING & CONSTRUCTION POLICY

The basics of life is food and shelter. Today, 2021, we have advanced technologies to realise all housing in NZ can be of a high level of comfort and health. Sadly this is not the case. We have evolved from a pioneer culture seeing a construction industry of cheap, centred in short term negative economics as opposed to valuable long term resilient sustainable security coupled to vibrant thriving communities.

NZ must transition to efficient low energy healthy housing for everyone connected to their community..

- *Every citizen of this country should have access to a roof over their heads that meets the current building codes at least.*
- **We would make** *land available for subdivisions and look for areas that could be converted into new urban developments of best practice urban design evolving vibrant neighbourhoods. While retrofitting much that already exists.*
- **Planning instruments must change to allow efficient process.**
We would sequence the development process into
 - *find the potential land for development*
 - *Connecting services*
 - *Subdividing the sections*
 - *Contract construction companies to build housing*
 - *Use a mixture of public and private housing models.*

- **A thorough apprenticeship scheme** across all trades and associated practice will be reintroduced and extended to take in research & development including building sciences.
- All enterprise that was corporatised will be bought back in as public private cooperatives. Eg BRANZ <https://www.branz.co.nz/> while supporting like entities eg NZ Green Building Council. <https://www.nzgbc.org.nz/>
- *Government retaining the ownership of some residential estates, leasing the sections to the new owner, which would enable the owner to purchase the dwelling at an affordable price.*
- **Public Housing** could be partially bought or fully bought by a tenant at market value. This could be subsidized through their rental agreement payments.
- **Cluster buildings** would be provided with a green space for a communal edible landscapes incorporated into their design. This essence of Biotope and Ecology Architecture will increase the vitality of not only the individual house but its neighbourhood and community.
- **All newly developed housing** would be subdivided into lots that enabled backyards and frontyards with edible landscape incorporated into the development from Permaculture principles.
- Lot design will be configured to allow considerable integration. Eg Village Homes <http://www.villagehomesdavis.org/> and Cornwall Manor. <https://rodaleinstitute.org/about/partnerships/trailside-organic-farm/>
- **Investing in new technology** like solar panels, wind generators and storage systems that could be fed back into the grid and lessen electricity bills will be incorporated into all new designs.
 - *Retrofitting all existing buildings likewise will increase this efficiency and value while decreasing the national energy demands.*
 - *Passive and active solar design of all new buildings and the retrofitting of existing will emerge to become the norm.*
- **We intend to maximise** the efficiency of building new houses by investing in modularisation and efficiency of building techniques, technologies and materials and sourcing and processing the

timber from our own government owned mills.

- **New Technologies** *would look at any building materials to meet house design criteria that are efficient and increase the passive values of any development., but with a developed focus in natural materials. Eg Earth Integrated Architecture.*
- *Housing of all forms is a fully functioning element of a neighbourhood and community. All planning will focus on the vibrancy of the neighbourhood to create spaces that extend the values of healthy thriving community for all to be rich, enriched growing richness and being richer from the environment of the village or hamlet.*
- EP policies cross pollinate. Housing is part of health and well-being, Education, Science & Technology, Research & Development, Urban Design, Planning and Construction, Forestry and Economics.
- **Housing is directly connected to vibrant and thriving communities. This is critical for our future, our country.**
- **The ecologies of New Zealand will be a lot healthier if we follow these simple building polices which have been outlined above. Producing better quality of housing for all New Zealanders. This includes the paramount Social Ecology**

URBAN DESIGN POLICY.

The design of our communities, environmentally, socially, culturally, economically is based firmly in the physical tactile built environment. Our sense of well being health and vitality is a direct reflection in and from our physical environment. Our neighbourhood design reflects the vibrancy and life force or wairua of our community. Connecting people to people is the first and key principle in all urban design, people to people and people to their landscape and nature. The Ecological Realm.

Schools of architecture and landscape architecture will merge to become schools of **Ecology Architecture**. All design disciplines of the built environment will be firmly seated in the ecological realm. Edible landscapes will become the norm.

FORESTRY POLICY

The natural ecology of NZ was one of Forest and Birds. We have inherited a European colonial regime that has been alien to our natural world. This has seen considerable detrimental effect. With widespread losses. We must address this to be able to move forward in creating a vibrant healthy ecosystem building thriving communities.

Our forests have disappeared into foreign ownership and control we will take them back in partnership with hapu and local community.

Our forests have wide ranging integrative effects on all our environments. The effects to our farming communities is foremost. Setting criteria to control clearing of land and sediment, debris run off by setting a National Environmental Standard within a National Policy Statement will be part of catchment management policy.

This will entail every person involved in a forestry activity, including land owner; forestry operator to be responsible for the environmental impact caused by that activity and hold enough indemnity insurance to cover environmental restoration from damage caused by that activity. We will put policy in place to restrict high quality food producing land including farm land and native bush being converted into commercial single species exotic forestry blocks.

Policy will be put in place that will enforce 70% of felled logs in New Zealand to be processed in NZ offering value added product(e.g. Timber) by way of secondary and tertiary industries . These policies will restrict and reduce foreign ownership of our forestry industry and open up land locked forestry areas for recreation (while there is no logging activity on that land).

Action:

- Set up a governing body to manage and control the forestry industry with a focus on protecting the New Zealand environments and communities.
- Ensure the relevant authorities have legislative mandate to prosecute for environmental damage caused by forestry activities.

- Foreign investors in forestry industry have to take 49% shareholding with NZ the NZ Government
- Give incentives for NZ based cooperatives to invest in NZ forestry. Over short and long term ranges. Forestry ecology is a 1,000 yr investment, getting richer and richer for the whole country to be enriched. The environment will become rich while the communities reap the richness.
- Take back 66% - 100% shareholding in existing foreign owned forestry companies.
- Review the Overseas Investment Act to ensure there is a strong benefit to New Zealand from foreign purchases of rural and forestry land.
- Classify land into grades that meet criteria suitable for forestry and other agriculture production. (e.g. farming, horticulture)
- No vegetation clearance within 50 meters of all permanent creeks and waterways.
- All bare land must be sown in a vegetation cover within 5 days after the trees are removed to protect the top soil erosion and replanted in trees within 9 months.
- Selective logging will be enforced over clear-felling.
- Owners of the forests will be held responsible for the contractor's work functions [this is the case for health and safety and environmental compliance].
- All new forests and new plantings will incorporate a broad range of species and entail rigorous catchment management ecology design that includes local communities.
- Education across the industry will be developed at all levels through all institutions with specific academies to evolve best practice forestry and all its associated ecologies and environmental effects and benefits.
- Research and development across all layers of the industry

will be re-established and ongoing. Forestry in NZ has an opportunity to be a leading industry. Communities will again thrive seeing ecological industries catering for widescale innovation and enterprise. This includes private / public investments.

OCEANS and FISHING POLICY

The wealth abundance and security in our oceans is nowhere near recognised. It will never be exploited but recognised in how we can enhance it for its own health and stability whereby offering its resource capacities to share with us as a nation specifically without any foreign interest.

93% of New Zealand is ocean. It hosts more than 80% of our biodiversity and is worth \$3.8 billion to our economy. Yet we lag behind in protecting it and are internationally criticised for our position on fisheries. The Exclusive Economic Zone and the Continental Shelf starts 12 nautical miles out from New Zealand's coast. ... The Territorial Sea is 0 to 12 nautical miles offshore. The Exclusive Economic Zone is presently 12 to 200 nautical miles offshore. The Ecologist Party will move this **EEZ to 500 nautical miles, or 1,000km.**

Extensive coastal reserves through a wide range of maritime zones will be created and existing marine parks extended. It is well known that such reserves build immense fish stocks while increasing the biodiversity through these ecologies. Such increases the bounty for fish catch without detriment to the security and sustainability within.

Existing education at all levels will be diversified and intensified to consider every possible element of this wide and deep ecology with a focus on farming while not taking anything away but building up the natural resilience and vitality.

Our dairy communities are an integral part of thriving rural life in New Zealand. In the year to March 2020, New Zealand exported NZ B\$19.7 billion of dairy products, which supported NZ B\$10.2 of direct value add to the New Zealand economy. The opportunity to grow and develop such value through our oceans could easily surpass the dairy industry.

All our offshore islands will see connected reserves. All our direct

pacific neighbours will be invited to work with similar policies. Such will create a South Pacific Oceans Accord for the enrichment of that great diverse marine ecology.

The resource wealth existing in these waters has not to date been fully measured. This will be ongoing without exploitation but wise and careful sustainable management will be the norm. Our EEZ has considerable mining opportunities not only in petrochemical but other critical minerals. Such development will recognise a considerable economic security for NZ through a large area of our energy requirement. All will become fully within our Cooperative Commons taken out of the global corporate tyranny controls.

LAW POLICY

We are presently living in a false economy coupled to a false law which has evolved from its conception Circa 14th C. It is a corporate elite based autocracy focussed on resource depletion, abuse of the natural realm and wealth creation coupled to control and slavery. It is out-of-sinc with nature, imbedded in an obsession of complete domination, power and control by an elite. Every person on the planet is dictated in every move they make by this 700 year old economic/legal stranglehold. This has evolved into a fascist tyranny, manipulated by a cabal, It has been well designed and absorbed to a point where all authorities and institutions including all education lives within its guise while using the corporate machine as its guise, puppet and pawn.

*A major shift is needed. For species man to survive we need to rediscover Common Law overlayed by Indigenous Law with is rooted firmly in **The Laws of Nature** <https://www.youtube.com/watch?v=i43PDbY1Ik8>.*

A Party based in Tikanga centred in Ecology recognises that NZs legal systems must be honest and support our people and natural realm.

<http://www.maori.org.nz/tikanga/>

Presently, 2021, we have legal systems that are not common to all. We have different systems for different people. This has been designed in order to control manipulate and enslave the very large percentage of society. EP will abolish the present statutory legal system coupled with all its links and build a new structure firmly based in Common Law

expressing the principles of Indigenous Law which will be rooted in The Laws of Nature <https://www.youtube.com/watch?v=i43PDbY1Ik8>.

Statutory Law: noun. the written law established by enactments expressing the will of the legislature, as distinguished from the unwritten law or common law or more correctly The Laws of Nature.

The legislature is put in place by the corporates in order to allow them to function at their will.

Common Law is common to all people which we will evolve from the roots of The Law of Nature.

Indigenous Law is centred in true but historical references to unique societies and their relationships to a just world in harmony with nature.

There are many law labels which have been intentionally designed and developed in order to confuse. Present colonial society concentrates on this layer of confusion by consistently amending their laws. If we are kept in the dark we are so easily manipulated.

Recent developing energies from individuals and groups focussed on opening this well designed can of worms have allowed more clarification and the building of a template we can use to evolve a structure of law for New Zealand. One such comes from an Australian Original Tyson Yunkaporta, author of Sand Talk.

<https://www.booktopia.com.au/blog/2019/08/29/read-a-qa-with-tyson-yunkaporta-author-of-sand-talk/>

LINKS

<https://www.solutionsempowerment.com/>

<https://www.youtube.com/watch?v=aVkB89ONeNg&feature=youtu.be>

The elected government of NZ has been hijacked. In June 1986 it was corporatised registered in New York. From that day NZ does not have legitimate government elected by the people for the people. A true democracy no longer exists. In fact globally such hasn't existed for a long time, 2060 years to be precise. All activity imposed as false acts of that corporate since that date will be repealed for it has no lawful standing. Every aspect of every facet of our legal system is in chaos today 2021. Police amongst all ignore their oath on taking up their role. The Ecologist Party will reincarnate the original values of policing

throughout every community. All police will be need to recite their oath and have it printed pasted on their wall and have a copy of it on their person at all times. **Police will return to being servants** of and for the community 24/7. Daily beats in all towns and cities will become the norm. All police stations will be open door 24/7. All levels of management will be severely enforced and respected ensuring the utmost discipline.

ENERGY POLICY

Energy exists in many forms from fueling our vehicles and machines to running our households offices and industry. There is no doubt that the global cabal of the corporate tyranny has dictated our existence in this critical resource. Many an inventor for a long-while has evolved and created technologies and awareness of systems that are considerably more efficient than what we have available today. Those technologies have been stolen.

The **Ecologist** Party will develop widescale research and re-birth into every possible corner of this science. Research and development at every level will bring forward and mainstream options for a cleaner more efficient energy reality. From biofuels to hydrogen from Tesla to Schaubeger, from water to electromagnetics and radionics. Ecologically this is imperative. Universities will establish new faculties to evolve all to their desired ends connected to all like entities globally eg CAT in Wales. <https://cat.org.uk>

Small scale energy systems could exist in every building thus eliminating the need for any centralised plants and extensive networking. With the knowledge we have today we know that Photo Voltaic mixed with wind can easily accommodate all of our power needs. Imagine every building in NZ with arrays of PVs installed into the building to provide all their own energy coupled appropriately to wind we would have community based power cooperatives.

The **Ecologist** Party will develop widescale research into every fuel source available to us with specific interest in our oil and gas that is within our boundaries out beyond our economic zone of 500km off shore. This reinvented state owned asset will become a cooperative common.

Hydro electric power stations could be dismantled reverting rivers to sound ecology realms. Power networks dismantled recycling all the

valuable elements and eliminating the electrical pollution they emit.

ENVIRONMENT POLICY

We have inherited an alien ecology from Europe and imposed it over this land with severe and detrimental effect. We must recognise actions to rebuild the richness of that indigenous ecology developing a culture richer than what we have exercised for the past 200 years. We will never return to that pristine richness while maintaining our high level of abuse of our landscapes through industrialised agriculture.

Permaculture coined from Permanent Agriculture and Permanent Culture teaches us this. It is our pathway forward towards that richness.

In his seminal book *"Collapse: How Societies Choose to Fail or Succeed,"* Jared Diamond's term, **Collapse Dance** says societies' fates are tied to the treatment of the environment. It is said that those who do not learn from the past are doomed to re-elect, or, repeat it. Jared Diamond digs deep into this truism, reviewing the history of societies ranging from Easter Islanders to the Inuit of Greenland to present-day Montana. His conclusion? It's best not to doo-doo where you eat -- or deforest, or deplete fisheries, or generally make a mess. But we knew that, didn't we? Right? People?

Our education curriculums will evolve and enhance every aspect of all our environments not only academically but primarily through tactile real experiences. Such will be no more evident than in our management of pests or plagues of our environment. Such elements that continue to erode our natural capital will be highlighted. eg possum control. Every school in NZ will have within its curriculum "Outdoor Education" with one focus within being pest management specifically in possums. From this an industry will develop. Trapping will evolve pelts for fur and leather, two sought after products already well proven. Commerce and marketing, management and wide scale environmental awareness will be obvious learnings. The outcomes being exponential awareness in our environment and every environment ecologically.

Permaculture education teaches us many of these dimensions also. Such has progressed beyond reductionist thinking. Beyond the thinking that believes there is one simple, popular, plausible solution to every problem - Leave that to politicians and advertising. Such that in this we recognise trees ALONE, by themselves, are NOT the solution. Nor are plants (herbs or forbs or shrubs or grasses or vines, etc.) or animals (wildlife or livestock or birds or insects or microbes or amphibians or

invertebrates, etc.) or soil or minerals/nutrients or water or sun or gravity or, or, or - it is ALL of these (plus many, many unknown, unnamed organisms and functions) that we must manage for - Complexity. Nothing is isolation. It is Reductionist Management that is usually the problem - not the resource, commodity, living thing, organism, etc.

We will be aware that the biological ecosystem (the complex, physiological dynamic that it is) ONLY functions as a whole and to regenerate that ecosystem, we must manage holistically for regeneration outcomes. Managing holistically includes making sound decisions for the social, cultural, political, spiritual, economic aspects of our lives, ecologically.

We will evolve in-depth audits of our entire environmental activities developing action plans to abate any adverse activities and build positive and creative solutions to enhance every aspect of our environment from waste by the Circular Economy to energy, fuel, transport, electricity, electro-magnetism and all possible conceivable impacts.

We know that trees are the life blood of this planet they are its lungs its kidney, liver and heart. Trees create soil, oxygen, clean our air and manage our entire hydrology while being integral elements in all biodiversity. In 200 yrs NZ has lost 79% of our tree cover, primarily to support an inherited alien ecology to our detriment. We must reverse this while recognising the productive potentials in doing so.

Combined with a far greater diversity in pasture species our pastoral farms could easily manage a **60% cover in trees** and shrubs when designed very specifically for each and every catchment. Our grazing animals are in fact browsers that need trees and shrubs for browse offering them all the mineral, medicine and a large percentage of their nutrition. Add to this shelter from wind, rain and sun, timber production of an incredible variety of species and character. Biomass through hummus, fuel, pollinators, fungi, invertebrates and crustacea, food, floristry and above all the aesthetic and psychological riches and a diversity of possible business ventures with.

TOURISM POLICY . Our entire physical landscape environment will be mapped and managed through catchments recognising each having its own unique characteristics and demands.

The environment of New Zealand which extends out to our 1000km

offshore edges is an integrated ecological richness which will be our **centre of our tourism**. Our indigenous wealth in our flora and fauna has been extended through the introduction of many species globally. This richness will be celebrated and extended. Our farms expansive tree planting schemes that acknowledge all pastoral farms will become richer by a 60% tree cover that enriches our landscape aesthetic and biodiversity. All our roads and streets rurally and urban will become tree lined boulevards. All roadside reserves will become picnic bays for freedom camping with toilets and outdoor kitchens. All our coastal, river and lake edges will be utilised similarly.

SPORT POLICY. Our culture has evolved with a very active participation in many physical pursuits as our pleasure and pastime. Such has grown our sporting culture to be a global leader. The value of this is immeasurable crossing many boundaries building the richness of all communities, locally, regionally, nationally, globally. Our sporting prowess extends into many avenues of industry and business that has become a major catalyst in our strong economy. All layers of sport will be extended through all of our education Reinforcing its value as the glue of communities and connecting people. Secondary schools will develop sporting academies.

ARTS THEATRE POLICY. Like our sport many of us are connected to our communities through our arts, drama and theatre building our richness in our culture, environment and economy while enriching all layers of society. Our multi-racial society allows richer elements of this opportunity. All the layers of this will be extended through our education. Again academies through secondary schools will evolve this richness connecting all communities.

LEADERSHIP

The traditional idea of a leader is that of a person who is able to hold a vision, articulate it and communicate it clearly, and lead people in the direction of realizing the vision. In past times, such leaders were often religious leaders; today the term is applied mostly to political and corporate leaders. However, by refusing to adopt policies that would solve our global problems most of our leaders are leading the world toward global catastrophe. In this critical situation, we urgently need leaders with three main competencies and qualities. They need to be systemic thinkers, capable of thinking in terms of relationships, patterns, and context; and thus to recognize the systemic nature of our global problems, as well as corresponding systemic solutions.

They need to be ecologically literate, understanding the principles of

organization the Earth's ecosystems have evolved to sustain the web of life and recognizing the value of corresponding ecodesign technologies and projects.

They need a "moral compass." Such a moral compass is laid out in detail in the Earth Charter, a declaration of ethical principles and values for creating a just, sustainable, and peaceful world.

<https://earthcharter.org/read-the-earth-charter/> Leaders guided by the moral compass of the Earth Charter should be called "Earth leaders," rather than world leaders, because their vision is the well-being of humanity and of the larger community of life on Earth, rather than political, economic, or corporate success.

We are all leaders. Our focus is in developing **leadership** rather than leaders. We do not need any Pied Pipers leading us to Hamelin nor do we need Jesus to return to save us, nor Santa Claus to endow or ingratiate us. We need to evolve beyond being sheeple. It is an educational challenge to build this trait in all. Building a strong arts, theatre and sport curricula through all schools will aid such considerably.

IMAGINE...living in harmony with nature, imagine sharing with Papatuanuku for her to share with us the richness and bounty to be reciprocal symbiotically.

IMAGINE a vibrant, caring, sharing, multi-generational neighbourhood with no boundaries fences or walls open to all, that extends to the village town and city.

Steve Hart 10/12/21

Note: This manifesto is ecologically evolving and will grow and develop over time. The original began in 1980.

THE ECOLOGIST PARTY

of

New Zealand

The bus is heading to the train station. Jump on board its going to be an exciting journey.

APPENDIX ONE

ECOLOGICAL ECONOMICS.

Developed from the research of Guy Dauncey <https://thepracticalutopian.ca/>

The stone is rolling. Many fires have been lit all around the world. The evolution is well underway to the dawning of a new era in global economics philosophy from an ethical base firmly seated in principle. The Cooperative Economy ushers in The Commons from an Ecological Wisdom.

WHAT IS AN ECONOMY?

At the core of every economy is **ecological wealth**, without which none of us could exist, let alone trade with each other. Next there is the wealth of personal agency, which enables us to act in the economy, whether by being creative and entrepreneurial or by taking on an essential role such as teaching, caring or administering.

The third form of wealth is **trust** between two or more people. This is the invisible currency without which an economy cannot operate, enabling business, banking and loans. Trust runs much deeper than confidence, which ebbs and flows with each day's financial data. Trust binds all positive relationships, from the earliest interactions of childhood to those within the family, community and the economy. When trust erodes as income inequality increases society weakens too.

Surrounding trust is **faith** in the future, the confidence that things will be in good shape next year and the year after. We take it for granted, but when it vanishes investments dry up and unemployment quickly follows. The fifth dimension of wealth is **cultural wealth** the knowledge, science, technology, tradition and art without which an economy could not flourish and life would be bleak. The sixth dimension is **community wealth** the accumulation of assets such as affordable housing, social space, green space, affordable transportation, affordable childcare, and more. And finally there is **public wealth**, including essential assets such as good governance, and private wealth, which we are all familiar with. **Only at our peril do we ignore the ecological wealth that undergirds the economy**, the trust that makes all good relationships possible, the cultural wealth that allows knowledge to grow, and the community wealth that supports each generation. The new cooperative ecological economy will need to appreciate and nourish all eight dimensions of wealth.

The Eight Foundations of a New Economy

1: Nature Matters

The first foundation stone is a set of truths that will soon be accepted by everyone:

The human economy is a subset of nature.

Nature's ecological wealth and services are essential components of the real economy.

Earth has ecological boundaries that we need to protect.

An ecologically active democracy is essential to protect nature.

Our use of materials needs to occur in a circular economy with zero waste.

Nature has inherent subjective and ecological value.

2: Cultural Wealth Matters

The second foundation stone is the importance of cultural wealth, including the accumulating knowledge and technology that give weight to an economy, the scientific way of thinking that has enabled our understanding of the universe to grow, leading to an astonishing increase in the productivity of human labor, and the artistic expressions that bond us together, building trust. This stone needs to be solid. To those who appreciate the power of science it is unthinkable that we should abandon our efforts to learn more about this amazing universe. As science probes the mysteries of consciousness, however, new understandings of our place in the Universe may arise, leading to changed understandings of what matters, and a new appreciation of the inherent wholeness of existence. The consilience of knowledge from different fields may find unexpected unity as new appreciation of the role of consciousness causes the known laws of physics to evolve.

3: Community Wealth Matters

The third foundation stone needs to be equally solid that community wealth matters. Students of economics study microeconomics, macroeconomics, and a variety of secondary courses. Some are offered courses on environmental economics, but Ecology 101 isn't a required foundation course, and nor is local and regional economics

Community economies are taken for granted, neither measured nor seen. That's why few economists and policy-advisors notice when they start to collapse, even if local politicians observe the pain. There is widespread ignorance as to what happens in community economies,

and what makes them tick. New methods are being developed to measure Gross National Happiness, but nothing to measure community economic syntropy the amalgam of strength of trust, local multiplier effects, leakage rates, community economic development, failure repair mechanisms, and other vital signs and systems. These long unmeasured factors are super-strong in a community such as Mondragon in Spain and the Emilia-Romagna region of Italy, but super-weak in countless communities where there are no community development partnerships, and only the residents know their pain. **Communities matter.** On this, cooperative economy activists can agree, making it a strong foundation for the new economy.

4. Widespread Ownership Matters

In today's economy, ownership is private or public, with a few scraps of shared ownership in cooperatives and social enterprises. This limitation has shut a third of the population out of home ownership, and excluded 99% from co-owning the workplaces where they contribute their talents. The first two principles of economic democracy should be that the economic rights of employees and the community are equal to those of capital ownership and that corporate wealth belongs to those who create it, and community wealth belongs to all.

5: Relationships are More Durable when Based on Partnership and Mutual Respect

This is a heart-stone, for while we are not always kind and cooperative, most people prefer values based on kindness.

Altruistic behavior raises a groups survival odds. Around the world, cooperatives, social enterprises and progressive businesses are embracing teamwork and altruism, finding it a more effective and rewarding way to manage their affairs. We can continue to run the economy on the foundation of selfishness, or we can rebuild it on a foundation of cooperation and kindness.

6: Economic Growth is a Phase, not the Essence of the Economy

Economic growth is only one phase in the cultural development of a society. Our fixation with economic growth has to go, and we need to develop a steady state economy that can operate within Earth's ecological boundaries.

The decline in economic growth, rising debt, and increasing inequality are mutually reinforcing, causing capitalism to suffer death from a thousand cuts and there's nothing to replace it with.

The economic crisis is not about debtor market volatility but about economic growth running into the limits of the biosphere. The declining rate of growth to the interaction between Earth's biophysical limitations, including critical biodiversity loss, and the increasing cost of maintaining society's complex military, industrial and social structures. It's a bio-economic crisis that capitalism lacks the chops to address.

The end of material growth is a natural stage in the development of a culture, just as humans stop growing physically as they age but, we hope, continue to develop in other ways. The transition to post-materialism among people who already have enough needs to happen rapidly, however, because Earth's ecosystems cannot withstand the current rate of material advance. From this perspective, it is only natural that people who are aware of Earth's ecological limits should be seeking to build ecological, cultural and community wealth, while reducing their material wealth and throughput to remain within the biosphere's limits. During this period there will still be need for selective growth in nations, regions and communities where people lack the material foundations for the decent life, but progress should be measured using indicators of Genuine Progress or the Happy Planet Index, not crude GDP.

The end of growth raises a serious question about finance and interest. It was only because economic growth could be foreseen that capitalism could develop banking and interest, which reflects the price of risk. Before there was economic growth, moneylending was considered an exploitative line of work. As capitalism overtook feudalism, lending money for a venture that would deliver economic benefit came to be seen as a pro-social act that helped advance society. How might lending and investment be reconfigured when financial growth winds down, and the basis for charging interest disappears?

7: Human Growth Matters

In today's economy, most individual progress is measured in material wealth, even though it does not always bring happiness. In the new economy, once the necessities of an affordable life have been acquired, personal growth will matter more, and for this to flourish we will need to be able to extend roots deep into the ecological, cultural and

community wealth of our economies. A life of relative material simplicity will increase in meaning, fulfillment and joy to the extent that a local community supports education, childcare, public transport, a sharing economy, green space, renewable energy and affordable housing, and creates social spaces where people can connect easily and work on projects together.

This is the life of *buen vivir*, in the emerging social solidarity economy or plenitude.

8: The Health of the Planet, Ecology and Community are Primary

The final foundation stone replaces belief in the market's primacy with the understanding that there is far more to an economy than market transactions. The neoclassical and neoliberal philosophy would have us believe that the market is the prime expression of economic activity and everything else is secondary. This is why so many things are going wrong. Increasing carbon emissions, the extinction of tigers, social alienation, prairie ghost towns, abandoned urban neighborhoods and collapsing communities are all seen as externalities, outside the market's reach. Austerity economists pour over their spreadsheets, saying, our policies were a success, without mentioning how much harm they had caused in other parts of the economy. Healthy markets are essential, and regulatory intervention is needed to keep them free from collusion, monopoly and other manipulations.

Neo-liberal market fundamentalism has done far more damage than most people realize, weakening trust and creating disdain for empathy and a caring, compassionate community. The long-reigning creed ignores the work of parents, grandparents, teachers, librarians, healthcare workers and **functioning ecosystems, without which the economy would collapse**. It encourages greed, pushiness and economic road-rage, pushing society, nature and community to one side in an imagined race to the top where a luxury yacht awaits in a tax haven. We can return to the past, and the traditional xenophobic securities of tribe and religion, or we can step into the future and pioneer a new economy, beyond the familiar landmarks of capitalism. Around the world people are already building such a new economy, from community land trusts in Vermont to mining cooperatives in Bolivia, from the employee-owned Recology in San Francisco to the Landesbanken and Sparkassen public banks in Germany. So much work has been done, in fact, that it's possible to see what the new economy will look like. This new economy cannot be legislated into place, the way you might switch out a car's engine. It is the expression

of our values in economic form. And our values are changing, just as they changed during the Enlightenment, in the third quarter of the 19th century, and after World War II. One day very soon there will come a tipping point, and the tide of history will turn again. It could happen sooner, however, if we know what the future economy looks like, and how it can be built.

THE TWELVE CONSTRUCTION ZONES

The new cooperative economy is being constructed in twelve zones. In each, the work is experimental, but people are learning from each other, sharing results and seeing their efforts expand.

Construction Zone One: **Restoring Democracy**

In the first zone, work is under way to restore trust and democracy. The hardest work is happening through campaigns and initiatives:

To rebuild trust, empathy, and respectful democracy in local communities, learning to value and appreciate our different views and experiences.

To overturn the Supreme Court's Citizens United decision that opened the corrupting floodgates of corporate and plutocratic money.

To strengthen and enforce campaign finance rules.

To overturn the results of political gerrymandering in redistricting.

To end partisan control of Boards of Election, political interference in voter registration and ballots, and discriminatory measures against people of color and creed.

To restore voting rights to prisoners and ex-prisoners.

To advance public campaign finance.

To extend the vote to 16-year-olds.

To extend democracy to corporations and workplaces.

Construction Zone Two: **New National Goals and Indicators**

In this zone, work is proceeding on new goals, and new ways to measure them:

Transforming government and its many agencies into a respectful partner state.

Restoring sound regulation to the central mechanisms of the economy.

Redirecting all economic activity to support harmony with nature.
Widening ownership in the economy, building economic democracy.

Transitioning in a well-planned way to 100% renewable energy.

Cultivating selective growth in industries, populations and regions that need support.

Restoring trust and the development of cooperative regional economies.

Achieving affordable housing for all.

Achieving right livelihood and fulfilling employment for all.

Restoring sovereign money-creation.

Using new indicators to measure genuine progress toward these goals.

Construction Zone Three: **Social Business**

Business is brilliant. This needs to be said about the social invention that enables entrepreneurs to develop courageous visions, establish ventures and create jobs. Most businesses contribute in a positive way and don't consciously seek to harm their workers, destroy the environment, undermine the local community or avoid paying taxes. Some do, however, and almost all businesses contribute unwittingly to the assault on nature and the climate. Capitalism says it's okay as long as it's within the letter of the law. If a clever scheme your accountant advised you about lets you avoid taxes, some CEOs feel obliged to try it. Under mainstream capitalist values, the more selfish and ruthless you are, the better. For these reasons, people who hold positive values are forming cooperatives and social enterprises, using the power of business to solve social and environmental problems. I call them all social businesses.

Voluntary initiatives are not creating change of the magnitude needed. So here's the proposal: that by a certain date, every business, large or small, must adopt a new charter and become a social business. Its purpose will no longer be purely to make money. With this change, corporate directors will have a legal duty to serve a social purpose in the public interest, protect ecological wealth, and support the wellbeing of their employees and the communities where their work is based as well as safeguarding the corporation and endeavoring to make a profit.

The primacy of capital will be dethroned. Community Environmental Defense Fund or Environmental and Social Responsibility would require every corporation with revenues over \$50 million to apply every five years for a new corporate charter that wouldn't be approved unless it demonstrably serves the common good. Thus, chartering a path between government regulation and the free market using values-based principles to harness private interests to serve the public interest, and to create international benchmarks to inspire and guide governments, multilateral organizations, civil society and corporations themselves toward transformative change in corporate design.

Building an Economy for the Common Good, would use balance sheets and bookkeeping, and engaged municipalities and regions.

For most businesses the **social charter** will pose no problem. The challenge will be for entrepreneurs who like to skirt the law and for corporations whose habitual conduct verges on the sociopathic and the kleptocratic.

The change need not be a problem for most investors either, since socially responsible business practices don't harm the financial bottom line. If in doubt, investors might appeal to companies to appoint more women to their boards, evidence shows that companies with more women directors perform better financially. Why, perhaps due to their natural nurturing instincts. Maybe it's because relatively more women value partnership over domination and realize that approach's effectiveness, or because they make fewer testosterone-driven decisions to show off in front of their peers. There is no time for a leisurely transition, however. The urgency of climatic, ecological and social collapse requires the shift to happen fast. With a wave of political support, the transition to 100% social business could happen in phases:

- Phase 1: An encouraged goal, with awards and media attention.
- Phase 2: Tax incentives and public purchasing privileges.
- Phase 3: A legal requirement that within (X) years every business must adopt a social charter that is recertified annually.

Reduced taxes and interest rates and privileged access to public procurement opportunities could be used to encourage businesses to embrace B Corp status, employee share ownership or cooperative ownership, tilting the playing field to encourage the transition. In another area of this zone efforts are afoot to restore regulation to the essential building blocks of the economy, including the laws governing property, monopoly, contracts, bankruptcy and enforcement, where, in corporate lobbying has removed the essential pillars of fairness. The cooperative economy will need them to be in sound condition.

Work is also needed to end corporate welfare, ensure that proper punishments are meted out for corporate crimes, and redefine corporations so they are no longer viewed as persons' under the law.

Construction Zone Four: **Cooperative Regional Economies**

This is by far the busiest zone, with work proceeding in twelve areas. Local and regional economies are central pillars of the new cooperative economy, and we need to regenerate failing economies that are suffering poverty, hopelessness and distress.

The importance of community, kindness, and helping neighbors;

The importance of a strong sense of belonging;

The importance of self-respect, and being able to contribute to your community;

The value of small business;

Compassion for those in difficulty and need;

Love for the places where we live, and the need to protect their beauty, ecology and traditions. As awareness of the new economy grows people will become familiar with cooperative methods of economic development that can regenerate depressed economies. Success will not come overnight, not without training and not without difficulty, but work under way proves that success in the here and now is possible.

Area #1: **Community Regeneration Partnerships**

“Solidarity Economy”

https://en.wikipedia.org/wiki/Solidarity_economy enables people and organizations building a more just solidarity economy to share best practices, collaborate, and support each other.

The key is to form partnerships that are as inclusive as possible. Wide partnerships enable investment in literacy, housing and cultural enterprises, and to end the leakage of capital and businesses from the community.

Urban renovation by building partnerships with businesses, non-profits and the city, using green sustainable designs to bring buildings and streets back to life. Community development corporations or community owned business play an essential role strengthening communities using participatory, democratic, innovative and entrepreneurial approaches. Urban Regeneration Forums pull together the strands of change including community enterprise, local sustainability planning, the cooperative ownership of land and community-led regeneration, supporting community initiatives to tackle poverty and inequality laying out the economic and community development policies.

Area #2: **Enterprise Facilitation**

You can't have big businesses without first having small businesses. Locally owned businesses bring many benefits. Compared to large corporations, they recycle more money in the local economy, conduct themselves more reliably and accountably, generate a stronger sense of local identity, have owners and staff who engage in more civic activity, and give more to local charities.

Social businesses and cooperatives will form the new economy's core, so facilitating start-ups is essential. Co-ops are particularly beneficial since their members are entrepreneurial and committed to their businesses.

The future of every community lies in capturing the passion, energy and imagination of its people. It is about listening, giving people space to reveal their passions, and helping to remove obstacles as they build their businesses.

Grassroots economic development of this kind is real, unlike the corporate relocation bribes that pass for economic development.

Area #3: **Forming Cooperatives**

Cooperatives are based on commitments to solidarity, mutual respect and efficient business organization.

Based in the northern Spanish town of Mondragon, 75,000 people work in an organized cooperative network of 261 businesses and related organizations (100 of which are cooperatives) that has been developing since 1955. Because they value solidarity and mutual respect above hierarchy, when the Spanish economy shrinks by 10%, instead of firing 10% of their workers they work 10% less. And when a coop needs to fold, Mondragon's research and innovation team rolls out a new one ready for launch. At a time when Spain's economy has been struggling, the Mondragon economy has stayed strong. The workers are also the owners so profits are re-invested instead of being siphoned off to buy corporate jets. The cooperatives follow sound business principles, with an eye to production efficiency and profitability and with relatively low wage differentials .

Nothing is sacrificed through solidarity values, but much is gained: the Mondragon network is Spain's most successful economic enterprise.

Area #4: **Cooperation Among Businesses and Cooperatives**

Cooperation is also fruitful among private businesses. After World War II, Emilia Romagna was one of Italy's poorest regions. Today, it is one of the richest. Italy's fourth largest exporter, it enjoys the lowest unemployment rate and the highest level of citizen satisfaction. The region has 7,500 cooperatives, and two-thirds of its people belong to one. Co-ops make up 30% of the economy. To keep a good thing going, co-ops pay 3% of their profits to cooperative development organizations that start new co-ops and convert current businesses into co-ops.

There is also cooperation among privately owned businesses, which belong to regional networking organizations to which they pay a 0.4% levy on sales. In return, they get support with everything from training and shared contracts to credit and product development. Behind this success is altruistic self-organization. Some 32% of the working population is self-employed, and 76% work in a small businesses with only 4-5 workers. People understand the value of reciprocity. They help each other, sub-contract to each other and support loans to each other, building a network of strength and mutual obligation. What's happening in Italy is far more than an expanded Chamber of Commerce. Local and regional governments play an important role, using legislation, taxation and development initiatives. Emilia-Romagna demonstrates

convincingly that cooperation works better than competition and that altruistic behavior is an effective way to build a regional economy.

In Cincinnati, Ohio, local organizers from United Steel workers met representatives from Mondragon for inspiration and then formed the Cincinnati Union Co-op Initiative to create an integrated network of union co-ops that will sustain families and the local economy. So far, they have helped launch three co-ops, each paying 10% of its profits into a fund to help other co-ops.

In Jackson, Mississippi, inspired by Mondragon and Emilia Romagna, Cooperation Jackson is working to build a solidarity economy anchored by a network of cooperatives and other democratically self-managed enterprises. To overcome dereliction, gentrification and the displacement of local people they are buying as much property as they can, establishing a community land trust, and forming an ecovillage housing cooperative and three building co-ops to make as many people homeowners as possible in low-income African American neighborhoods.

In Seattle, 150 businesses together formed the Seattle Good Business Network, which works to build a resilient local economy by helping businesses to go green, building community-based capital, supporting manufacturing and the food economy, and forming a Local Economy Leaders Lab to transform Seattle's economy into a more democratic, diverse, community-centered economy.

Area #5: **New Forms of Community Ownership**

In the cooperative economy, new forms of ownership are appearing. Community land trusts, credit unions, housing cooperatives, co-housing, business cooperatives, community investment funds, community forests, community-owned farms, cooperatively owned wind-farms, foundation-owned corporations, common knowledge wikis, and social service cooperatives. Collectively, they are rebuilding the commons that was stolen from public use through privatization in the industrial revolution's early years.

In Minneapolis the Northeast Investment Cooperative is buying abandoned commercial properties and renting them to small businesses, expecting that when local people come together to make collaborative long-term decisions, their neighborhoods will thrive.

The British-based Future Communities also provides information on and support for new forms of ownership, emphasizing the core principles that local residents must share governance, engagement and accountability.

Community-based ownership structures like those described here build connections, commitment and trust the essential invisible currencies of an economy.

Area #6: **Ecological Democracy**

Even a cooperative economy will not protect nature unless ecological activism and democracy are baked into its DNA. In Canada, Victoria (population 350,000) has 150 environmental groups and non-profits whose staff and volunteers frequently participate in community decision-making, inserting an ecological perspective into democracy. The Environmental Law Centre at the University of Victoria pitches in legal expertise. It takes dedication, but the results have been impressive, with threatened green spaces being saved, creeks protected, parks created, a unique long-distance separated bike-route built, urban farms and farmers markets established, and municipal commitments made to achieve 100% renewable energy for all purposes. The commitment to environmental values also appears among the region's businesses.

Area #7: **Community Food and Farming**

In Detroit, with 67,000 vacant properties for sale within the city limits, urban farming is helping to regenerate the city. In 2000, there were 80 farms within the city limits. Today, there are 1,400, and such organizations as The Greening of Detroit, the Georgia Street Community Collective and FoodLab Detroit are building a food business ecosystem one entrepreneur or cooperative at a time. In Vancouver, Michael Ableman (a farmer) and Seann Dory, a social activist and founder of Young Agrarians, formed North America's largest urban farm, with support from the city. Sole Food Street Farms, in the heart of the Downtown Eastside, grows food in portable boxes on vacant lots, empowering individuals with limited resources by providing jobs, agricultural training, and inclusion in a supportive community of farmers and food lovers.

In Toronto, The Stop has transformed itself from a traditional food bank to a Community Food Center that increases access to healthy food in

ways that maintain people's dignity, promote good health, build community, and challenge inequality. Its activities include drop-in meals, community kitchens, community gardens, family support, civic engagement, and hands-on cooking and gardening programs for children and youth.

In Northeast Greensboro, North Carolina, residents fed up with living without a local grocery store enlisted municipal, private sector, non-profit, financial and healthcare partners and spent four years raising \$2.5 million to form the 10,500 sq. ft. Renaissance Community Coop to bring good jobs, healthy living options and community wealth to a neighborhood that struggles with obesity, diabetes, unemployment and poverty. The Coop is also the anchor for a shopping center that the partners want to be a thriving example of community-based economic development.

Restoring joy to growing, selling, cooking and eating food in ways that empower people while reducing poverty and inequality is a central part of the cooperative economy, building community wealth

Area #8: **Affordable Housing**

When Zurich, Switzerland, had a housing crisis a hundred years ago, it secured land where people could build their own homes. Today, it offers interest-free loans to housing cooperatives to help them buy land. A quarter of the city's housing stock is not-for-profit, four-fifths of which are housing cooperatives.

Housing coops also play a major role in Sweden, Finland and Montreal, where Batir Son Quartier has developed 10,900 units of affordable housing, half in cooperatives. The housing crisis offers many opportunities to build the new economy, from cooperatives to community land trusts, from self-build grow-homes to ecovillages. In Medicine Hat, Alberta (population 67,000), the city's embrace of the Housing First approach has totally wiped out homelessness. On the Oglala Pine Ridge Reservation in North Dakota a group of youth and young families who were reconnecting to their cultural spirituality and identity through spiritual ceremonies formed the Thunder Valley Community Development Corporation as a catalyst for systemic change. Their first project is to tackle the local housing crisis. Since two thousand people employed on the reserve are forced to live elsewhere, they are planning a net-zero regenerative community of affordable green housing, reflecting the traditional design of Lakota settlements.

Initiatives like this are happening everywhere, seeds of a new cooperative economy that's bursting into bloom. In Buffalo, New York, People United for Sustainable Housing helped build a Green Development Zone, converting run-down derelict properties into affordable energy-efficient homes, aiming to advance economic justice and create a replicable model of grassroots neighborhood redevelopment that other low-income Rust Belt communities can deploy.

So who pays? Money for affordable housing can come from community investment funds, new housing-related taxes, and redirecting macro-economic policy to shift quantitative easing from the banks to affordable housing. Taken together, the flow of income from higher-priced housing could finance the construction of affordable housing, creating a permanent financial feedback loop that could end the otherwise cruel operation of the free market.

Area #9: **Ending Structural Racism**

The best community regeneration initiatives will fail if they don't address the systemic racism and economic exclusion that hinder and harm so many people of color. From 1934 to 1968, the US Federal Housing authority explicitly excluded people in black neighborhoods from home ownership, leading the banks and mortgage industry to redline areas where black people lived and write clauses into land titles prohibiting sale to non-whites.

The discrimination continues, with the Department of Housing and Urban Development settling in 2015 with a Wisconsin bank over claims that it been discriminating against black and Hispanic borrowers.

The way policing happens in many communities also sparks anger. Withering evidence of harsh racially biased policing, injustice and prison sentences juxtaposed with billion dollar crimes on Wall Street for which a corporation may pay a small fine while the CEOs and executives responsible go unpunished.

Area #10: **The Happy City**

The character and feel of our towns and cities contributes hugely to community wellbeing or distress.

Planning for walkability, cycling and transit make for a happier existence, as cities in Europe are discovering. In Copenhagen, 40% of all

trips to work and school are by bike. Around the world, cities from Bogota to Berlin are discovering how car-free spaces encourage conversation, connection and community.¹⁰¹ Urban Design theory.

In a happy community, people connect with their neighbors, building trust, and block parties become an annual tradition. Community wealth is an essential component of the cooperative economy, and one way to build it is by shaping our cities to encourage human connection. Shared space witness the enormous popularity of New York City's High Line above-ground park generates trust, and a return to the liveliness of local democracy. We are complex, feeling people who live through all sorts of challenges, and we evolved as social beings in relationship-rich communities. We need to increase the community wealth in our villages, towns, cities and reservations, and to re-craft the American Dream as a community dream. And re-craft ecological wealth too, fighting to preserve the bayous, forests, rivers, parks, mountains, swimming holes and creatures we love, which make us feel at home.

Area #11: **An Economy of Love**

In New York, Cooperative Home Care Associates (America's largest worker coop) has 2,300 owner-workers who enjoy good wages, regular hours, and family health insurance, encouraged by policy support from the city.

In Bologna, in Emilia-Romagna, social cooperatives provide 85% of the city's social services. Ownership and management is shared, so nobody brakes for profit. The result is a quality of relationship that is often lacking under private or public ownership, when the care delivery easily becomes just another cost to be reduced where possible. But not always.

What also matters is the increase in community wealth, since by including people whom the capitalist economy brushes aside such is increasing wealth in the economy of love. Proverbially, when we give to others and make a difference in someone else's life, we receive back more than we give. Wealth is no longer just money; the commodity value of kindness becomes higher than that of money. In capitalism's kindness-free zones, many people are forced to survive with help from the diminishing welfare state, and the non-profits, charities and churches that are trying to pick up the pieces. There is something profoundly wrong with this picture. The new cooperative economy needs to lift everyone, including and embracing them in a wider understanding of wealth and wellbeing.

This compassionate work, including teaching, nursing, parenting and grandparenting, is an essential part of the cooperative economy, and everyone who reaches out with love to someone in need is contributing to it.

Area #12: **Supportive Legislation**

The capitalist economy developed laws and regulations to help it flow smoothly. Now imagine similar support for the cooperative economy, including legislation such as Italy's Marcora Law, which allows unemployed workers to establish new co-operatives financed through their unemployment benefits.

Similarly, Britain's Social Values Act requires public bodies to consider choosing providers based on the social value created, not cost alone, and Berkeley's Cooperatives Support Ordinance supports and incentivizes coops and helps them be competitive in bidding processes.

The accumulation of cooperative economy laws could be packaged together as ASCEND: Advancing Sustainable Cooperative Economies and New Democracy. Any interested council or legislature could study the package and adopt similar measures.

Construction Zone Five: **Sovereign Money**

Money is commonly described as a measure of value and a medium of exchange. This is true, but it ignores its primary function. Money is fundamentally a measure of *trust*, imagined into existence whenever a bank trusts people enough to advance them a loan. This is how banking has operated since the first bankers sat behind their benches (*banca*) and issued loans. Sovereign money champions say money is created out of thin air, but this metaphor is misleading. In reality, *trust* is the invisible grist, and the lion's share of trust stems from the *commons*, since only society as a whole can create this kind of trust.

Without trust, we would revert to a grim existence, and loans would revert to being usurious. This understanding lays a firm philosophical foundation for expanding the money supply as a public function. Governments print banknotes and coins, but these make up only 3-10%

of the money supply. The rest is created by private banks and credit unions limited only by their capital requirements.

Central banks create money the same way private banks do, as the materialization of trust or out of thin air. The Bank of Canada was created in 1935 and nationalized in 1938. From then until 1974 it created its own sovereign money, which the government used to finance its participation in World War II and later to build the Trans Canada Highway, the St. Lawrence Seaway, hospitals and schools. In 1974, the Bank of International Settlements persuaded its governor to cease creating money and instead (without consulting the government) to embrace a monetarist approach, borrowing all money from the private sector. Canada's debt has since swelled to \$634 billion, much of which is accumulated interest payments.

A central bank's ability to create money depends on trust in the country, which is a function of the commons, so logically a central bank should be under public control. Privately owned central banks should have no more right to exist than pirates on the high seas. Privately controlled central banks don't have the same interests as the public. The prime tools in a government's macro-economic policy, the abilities to set interest rates and create money, should reflect the government's goals, not capital's goals. Since the early 1970s, however, western governments have been persuaded to allow central banks to control macro-economic policy, which they have done only to control inflation and stimulate growth, not to work for full employment or to guarantee affordable housing, which are equally valid goals. Limits on public money-creation trace back to fears of inflation. When more money is created than an economy can absorb, inflation results, as Germany discovered to its grief in the 1920s, when the Weimar Republic printed so much money to pay its war debts and reparations that hyper-inflation ensued, with a dollar trading for four trillion marks in 1923. This debacle fanned global distrust in a government's ability to handle the money supply and gave birth to a generation of right-wing monetarist economists. Complex questions about who should create the money supply are being explored by many. The central bank must return the sovereign prerogative of money-creation free of debt to the people, for the benefit of the people, as a public resource. That is, money must be democratized.

Over a century ago, in 1891, Swiss banks were printing too many bank notes, fueling inflation and financial instability. In response, the Swiss people voted to set up the Swiss National Bank, giving it a monopoly on printing bank notes. Since then, electronic money has arrived and the

banks are once again creating too much money, creating debt and property bubbles.

Sovereign money advocates are proposing that when a bank needs money to invest in a project that advances the common good, instead of creating it themselves they would need to obtain it from the central bank. Is this a progressive move towards democratic money-creation for the public a good move, or is it an intrusion by governments on the inherent right of people to trust each other and advance each other loans based on that trust, through the conduit of social banks and credit unions? It's an open question, which needs a thorough debate.

Task-Oriented Quantitative Easing

Central banks have used quantitative easing to buy government securities from banks, pumping money into them in the hope that they would re-invest in the real economy. Quantitative easing is confusing, not just to the public but among economists too. Money supply theory, when a central bank creates money out of our common trust by buying bonds from a bank the money will be re-invested in businesses that turn the economy's gears. That hasn't happened. Instead, the money has been used by the wealthy to buy shares and assets such as housing, pushing up prices and increasing the inequality chasm. In practice, banks can't invest money in the real economy until there's real demand.

Endogenous (*having an internal cause or origin:*) money supply theory, endorsed by the central bankers themselves, says it's the pull of demand from within the economy that increases supply, not the money itself. Linking Money-Financed Fiscal Programs to specific areas where investment is needed, which could be affordable housing, safe separated bike lanes, organic farming or climate solutions. Let's call it Task-Oriented Quantitative Easing (TOQE).

Cooperative Public Renewal

Under neo-liberalism, structural adjustment is imposed, forcing the country to cut government expenditures and embrace austerity measures. Similar strictures could be used to support the development of a cooperative economy in depressed regions and countries. Under a program of Cooperative Public Renewal (CPR), national, state or bank debts could be written off using TOQE, and recipients asked to adopt the kinds of cooperative economic development strategies described here.

We can't ignore the dangers embedded in current trade treaties (CETA, TPP, TTIP, TISA and NAFTA).

TISA (Trade in Services Agreement) threatens to ban many of the possibilities described here: public banking, post office banking, sovereign money, the regulation of Wall Street, the banning of high-risk financial products, the re-instatement of the Glass-Steagall Act, capital controls (which were essential to Iceland's recovery), financial transaction taxes, state-owned businesses, the reversal of privatization, future regulation of the financial industry, the enforcement of environmental regulations now considered unfair burdens, and laws favoring renewable energy are all on the chopping block. TPP and TISA, if their corporate proponents have their way, would trump national laws.

This dangerous agenda to block initiatives leading to a cooperative economy is gathering force, using trade treaties as Trojan Horses to advance a pro-corporate, anti-government agenda that alarms most people who take the time to understand it. Its proponents are seizing moments of crisis to impose more corporate rule.

Construction Zone Six: **Social Money**

In the transition to social business, all banks would become social banks. Within a specified period, a bank would be required to serve the common good as well as provide a functional banking service, on pain of losing its operating license. As a measure of control on this service, since all new money created for loans is backed by the public's trust, some are proposing that all large investments should require the approval of a regional, sector-based, elected or appointed Sustainability Review Board to ensure that they meet publicly agreed criteria for social and ecological sustainability.

The threshold could be \$10 million, or a significant number of signatures. This way, large investments in everything from the chemical industry to the food sector would need a public high five to go forward. Social banking is well under way. Credit unions create money just as banks do, but their loans are usually issued only for positive purposes. In some countries, they are weak because they lack supportive legislation. In others, such as Canada, they are strong. A credit union is a financial cooperative owned and controlled by its members, though in most cases the members are dominated by a traditional board. Vancity Savings, based in Vancouver, with 519,000 members, \$19.8 billion in assets and 50 branches, has an activist board that supports positive initiatives for the new economy. In 2015, it returned \$5.5 million in profits to its members, money that stays in the local economy.

Community banks take the same path and get the same results, with a strong commitment to community investments and values. In New Hampshire, thanks to the New Hampshire Community Loan Fund, a quarter of the state's 450 mobile home parks are now resident-owned through community land trusts, safe from eviction. In Croatia, the Cooperative for Ethical Financing, ebanka, is governed democratically by its members. Members earn no interest on their deposits until they choose to invest in a project, which is pre-screened based on social acceptance and ecological criteria. The higher the score, the better its financing conditions. Members are also invited to crowd-fund projects directly. Ebanka typically invests in eco-agriculture, renewable energy, small and medium-sized manufacturing, professional services, information technology, social entrepreneurship, start-ups and novice entrepreneurial projects.

In Sweden, the JAK Bank is run democratically by its 38,000 members, who store their savings and make interest-free loans to each other.

The Triodos Bank, based in Holland, Belgium, UK, Spain and Germany, with \$8.5 billion in assets and 30,000 equity-owners, *only* invests in ethical projects that make a socially responsible contribution to the world.

This is values-based banking, which plays a critical role in the emerging cooperative economy.

A public bank also creates money, and public ownership enables it to make values-based investments in economic sectors a government wants to advance.

Money is also created in the form of community currencies and Time Dollars, which empower people to trade their skills even when they are short of cash.

The financial sector needs severe restructuring to cut off its vampire squid tentacles. The cat's cradle of globally interconnected derivatives and collateralized debt obligations created after banking was deregulated needs to be unwound, and assigned to financial history.

Once progressive politics returns, legislation will be needed to separate main street from investment banks, breakup the too-big-to-fail banks, favor social banks, make forming public banks easier, impose a financial tax high-speed transactions to slow them down, and re-organize banking to reflect changes in how money is created

Construction Zone Seven: **Extending Economic Democracy**

We have failed to achieve economic democracy, capitalism and corporate law enshrine rights and privileges to the owners of wealth just as the divine right of kings did for royalty and the aristocracy. Work is under way to extend economic democracy by widening ownership and control over corporations, the workplace, and the commons. Some companies profit-share with their employees.

Participation in decision-making is one of democracy's linchpins.

Increased public ownership is also needed for the commons. As navigable waters and shorelines, it would have applied to undisturbed habitats, ecosystems, biological diversity, flood control, pollination, raw materials, the global atmosphere, and social assets including the Internet, universities and the radio spectrum. Certain users would pay fees into a trust fund to be distributed to all citizens. How might the media operate in a cooperative economy? Yet, all depend on the radio spectrum, which is part of the global commons. The cooperative way might be for governments to reassert public ownership over the spectrum and issue social operating licenses, making them subject to competitive bids every ten years. This would increase media democracy, including public consultation over licensing criteria. Advertising also depends on use of the commons.

A commons tax on advertising could yield revenues that could be distributed to the public, or used to finance non-profit messaging.

Construction Zone Eight: **Where Nature Matters**

In each of these zones, the variety and amount of work going on is enormous, but in this zone it's happening with real urgency, because the ecological crises pose such dire threats. Tackling the crisis requires a rapid transition to 100% renewable energy, or greater still a move to free energy the likes of what Nikolai Trsila developed and has since been captured and hidden. An end to deforestation, with a massive surge in reforestation demanded. Changes in forestry, farming and ranching to speed carbon sequestration, an end to fossil fuel investments and subsidies, an effective price on carbon, and carbon rationing to protect social equity. A rapid change to ecological agriculture lead by organic agriculture. The longer we delay, the faster the transition will need to be.

Fortunately, renewable energy's fit with the cooperative economy is good. Most renewables are local, causing money to circulate locally, especially when generated by locally owned renewable energy cooperatives. Most of this investment in a livable future would not return a profit if issued as a regular loan. The central banks would create up to \$300 billion a year of debt-free money, and use it to buy interest-free Green Climate Bonds from financial climate institutions such as the Green Climate Fund, providing leverage for private sector investments in renewable energy. Spread globally, given the \$80 trillion scale of annual global economic output, the \$300 billion in climate bonds would act as a small stimulus rather than pose an inflationary risk. To use quantitative easing to tackle the crises, which poses a risk to the entire global financial system, makes enormous economic and commonsense.

Globally, we need a treaty that firmly caps global emissions. The time is now:

Mounting this effort will require a major shift in the public's perception of the danger of rapid climate change, a formidable challenge in a sea of fake news. Failure to tackle the crisis will bring economic collapse. Yet, for neo-liberal economists the climate crisis is just another externality. Consulting a conventional economist for advice on the crises is like consulting a doctor who can't recognize sickness, because he or she believes that the human body needs no medical interventions since it tends towards equilibrium and corrects its own ailments. We can no longer afford to kid ourselves like this. We need intervention.

Planetary Boundaries

Earth has nine recognized Planetary Boundaries that we should strive never to cross, five of which have already been breached.

There is no economic solution to these transgressions: the way to repair the damage and prevent future breaches is through legislation and treaties to protect the oceans, rivers, lakes, forests, biodiversity, agriculture and the chemically sensitive ecosystem within our own bodies. The British economist Kate Raworth has developed a playfully serious image for our predicament, which she sees as managing a “**Doughnut Economy**”. The realm of safe and just economic activity is constrained on the outside of the doughnut by the nine planetary boundaries, and on the inside by a social foundation of essential human services that support the top social priorities.

To end our over-consumption of resources, the cooperative economy will need to be a circular economy: all manufactured goods will need to be designed for recycling, and all communities will need to strive to achieve zero waste. An Industrial Ecology must be the evolution.

Globally, only 20% of our waste is being recycled today. 70% is landfilled, 10% incinerated, and a whole lot goes missing, including mountains of plastic wastes dumped in ditches, rivers and oceans. Wastes of this magnitude don't go unnoticed. In 2016, 36% of Swiss voters voted in a referendum to support a green economy initiative that would have encouraged resource efficiency and a circular economy, and substantially shrunk their ecological footprint in ways that could be replicated worldwide by 2050.

Next time, maybe 51% will see the light. Zero Waste Europe supports a network of communities committed to zero waste without incineration. One is the Italian city of Parma, whose residents increased their recycling rate from 45% to 80% in just four years. Another is the small French town of Roubaix, where after just one year 70% of households managed to reduce their waste by over 50%, and 25% by 80%.

In like vein, Sweden grants tax breaks for repairs on everything from bicycles to washing machines.

The cooperative economy will also need many place-based solutions, including:

Urban and rural planning, zoning, and design for ecological protection and human wellbeing;

Ecoforestry practices that protect biodiversity and lead to zero net deforestation;

Agro-ecological farming practices that protect biodiversity and restore farmland;

A New Cooperative Economy

Marine protected areas, ecological fisheries-management treaties based on Lin Ostrom's principles of commons ownership, and Territorial Use Rights for Fishing programs. <https://www.onthecommons.org>

Construction Zone Nine: **Fulfilling Work for All**

The challenge in this work zone is to achieve a fulfilling livelihood and a healthy work-life balance for all, while coping with automation. It sounds impossible.

Techno-optimists believe that a fourth industrial revolution, driven by autonomous vehicles, 3-D printing, nanotechnology and the Internet of Things will generate a wave of new jobs. Others argue that the new technologies are simply an extension of the third industrial revolution and will not generate many new jobs. Regardless of the looming impact of automation, communities are striving to create new jobs, including in manufacturing. Among many community initiatives under way to restore local manufacturing are Chicago's Manufacturing Renaissance, SF Made, and Seattle Made. In each initiative, local producers and manufacturers are working together to start, grow and expand their businesses.

Manufacturing is ground zero for automation, however, so fundamental policy changes are also needed. Governments can embrace four solutions:

1. Make a commitment to full employment, aided by a planned transition to a 32-hour working week, longer holidays, sabbaticals, parental leave and work sharing. The technological advances that are eliminating jobs spring from a shared civilizational investment in science and engineering. This means they belong to the commons, so their benefits should be shared. Cutting the working week for everyone would do that, reducing unemployment.

It would also open the door to what the economist Juliet Schor calls Plenitude, enabling people to enjoy the benefits of a time-rich, ecologically light, small-scale, high-satisfaction economy.

2. Invest in R&D to set mission-oriented strategic directions for the economy and generate business start-ups. Governments need to become Entrepreneurial States since the private sector doesn't invest in the risky start-up phase of technological development.

3. Adopt flexicurity policies like Denmark's and Norway's for labor market mobility. The idea here is that weaker job security is balanced by unemployment benefits for laid-off workers at up to 90% of their previous earnings, buttressed by active job search assistance and labor market training. In Germany, when there's a financial crisis, companies are encouraged to reduce their employees hours, and the

government pays a portion of the workers unemployment benefits to help make up the difference since it costs less to pay partial benefits to a reduced-time worker than full benefits to an unemployed one.

4. Commons Capital Depository, Adopt the Greek economist and former finance minister Yanis Varoufakis' proposal that a percentage of capital stock from every initial public offering be placed in a Commons Capital Depository, with the dividends being spent on a universal basic dividend.

Construction Zone Ten: **Ending Poverty and Inequality**

Two of the new cooperative economy's big goals must be reducing inequality and ending poverty, including supporting people's choice to opt for voluntary simplicity. Several paths are open:

1. Enable everyone to enjoy a fulfilling paid livelihood through work sharing.
2. Encourage unionization and worker representation on company boards and allow workers to bargain collectively for higher wages and benefits.
3. Encourage the formation of cooperatives and cooperative support networks among businesses.
4. Use progressive tax reforms to reduce wage differentials between top management and workers. The pay ratio was 20:1 in the 1960s, 30:1 in the 1970s and 300:1 in recent years.

In 2016, Expedia CEO Dara Khosrowshahi earned \$94.6 million while a Walmart worker making \$10 an hour earned \$20,000. That's a wage differential of 4,730:1.

Imagine the shift to cooperatives with far greater level playing fields.

5. Pass legislation to close tax avoidance loopholes and make it a crime to help someone avoid paying taxes.
6. Guarantee an unconditional annual or monthly Universal Basic Income for all, financed by the savings on welfare schemes, progressive tax policies, a financial transactions tax, and/or a capital stock depository.
7. Build community wealth. Its many forms include affordable housing, community parks, pedestrian urban spaces, good public transportation, separated bike lanes, carsharing, free college education, affordable childcare, urban farms, community kitchens, community currencies, community ownership, public libraries, neighborhood tool libraries

and regular block parties. Tree lined streets, malls and many more urban parklands. As Jamie Lerner proved works in Curitiba.

The strongest argument for a **Universal Basic Income**, whether annual or monthly, is that without it the lack of demand caused by automation and unemployment will suck the life out of an economy. A robot can make an iPhone but it cannot purchase one. If we want to maintain demand we must put money in peoples' pockets.

This train is already leaving the station: Basic Income trials began in 2017 in Finland, Holland, Ontario, and Prince Edward Island, Canada

Construction Zone Eleven: **The Partner State**

What is the state's role in the new cooperative economy? The Partner State is an enabling state that facilitates and provides the maximum space for civil society to generate goods and services for the fulfillment of common needs.

Economics

Governments will change from thinking of themselves as engineers, seeking to fix things, to gardeners, aiming to create the conditions in which the garden of society can flourish.

https://en.wikipedia.org/wiki/Frederick_Law_Olmsted

Historically, you could say that state governments have always supported the dominant elite. Yet, the advantage of uncorrupted democracy is that the past doesn't have to be the prologue: who's on top can change. All four Nordic nations have progressive, compassionate, intelligent governments, but they didn't arise out of some mythical Nordic niceness. In each, the working and middle classes struggled to build progressive social democracies, doing most of the political heavy lifting in the 1920s and 1930s. In these prototypical Partner States, we already see high quality public works, free public education, free universal healthcare, affordable housing, public ownership of some resources and major industries, a compassionate community-based approach to crime and prisons, and to immigration, support for life-work balance, and support for business innovation and development. Their people respond by paying higher taxes unbegrudgingly.

Can big states become Partner States? It may be easier to be a Partner State in a country the size of Iceland (323,000), Norway (5 million), Finland (5.4 million), Denmark (5.6 million) or Sweden (10 million), than the US (325 million). The smaller the population, the easier it is to

build trust and respond to local needs. In a future America, the federal government might want to devolve more power to the states, and California and Texas might want to devolve further.

Construction Zone Twelve: **A World without War**

Maybe it is *only* to project military power that a state needs to be big. Or is it a tool of the present economic world? In a non-nuclear world that uses renewable energy, America wouldn't have to police imagined and real tyrannies and oppressions. The monetary savings would be huge. America would do better to use its people's skills creating things people need, such as light-rail, schools, parks, and renewable energy. Freeing up that money and ridding the US of its international policing onus or imperialism will require an attitude adjustment. The majority would have to see that the most effective way to peace is through a stronger, not a weaker United Nations charged with conflict resolution and mediation. In *The New Confessions of an Economic Hit Man* John Perkins reveals in painful detail how American agencies, corporations and banks conspired to impose America's will over developing nations by persuading them to take on paralyzing debt obligations for infrastructure investments far larger than they needed; by American corporations. If a country resisted they sent in the jackals (assassins), and, if need be, they instigated a coup. This aggressive pressure is now being applied to developed nations, Perkins believes, through austerity programs. This is pure dominance, imposed with a squeezing fist. Around the world, however, people's values are tilting toward respect and partnership. A cooperative economy can alleviate the unemployment and hopelessness in struggling economies that breed terrorism, intentionally and planned. And in learning to resolve our conflicts without violence, we will begin to harvest the economic benefits of peace.

Good Global Governance

This quick tour through national and regional cooperative economies requires some mention of the global economy, in which every nation is a participant whether by trade, investment or tax evasion. To achieve the transition we will need, among other things:

A global fair taxation treaty to close all tax havens through the automatic exchange of bank information, backed by punitive trade tariffs and the prosecution of tax-evaders and their enablers;

A progressive global wealth tax on capital;

A global corporate tax to end transfer-pricing, with revenues shared by activity in each country;

A global treaty to prosecute corporations that engage in human rights violations;

A global treaty to ban vulture funds and to draft new principles for sovereign debt restructuring;

A New Cooperative Economy

Global fair trade agreements with strong social, environmental and tax evasion provisions;

Global financial services agreements that protect social banking and ban risky trading such as CDOs;

A global reserve currency, and a trade surplus recycling mechanism;

Democratic governance at the World Bank and the IMF

A democratically elected global assembly to craft cooperative solutions to the world's problems.

Part 3: How Can We Get There?

Given the recent turn to the right in America and Europe, how can such an economy possibly come to pass? Some vote for racist patriarchy, but many who vote for extreme right wing parties do so because they feel abandoned.

The economy *is* failing them, and progressives' ideas and moves have not won them over. Still, the massive rallies show the hope that's out there if progressives can untangle themselves from old ideas, elitism and Wall Street enchantment. But what if we could crystallize the current jumble of ideas for a new economy and make them so clear that people would understand the vision, and join hands to make it happen? We don't have to start from scratch since there is already widespread consensus that the economy is failing us. Among progressives, there is broad consensus that work and experiments in

the construction zones are first steps toward a new economy. If this is true, then we are on the same page. We just need a name, for new economy is too vague and New Deal is already taken.

Step 1: Naming. Naming baby isn't just an armchair sport: a *thing* doesn't become a thing until we name it. So what shall we call this new economy? My choice is the phrase I have been using:

The Cooperative Economy.

Whatever we call it, agreeing on a name, distilling its essence to the fundamental points, and developing a coherent, cohesive vision will enable us to ignite the passions of a huge number of people whose energies are currently dispersed in a multitude of causes.

Step 2: Learning

This stuff can be complicated. Community land trusts, sovereign money, commons ownership to most, these are new ideas. Besides educating the public, we'll need to train a network of people who can run study groups to build understanding and develop the skills needed to make things happen. This is already proceeding, thanks to groups such as the New Economy Coalition, the New Economics Foundation, Economy for the Common Good, the Next Systems Project and others

Step 3: Forming Partnerships

Next, we'll need to build broad inclusive partnerships among the social, environmental and economic change organizations that already exist in most communities, bringing them together to build local campaigns and launch projects that demonstrate the new economy's value in people's lives. We'll need to reach out to people whose loyalty is to sharing examples of what can be achieved in their communities. We'll also need to join political parties, run for office and win majorities.

Step 4: Overcoming Opposition

Along the way, we will meet massive resistance from:

Those who hold traditional values, assumptions and ideas;

Plutocratic elites and insiders;

The network of private billionaires with their Dark Money foundations, think tanks, academies, secretive not-for-profits, political finance, and election-manipulation networks;

Big corporations, and their armies of lobbyists;

The Bank of International Settlements, Wall Street, and the City of London;

The plutocratic-controlled media;

Neo-liberal economists.

So what's new? Change has always happened in the face of stiff resistance, and it has to start somewhere. But, equally, success has never been achieved without a clear vision, and clear goals to fuel determination and hope.

Step 5: Winning

Milton Friedman wrote, "Only a crisis - actual or perceived - produces real change. When that crisis occurs, the actions that are taken depend on the ideas that are lying around." That, is our basic function: to develop alternatives to existing policies, to keep them alive and available until the politically impossible becomes the politically inevitable. As Buckminster Fuller taught us.

Roosevelt enacted his most transformative New Deal laws in just 100 days. A moment of crisis will come again, and this time we must be ready. The new economy must have been named. A clear vision must have formed. Its principles and practical applications must have been laid down. Its principal laws must be ready for enactment. And its supporters at every level, from community activists to public bank activists to the newly energized women's movement, must be ready to win.

The stone is rolling. Many fires have been lit all around the world. The evolution is well underway to the dawning of a new era in global economics philosophy from an ethical base firmly seated in principle. The Cooperative Economy ushers in The Commons from an Ecological Wisdom.

