

CODES OF CONDUCT

Human 'codes of conduct' or manners are the invisible laws of behaviour that have helped man to live with man and therefore allow 'societies' to survive. They are really laws which curb man's basic animal instincts of greed and lust.

I don't think anyone knows when the first laws were formulated - probably way before the Ten Commandments! They have been in place so long that they are now 'invisible' and 'unwritten'.

Manners are the 'invisible fabric' which holds society together. Societies will survive as long as good manners are upheld and bad manners are punished.

GAME OF LIFE

Every plant, animal and human is involved in their own particular 'game of life' from the moment they arrive on earth to the moment they leave. We are all involved in trying to survive, and this leads us to compete with others to try and make our own lives secure and better.

Just like in football, good players will go up and help their teams to go up, and poor or lazy teams will fall.

Not everyone can succeed but as long as you have tried your best at the game, and played within the rules, you have nothing to reproach yourself about and can look forward to meeting your Maker with a clear conscience, and a fair balance of invisible wealth.

INDIVIDUAL RESPONSIBILITY

This refers to your responsibility to do your very best at your job, and to behave very well within your neighbourhood and to think of others. In the old days people were much more aware of their responsibilities because there was no Welfare State to look after them if they were sacked because of laziness and there were severe punishments if you acted in a selfish way to the detriment of your village neighbourhood. It meant your working 'manners' and social manners had to be good for you to survive.

Individual responsibility is very important because if everyone behaves with good manners there is very little necessity for state interference and coercion.

INVISIBLE WEALTH

This is non material or spiritual wealth which you get from helping other people or things. You usually don't get any physical or monetary reward but you 'feel good

in yourself' since you have deprived yourself for the benefit of others. This 'invisible wealth' is the only thing you can bargain with at St. Peter's Gates.

PROFIT AND PROFITING

Profit is a big and oft repeated word in this book because it describes man's overriding motivations and therefore actions.

The strongest instinct of all living things is the survival instinct, and to survive nature tells you to run from dangerous situations to secure situations. This may be described as 'profiting yourself'. Anything you do to better yourself can be described as making a profit for yourself. So you can jump a bus queue to get home earlier - this is profiting yourself. Or you can buy a car for £200 and sell it for £800 - which means you make a monetary profit which can buy you better things.

Any tiny or major thing which we do for our own physical comfort or safety can be described as profiting ourselves, whether it is making major company decisions or putting an extra teabag in the cuppa because you like strong tea.

'SIMPLE CHOICE' AND 'RATIONAL CHOICE'

We use these two expressions to differentiate between animals and humans.

Both humans and animals are capable of making a 'simple choice', to run away from alligators because 'alligators' to most things represent danger. Therefore we say that 'simple choice' is the same thing as 'animal instinct' which both man and animal have in common.

Our 'simple choices' will always involve us in bettering our conditions.

'Rational choice' is where humans use their reason or brain power to turn their simple choices into reality. So if there is a wall preventing you from escaping the alligator, a human will use his reason to build a ladder to take him over the wall and escape. A dog would like to do the same but because he cannot reason, or make rational choices, he cannot escape.

We make the point that most of man's thoughts or reasoning is usually triggered by his animal instinct or simple choice telling him to find better situations for himself.

STICK OF STATE

This is the authority of the State - namely the laws and punishments at the State's disposal to make sure people behave correctly. Your vote determines what laws are made or how effective the 'Stick of State' will be to help nature.

We hope voters will vote for a strong environmental 'Stick of State' even if it means getting punished more severely if you do something that harms nature.

TANGENTS

The four tangents I have mentioned are really only sub-chapters and are vaguely 'political'. They argue that too much State interference in our lives detracts from our individual responsibility making us lazier and more selfish in our economic and social lives.

'TRUE VALUE OF LIFE'

This refers to the 'invisible' or spiritual values in life rather than the purely material values. We relate 'true value of life' to the amount of mobility you experience in your 'game of life'.

If your game of life exposes you to the threat of the alligator (poverty) and also gives you the hope of plenty, you are playing a very exciting game, and your true value of life is high.

The opposite is if the State looks after you all your life so you are never exposed to danger and never have the chance of greatness, your game of life is very limited and your 'true value' of life is low.

'WHAT MAKES HIM TICK'

i.e. what makes man act the way he does. We refer to the basic make up of man and our animal instincts to run away from danger and towards security - we are always acting for our own self-betterment or survival. Thus we will always be excited if we see a big juicy bone or an opportunity to profit. This is what 'makes us tick'. We will get up and do something if it will improve our lot.