

# Freedom-Zine America

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# Post-History: The New Model of Politics, Economics, Society and Community

**Here is a depressing recap of** some past events. In the very first issue of this news-zine, September 28, 2005, we stated the following in an article entitled "Eclipse?" on a post-hurricanes Katrina and Rita assessment:

The hurricanes this late summer and early fall could have an impact on the United States far into the future. They will result in the appearance of long ignored political realities. Literally hundreds of billions of dollars—which America doesn't have—will be required for recovery of the affected areas. The political, economic, cultural and social consequences of the events and their aftermath could be the catalyst for the eclipse of American world supremacy.

The deficit spending required, and the reaction of the world financial markets (derivatives, bonds, currencies, and stocks) might compound with energy resource instability and military and diplomatic entanglements overseas to produce so much stress on the

Federal government and America's wealth, identity and status that the fragile illusions under which U.S. citizens exist will shatter. . . .

. . . These illusions are the bubble of an individually comfortable reality. Americans as a whole are reluctant to look outside that bubble for whatever reason. . . .

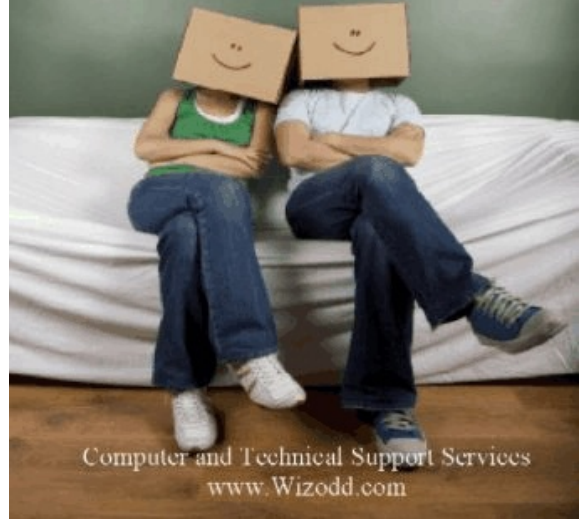
. . . Hurricanes Katrina and Rita and the war against radical Islam may or may not spell the beginning of the United States' decline to the status of a normal great power. If those events do, it may take 30 to 50 years to play to the end. Whatever happens, the American people must demand smarter and more prudent action of national affairs from political leaders. Americans must unite and work together. The future stakes are too high.

(Source: Freedom-zine America, Issue #1, Sept. 28, 2005, pp. 2-4).

Box? What box?

Unusual Problems?

Unusually apt solutions.



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The Cepia Club's Project 6 modeling at the very least got more right on this matter—even by default accident—than it got wrong since that time. One conclusion might be modified to the following: In an eclipse, America's fall from "hyper power" might bring the rest of the world with it; hence, the US would still be THE top power in a world much reduced in material and monetary circumstances.

One of the improvements in the Project 6 model has been the theory of "self-replicating" action by individuals and/or within groups to take matters into their own management. If the quote that the people must hold their leaders more accountable proved another empty gesture for the end of political ignorance and apathy, we DO see definite evidence that

people all over—in their lives, jobs, associations and in their very neighborhoods—begin to realize the importance of what a Club Friend refers to as “self-government.”

Around our area in Western Wisconsin and nation-wide average people living a “half-paycheck away from disaster” do the “easy” hard things to improve self-sufficiency in a time of economic fear—engaging in everything from gardening to save on food costs, to changing car-driving behavior to save money on gas. Perhaps in slow form, people begin to understand that they cannot wait for any government to implement the types of change needed for tomorrow’s life on earth. The rule is: Be Prepared.

The wide and promising individual initiative, without and within private groups, is the first noticeable feature of a Post-Historical movement for change: Action on the ground, in those leafy, “lifelike” grass-roots activist promote so much in their rhetoric. As a long-needed lever to move working class and voting class into a position of taking back more power, spontaneous network forming for self-support and community cooperation occurs. And those key elements for reducing the hypnotic power governments hold over politics and markets will strengthen the spread of such “self-replicating” network structures as people wake up. Furthermore, these structures will grow from the seed of the prime movers of the friends organizing friends in connected nodes of inter-acting network in hub, for mutual assistance, positive solutions, and emergency help (all of the foregoing could be ride-shares, neighborhood

gardening, or the real basics of food and fuel assistance for unemployed family and friends).

The new model will transform all corners of human civilization: Politics (self/liberty), economics (family-based economic decision-making), society (public and private institutions and associations by coercion or choice), and indeed the culture (where the land meets the people—in the neighborhoods, cliques, and united communities—solely by choice).

How?

In politics as well as anything civilizational or personal, under the theory that “liberty is paramount,” individuals alone or as heads of family-based economic unions, everyone possess freedom only up to the point of different states of dependence. In societal institutions and associations, individuals strip away their relative freedom via interdependence. Either we need to belong to the country club or the professional association of “serfing labor.” Non-conformist pay penalties. In interdependence by coercion, our relative freedom is restricted up to a limited points. Institutions ultimately are a fact of man-made willpower, whether currency, church doctrine, or “chambers of rotisserie -wingding fliers.” Our interdependence on social institutions rest on two personal aims: Fear of losing what we got and greed for more of things.

On the contrary, in communities, friendship circles, even families (and legally for minors through emancipation), people get a

choice of where they live, with whom they share time, and whom to keep in their home. At this basic level of culture, there is more independence. Enough said.

In a doctrine of paramount liberty, we have limitless choices. Even in politics. But the choice becomes difficult between less interdependence and more independence about who or what to follow, or to what body or philosophy of government to offer our LEGITIMACY. But to make liberty the prime Natural Law of ALL Rights, we also have to take back, regain, or fight for our right to refuse to choose. (1, 0, -0, -1) However, choosing to NOT do something may help others more than ourselves, for a good reason. Sometimes it works the other way around: The needs of the sole individual outweigh the requirements of the numerous (“Proverbs, Mr. Spock?”).

Creating a Post-Historical model for the 21<sup>st</sup> Century already underway. People will increasingly choose to function, operate, cooperate, join, and HELP one another when the system of the human-made institutions no longer serve any personal, family, group, or friendly interests. This also means war as an instrument of political or economic policy—if enough people in communities in enough places around the world so decide.

Post-History begins by mass acts in civil disobedience, choosing not to conform to norm, strictures, customs—everything EXCEPT NATURAL MORALITY. Change starts with a person making change first. It grows. Revolutions in culture are more permanent. Are we so brave?