

HOW EXACTLY SHOULD SOCIETY CHANGE?

The modern world is choked by the fist of ideology. From the decline of man to the fall of the state, ideology is the culprit. The culprit whose blood drips from the shadows.

And so, what is ideology? By ideology, we mean to bypass factual realities on the nature of the world by assuming ideas are one and the same with fact. Or, in short, uncritical action. We see ideology at the family dinner table. We see ideology sitting beside our desk at work. We see ideology on our screens. And we see ideology marching past us on the streets. Ideology is far from a modern problem. Greeks, Romans and Christians throughout time and space have battled against ideology for the natural law. It exists in various guises, and has many names (often ending in ‘-ism’): Pythagoreanism, protestantism, socialism... Ideology, then as now, came about because lazy men refused to think and let themselves become slaves to authority. The appeal to authority was sweet, addictive, convenient, and so obedience followed suit.

And so, why does ideology exist? Power. To trick others into believing in ideas, and so make them act under the distracted pretence of reward and punishment. Those who are loyal to the idea will succeed in life. Those who refuse will fail. For power is the art of persuading others to do as one wills. And it is clear from this understanding of ideology that ideology is a genus of power play.

Therefore, what is the solution to ideology? And why should we avoid ideology? Because ideology is the mental term for slavery, but men are born to be free; free from poverty, ignorance and conformity. And so, freedom from ideology is freedom: the power of autonomy.

The solution, therefore, is natural law.

But like all change, the return to natural law cannot be immediate; not because of some necessary teething time per se but because of man’s intolerable hatred for sudden change. This is a transformation which requires imitation, not revocation. Gradual reform rather than spontaneous chaos. In our time, change is happening. It is happening through the transparency of Jordan Peterson. It is happening through the fortitude of Donald Trump. It is happening through the gymnastic movement amongst young men. And it is happening in a sudden turn in favour for tradition and custom. A turn which requires your help as much as those setting the example.

By the natural law we mean action based on factual realities. Or, more precisely, aligning fact and reason with the performance of action: mental, linguistic or physical.

For her champions, the natural law has Aristotle, Cicero, St. Augustine, St. Thomas Aquinas, Machiavelli, Thomas Hobbes, William Blackstone, Nietzsche and Carl Jung to name a few; set aside the noble deeds of Achilles, Augustus and Napoleon. These sages and heroes are far from blockhead tyrants to man made laws but disciples of the living truth of cause and effect; sharing in the same school of realism; applying nature’s ways to their particular circumstances.

With its various names — peripatetics, realists, pragmatists — we may call the natural law eloquent minimalism: a philosophy of beauty expressed in the most effective way. It is to this end, and with

my observed obsession to the natural law, a friend has dedicated the name *Pittie*; one that rings true not out of tasteless vanity but following the body of thought my family has often used, and always aped with the natural law, to act with the necessary ruthlessness of action to achieve nature's objectives: in strict abeyance to the natural law in order to achieve the state of happiness prized by states and citizens alike.

Though it may seem hypocritical to give the natural law a name, never forget the bottom line that the natural law is always a reflection of reality and never an assumption of it. *Pittite* is simply a necessity of human nature for easy recitation, a refreshed popularism to grow into a coherent direction; ready to destroy ideology in a united front; and also to account for the particular idiosyncrasies my revelation of the natural law is likely to bring compared to my examples and my contemporaries without the superciliousness of giving it an academic title.

Much talk has been mentioned of the natural law; now we must dissect it. For the natural law cycle works as follows: facts, perception, interpretation, assumption, conclusion, beliefs and action. First, the facts of the world exist as they are: as objects of sense or of the mind. Secondly, these facts are perceived by our faculties: sight, sound, smell, taste, touch or reason: deductive or inductive. Thirdly, interpretation whereby first principles are established or recalled to mind. Fourthly, the principles which derive from the first principles. Fifthly, the conclusions which come deducing or inducing from these assumptions. From these conclusions, sixthly, a system of beliefs comes to simplify and define one's character from the conclusions. And, seventhly, the actions — in thought, word or deed — which derived from the beliefs. And so repeats the cycle to each particular fact of mind or sense. A cycle we have seen played out from Queen Nefertiti's government to the governments yet to come.

Ideology, on the other hand, jumps to interpretation — absolutely and in particular cases — and so via deficiency and deliberate distraction, is inferior to the natural law: obscuring the processes of reality with its veil of privation. A veil which is trivial in principle but devastating in reality.

The natural law exists, and especially my *Pittie* revelation of it, to galvanise the people to action; to overthrow the pinching nails of ideology — vexing and now choking our freedom — and to improve, to rescue the natural law.

Without the natural law, not only will we return to animals but fall to something far worse and putrid: slavery. And slaves to mental pictures at that!

So let us play a new game of life. Let us play the game of natural law. By examining its nature and effects on the individual, his household, city, region, realm and world, we shall soon see why the natural law is the medicine to our unhealthy age, and the road to our freedom. The medicine to become beasts so that we may use this to wipe out ideology but restrain this power to protect ourselves and those around us for the common good.