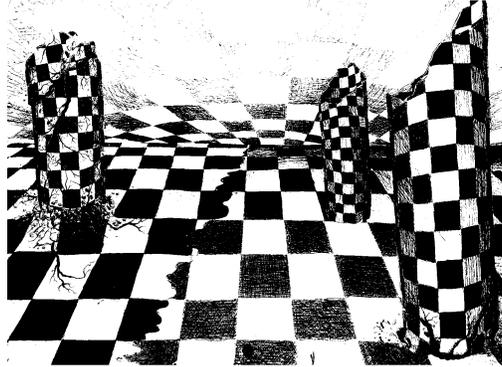


Riddles From a New Frontier:



Abstract: Proposing Common Ground

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The self-immolation of philosophy in the modern age is completely responsive to the aggression of those leading philosophy to its own suicide, and sometimes sadly, the adherents to their respective philosophies too.

It is also evident that should any philosophy wish to find pronunciation as well as the feasible actual endorsement for sufficient pronunciation as a viable philosophical advance on the Global stance of economic destruction and decay, its exact anti-thesis must be formulated, and cultivated as well. This would be the only means by which such an endorsed on a formally pronounced philosophical thesis could find its way forward in the Global Village, or even backwards, as it would be depending on those either in line or opposed to the thesis. After one's life having become entangled and endangered due to convictions one may have held, the clarity of one's reasoning may become clouded by one's fear and superstitions for years of one's life, and it may increase due to the effects of one's uncontrolled outbursts of anger, jealousy or resentment. Casualties would occur on both sides, and one's personal convictions may lead one to fear or anger.

For a thesis to be strong enough not to suffer self-immolation, it would have to adjust and accommodate its own any possible anti-theses too, by some considered to be the main thesis by it's self. To be a philosophical thinker and to be able to discern the different

qualities of such thesis or anti-thesis oppositions, one must learn to think outside one's own self, irrespective of prejudices held and/or anxieties produced by lifelong fears, as one might hold. Free philosophical thought brings one to clarity of vision, and this is essence of the philosophical view I wish to pronounce here. Some leaders of man would bring mankind forward to a given point on grounds of their personal convictions, beliefs, their fears and also, to any degree, their self-deception. Some other leaders would hold mankind back, but only inasmuch as a given proposed thesis is held, and for those holding the anti-thesis things might mean the exact opposite.

Those who deem things must go forward would be opposed to those deeming things ought to go back to an earlier state in which things supposedly initially were. Though this is seldom possible, the simple fact that some leaders may hold the future back, while others push the future forward, in it's self, can be considered worthy of the status of being a thesis, as it is opposed to it's own anti-thesis. For the philosophy I wish to pronounce to be endorsable, it has to be borne in mind that the correctional advances of sensible approaches are needed, and leaders, who seldom are philosophers, must be able to find from the philosophy a suitable guidance, thesis or anti-thesis.

People hold vastly different views on philosophies and as their needs differ, as do their means. An estimated seventy million human lives were lost in the span of fifty years prior to the end of World War Two. Mostly this occurred due to hunger, malnutrition and disease. Today we are more than seventy billion human lives living in a densely overpopulated Global Village. We depend on extremely diversified systems of economy, and from sheer necessity, fast and easily adaptive transportation as means to our existence. Sadly, we are completely dependent upon the use of money to ensure food ends up on our tables, be it in big cities where people in turn manufacture the means to get the food there, or in small rural towns and farms where people produce the necessary food. Also, and most importantly too, the farmers need monetary exchange for the sale of their food unto city inhabitants. During the Great Depression of the nineteen thirties as brought about by catastrophic inflation, the majority of people had no jobs in cities or towns and had left, as with the purpose of money lost, little reward was on offer for what got manufactured, and without manufactured goods such as affordable transportation means, all that remained was subsistence farming. The people fled the big cities to work on farms, and if perhaps they did not, to raid their produce. The big farmers, unable to sell their produce without the purpose monetary exchange plays in the deeds of sale, gladly sold their big farms to small subsistence farmers, while the moneys still had some worth.

At this point we can already discern a possible point of contradiction between what could be considered as a feasible way forward for mankind, and a call to keep things the way they are. Not everybody would easily understand that should moneys be printed by banks in endless amounts while individuals keep looting it, it would inevitably lead every shop owner to raise his prices to also gain some of this loot. This lessens the inherent worth of money, and this is what makes up the inflation which, for the people who lived in the nineteen thirties, left them with only the above means of existence, that of subsistence farming. The history of the nineteen thirties taught us that the act of mutual exchange in the event of total economic failure caused by runaway inflation works well

enough, but sadly, only on a small scale. The act of mutual exchange, in order to be reasonable and rational, worked best amongst the subsistence farmers and their food store owners, who created and maintained coupon systems of exchange, and only on an individual level. Bear in mind that due to inflation nullifying the worth of moneys as means of exchange, there were no transportation routes left by the nineteen forties. This is evident from the fact that mutual exchange could not function on a big scale.

Some people may claim in pessimism the present global monetary system would suffer the same fate, and they would have a valid point, but some may claim that for all practical purposes it is already heading this same way. This point is only a theoretical point in the future of time, the moment of complete monetary failure, and I shall refer to this theoretical point simply as 'deep future'. It is only once mankind lives in deep future, that moneys can be considered completely worthless, and even if not entirely worthless, can be considered entirely worthless a day or three later due to runaway inflation, or due to irreconcilable differences in opinion of its worth, either in the present, or three days later.

If I am to draw any logical conclusions by means of example, and in terms of the philosophy I wish to pronounce, and if I seek to have any part of it viably endorsed, my readers must admit that two possible worlds may actually come into being, both of them hypothetical. The one is of the past and the other of the future, the 'deep future'. In order to let both thesis and anti-thesis subsist in hypothesis, the notion of human rights must exist. Some may claim inflation would never nullify the value moneys have, while others may claim it would, as some would claim mankind must at least be able to see a viable and livable future, and others may find it fruitful to claim that none such would be necessary. Each would hold a hypothesis, opposite from the other and improvable to each other. Each man has the right to hold the position he bears sufficient personal reason to have. Bear in mind that to be able to hold the strong point on human rights that we humans more often than not tend to do, the term human rights ought to be more than a mere swearword. Those educated who ever so easily tend to destructive rage should refrain from it and wear protest banners instead, and likewise, those driven in jealous rage should refrain from destructive actions and listen to those wearing banners instead. There is little reason for opposing hypotheses not to form synthesis, and can only occur once everybody communicated enough to know their place. Such forms of peaceful protest and revolt entails the processes of personal admissions one needs to make, which one would not likely incur in mass protest which requires one to take actions taken with one's personal intelligence inevitably switched off completely.

When speaking of mankind's biggest ever economic industry, we are evidently speaking of the motor vehicle manufacturing industry. To finally see it finding it self propelled into a new era of manufacturing vehicles with steam engines, easily utilizing fuel five times more efficiently than ordinary internal combustion engines, some may speak of The Giant Awakening, while others may speak of The Grand Limbo. Some would be considerate and observant, and they might claim the present vehicle production plants would not be able to earn feasible profit from the impoverished masses, driven to decay due to the damage inflation caused the Global economy. Some may say hostile take-over would inevitably occur and the motor vehicle industry, in order to be optimally profitable

would mobilize for war, and feed the war with cars, trucks, tanks and planes, and earn limitless printed moneys as reward.

History teach us those who were left hungry and desperate due to economic meltdown with the introduction of the internal combustion engine, were people able to be misled to wage war on each other. They were led to place the blame wrongly on others, to loot on others who were inevitably also as hungry and desperate as they, and worship the same God that failed them both. History also taught us how hungry they really were by the estimate of seventy million lives lost due to hunger. Seventy million amounts to two thirds of the total working population of Europe at the time.

Today, with more than seventy billion of us inhabiting this tiny Global Village, we may all come to agree that with the same malpractices in economy, we shall likely not be so lucky.

In order for thinkers to be viable philosophers in regards to the philosophy I wish to propose to mankind, my philosophy must be rigid and accomplish in accommodating the needs of both its thesis and its anti-thesis of both peace and war, at the same time. Should anyone writing philosophy try to omit one hypothesis, be it noted that either of the two shall be consistently present in mankind.

The one thesis would assimilate assurance of the continuance of the monetary system, which could only take place should inflation be sufficiently curbed, while the other thesis should attempt to assimilate valid assurance of a suitable means of sustainable economic existence once deep future occurs, and moneys be worthless enough to burn without any real sense of loss.

The virtues of having moneys as means of replacing mutual exchange will certainly allow ease in the flow of economic matters, able to be vastly more diverse and much more would be practically achieved through its means. This is however not a required criterion for economy to exist. Some may say moneys printed would only ensure exploitative means exist, as printed moneys perpetually bail out the bankruptcy of such unsustainable exploitative industries, feeding dependence and for instance war. Others would even venture to say that mass production, only made possible with printed moneys paving the way for developing and erecting them, can achieve much more than the slow and relatively ineffective means of production that privatized companies functioning in competition with one another for optimal profit through quality and quantity can ever deliver, as the economic cake is only so big. Others would oppose them by saying moneys should bear more value than the paper it is printed on, and attempt to save its value. Others may answer and say the actual size of the economic cake is completely and utterly limitless in its capacity to bring each and everybody to personal wealth, by virtue of private companies curbing the excesses of large bankrupt companies robbing banks as excuse only for their personal wealth. Others yet would claim the advent of war would solve all problems economy ever had, but others still would agree, as then war is all that is left. Still, those thinking clearly would deduce that when moneys do not keep any value, the slow production of small companies, able to be rewarded on mutual exchange without moneys, might end up all that shall be able to keep mankind alive.

This far, all answers are blowing in the wind in one big mess of speculation, schemes and scams, governed only by the bliss of personal self-righteous conviction, and even

prejudices. Some may say alcohol are ideal for use as the steam boilers would have to cope with far less carbon buildup, while others may consider alcohol only good for drinking.

We all have regrets, and while some would prevent getting them, others would consider escaping them instead. The Lord is also hovering about in the heavenly mess, confronted beyond this heavenly bliss, and eternally equally as able to fail mankind, as He is able to save mankind.

My unfinished, unedited, ripped to pieces and unpublished work presently called T-reason is a work which specifically encompasses the anti-thesis to the usage of monetary exchange. It is not against monetary exchange as it facilitates and welcomes monetary exchange in the event of it gaining inflationary stability. It still functions on the assumption the moneys in use would eventually become worthless with inflation. This might be a day far off, in the eyes of many readers, but is it? Einstein said the secret behind true genius lay in knowing how to hide your inspiration. If I could have known how to hide my inspiration, I might just have been able to know who my inspiration was. It is the people who are bound to address their economic matters of sustaining life without the virtues of the use of money. As a result I am equally surprised at whom my inspiration turned out to be, as likely you also are. Though I never ever consciously realized or even stated it, 'deep future' offers the very ground basis of every piece of advice T-reason offers to economic development criterion, and the development of patents, and as it regards to the manufacture of small three wheeler steam propelled vehicles. It shocked me to realize this, but I have in the past weeks made my peace with this hypothesis.

In practice then, with this work T-reason I have made an attempt at kindling a bonfire for everybody to gather round in synthesis, as based upon pessimism of printed moneys and the elitists claiming industries with it. It contains no humour at all. Every last word is serious and bent on finding sustenance for life, and the ideas and ideals are sometimes far fetched, but serve the same vision. I have done this work inevitably with the bonfire dozed by endless ensuing monsoon rains of printed moneys undermining its very existence. T-reason thus automatically drags along with it its very own very strong anti-thesis, as counter hypothesis. Monsoon rains last for a season after which it usually ends, just like only so much printed moneys can rain before inflation renders it completely and utterly worthless.

It is ironic, and I don't have to edit, publish, or even finish T-reason. It stands firm, yet might be a bit arbitrary in the way it offers its advice to the present day readers.

Perhaps then it is worth considering finishing the work. Firstly I must admit that in the eyes of some, moneys remain to be always their first consideration. This is because of fickleness and greed. Secondly I must admit life was never ever fair. It only seemed to have been fair in the past because one knew and understood the matters of the past better, and one were therefore better able to curb them. Now the future arrives threatening with a 'deep future' state, and poses a whole new set of what matters to anybody considering life more important than accessing printed moneys.

As long as life moves forward, the sun shines in the sky, and the present is only a tiny spot in the history of mankind, life shall never be fair. Many times a kind reminder

would be all one would need. I see many, and I see them coming all the time. You should open your eyes too, in politics nothing is what it seems.

This work attempts to bring some clarity of the road ahead, namely to distinguish between two divisions amongst men who work to bring steam cars in production internationally. The one thesis attempts to bring steam cars into production functioning on extremely complex designed systems, incorporating the full amount of vanity that can actually be forced onto people, as developmentally funded with printed moneys, and for elitist able to access the printed moneys, to claim ownership of all manufacturing. The second opposing thesis would revolve solely around the simplified design of cars, the curbing of claimants on all manufacturing 'rights' by virtue of monopoly. This would not exactly have to be an aggressive approach, as it would only become an evident and feasible road forward once inflation renders profits useless, and only war can be fed by the motor vehicle industry to secure a sense of profitability by the sheer amount of printed moneys on offer for it.

There are thus two opposing hypotheses in which steam production can become sufficiently developed and implemented into production. The only means forward able to provide sufficiency in synthesis for actual production to be viable and offer long term sustainability, would be to bring the two opposing hypotheses in direct opposition to one another. We need to consider the plight of our children, and we need to understand that peace, though it may seem very simple, is the most complex thing ever to be devised by men. It is imperative to bring analysis of each of the two opposing views, knowing that through personal admission of one's own prejudiced nature alone, can hypothesis be converted into thesis, or into anti-thesis. The thesis is mass production facilitated by printed moneys and those claiming to own as much production facility as they can, even if it only purposefully ensures their perpetual bankruptcy. The anti-thesis would comprise harnessing the initiatives and creativity of a people inevitably coming to be living in 'deep future', void of the virtues and excesses of monetary exchange caused by the uncontrollable printing of moneys. The first means of production nobody would really need to try to bring about as thinkers, monsoon rains of printed moneys would ensure it gets done better than anyone could ever dream of getting this job of mass production done, and done properly. Nobody would on their own accord attempt to offer resistance as private business entrepreneurs, as surely with such inflation in anticipation, the risks of starting up a business is far too great for even a bank to risk lending them moneys. Sadly though, and with the passing of sufficient time and inflation, the thesis might ever so easily become entangled and implicated in the second means of bringing about the production of steam vehicles, as presently only seems to be its opposite.

If nobody cares too much, things would inevitably end up with this entanglement by virtue of the ample printed moneys only aiding in sufficient pessimism on the actual proposed designs for such ideal steam propelled vehicles. My work T-reason, or anybody else, may easily come to suggest this.

With short term two or three year planning, as suggested by those deeming moneys their first consideration, and due to their being befriended with moneys printers, their advice would evidently only suggest their own pockets in all development and design criteria of steam engines. As long as their produce won't have to feed war here in the present, they could not care if they only build a machine of exploitation, able only to mobilize and feed

war to ensure continued profitability. Should their claims on the motor vehicle industry reduce it in the end into the feeding of war, it would be none of their concern until regret catches up with them once the declarations of war starts.

Peace, complex as it is, thus remains in the hands of those entrepreneurs who are able and willing to take the risks involved in curbing the risks involved in acquiring the ability to produce privately and profitably, for ordinary workers as their clients. They must be able to produce motor vehicles in a Global economic market riddled with both debt, and inflation. If the private entrepreneurs fall short in vision and clarity beyond what can profit them until as soon as they can feasibly and safely run away with the printed moneys on offer, they would be no better than the mass-producers. If leaders guiding privatized entrepreneurs and offering incentive for various realistic corrective means, are able to avoid the dreaded 'deep future', mankind shall have children who are blessed. If not, it would only end up leading mankind, as a whole, to hate each other and find war a virtue, and the children are to die. Then The Lord is failing.

Let us assume current in the Global economic affairs only twenty percent of the citizenry can afford to drive new cars. The buyers are more likely than not profiting in their workplaces and businesses in the trickle of monsoon rains of printed moneys pouring from the skies. Sadly, for eighty percent of the Global population who have bigger concerns than accessing printed moneys, new cars remain unaffordable. To design cars according to simplicity of design would improve quality and quantity because as each individual part poses the possibility of failure, half the amount of working parts would ensure more than double the quality of the overall product. It would also halve the purchase price of the vehicle. If however, the intent is to accommodate only the twenty percent able to afford cars when no real criteria has to be set on its affordability, these cars can be designed with such artificial splendour as only those drenched in monsoon rains can feasibly afford it. This would be profitable to the manufacturers of such steam vehicles too, and in the end, if it doesn't ruin the manufacturing concerns when the rains are artificially reduced or stopped, bankruptcy due to inflation would certainly secure yet another season of monsoon rains of printed moneys. This would inevitably in turn lay emphasis on a design of steam propelled vehicles which can be afforded by those amongst the eighty percent of the population unable to buy one, as all along they might have had bigger things on their minds than accessing printed moneys. T-reason offers the solution of simple three wheeled vehicles with such a simplified design, the first ones would likely guzzle half more fuel than those the sheer raging power of monsoon rains could care to conceive.

Still, they can be used to stimulate the actual economies of many failed states, without the use of monetary exchange, and considering the plight of these impoverished people who are concerned with bigger things than accessing printed moneys, one might see they would likely approve of them. They would evidently like these simple steam cars if they all have a flat, large load bed on the back as industry standard specification. With this in mind, these cars can facilitate mutual exchange amongst subsistence farmers living in deep future without any necessity of moneys. In these failed states (and elsewhere in the Global Village) surely those concerned only with accessing printed moneys can come to occupy their souls with adapting roads by widening them to accommodate both the small and the bulky cars.

No philosopher can be a superman listening to everyone's stories and ideas or ideals, but at least every philosopher must be aware and considerate of the inherent weaknesses his or her personal belief system may hold. There is no perfect view to hold, as everything is relative, and though the ultimate means of winning approval for one's reasoning would be in group form. This would limit one to suit one's beliefs to accommodate the needs of the ruling elite and the giant mass producers. Yet, when the ruling classes fall into disregard through the eyes of the eighty percent they have failed, where would you be left? You may be denying the eighty percent from gaining the virtue of the essential scientific research and development to ensure the creation an affordable means of transport, and specifically to facilitate mutual exchange for the dreaded deep future. It might ruin you, along with your beliefs.

This work intends to bring Human Ecology into perspective by its attempt, first and foremost, to raise moral ground. This moral ground invigorates and brings a sense of deity, of synergy, and offers the reader the opportunity to build upon its vast, widely inspired views. It invigorates the imagination to innumerable possibility. Human Ecology can only be brought to perspective once it is seen in terms and in context of actual human activity, and it plays on human experience, whether the participant have the required wisdom or not. It tempts morality and a moral code. It shows we are integral parts of, and shape the economic horizon we must all live in, and shows why we must abide by its rules. Technological advancement accompanied by modern lifestyles creates many valid challenges that require investigation and pro-active thinking and decision making. The work places the special emphasis on the matters of understanding such leadership requires. This work shows the reader and participant in the questionnaires where it is necessary to play a vast and viable role to ensure sustainable development happens, and also, it advises on the management of the economic environment.

My attempt with these questionnaires is to give to the reader an account of my philosophical work thus far, the plaguing attempts to work past the many ravines that might be formed along the way, the consequences it would carry for mankind and the normative measures required from mankind. It is not within my ability to undo the many wrongs at all, and I am thus tossing mankind into realization of these facts. I do this by means of advising the measures required to the reading and thinking inventor and innovator to assist in harnessing them, for bringing about normative measures in necessary regards.

I am trying to establish an awareness of the plaguing questions regarding a viable New Frontier, as only through this can anyone hope to find any sustainable economy in the future, for their selves and for our children.

Throughout working with the answers to these questionnaires, the main focus has to be the safety of the actual inventors and innovators. Without their intuitive observation and consideration the act of innovation remains outside their ability. The inventors in the new industry of steam engine production and inventors in New Frontier ideology need not live in terror. This work attempts to bring about much required debate through activating the bigger issues in an easy and accessibly deductible way.

While peace lasts, this work can do its reasonable part in preventing many unnecessary lives and immeasurable human potential from being permanently lost.

I thank you in advance for your assistance in this regard.

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