

# **MANIFESTO:**

## **AFRICAN CORPORATIST SOCIETY**

**A FIVE-VOLUME LITERARY BOOK**

**VOLUME 2: ETHNOPUBLIC STATE:  
CITIZENRY SHARED CONTROL OF STATE  
GOVERNMENT ADMINISTRATION  
BY GOVOX-POPULI**

---

**OMOLAJA MAKINEE**

Volume-2: African Corporatist Society

Copyright © 2021 by Omolaja Makinee

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means without written permission from the author.

ISBN: 978-1-63877-593-5 Paperback

**Table of Contents**

PREFACE .....	4
INTRODUCTION .....	12
<b>Chapter 1:</b>	
The Ethnopolitical States of Africa .....	22
<b>Chapter 2:</b>	
The Ethnopolitical Structure of African States .....	32
<b>Chapter 3:</b>	
Ethnopolitical-State and Commicracy .....	85
<b>Chapter 4:</b>	
Govox-Populi as a Science .....	134
<b>Chapter 5:</b>	
Towards Governmental Populocracy .....	173
<b>Chapter 6:</b>	
The Socialist Foundation of Ethnopoliticism .....	239

## **PREFACE**

Ethnopolitical is not the child of the Republic. It is not the echo of the Monarch. It stands apart—a new creature entirely—because it recognises a truth that history tried to forget: the power of the State is not the inheritance of kings, nor the entitlement of party elites, but the monopsony of the citizenry—the electorates—the populous themselves.

Govoxical populocracy does not beg the masses for legitimacy; it places the sceptre directly in their hands. It sees society not as fractured classes, not as rulers versus ruled, not as a pyramid of privilege pressing down upon the poor—but as one dominant body of citizens, a single collective will with legislative authority over the machinery of the State.

Ethnopoliticism is the national architecture that realises this truth. It is the structural soul of govox-populi—a framework through which we can finally situate populism not as a political mood, not as a temporary protest, but as a full system of governance: populocracy—the pure, unfiltered rule of the people.

It is from this singular idea—the sovereignty of the populous—that we marched beyond the timid boundaries of “democracy,”

towards the bolder proclamation of government *of* the people, *by* the people, and—most importantly—*as* the people. This is the rising tide of global socio-culture. This is the momentum of an interconnected age—the dawning Age of Revelation, birthed from the digital pulse of global web-internetisation, where the world’s populations now speak to one another without borders, without intermediaries, without permission.

Yet, ethnopoliticism breaks from the old world in far more profound ways. It rejects the sentimentalism of subjective analysis. It does not ask whether the people are *fit* to rule; it declares that the people must rule—not as a matter of preference, not as an experiment, but as an inevitability. In ethnopoliticism, the government and the governed are not adversaries. They are not separate social classes. They are the constitutional coalition of a single party of govity—a unified organism expressing the will of its own body.

And so I stand here to proclaim: The governance of society by its own populous is not only inevitable—it is necessary. Therefore, I call for the abolition of republicanism in African societies and the dismantling of its political monopoly by a narrow elite who claim the authority to govern millions while representing only themselves.

I oppose the bureaucratic caste—that machinery of routine corruption, born of 19th-century capitalist paradigms, bloated

with discretionary powers that suffocate innovation, stifle development, and widen inequality. Republicanism once dethroned monarchy across the world. Now, ethnopoliticism is poised to dethrone republicanism—to uproot bureaucracy from the African State and liberate governance from the grip of a minor political class.

In this second volume, I reveal a new organisational mode for Africa—commicracy—a system designed for both the collective social life of our people and the economic coordination of their working groups. As will be explored more fully in Volume-3, commicracy stands in deliberate contrast to bureaucracy. Where bureaucracy clings to elitism, opacity, and the colonial-era administrative mould, commicracy restores decision-making to the communal centre of society and rebirths governance in the image of the African populous.

I define commicracy as a system of governance in which authority is exercised by function, not rank: the State is commissioned to inform and implement, the people are commissioned to authorise and decide, and legitimacy arises only where both act within their assigned scope.

The analyses presented here expose the lingering colonial shadow of bureaucratic rule that has haunted post-independence African States—a shadow that continues to obstruct economic development, entrench inequality, and normalise corruption

through discretionary excess. This volume declares that Africa can no longer afford this structure. We can no longer pretend it serves us. We must replace it—deliberately, decisively, and without hesitation.

And so, Volume Two stands as a call to rise: to reclaim the State from bureaucracy, to reclaim governance from republican monopolies, and to restore the African State to its rightful owners—the people themselves.

The theory of commicracy rises as a decisive administrative alternative to bureaucracy—a structural inheritance drawn partly from the global 21st-century corporatist culture of open-access, free-culture, and participatory innovation. This is the new organisational rhythm of the world. We see it in the towering web-based corporate-groups—Amazon, Facebook, TikTok, eBay, WordPress, Alibaba and their contemporaries—entities that have become laboratories of organisational experimentation, appropriating altruistic, open-source methods and embedding them into high-performance systems that mobilise the talents of millions.

Everywhere we look—in corporations, in emergent start-ups, and even in select State administrations—a new organisational ethos emerges: an ethos where talent is discovered, not suppressed; where creativity is unlocked, not policed; where

every contributor wins something, and where the organisation itself evolves continuously through the collective-individualistic associational-ethics of its members. This is the global administrative revolution unfolding before our eyes.

And I say: African society must break free from the chains of bureaucracy. The continent stands at a historical crossroads, and if we are to confront the new challenges of our century, we must embrace an organisational architecture that harnesses the ingenuity of human minds alongside the precision of technological intelligence.

Commicracy is such an architecture. It is a mode of organisation that is productive, adaptive, and capable of being codified to suit diverse purposes—from small collectives to large-scale industrial environments. Under a commicratic culture built on experimentation, learning, and innovation, African industries and workplaces can rise beyond the stagnation imposed by rigid bureaucratic hierarchies.

Thus, I declare without hesitation: The installation of ethnopoliticism is the needed catalyst for abolishing bureaucracy and consigning its outdated regime to the archives of African history. Even Professor Warren Bennis foresaw this moment in his 1966 article, “*Coming End of Bureaucracy*,” proclaiming that the conditions of modernity would inevitably

bring about the death of bureaucracy. Today, Africa stands positioned to fulfill that prophecy.

I moved beyond the familiar narrative of Africa's insufficient economic resources, beyond the lamentations over marginalisation within the global market economy, and beyond the constraints of a monetary system that has long failed to measure up to global standards. I looked closely at the internal rot produced by political corruption and the oppressive bureaucratic work-ethic entrenched across African States. I examined the history and progress of the African Union—especially the monumental AfCFTA initiative and its attempt to integrate African economic spaces. I revisited Pan-Africanism not as a nostalgic memory, but as a living ideological spectrum—a body of philosophies speaking to the cultural identity of people of African descent, within the homeland and the diaspora, and articulating governing, social, and economic aspirations across generations.

From this foundation, I applied the theory of populocracy to construct a robust framework of ethnopoliticism—a full governance model in which the citizenry-electorates themselves hold legislative power over State affairs. This is not a mere amendment to democracy; it is a new governmental paradigm altogether—a populocratic system aligned with *govox-populi*,

where the people are not voters summoned every four years, but the permanent decision-makers on all matters of the State.

In Volume One of this Manifesto, I revisited the theory of ethnoism and connected it to a corporatist economic structure tailored for Africa. I advanced the theory of ethno-corporatism as the mechanism for securing maximum control of State power and economic resources directly in the hands of the citizenry-electorates. And now, in this Volume Two, I place commicracy at the centre of the ethnopolitical State—as the structural apparatus that replaces bureaucracy, revitalises State governance, and offers Africa a new administrative destiny. Bureaucracy developed the underdevelopment of Africa. Ethnopoliticism and commicracy will develop Africa anew.

My opening argument, which this manifesto shall rigorously demonstrate, is that ethnopoliticism establishes a society of high equality and institutions of formidable governmental strength— institutions designed to empower the citizenry-electorates, and their working-groups, with direct and unmediated control over State-centred decisions in the daily administration of government. In such a system, the people do not merely influence governance; they are its engine, its supervisor, and its sovereign.

Under ethnopoliticism, the conventional corruption that politicians routinely deploy to manufacture electoral popularity—the coercive rhetoric, the empty promises, the cynical manipulation of populist sentiments as a ladder to power—ceases to exist as a govoxical possibility. For in the ethnopolitical State, no rhetoric—no matter how fiery, persuasive, or charismatic—can override the final authority of the people themselves.

And more profoundly: the people retain the right not only to make decisions, but to revise them, to correct their own governmental course when the implementation of any elective process fails to reflect their intended interests. This dual authority places a moral weight upon every govoxier: to uphold the integrity of office, to safeguard the will of the people, and to align State policy not with elite benefit, but with the public good.

Here, the power of the State returns to its rightful custodians—the populous citizenry-electorates—granting them the mandate to shape the direction of their own society, and to bear responsibility for both its triumphs and its failures. It is a system that does not infantilise the people under the guardianship of political elites; it requires the people to guide their own fate with clarity, courage, and collective wisdom.

## **INTRODUCTION**

Ethno. By this I speak of ethnoism—a conceptual lens that recognises culture not as a passive inheritance, but as an active, living affirmation of collective-individualism within a people. Ethnoism does not freeze culture in time; it observes how groups define themselves through shared values, shared interests, and shared destinies.

From this foundation, I advance the term Ethnopublicanism—not as an identity of race, religion, or ethnicity, but as the self-proclaimed unity of a people bound together by common socio-economic interests. In ethnopublicanism, a nation is not a tribe of blood, nor a sect of faith, but a collective of purpose.

I defined Ethnopublicanism as a system of govoxical and socio-economic organisation in which two or more distinct ethnic communities consciously come together to form a single public body (Ethnopolis), united not by race, religion, or ancestral dominance, but by shared territorial belonging and common socio-economic interests.

An ethnopolis State is therefore one in which sovereignty is exercised collectively by these coexisting ethnic publics through continuous citizen participation, reciprocal authority, and

functional governance structures, ensuring that cultural plurality is preserved while economic life, public welfare, and national purpose are jointly governed. Ethnopoliticism rejects ethnic supremacy and abstract republican nationalism alike, replacing them with a living civic unity rooted in cooperation, mutual accountability, and the collective management of shared resources for the common good.

The ethnopoliticism-centred approach, therefore, is a qualified right: a right belonging to two or more groups who share a socio-economic culture, a common access to power, and a unified stake in the resources and administration of their society. For this reason, ethnopoliticism places profound emphasis on the theory of nationalism. It distinguishes nation-States not by their genealogies but by their forms of government, their systems of economy, and the socio-economic culture that binds their citizens.

Under this theory, individuals are recognised according to their national culture of socio-economic belonging, not according to race, religion, or ethnicity. While ethnopoliticism acknowledges that people often believe themselves to belong to racial or linguistic groups—and indeed such beliefs shape identity—its analytic priority does not rest on these categories. It rests on the national culture they practice, the socio-economic ethic they embody.

Across the world, the global movement of people has multiplied racial and ethnic identifications. Human migration births new categories, reshapes old boundaries, and diversifies lived identities. But the ethnopolitical approach argues that, through the normal social operations of any State, migrants inevitably assimilate into the socio-economic nationalism of their host country, adopting the cultural logic of the society in which they live and work.

For this reason, ethnopoliticism places its theoretical focus squarely on socio-economic nationalism—supporting citizenship as the central organising concept, and rejecting the preservation of multiple competing nationalisms defined by race or religion within the same national boundary.

I argue further that the accelerating inter-migration of peoples has rendered it nearly impossible to define a nation's culture through racial or ethnic origins alone. Global internetisation—the socio-economic platform of contemporary corporatism—has diversified cultures even within singular racial or ethnic groups, giving rise to countless forms of social belonging that transcend ancestry entirely.

Thus, I declare: The socio-economic culture of a country now exerts the greatest influence on the national identity of all who live within it, regardless of race, religion, or ethnic origin. This is the nationalism of the 21st century—a nationalism

defined not by bloodlines, but by shared economic participation, shared technological realities, and shared destinies forged in the global fusion of cultures.

I argue that the theory of the ethnopolitical possesses far greater scope and analytical depth in defining the concepts of ethnicity, race, and religion as they relate to nationalism-culture. Ethnopoliticism reveals the underlying preferences that shape how individuals participate in social life, and it frames these preferences within the wider architecture of a society's collective-individualism. In the spirit of Edward Blyden (1832–1912), who described African communal life as a world in which “*all work for each, and each work for all*”—summarised beautifully in the maxim “*what is mine goes; what is ours abides*”—I extend this tradition by formulating the ethnopolitical socio-culture of collective-individualism: “*the goodwill of what is mine becomes the goodwill of what is yours, and what is ours becomes the foundation of all.*”

This elevation of collectivism reframes race, ethnicity, and religion not as determinants of nationalism-culture but as influences upon group behaviour. The nationalism-culture of an ethnopolitical society instead emerges from its socio-economic customs—those shared practices that bind people into altruistic relations irrespective of their origin.

The theory of ethnopoliticism therefore employs ethnomethodology to demonstrate how human societies “construct, account for, and give meaning” to their nationalism-culture. Although some ethnomethodologists argue that social order is merely an appearance—an artefact of members making sense of social life—I contend this is a fundamental misapprehension. Human societies do not fabricate social order; rather, they draw on shared moral frameworks, ethical reasoning, and collective interpretations of well-being to constitute it. These are not fictions but lived realities that define the meaning of life going well or badly for any community.

In Africa, nationalism-culture historically emerged through the legislative arm of State governments. Members of diverse ethnic groups inevitably projected elements of their own indigenous culture—whether consciously or unconsciously—into the formation of State laws. Legislators routinely draw upon aspects of their personal cultural background that resonate with their moral sense, resulting in laws that often reflect the ideological preferences of particular ethnic traditions rather than a consensual national culture. Consequently, laws in many African societies seldom embody a universal consensus; instead, they reflect the dominant indigenous culture of those holding legislative authority at any given time.

Today, however, social media functions as the primary architect of new ideologies across Africa. Platforms such as Facebook, TikTok, and YouTube now influence public behaviour far more rapidly than any indigenous cultural institution. This creates a widening gap between traditional cultural norms and the new nationalism-culture shaped by digital exposure. Legislators increasingly struggle to formulate laws that remain relevant to populations whose daily worldview is shaped by globalised, algorithmic social influences rather than by indigenous cultural systems.

This dynamic is not limited to Africa. Since the mid-20th century, the onset of the Contemporary Era and the rise of the Information Age have globalised cultural appurtenances. Technological advances—first through Hollywood films and television, and later through the global web—have transported societies into each other's cultural spaces despite geographical separation. Thus, in the 21st century, global media ecosystems constitute a shared sphere of influence, reshaping nationalism-culture even in populations with no direct contact with Western societies. In this era of worldwide internetisation, any nation may legislate laws disconnected from its indigenous cultural lineage because the cultural consciousness of its citizenry is already globally conditioned.

In this second volume of the *African Corporatism Manifesto*, I situate ethnopoliticism within the unfolding realities of the global web-internetisation era. This new corporatist age has begun to erode the historical authority of race and ethnicity as the foundations of nationalism-culture. In their place emerges a global common-unity of socio-economic customs—shared digital behaviours, shared informational spaces, shared creative ecosystems—now shaping the nationalism-culture of 21st-century societies. Across the world we observe indigenous cultures subtly adapting to, and in many cases relinquishing, the conditions of their ancestral existence. The socio-culture of collective-individualism, which ethnopoliticism theorises, arises precisely from this transition: local cultures becoming recalibrated through global digital norms, and communities redefining themselves through new forms of collective participation.

I contend that humanity has entered the Age of Revelation—a period defined not by mysticism but by a profound re-evaluation of social and economic values. This revelation-age elevates equalism as the governing principle of interpersonal and societal relations. Economic value, once locked behind monetary barriers in the capitalist order, is increasingly accessible on non-monetary terms in the corporatist society. Intellectual properties that would have been privatised for profit within capitalism have

now become open, free, and endlessly modifiable on web-internetisation platforms. Anyone, anywhere, can use, reuse, redistribute, alter, or innovate upon creative works without seeking permission from the original creator. This is not merely a cultural shift—it is a fundamental reorganisation of human socio-economic relations.

When we observe *Open-Data* in information systems, *Open-Government* in politics, *Open-Access* in scientific research, *Open-Care* in health and welfare, and the global *Free-Culture* movement in education, it becomes clear that we are living within the Revelation-Age. These open systems have collectively shaped a new human culture—one grounded in transparency, accessibility, reciprocity, and mutual value. In this age, intellectual commodities increasingly circulate as public goods, expanding the horizon of innovation and reducing the gatekeeping power of old economic elites.

The global revelation-age thus forms the conceptual foundation for the theory of ethnopoliticism and its extension into ethno-corporatism in this manifesto. It is within this intellectual and socio-economic epoch that I call upon African nations to enter what I describe as the Restoration Era. This new era represents a decisive break from the protégism that historically constrained Africa's economic autonomy. It promises the reorganisation of excess African resources, the

repositioning of technological capacity, and the collective socio-economic reformation of all African States.

In this Restoration Era, we would witness the reinstitution of functional governance, the ascent of indigenous technological innovation, and the integration of economic systems that align with collective-individualist principles. Equalism—economic, governmental, and technological—would flow naturally from the shared socio-economic interests of African people across ethnic lines.

I maintain that the unitary integration of African States into a single Nation-State is not merely desirable but inevitable for collective advancement. Such unification aligns Africa with global corporatism, ensuring equal participation in world economic systems and enabling deeper social progress. To achieve this, Africa must anchor its future in the socio-culture of collective-individualism and recognise computer technology and web-internetisation as the engine of continental self-sufficiency. If African leaders sincerely aspire to global equality, African empowerment, and ideational leadership in the ethno-corporatist movement, then they must embrace this continental convergence.

In this manifesto, I therefore call for a holy alliance of African States—a deliberate and courageous commitment to reshape our continent under an ethnopolitical nationalism-

structure. Only through collective integration can Africa secure its rightful place in the global corporatist order and deliver the inevitable progress that the African people call for.

## **CHAPTER ONE**

### **THE ETHNOPUBLICAN STATES OF AFRICA**

A reawakening is hovering over Africa—vast, unmistakable, and irreversible. It is the dawn of Ethnopoliticism, rising like a new sun over a continent long denied its rightful morning. All the eras before us—colonial, post-colonial, military, democratic—have played their part in dissolving the old conditions of existence. Their failures, their triumphs, and their contradictions have prepared the soil. Now the ground trembles with the sound of a new order calling.

For too long, global capitalism has harvested Africa's wealth while Africa remained a spectator to the theatre of its own contributions. Our minerals cross borders under foreign flags; our ideas are carried by emissaries who return the applause to capitals outside our shores; our people—labourers, migrants, refugees—scatter across the world compelled by necessity, not choice. They do not leave because Africa lacks worth; they leave because Africa has not yet installed the institutions worthy of its own abundance. But that season must end. And this chapter marks the beginning of that end.

The ethnopolitical State—the African State reborn—is the instrument through which this turnaround begins. It is here that Africa must reclaim the power to determine her own economic, intellectual, and social future.

Let us remember our path. In the 1950s, the winds of independence swept through the continent. One by one, divided territories broke their colonial chains. It took until 1980—three full decades—for the last captive nation, Southern Rhodesia, to stand and rename itself Zimbabwe, reclaiming its dignity.

In 1963, the Organisation of African Unity (OAU) was formed. Thirty-two newborn States declared that Africa must walk together. By 1980, all fifty-four had gathered beneath that umbrella. Yet unity in principle is not unity in structure.

It took forty years more for that umbrella to evolve into the African Union (AU)—born in 2002 to promise integration, cooperation, and shared destiny. But nineteen years later, in the year 2021—six decades after the first calls for unity—Africa still stands as separate sovereignties, divided by lines drawn in foreign rooms, speaking of unity yet living in partition.

We stand now at the threshold of a truth too long delayed: Africa cannot rise as many. Africa can rise only as One. Pan-Africanism cried this truth from the beginning—that we are descendants of a common civilisation, bearers of a common

struggle, and custodians of common interests. It called for a return not to the past, but to the ancient African-socialism that once united the societies of our ancestors in harmony and reciprocity.

Today, in this manifesto, I sound that call again—but not as nostalgia. As inevitability. As destiny. As the next chapter of our continental becoming. This is the hour for the ethnopolitical States of Africa to emerge. The hour to bind our peoples into a single nationalism-structure. The hour to rise as *One Africa*, sovereign and indivisible, ready to take its place in the global corporatist age—not as a subject, but as an equal.

Lest we forget—or rather, lest we refuse to look back—let us recall the originating flame from which Pan-Africanism itself was kindled. It was not born in the palaces of African presidents nor in the parliaments of colonial governors. It was born in the Diaspora, among our people uprooted yet unbroken. It was Marcus Garvey—lion of the Black world—who in 1920 thundered the slogan “*Africa for the Africans!*” in his Declaration of Negro Rights, igniting an international consciousness that no empire could extinguish.

But shall we also fail to remember that Pan-Africanism was never one voice? It stood upon two opposing ideological mountains. On one side, the Casablanca Group—advocates of collectivistic corporatism, champions of unified African power

and shared economic destiny. On the other, the Brazzaville and Monrovia Group—advocates of individualistic capitalist models dressed as African independence. And history records—plainly—that the leaders who guided the OAU chose the latter.

It chose the path of individualistic capitalism, yet paradoxically committed Africa to distancing itself from the very Western capitalist industries that grew fat on surplus extraction. The consequence? Africa was cast into the suffocating mould of protégé-socialism—exporting raw resources to the same Western powers who simultaneously became our patrons, our donors, our lenders, and our “development partners.” We sold to them what they needed; we begged from them what they had taken. That is the truth we must not forget.

And let us think back further still. The first Pan-African Congresses—organised by W.E.B. Du Bois in 1919 (Paris), 1921 (London, Brussels, Paris), 1923 (London, Lisbon), and 1927 (New York)—rested on the foundation of racial common-unity, a direct challenge to the “colour-bar” erected between White and Black. This was necessary, even strategic; it was the language required to awaken a colonised people chained to the ideology of racial hierarchy. Du Bois himself declared: “*The problem of the 20th century is the problem of the colour-line.*”

But it was the 1945 Pan-African Congress in Manchester that shifted the discourse from racial solidarity to political

liberation. It called—boldly and unequivocally—for the decolonisation of Africa, for the revival of ancient African-socialism, and for the unitary form of African governments and a joint economy. This clarion call laid the ideological foundation for the Casablanca Group, formed in 1961—a precursor to the very ethnopolitical future this manifesto now proposes.

From that ideological lineage emerges the blueprint for the Ethnopolitical States of Africa:

- A unified organisation with four arms of government—Judicial, Executive, Economy, and Legislative.
- A supranational legislative body endowed with sovereign authority transferred from each member State.
- StateLords serving as judicial custodians of collective conscience.
- Regional citizenry-electorates empowered to vote on domestic policies within their States.
- Shared economy, shared resources, shared governance, and shared rule of law. This is not an echo of the past; it is the architecture of Africa's future.

And having seen the record plainly before us, I say without hesitation: It is a regressive delusion to continue pursuing progress under the Pan-African model upheld by the Brazzaville

and Monrovia Group, shaped under the leadership of Emperor Haile Selassie.

Decades of evidence deliver the verdict: the model has failed. To cling to it—to repeat the same intergovernmental rituals while praying for different results—is nothing short of political self-deception. Enough. Enough of the old ways. Enough of the bureaucratic chains.

For it is now known—beyond argument—that the bureaucratic culture inherited from the Brazzaville–Monrovia paradigm is precisely what has reproduced underdevelopment within African governments. And so this manifesto calls—firmly, unapologetically—for the abolition of bureaucracy itself. It calls us back to the unfulfilled promise of the Casablanca Declaration championed by Kwame Nkrumah of Ghana, inspired by the intellectual giants—Du Bois, George Padmore, and the many Pan-Africanists who carried the torch.

Therefore we say: Integration of all African States into a single national body—into one ethnopolitical State structure—is not a dream, not an abstraction, not an option. It is the inevitable pathway to Africa’s social, economic, and technological awakening—aligned with the global corporatist order now shaping the world.

If Africa is to become self-sufficient—if it is to wield economic sovereignty—then we must dismantle every external and internal agency that fortifies the walls of division. We must reconstruct Africa as One Nation-State for the empowerment of our people, the advancement of our society, the strengthening of our governance, and the prosperity of generations yet unborn.

Let the message be clear: Africa must unite—not tomorrow, not symbolically, but structurally. For only then shall the ethnopolitical era begin. And only then shall our future belong to us.

### The Proclamation of the Age-of-Revelation

Here and now, let it be proclaimed without hesitation or tremor: we are no longer living in the age of modernity. No—modernity has passed like an old season whose winds no longer move the branches of history. We stand at the threshold of a new epoch—the Age of Revelation—an era in which computer-intelligence, global web-internetisation, open-data, open-access, and free-culture now shape the destinies of peoples across the earth. Outside Africa, nations accelerate with unrelenting speed into this future; inside Africa, the revelation demands our awakening. It is in this crucible that the Restoration-Era of Africa must rise.

Look around you. Everywhere on this planet, nations are pouring colossal resources into their restoration-projects—reviving their societies, advancing their people, fortifying their economies. China surges with technological might, forging the steel of computer-intelligence. Europe, America, and Canada drag each other forward in a collective race of digital progress. India, with its ocean of software developers and the awakening of its corporeality, is shaping the very language of the new intelligence economy. Russia, Australia, Switzerland, New Zealand march ahead in this global transformation.

And Africa? Africa is told to wait. Africa is told to remain a *protégé society*. Africa is told to cling to outdated banners of racial unity in some regions, ethnic unity in others, religious unity in others still. To that I say: NAY!

It is time—long past time—for Africans to rise with the restoration-era that is sweeping across the world, igniting progress in every corner, and filling our Diasporas with the force of a new cultural awakening. Only the ethnopolitical State can propel Africa into this global current—can restore economic parity, social dignity, and equal standing with all nations. Under ethnopoliticism, computer-intelligence will not merely trickle into Africa—it will root itself in African soil and radiate across borders with unprecedented force.

Let the truth be spoken plainly: capitalism is dead. It is exhausted, unfit, obsolete—incapable of sustaining the demands of the age-of-revelation. A political order built to regulate factories and land-barons cannot govern the borderless world of intelligence-systems, web-internetisation, free-trading, e-marketing, and globalised digital cultures. In this century, capitalism has no mastery over the forces it once commanded.

Africa must not cling to this sinking ship. Africa must not remain trapped in the condition of “much labour, little reward.” Our economic, social, and governmental existence can no longer survive under the suffocating atmosphere of protégé-relations, foreign domination, and the faltering republican institutions that divide us along the brittle lines of race, ethnicity, and religion.

Hear the truth: the essential condition of global corporatism is computer-intelligence. The essential platform of global trade is web-internetisation. The essential future of national power is digital sovereignty. And Africa stands at the turning point.

The ethnopolitical States of Africa—once installed—will shatter the very foundations on which protégism and foreign domination have survived. The power of foreign agents to dictate the terms of African destiny will crumble. A unified African ethnopolitical State will rise, re-defining the social, economic, and national culture of Africa itself—radiating its force across the Diasporas like a long-awaited dawn.

At the centre of this new order stands the *govox-populi*—the people's voice institutionalised into governance. No longer shall a handful of officials, sequestered in a single building, toy with the fates of millions. No longer shall promises be made and abandoned after elections. No longer shall the citizen be a spectator in their own affairs.

In the ethnopolitical State, the citizenry-electorates become the heartbeat of the legislative arm. The people decide. The people direct. The people govern. Government officials no longer possess monopoly over State-centred decisions; instead, decision-making is distributed across regions, strengthened by computer-intelligence, and rooted in citizenry power.

And more—citizenry-electorates will wield the power to accept, reject, amend, adapt, or override the ideologies proposed by their govoxiers and the interpretations of law issued by their StateLords. Law becomes a living instrument in the hands of the people—not an edict imposed upon them.

The fall of all independent-leadership governments is inevitable. The rise of interdependent-leadership—where citizenry-electorates hold the legislative power of the State—is equally inevitable. Thus, let it be known: the ethnopolitical age is not merely an idea—it is the destiny of Africa.

## CHAPTER TWO

### THE ETHNOPUBLICAN STRUCTURE OF AFRICAN STATES

Behold the architecture of a new African order—the Ethnopolitical State, a structure forged not in the corridors of monarchies nor in the chambers of republican elites, but in the living will of the people themselves.

At the heart of this rising nationalism-framework stands the StateLords, the custodians of collective conscience, anchored within the sovereign design of the African House-of-StateLords Assembly. Around them, three great govoxical groupings—the Economic Group, the Citizenry Group, and the Secretariat Group—operate under the guiding force of the Regulatory-Codes of Govoxical-Decentralisation, while the StateLords themselves uphold the Supervisory-Codes that secure the moral geometry of the State.

In Volume I, the word *ethnopolitical* was unveiled in its original meaning: “a community of government by the people.” A nation not held together by bloodline, tribe, race, or ruler, but by the common-unity of its people. Ethnopoliticism recognises a simple but revolutionary truth: the power of the State does not

rest in the hands of government officials—it rests in the hands of the citizenry-electorates.

Thus, in an ethnopolitical State, all affairs of the nation are citizenry affairs. State-centred decisions are not the privilege of executive officials nor the whims of a Head-of-State—they are the sovereign right of the governed. Government officials exist only as installed servants of the people, selected not through democracy, not through autocracy, nor through any archaic political contrivance, but through the pure mechanism of populocracy—the *govox-populi* voting process that elevates individuals strictly to serve, not to rule.

With the dawn of the Age-of-Revelation, humanity shifts toward common socio-economic purpose. Across the world, nations move in unison toward digital restoration—toward new systems shaped by corporatism, intelligence-economies, and shared destinies. In this global transformation, the ethnopolitical nationalism-structure emerges as the direct counter-form to both monarchy and republicanism, the only structure aligned with the new world that intelligence and interdependence are constructing.

And so the proposed *govox-populi* structure recognises no self-appointed authority, no independent governmental class, no elite circle endowed with the legislative power to impose State decisions. Such powers—once monopolised by political castes—

are now dissolved and redistributed to where they always belonged: with the citizenry-electorates.

For the ethnopolitical State is shaped by its environment; its govox-populi institution acts within the social, economic, and cultural terrain of its people. Govoxiers operate within the sphere that citizenry empowerment creates, and the StateLords—to whom supervisory mandate is entrusted—exercise oversight only insofar as it serves the citizenry's sovereign authority.

Thus the Ethnopolitical Structure is not merely a governmental system—it is the reordering of power itself. It is the restoration of the African will to govern, to decide, to shape the fate of nations. It is the beginning of a continent no longer ruled, but self-ruled.

### The Fallacy of Republicanism And the Rise of Ethnopolitical Alternative

Everywhere we cast our eyes, sovereign States proclaim their nationalism-structure to be a “republic”, a construct forged to harmonise a mixed-form of constitutional governance—blending democracy, aristocracy, oligarchy, constitutional-monarchy, ethnocracy, autocracy, and their countless permutations. Yet, behold the paradox: these republican structures, lauded as the pinnacle of civil order, are in reality fragile edifices, teetering upon the chaos Aristotle foresaw in his

seminal work *Politics*. He warned us of the treacherous cycle of *kyklos* or *anacyclosis*, the inevitable rotation of governments through virtue, corruption, and decay.

The Roman Republic of 509 B.C., heralded as a triumph over monarchy, merely inaugurated a precedent—an experiment in human governance that would echo across centuries. And in the Western Modern Era, from 1750 onward, we have witnessed republics rise, only to be tested by wars, revolutions, and the overthrow or constitutionalisation of monarchs. The world's political stage has long been a theatre of instability, where republicanism, despite its promise, often reproduces the cycles Aristotle foretold.

We must understand the architecture of human State systems. Heretofore, two grand Nationalism-Systems of State government have dominated the world: Monarchy and Republicanism. Each with its own forms of governance, administrative logic, and organisational modes—each claiming legitimacy, yet each vulnerable to the oscillations of power, privilege, and elite capture.

And here, in the boldness of this manifesto, I propose the third category—the Ethnopolitan System. Born from the principles of populocracy and collective-individualism, it stands in contrast to its predecessors.

## NATIONALISM-SYSTEMS OF STATE GOVERNMENT

NATIONALISM STRUCTURE	FORMS OF GOVERNMENT	GOVERNING ADMINISTRATION	ORGANISATION MODE
<b>Monarch</b>	Autocracy	Dictatorship	Monocracy
<b>Republic</b>	<u>Mixed-form:</u> Democracy Oligarchy Aristocracy Constitutional-Monarchy Political-Autocracy Political-Ethnocracy	Politics	Bureaucracy
<b>Ethnopolitical</b>	Populocracy	Govox-Populi	Commicracy

Unlike monarchy or republicanism, ethnopoliticism does not merely reorganise the machinery of governance; it transfers the very locus of decision-making from a narrow circle of officials to the citizenry themselves.

Where republicanism centralises power in State officials, who appropriate the forms and organisational instruments of governance for their own ends, ethnopoliticism returns the State to the people, making the art of State laws a citizenry matter and governance a reflection of collective will.

Behold the dawn of a system where the people are not governed by fiat, but empowered to govern themselves, and where the administration of the State becomes not a privilege of office, but a responsibility shared equally across the citizenry.

### The Illusion of Democracy Within Republicanism

Take democracy, for example. In theory, the citizenry-electorates are to play an active and decisive role in the administration of government through their elected representatives. Yet what is prescribed as their participation has been bureaucratised, diluted, and subverted, absorbed into the machinery of republicanism where multiple forms of governance—oligarchy, ethnocracy, constitutional-monarchy, and autocracy—intertwine under the guise of a “mixed-form constitutional framework.”

The result? Not a single republican State anywhere in the world exists in pure form. Everywhere, democracy is entangled with oligarchy, democracy is intertwined with ethnocracy,

democracy is subservient to constitutional-monarchy, or some permutation thereof. No clarity exists, no consensus is reached, and no mechanism resolves the conflicts inherent in these hybrid frameworks.

Consider the irony: democracy, exalted as the voice of the people, is everywhere compromised by the very constitutional scaffolding that claims to support it. Does the advocate of republicanism even realise how corrosive this mixed-form truly is? History and contemporary evidence answer for themselves. Where mixed-form governance exists, governments—or segments of their social control apparatus—degenerate into corruption, tyranny, and the systematic oppression over citizenry-society. Citizens protesting their rights are jailed, silenced, and sometimes killed for daring to breathe freely in societies that claim to be democratic. The rule of law becomes the rule of coercion.

Observe the contradictions: democracy in practice is diametrically opposed to autocracy and oligarchy; ethnocracy clashes endlessly with aristocracy; constitutional-monarchy is in perpetual tension with political-autocracy. How, then, can any republican State hope to maintain order, justice, or equality under the administration of politics appropriated by a mixed-form framework? It is a mystery, a paradox, a design doomed from inception.

Even history warns us. The decline of the Roman Republic in 27 B.C. was not an accident. The norms of mixed-form governance, the violent rhetoric of autocracy, and the disregard for democratic principles produced neither compromise nor consensus. They created perpetual conflict, systemic instability, and unending cycles of ousting government officials—a cautionary tale echoing into our generation. The lessons of the past demand that we break free from the illusory comfort of mixed-form republicanism and embrace a system that places the power of the State squarely in the hands of the people themselves—the Ethnopolitical alternative.

The crisis of today's republican State is glaring, undeniable, and dangerous. When democracy proclaims freedom of assembly, free speech, inclusiveness, equality, the right to vote, and the protection of minority rights, yet the oligarchy-imposed structures strip away these very rights from entire sectors of citizens, what should such a State expect from its people in such affairs? Kisses and roses? Compliance without question? Submission without protest? Nay! The citizenry will rise, demanding justice and equality!

When democracy vests State-power in elected citizens, granting the electorate the sacred right to determine their representatives, and yet a self-imposed body—the military, the entrenched elites—superimposes itself as government officials or

Head-of-State, appropriating political-autocracy as its governance, what can citizens expect? A benevolent administration? A system free of tyranny and extreme bureaucracy? No! They inherit a structure rigged against their very voice, a governance that suffocates the people it claims to serve.

When democracy empowers elected officials to legislate, to appoint judiciary, to enforce the rule of law, and yet a political-ethnocracy elevates members of a particular ethnic group to higher positions, consolidating resources, influence, and authority for themselves—what should the other ethnic groups, disenfranchised and marginalised, do? Shall they be content? Shall they remain silent? Shall they sit idly by while inequality festers under the guise of law and order? Never! The people will demand change, equity, and justice, for democracy betrayed is democracy defiled.

Consider the illusion of control: politicians are assumed to be dangerous only when they impose autocracy or ignore democratic norms. But tell me—how dangerous are they really, when the very legal structure of republicanism invites and empowers them to exploit every loophole for personal gain, for political advantage, for consolidation of power?

Citizens may believe that protest, that resistance, is the cure for corruption. Yet how effective can protest be when the

constitutional foundation of republicanism itself grants politicians the authority to blend democracy with oligarchy, ethnocracy, or autocracy at will? When the system itself enables betrayal, the people are bound to struggle not only against tyrants but against the very framework that allowed tyranny to flourish.

The lesson is clear, unyielding, and undeniable: democracy within the mixed-form republicanism is a battlefield rigged against the citizenry, where rights are conditional, freedoms are fragile, and justice is subservient to the whims of those in power. It is here that ethnopoliticism rises—not as theory, but as necessity—the only system where the legislative-power is firmly, irrevocably, and transparently in the hands of the citizenry-electorates, leaving no room for autocratic intrusion, bureaucratic domination, or ethnic favouritism.

Lest we forget, the arrogance of monarchs—ignoring the cries and concerns of their citizenry—sealed the fate of their monarch nationalism-State governments, swept away by the tides of republican revolution. History, relentless in its repetition, now presents a similar reckoning: the failure of republicanism to resolve the chronic conflicts of its mixed-form governance, and the ceaseless unrest of the citizenry fighting for rights too often denied, heralds the inevitable supersession of republican

nationalism by the ethnopolitical State proposed in this manifesto.

The monarch nationalism-system fell, annihilated by the tyranny of autocracy; yet those monarchs, granted concessions by the tides of history, found refuge in republican systems, preserved as constitutional-monarchs within mixed forms of governance.

But behold—the ethnopolitical nationalism-structure brooks no compromise of this kind. It appropriates only the populocracy form of governance, fully integrating the remnants of monarchs and republicans into its components, yet leaving no room for constitutional-monarchy, autocracy, or mixed-form governance. Within ethnopoliticism, every citizenry-electorate wields genuine legislative power; the days of inherited authority by the few over the many, bureaucratic domination, and selective privileges are forever abolished.

I declare: no nationalism-system of State government has ever been perfect; each exists only for the era whose proclaimed common-unity gave it life. The monarch nationalism-system of the Iron Age, and the republican nationalism-system of the Classical era, thrived only until the conditions of their respective times were exhausted. Once those eras' proclaimed common-unities could no longer align with the emerging needs of society, their systems faltered, and the successive era demanded a new

structure, one fit for the evolving socio-governance and economic realities.

Today, in the Age-of-Revelation, the Restoration-era surges forth as the undeniable condition shaping human society. It is within this era—driven by the socio-economic interests of the global citizenry, accelerated by computer-intelligence, web-internetisation, and the open, free-access culture—that the ethnopolitical nationalism-system of State government emerges as the necessary and inevitable evolution.

This manifesto does not merely propose a theory; it lays the blueprint for a citizenry-led governance capable of harmonising African unity, economic self-sufficiency, and equitable social development across the continent.

The republican illusion, for all its pomp and constitutional veneers, is a fragile house of cards. Laws may be written, constitutions may be ratified, elections may be staged—but the ultimate power never truly rests with the citizenry. It is deferred, delayed, or hijacked by those who cloak ambition in the language of public service. Civilian governments stumble under the weight of bureaucracy, nepotism, and partisan gamesmanship, while the people—the very source of legitimacy—are reduced to spectators, waiting for permission to speak, to act, to influence.

And in that vacuum of power, the military is tempted. They step forward, declaring themselves the custodians of order, promising efficiency, promising justice—but all they deliver is another cycle of concentration, coercion, and control. For power, once seized, rarely relinquishes itself willingly. Vision cannot be imposed; it cannot be borrowed or simulated. It must be cultivated, it must be nurtured, and it must exist in harmony with the collective will. Without it, even the most disciplined soldiers become instruments of oppression, perpetuating the very tyranny they claimed to eradicate.

Ethnopoliticism, however, obliterates this cycle. It refuses the notion that authority can ever exist in a vacuum, or that any uniform, office, or title can claim supremacy over the people. Every act of governance is witnessed, every decision is accountable, every leader is subordinate to the living judgment of the citizenry. Elections are not ceremonial; they are continuous. Oversight is not reactive; it is embedded into every branch, every policy, every action. The army, the Judiciary, the Executive—all exist not as rulers but as servants, bound by law, bound by ethics, bound by the will of those who empower them.

No coup can succeed because there is no absence of oversight. No general can claim righteousness because legitimacy flows from the collective, not from a badge or a gun. No individual ambition can override the communal good because

the structure itself channels authority through reciprocity, scrutiny, and participation. The people are not passive—they are the State, the law, the economy, the conscience, the check, and the compass.

In Ethnopolitan Africa, sovereignty is not theoretical. It is kinetic, it is living, it moves through every citizen, it breathes through every act of participation. Here, governance is no longer a prize to be seized—it is a responsibility to be performed. Tyranny, corruption, and military adventurism find no fertile soil; only the boundless, indivisible force of the collective will prevails.

This is the promise, the power, and the irrevocable destiny of Ethnopolis: a government not of rulers, but of the ruled; not of the few, but of the many; not of fleeting authority, but of eternal vigilance. Here, in this African rebirth, populocracy is not an illusion—it is the lived, unassailable truth of the people themselves.

**Ethnicity Without Borders:  
How Colonial Nationalism Manufactured Conflict,  
and Why Ethnopolitics Restore African Unity**

The persistent ethnic tension experienced across Africa since the colonial period is not the result of ethnic diversity itself, nor of any intrinsic incompatibility among African peoples. Rather,

it is the direct consequence of a structural violence imposed upon Africa: the forced compression of multiple, historically autonomous ethnic civilisations into single, artificial nationalist containers.

Before colonial intervention, Africa did not organise itself as “nation-states” in the modern European sense. African societies were structured as ethno-governed civilisations—networks of kinship, language, spirituality, economy, and governance that often extended fluidly across vast geographical regions without contradiction. Borders were not instruments of sovereignty; they were zones of interaction. Authority was not centralised by territory; it was legitimised by ethnic continuity and moral obligation. Colonialism shattered this order.

#### Colonial Nationalism as the Engine of Ethnic Conflict:

The colonial project did not merely exploit Africa economically; it re-engineered African ethno-populist identity. Diverse and unrelated ethnic groups were forcibly merged into single nationalist frameworks, governed by distant capitals, unified not by shared culture or history but by colonial convenience. In doing so, colonialism manufactured a permanent condition of internal competition: ethnic groups were compelled to compete for State power, resources, recognition, and survival within borders that had never reflected their civilisational realities. This is the origin of modern African ethnic tension.

Take the Yoruba civilisation as a clear example. The Yoruba are not confined to one modern State. Yoruba communities exist across what are now Nigeria, Benin, Togo, Sierra Leone, Liberia, and beyond—connected by language, cosmology, moral codes, artistic traditions, and historical memory. Yet modern nationalism insists that these Yoruba communities must subordinate themselves to different national identities, different constitutions, different flags, and different political elites, simply because colonial borders decreed it so. The result is contradiction without resolution:

- One people, multiple States.
- One civilisation, fragmented sovereignty.
- One identity, forced into competition with itself.

Ethnic conflict emerges not because ethnicity is divisive, but because ethnicity has been denied its natural political expression.

### Why Nationalism Fails Where Ethnopolitics Succeed:

Modern African States inherited a European nationalist model designed for societies with relatively homogenous populations and shared historical trajectories. Africa is not such a continent. Its strength lies precisely in its plurality of ancient civilisations, each with its own internal coherence. To force these civilisations into unitary national identities is to institutionalise permanent friction.

The Ethnopolitical model resolves this contradiction by restoring ethnicity as the primary unit of governance, without requiring territorial exclusivity or violent secession.

Under Ethnopolitical governance:

- A people governs itself as a people, regardless of colonial borders.
- Ethnicity becomes a source of unity, not competition.
- Governmental legitimacy flows from shared culture, not imposed territory.
- Conflict is reduced because no group is forced to dominate or be dominated within an artificial national hierarchy.

In this system, all Yoruba peoples—regardless of their current geographical locations—could constitute a single Yoruba Ethnopolitical, governed under one StateLord, one ethical framework, and one collective economic and cultural vision. This does not require the erasure of existing States, nor does it demand war or partition. It requires only the recognition that govoxical identity must align with civilisational reality.

The same applies to Akan, Igbo, Fulani, Hausa, Tuareg, Oromo, Somali, Wolof, Zulu, and countless other African

civilisations whose natural boundaries were never respected by colonial cartography.

#### From Fragmented Nationalism to Cooperative Ethnopolitics:

Ethnopolitical governance does not abolish cooperation between peoples; it restructures it on honest terms. Instead of coercive nationalism, it enables:

- Inter-ethnic confederation.
- Cooperative economic planning.
- Shared defence without cultural erasure.
- Continental unity built from the bottom up, not imposed from above.

Where nationalism demands sameness, ethnopoliticism respects difference. Where nationalism breeds rivalry, ethnopoliticism cultivates coordination. Where nationalism enforces loyalty to artificial symbols, ethnopoliticism restores loyalty to living communities.

#### Ethnicity Was Never the Problem:

Africa's tragedy was never ethnic diversity. It was the denial of ethnic self-governance. Colonialism did not introduce ethnicity into African governing structure—it weaponised it by trapping it inside foreign political structures. Post-colonial States merely inherited this architecture and mistook it for modernity.

Ethnopoliticism corrects this historical error by allowing Africa to resume its civilisational trajectory—interrupted, not extinguished—by colonial intervention.

The future of African unity does not lie in suppressing ethnicity under brittle nationalism, but in elevating ethnicity into a cooperative, ethical, and populocratic framework of governance. In doing so, Africa does not move backward into tribalism; it moves forward into a post-colonial, post-national order grounded in truth, continuity, and collective dignity. Ethnopolitics are not a return to the past. They are the unfinished future Africa was always meant to complete.

### **Ethnopolitical is Sovereign, Unified, and Harmonised**

Indeed, an ethnopolitical is a single sovereign State, a constellation of sub-sovereign entities, each harmonised under the principles and authority of ethnopoliticism. It is a State where the structure of governance transcends mere titular office, and where every institution, office, and territory operates within the unified vision of citizenry-led administration.

To illustrate, consider Her Majesty Elizabeth II, Queen of the United Kingdom of Great Britain, Northern Ireland, and the other realms and territories, as Head-of-State and Head of the Commonwealth. Were her position transposed into the structural

platform of an ethnopolitical State, her office would function as a supreme supervisory authority, overseeing all offices of the StateLords, ratifying citizenry appointments, and supervising the instruments of the Judicial-Arm across all territories under her jurisdiction. Yet, let it be clear: while Her Majesty would wield supervisory control, she would have no influence over the day-to-day administration of government. Similarly, the citizenry-appointed StateLords would exercise no operational control over the daily functions of government alongside other offices. This balance preserves order, accountability, and continuity, while allowing the hereditary position to remain as a guard of national security and historical continuity within the ethnopolitical nationalism-structure.

In the context of African republics today, existing Heads-of-State would transition into the office of the StateLords, collectively assuming shared supervisory control over the ethnopolitical State. Each StateLord would be responsible for the instruments of supervision within their own territory, yet no single StateLord could act unilaterally; decisions must reflect the majority agreement of the collective StateLords, ensuring a check-and-balance system unparalleled in conventional republican or monarchic governance.

Thus, within an ethnopolitical State, the StateLords—though symbolically Heads-of-State—exercise only supervisory

authority, leaving the day-to-day administration firmly in the hands of the Secretariat, Economic apparatus, and Citizenry-committees. The ethnopolitical State transforms governance from hierarchical domination into a harmonised symphony of citizenry-led administration, where authority is supervisory, representative, and accountable, and where the common-unity of socio-economic interests dictates the operation of the State, not personal ambition, inherited privilege, or bureaucratic monopoly.

### **The Dual Role of African StateLords And Pathways into Ethnopolitical Governance**

Here, the African StateLords occupy a dual function: they are both Heads-of-State and custodians of the Judicial-Arm of their respective territories. While the position of Head-of-State is hereditary, the position of StateLord is held for life.

This duality, perfectly reasonable for States transitioning from republican governance to ethnopoliticism, exists as a concession of historical and national significance. It ensures that the collective supervisory power of the StateLords remains a bulwark of national security and the historical continuum of the ethnopolitical nationalism-structure. Before any StateLord may exercise judgment on the affairs of all African States or within their own territory, consensus among their peers is required, guaranteeing collective oversight above individual discretion.

In a single sovereign State without external realms, entry into the ethnopolitical nationalism-structure follows two pathways: the republican pathway and the monarchy or constitutional-monarchy pathway.

- In States such as Morocco, with a semi-constitutional monarchy, entry follows the constitutional-monarchy pathway: His Majesty King Mohammed VI remains Head-of-State, with no influence on daily governance, while the citizenry elects StateLords through their sovereign participatory process.
- In absolute monarchies such as the Kingdom of Eswatini (His Majesty King Mswati III) and Kingdom of Lesotho (His Majesty King Letsie III), entry follows the monarchy pathway: the kings retain ceremonial Head-of-State authority, while StateLord is appointed through citizenry election. Daily administration remains in the hands of the ethnopolitical governmental structure.

It is crucial to note: while the ethnopolitical nationalism-system defies the conventional models and administrative hierarchies of monarchy and republicanism, it retains associative structural elements.

In Morocco, Eswatini, and Lesotho, ethnopoliticism harmonises hereditary and elective authority: the election of

StateLords is firmly within the citizenry's control, while the succession of Head-of-State remains restricted to the royal bloodline. The office of Head-of-State thus assumes roles ranging from purely legal ("crowned ethnopolitical") to largely ceremonial, with traditional and official govoxical functions.

Just as the republican institution displaced monarchies globally, so too will the ethnopolitical institution supersede the republican nationalism-system in Africa. In republican States, decision-making rests with elected officials; in an ethnopolitical State, decision-making power resides with the citizenry-electorates, encompassing both law-making and the day-to-day administration of government. The evolution mirrors ancient Rome: the republican constitution gradually established joint power-sharing between patricians and plebeians; ethnopoliticism similarly institutionalises joint governance between government officials and citizenry-electorates, but with citizenry primacy.

The ethnopolitical framework in Africa will be robust enough to regulate and supervise emerging social and economic corporatist organisations. Africa's inclusion in the global economic order will be driven by the Executive-arm of government, which ensures that independent foreign firms coalesce with strong African economic institutions—engaging directly in trade and resource management free from external

monetary control, shaping an African economic destiny aligned with sovereign interests and equitable global participation.

### The Ethnopolitical Rejection of Mixed-Governance And the Rise of Populocracy

Indeed, the mixed-form of governance is the defining hallmark of the republican State—a clever instrument designed to preserve democracy only when it serves the ruling class, and to combine it with oligarchy, aristocracy, or autocracy whenever it suits the interests of politicians and their capitalist allies.

Democracy, in such a system, serves citizens only in theory; in practice, real power always rests with those who control the means of production, not with the electorate. The supposed participation of citizens in State governance becomes little more than a coercive illusion, a tool by which politics controls the population while safeguarding capitalist economic domination.

In our 21st-century restoration-era, however, a new epoch is unfolding—an era defined not by ethnicity, race, or religion, but by the socio-economic interests of the citizenry. The ethnopolitical structure rises from this epoch, heralding the dethronement of capitalist empowerment and the obsolescence of republican mixed-governance, which will be relegated to history's shadows.

Democracy, while granting the theoretical right to vote, is insufficient: in a republican system, political elites manipulate mixed forms of governance to confine citizens to a narrow spectrum of choices, ensuring that policies serve the preservation of capitalist wealth and control, rather than the broader socio-economic welfare of the populace.

In an ethnopolitical State, every citizen becomes their own ethnomethodologist, their own theorist of society. Govoxiers—government officials—exist not to dominate, but to play independent roles in social and economic affairs, subject to the sovereign will of the citizenry.

Corporatists, marketeers, and govoxiers cannot dictate or control individuals. The citizenry-electorates hold the power of the State, securing legislative authority collectively, making laws, and managing their socio-economic affairs in accordance with the principles of the ethnopolitical State's Constitution. The relationship between individual citizens and govoxiers embodies the core characteristics of govox-populi administration, reflecting the principles of the ethnopolitical theory of populocracy.

Populocracy, as a regulatory framework within the ethnopolitical State, establishes governance where the State apparatus is administered by officials but controlled by the citizenry, ensuring that socio-cultural interests, decision-making

power, and economic resources are distributed according to the will and needs of the people.

Whereas ancient African monarchies relied on ethnicity—the ideology of ethnoism—to secure power and resources, populocracy replaces inherited or assigned privileges with qualified citizenship rights, emphasising governance by and for the citizenry, without regard to race, religion, or ethnic affiliation.

This is the revolution of governance: no longer a system dominated by elite manipulation, but a citizenry-centered administration in which every individual has voice, agency, and authority over the socio-economic and govoxical destiny of their society. In the ethnopolitical State, the people are the law, and their collective will is the guiding principle of governance.

### Populocracy:

#### The Citizenry-Centred Heart of Ethnopolitical Governance

Since populocracy is a citizenry-centred form of governance, the ethnopolitical State apparatus is entirely controlled by the citizenry-electorates. It is theorised to advance a singular truth: that the identity of every African citizen is grounded in one nationality—as Africans—and not divided by race, ethnicity, or religion. In this system, the Judiciary-arm exists to supervise the instruments of govox-populi government, ensuring total

dominance of citizenry-electorates with no stratification or hierarchical class divisions.

The ethnopolitical StateLords serve as government representatives across regional State boundaries in Africa, operating within a shared nationalism-system of governance that unifies the continent while respecting local administration. Yet the *raison d'être* of populocracy is more profound: to guarantee the healthy individualism of all African citizenry collectively. Every decision, every policy, every administrative act is filtered through populist considerations designed to secure the preeminence of citizenry-electorates in all affairs of State and governance.

The govocational theory of populocracy is defined by the ethnopolitical regulatory system. Its legal framework orchestrates a radical shift from protective political-groups to promotional govocational-groups, ensuring that citizenry-electorates—not entrenched elites—remain the decisive force. The colonial-era institutions of coercion, such as the police and prison systems, are relegated to history, to be replaced by the Lawderly, a citizenry-centred law enforcement institution, and the Redeem-system, a rehabilitative correctional framework grounded in restorative justice.

All instruments of State-power required to secure citizenry dominance are set to operate on the unwritten constitution of the

ethnopolitical State, marking a new dawn in governance. And like all enduring nationalism-systems, the ethnopolitical extends its influence beyond the economy, reaching into culture, family dynamics, excellence in thought and manners, taste, and the moral compass of society itself.

The ethnopolitical State does not merely govern—it cultivates the very essence of African civilisation, aligning the social, cultural, and economic life of the people with the principles of collective-individualism and citizenry supremacy.

#### Govoxiers: The Citizenry's Elected Custodians of State Power

The govoxiers do not constitute a separate political party, nor do they operate in opposition to one another. In truth, govoxpopuli is not a party-governing system at all; it is a structure of governance where individuals are elected solely to regulate the affairs of the State on behalf of their electorates—the citizens themselves.

Govoxiers possess no interests apart from those of the citizenry they represent. They conform rigorously to the territorial governing principles of their regional societies, administering the affairs of their regions individually and collectively, and guiding the conduct of citizens in strict

adherence to the codes-of-conduct and moral consensus prescribed by each regional citizenry-electorate.

Indeed, it is already evident that *govox-populi* stands distinct from all historical forms of government anywhere in the world. Its uniqueness lies in the direct alignment of governance with the citizenry's will, not the ambitions of political elites or the manipulation of bureaucratic hierarchies. To fully comprehend this system, we must examine the roles and responsibilities of *govoxiers* across the branches of the ethnopolitical State.

In the national struggle of citizenry empowerment, each State elects *StateLords* to supervise the administration of the confederate African government from their respective States, occupying the office of the Supervisory-Arm of government. The office of *StateLord* is a life-peerage, conferred as a qualified right, tasked with scrutinising legislation and overseeing State functions within their regional boundaries.

Unlike *StateLords*, whose jurisdiction is regional, the *Secretary-of-State* manages both internal and foreign affairs of the ethnopolitical State, elected through a citizenry elective-process to lead the African government for a defined term. The *Secretary-of-State* independently appoints ministers, presides over all ministries, and bears ultimate responsibility for the policy and machinery of *govoxical* administration.

The *Assembly-of-StateLords Act* formalises the structure of ethnopolitical governance, establishing territorial constitutional principles and Codes-of-Supervision (COS). The Assembly is overseen by fourteen (14) appointed Speakers, each elected through citizenry-electorates, collectively serving as joint-heads of the Royal-Commissions representing the collective of regional county across Africa.

Each Speaker is required to possess expertise in one or more secretariat-ministries, particularly when adjudicating matters of State of great importance. As joint-heads of the Royal-Commissions, these Speakers act in the name of the Crown-Ethnopolis, regulating the affairs of regional commissioners and conducting enquiries into the integrity or performance of govoxiers in public office.

Within each State, Lord-Governors oversee county-level administration, and Lord-Counsellors manage borough-level affairs, all appointed by their respective citizenry-electorates. These offices operate under the supervision of the StateLords, who exercise limited statutory powers delegated through the Secretary-of-State to the Secretariat-Ministers, Secretariat-Ambassadors, and regional commissioning agencies.

On a monthly basis, the House-of-StateLords Assembly convenes to scrutinise the Secretary-of-State's performance across all State regions. The Economy-Prime Minister and

Citizenry-Prime Minister formally present citizenry concerns to the StateLords, addressing the performance of secretariat ministries or their regional commissioning staff. The Secretary-of-State is obliged to respond, providing explanations, justifications, and clear timelines for addressing any complaints or executing remedial actions.

Here, governance ceases to be the monopoly of some political elites. Govoxical authority is directly accountable to the citizenry, ensuring that each branch of the ethnopolitical State serves the interests of Africans collectively and individually, marking the full realisation of the populocracy principle in the modern age of the Restoration-era.

**The Secretary-of-State  
And the Executive-Arm of Govox-Populi**

The Secretary-of-State stands as the head of the govox-populi government across all African States, entrusted with both internal and foreign affairs. Beyond this, the Secretary-of-State is the caretaker for implementing citizenry-prescribed policies throughout all African jurisdictions.

The HomeLand-Affairs Ministry under the Secretary's office provides executive operational guidance to Lord-Governors and Lord-Councillors in every regional State, ensuring that citizenry directives are faithfully executed. As the head of the Secretariat-

Branch of Government, the Secretary-of-State oversees the executive departments for social systems across all African States. In performing State administrative functions, it is the office of the Secretary-of-State alone—not any other branch—that acts as the head of government in each region for these purposes.

The ethnopolitan nationalism-structure deliberately devolves the Executive-Arm of government to the Secretary-of-State, assigns the Legislative-Arm to the Citizenry-Prime Minister, entrusts the State economic functions to the Economy-Prime Minister, and reserves the Judicial-Arm to the StateLords. The StateLords possess judicial authority to ratify or override decisions made by the citizenry or any government body only on points of law or constitutional grounds, while the citizenry-electorates hold legislative power to enact State laws governing the Executive, Economy, and Judicial arms—all except the office of Head-of-State.

Crucially, the office of Head-of-State is distinct from govox-populi government and does not intervene in administrative or supervisory functions. Head-of-States who also serve as StateLords perform their duties solely in their StateLord capacity, attending the House-of-StateLords Assembly only in that role, and not as Head-of-State. To symbolise their dual roles and ceremonial duties, StateLords wear three distinctive robes:

their Coronation robes, Assembly robes, and Decamping robes for State funerals, marking their life-peerage and dedication to African governance.

The citizenry-electorates prescribe the State legal-guidelines, grounded in the existing directives of ethnopolitan nationalism, ensuring that governance instruments operate fully under citizenry authority. The State remains the property of African citizenry society, its emblem proudly displayed in the House-of-StateLords Assembly as a reminder of the citizenry's supremacy in all State affairs and administration.

Within this structure, the Executive-Arm, led by the Secretary-of-State, serves as the govoxical head of government, while the Citizenry-Legislative-Arm embodies the govoxical law-making power, exercising electoral authority to legitimise citizenry shared-control over State administration under govox-populi.

Under govoxical-decentralisation, the Secretary-of-State can independently appoint Secretariat-Ministers from anywhere across African States, including the Diaspora. In contrast, the StateLords, Citizenry-Prime Minister, and Economy-Prime Minister cannot independently appoint commissioners; their appointments remain citizenry-directed in an elective process.

Citizenry-electorates handle the elective appointments of the StateLords, Secretary-of-State, Citizenry-Prime Minister, Economy-Prime Minister, and their deputies. Within this framework, the working-group elects economic-unionists to office under the Economy-Branch, while regional citizenry-electorates appoint members of their regional citizenry-committees, including Lord-Governors and Lord-Councillors, all operating under the direct supervision of the Judicial-Branch.

Thus, the ethnopolitical State codifies the supremacy of the citizenry, embedding their authority into every level of governance, ensuring that the power of decision-making flows directly from the people and is executed faithfully across the continent.

### **Citizenry Oversight And the Role of the Secretary-of-State and StateLords**

At the House-of-StateLords Assembly, the national struggles of the citizens find their operational focus directed at the Secretary-of-State. It is the Secretary's duty to implement election promises, to ensure that materials, infrastructure, and sustainable development are made available to communities, and to advance social and economic prosperity through housing, business development, roads, and other critical services.

At every stage of regulation, the Secretary-of-State, along with Secretariat-Ministers and ambassadors, acts as the living representation of citizenry interests, ensuring that State functions align with the needs and aspirations of the people. In this role, the Secretary-of-State is the enforcer of State policies, translating Assembly resolutions into tangible, actionable governance.

Meanwhile, the StateLords hold supervisory authority over the performance of Secretariats, monitoring the administration of services across the broad populations of their respective States. They rely heavily on regional citizenry-electorates, who engage continuously with regional citizenry-committees through local Lord-Councillors, to exercise their govoxical legislative power. This decentralised engagement empowers citizens to take charge of administrative processes, ensuring that socio-economic development advances in accordance with the collective needs, interests, and aspirations of each village, township, and regional community.

The stately objectives of the StateLords are inseparable from those of the majority of citizens, who are joint holders of State power. Together, they legislate and influence every decision-making process of government at the national level.

To achieve robust social and economic progress, to establish welfare systems, individual freedoms, effective surveillance, and security, and to empower citizens collectively over their socio-

economic lives, the govoxical populocratic voting exercises—conducted by citizenry-electorates for and against policies submitted to the House-of-StateLords Assembly—are absolutely indispensable.

Citizenry-committees, organised at the regional county level across Africa, are tasked with managing local economic and social affairs, ensuring that community needs are represented and addressed. These committees are empowered to hold regular township and village meetings, conducting bi-weekly local voting exercises on a wide array of issues. Decisions arising from these engagements are then ratified by the office of the StateLords, ensuring that every stage of socio-economic development is guided directly by citizenry participation and reflects the collective interests of the communities they serve.

In this system, governance is truly by the people, for the people, with citizenry-electorates at the core of legislative oversight, administrative accountability, and socio-economic progress.

#### The Roles of Citizenry-Prime Minister and Economy-Prime-Minister and Shared Control of Legislative Power

The primary role of both the Citizenry-Prime Minister and Economy-Prime Minister is to exercise the duty of their governing instruments in securing the demands of the people

they serve at every stage of governmental function within the House-of-StateLords Assembly.

To illustrate the shared control of powers among the four branches of government in an ethnopolitical State, the following table presents a detailed comparison:

<b>Branch of Government</b>	<b>STATELORDS</b>
<b>Term in Office</b>	Life-peerage
<b>Arm of Government</b>	Judicial-Arm; Supervisory-Arm over Administrative-Division
<b>Role/Authority</b>	Head of State judiciary; supervises administration
<b>Judicial/Policy Function</b>	Interprets constitution and legal directives; ensures compliance of other government offices
<b>Emergency Powers</b>	Do not make interim decisions
<b>Law-Making/Proposal Powers</b>	Could approve/disapprove laws submitted to administrative-branch; interpretations bound by State constitution

<b>Branch of Government</b>	<b>SECRETARIATS</b>
<b>Term in Office</b>	6 years
<b>Arm of Government</b>	Executive-Arm
<b>Role/Authority</b>	Head of State government; administers State policies
<b>Judicial/Policy Function</b>	Implements State policies and programs; executes legislative decisions
<b>Emergency Powers</b>	Power to make interim decisions pending citizenry decision
<b>Law-Making/Proposal Powers</b>	Could propose laws and decisions to citizenry- electorates

<b>Branch of Government</b>	<b>ECONOMISTS</b>
<b>Term in Office</b>	4 years
<b>Arm of Government</b>	Economic-Legislative-Arm
<b>Role/Authority</b>	Head of State economy; manage industrial and commercial activities
<b>Judicial/Policy Function</b>	Council of economic advisers; manage public and private sector trade, skills, and training

<b>Emergency Powers</b>	Interim decisions of Secretariats override economists, pending citizenry/working-group decision
<b>Law-Making/Proposal Powers</b>	Could propose laws and decisions to citizenry-electorates; requires working-group support

<b>Branch of Government</b>	<b>CITIZENRY</b>
<b>Term in Office</b>	4 years
<b>Arm of Government</b>	Citizenry-Legislative-Arm
<b>Role/Authority</b>	Head of citizenry-electorates; regulates legislators and decision-makers
<b>Judicial/Policy Function</b>	Primary legislative body; prescribes administrative laws
<b>Emergency Powers</b>	Decision overrides other branches, conditional on judiciary approval
<b>Law-Making/Proposal Powers</b>	Could make new laws and amend existing laws; through elective process

The roles ascribed to govoxiers are grounded in the principles of 21st-century populocracy, reflecting a globalised socio-cultural shift influenced by web-internetisation, free flow of information, open-data, and open-access movements. This process aligns with what I have defined as global corporatism, a modern economic system characterised by interlinked governance and market regulation, deeply integrated with citizen participation.

The govoxical governing system, as conceptualised, departs from the ethical and institutional frameworks of historical capitalism. It embodies the ethos of corporatism both in theory and practice, positioning the ethnopolitical State as a restorative and progressive socio-economic structure in alignment with the age-of-revelation.

While global corporatism is still evolving, the development of ethno-corporatism alongside its govox-populi administration promises a substantive and enduring socio-economic transformation in the proposed Homeland-of-Africa ethnopolitical State, ensuring citizenry control over governance and equitable distribution of resources.

## Govity as the Form of Commicracy In Ethnopolitical Governance

The govoxical populocratic tools of governance are the guided instruments through which the govox-populi administration operates, enabling citizenry-electorates to exercise direct and accountable management of the State. These tools provide a clear and authoritative framework for understanding the role of govity instruments in the governance of an ethnopolitical State.

The concept of govity as a governing instrument remains relatively new in academic theory. In my analysis, I distinguish between the forms or frameworks of govoxical governance, such as populocracy as a structural instrument, and the govity of instrumentality. Here, I define govity as:

- The consensual and guided management of public affairs,
- A govoxical organised unit, or
- The administration of government where a citizenry-centred organisational group exercises governance.

Populocracy, as a form of govoxical structure, ensures that the State apparatus is controlled by citizenry-electorates to advance the collective interests of citizen society, including

shared resources, power, and decision-making authority over citizenry affairs.

The theory of govox-populi aligns the definition of govity with ethnopolitical principles. The proliferation of social actors across public affairs, voluntary sectors, and govitised coordination instruments has created a thriving virtual ecosystem, increasingly visible worldwide. Examples include:

- Environmental activism, such as the youth climate movement popularised by Greta Thunberg,
- GovCity politics and policy initiatives, advocating collective action against obstructive status quois,
- Internet-society movements, promoting the development of the internet as a global resource for community, participation, and leadership,
- Institutions such as the Helena-Centre for Deliberate Democracy and Generation Smart Cities through Data Governance.

These developments illustrate a new socio-cultural paradigm in the 21st century: consensual management of public affairs. In this paradigm, public policies are actively shaped and enforced by organised citizenry groups, often composed of academics, activists, and other empowered sectors with a strong social and political mandate.

This is necessary because, under traditional mixed-form republican governance, governments are frequently ineffective or unwilling to address injustices at local, national, or international levels. Capitalist interests inherited from past generations often mask corrupt power dynamics, leaving citizen needs unmet. Governments rarely act proactively to promote environmental protection, social welfare, or positive-forward initiatives unless populist pressure is applied.

In contrast, the govocical populocratic framework ensures that the citizenry holds direct regulatory authority, allowing the ethnopolitical State to meet the socio-economic, environmental, and cultural objectives that traditional republican structures fail to achieve. In effect, govity instruments operationalise commicracy: a system of citizen-led governance in which the people's collective voice directly shapes and regulates government action, ensuring accountability, equity, and sustained progress.

#### Policy Flow and the Doctrine of Lord's Precedent In Ethnopolitical Governance

Under the govox-populi administration, local officials such as Lord-Councillors in an ethnopolitical society are not tasked with independently translating or implementing policies submitted by their regional citizenry-electorates. Instead, the system follows a structured and hierarchical policy flow to

ensure alignment with constitutional directives and effective execution.

When regional citizenry-electorate voted on a policy to a Lord-Councillor:

- Economic-related policies are forwarded to the regional Economic-Unionist office, then passed to the StateLords via the Economy-Prime Minister for scrutiny before execution by the Secretary-of-State.
- Non-economic policies are directed to the regional Citizenry-Committee office, which forwards them to the StateLords via the Citizenry-Prime Minister to ensure compatibility with existing laws and constitutional guidelines, before final execution by the Secretary-of-State through the relevant secretariat-ministries.

If any aspect of a policy raises a legal question, the StateLord raises it during their monthly national address at the StateLords Assembly, where the policy may be approved, amended, or rejected.

#### **Doctrine of Lord's Precedent:**

Not all policies submitted to Lord-Councillors reach the StateLords. The *Doctrine of Lord's Precedent* governs the offices of Lord-Governors, Citizenry-Committees, and Economic-Unionists. Under this doctrine:

- Policies similar to previous submissions, especially originating from other region, are bound by past decisions of the StateLords or the StateLords' Assembly.
- Citizenry-Committees or Economic-Unionists examine new policies alongside precedent policies stored in the Assembly repository, using computerised intelligence-assisted analysis to match phrases and concepts.
- Lord-Governors must assess whether past StateLord decisions legally bind current submissions, determining whether policies are forwarded for StateLord review, Secretariat's implementation, or returned to the origin for correction or amendment.

#### Conflict Resolution and Escalation:

- Secretariat-Ambassadors may escalate policies to the Secretary-of-State if they believe a *Doctrine of Lord's Precedent* has been misapplied or if exceptional circumstances require StateLords' review.
- The Secretary-of-State may return the matter for execution or forward it to the StateLords Assembly for judicial scrutiny.
- The StateLords' Assembly retains authority to overrule prior precedents to maintain constitutional consistency.

### Policy Rejection and Rework:

- Citizenry-Committees, Economic-Unionists, or Secretariats may reject policies deemed unimplementable, returning them to the Lord-Councillor's office.
- The submitting citizenry group through the office of their regional Lord-Councillor can revise and resubmit or escalate the policy to the Lord-Governor, who adds recommendations before forwarding it to the StateLord for final interpretation.
- The StateLord may also consult the Secretary-of-State before issuing a final ruling in the Assembly.

### Limits of Lord-Governor Authority:

While Lord-Governors, Citizenry-Committees, and Economic-Unionists are bound by the *Doctrine of Lord's Precedent*:

- Policies only arrive at Lord-Governors' offices, from the Lord-Councillor's offices, if previously rejected by Citizenry-Committees, Economic-Unionists, or Secretariats.
- Lord-Governors cannot reject, amend, or approve policies. Their role is to apply the doctrine and advise

all parties involved, including the StateLords Assembly, if the matter is escalated to that arena for adjudication.

- But if the matter is not escalated to the StateLords' Assembly, it remains logged at the Lord-Governor's office as regional event. If the matter is escalated to StateLords Assembly, the Lord-Governor's input strengthens and informs StateLords' decisions but does not independently alter policy outcomes.

This structured system ensures consistency, legal compliance, and citizen-centered oversight, maintaining the integrity of the ethnopolitical governance model while enabling direct citizen influence on the State's legislative and administrative processes.

#### Govity Form of Governance By Commicracy

Beyond defining govity and the govoxical populocratic form of governance, the interplay between govoxiers and citizenry-electorates in an ethnopolitical State highlights a new organisational mode of government administration. This mode enables the consensual management of public affairs and empowers citizenry-electorates as primary policymakers, giving them direct control over the direction of their society.

The *govox-populi* instrumentation, along with its choice of populocratic tools and operational organisational mode, serves as evidence of a purely commissioning form of governance. This form is characterised by government officials commissioned through citizenry-elective processes—a system in which actions are carried out for specific purposes, with transparent procedures and conformity to general guidelines. I define this organisational mode of administrative operation as the *govity* form of governance by commicracy.

I coined the term *Commicracy* as a portmanteau of “*commissioning rule*” or, in paraphrase, “*to rule by commissioning*”. The word derives from the Old French *commission* (from Latin *commissio*, meaning “sending together”) and *craicity* (from Old French *craicie*, meaning “rule”). Combined, Commicracy literally means “*sending together to rule*”, or paraphrased, “*to rule together*”, highlighting its operational character.

Under the *govox-populi* administration, commicracy is defined as an organisational mode in which elected officials are commissioned to exercise shared governance together with citizenry-electorates, where citizens deliberate directly, enact legislation, and make State-centered decisions that guide the day-to-day administration of government.

Every nationalism-system of government possesses a structure, form, administrative method, and organisational mode that guides its administration. These properties justify the appropriateness of their administrative structure and its applicability. The nationalism-structure forms the body of methods that allows governance to operate as an autonomous entity.

The commicratic administrative organisation of the ethnopolitical State demonstrates a functionalist orientation with six core characteristics:

1. Pragmatic Policy Conception: Citizenry policies are grounded in practical human experience and observation, derived from real-life events and applied to regulate day-to-day government operations via govoxical populocratic instruments.
2. Socio-Cultural Reflection: Policies reflect the developing socio-culture of society, rooted in lived experience. Each policy aligns with the current cultural and societal context, raising only questions of consistency with precedent guidelines.
3. Jurisdictional Clarity: Policies serve as central “*good arguable cases*” that clarify StateLords’ jurisdiction, providing constitutional guidance to citizenry

policymakers who demonstrate the relevance and effect of commicratic instruments.

4. Productivity and Implementation: Policies are productive, generating the design of new govoxical populocratic instruments to overcome bureaucratic deficiencies. They enable govoxiers to coordinate, plan, organise, and achieve consensus across government and citizenry.
5. Govoxical Sociological Insight: Policies raise questions of govoxical sociology, guiding StateLord analysis to assess policy intentions or the social challenges of modern society.
6. Integrative Convergence: Policies direct the choice and combination of govoxical populocratic instruments, ensuring an integrated convergence of guidelines and laws to manage and regulate society effectively.

This framework establishes commicracy as the operational backbone of ethnopolitical governance, where citizenry-electorates and govoxiers collaborate to create a government that is responsive, participatory, and aligned with societal needs, redefining the administration of public affairs in Africa's 21st-century restoration era.

I argue that the proposed commicratic organisational mode of government administration represents a significant reflection of societal development in human history. The ethnopolitan nationalism-system produces effects distinctly different from the monarch monocratic mode of governance and stands in complete contrast to the republican bureaucratic organisational mode.

Indeed, bureaucratic administration has historically become polity and clever at achieving aims by indirect or deceitful methods, ultimately evolving into a fragile culmination of a series of equivalence agreements among mixed-form governance structures. These arrangements often provoke the wrath of citizenry activists and interest groups, who continuously seek to differentiate the essential qualities of mixed governance forms—such as democracy versus oligarchy, democracy with political autocracy, or democracy with political ethnocracy. The mode of administration and the forms of governance driving State operations reveal the true effects of a governmental system and its interpretation of the State's nationalism-structure.

The govity form of governance by commicracy aims to explain the significance of a govoxical sociological approach to populocratic public policy instruments, highlighting the role of citizenry-electorates as the primary policymakers. By identifying the basic characteristics of govoxical populocratic policy

instruments and examining the process of govoxical instrumentation, we can analyse the administrative organisational mode of commicracy.

The govox-populi administration seeks to integrate the convergence of ethnopolitical legal directives and citizenry-prescribed legal guidelines, shaping the features of an ethnopolitical nationalism-structure through the citizenry's govoxical populocratic policy framework.

The question of who holds the power to make policy is central in republican States worldwide. Mixed-form governance often creates ambiguous relationships between the government and the governed, condensing knowledge of social control and its exercise. All forms of governance are non-neutral—each possesses distinct qualities and characteristics, producing effects unique to their intended aims. These effects are shaped by the ways policies are interpreted and translated within the framework of law according to the features of each governance mode.

The theory of commicracy, as proposed in this manifesto, utilises a govoxical populocratic framework to analyse policy instruments, State structure, and administrative law, while guiding the ongoing development of govox-populi administration within the ethnopolitical nationalism-structure. Through commicracy, governance becomes a transparent,

citizenry-centered process, ensuring that public policy aligns with both legal directives and the collective socio-cultural interests of the citizenry, thereby shaping a government that is responsive, participatory, and aligned with societal needs.

## CHAPTER THREE

### ETHNOPUBLICAN-STATE AND COMMICRACY

Before we lay bare the relationship dynamic between the ethnopolitical State and commicracy, it is crucial to recognise the primordial thread that binds them together—power.

And when we say “Power”, we do not speak of it as a mere possession or literal force; we speak of power as exchange, as relational energy that flows between two or more parties—between parent and child, husband and wife, employer and employee, ruler and citizen. In every sphere of human life, power circulates, sometimes equally, sometimes unequally, sometimes justly, sometimes exploitatively. The problem, however, is never power itself—it is the inequality of its reciprocity.

Every exercise of power, no matter how subtle or grand, contains within it a measure of balance or imbalance; a potential for ethical harmony or domination. It is this dynamic—this reciprocity of power, or its failure—that underpins the very structures of society, governance, and human interaction. It is precisely this ethical and relational dimension of power, the flow, the exchange, the equilibrium, that we must foreground as

we turn our gaze to the interface of ethnopolitical State and commicracy.

It was the only question that made sense to ask: What is power-reciprocity? Before I tell you what power-reciprocity is, I must first tell you what it isn't. "Power-reciprocity" is not the same as "Reciprocity of Power." The latter describes an exchange, a transactional give-and-take, as if power were a commodity to be bartered. The former, however, describes a condition, a state of equilibrium, a moral geometry of governance in which power circulates without domination. In this space, every participant remains empowered precisely because others are empowered. Reciprocity of power counts transactions; power-reciprocity measures ethics, balance, and relational justice. One is arithmetic; the other is philosophy.

Power-reciprocity is the principle that power must flow through mutual, ethical exchange—not through force, hierarchy, or simulated equality. Every node in the network of society—whether individual, institution, or spiritual entity—must give and receive power proportionally, sustainably, and responsibly. This principle resonates with the ancient rhythm of Ma'at: cosmic order, balance, and relational justice. It recognises that power must exist, must be exercised, and will never be equal, yet it can be reciprocal. Reciprocal power is not symmetrical; it is relational. Every interaction—between citizen and State,

employer and worker, parent and child, priest and seeker, soul and body—contains an exchange, not a domination.

When reciprocity is broken, systems collapse into tyranny, exploitation, and moral decay. History demonstrates this clearly under bureaucratic governance, where citizens are subjected to one-sided authority, obedience is demanded without question, and professional or contractual relationships are distorted into hierarchies of subjugation. Under commicracy, “equality” does not mean identical power. It means equality of power-reciprocity—a condition in which all parties possess the right to question authority, influence decisions, and participate fully in governance. Inequality of power-reciprocity, by contrast, is the unilateral obedience to authority, where questioning is forbidden and engagement is suppressed.

### What is Commicracy?:

Commicracy! What do we understand by commicracy? The theory is universal in scope and revolutionary in purpose. It describes any administration of service by directive regulation, a mode of governance where power is exercised as responsibility, ethical authority, and relational coordination.

One may see commicracy in the natural world—the self-regulating interdependence of our organs, the synchrony of biological processes, the seamless contribution of each to the

survival of the whole. One may see it in social life: in labour relations where employees and employers coordinate through clear directives and mutual obligations; in marriage, where decision-making, household management, and shared responsibility reflect negotiated, balanced authority.

Yet, the commicracy I propose is not a general sociological or metaphysical principle. Here, it is govoxical, operational, and radical. It is the administration of State power under the isonomous condition of power-reciprocity—the governance where rulers and ruled, government and citizenry, govoxiers and citizenry-electorates interact as co-stewards of collective authority.

Under this framework, governance is no longer a tool of domination, a hierarchy of obedience, or a bureaucracy of passive compliance. It is a dynamic, ethical, and relational process, in which the State becomes an instrument of the people, and the people become active custodians of the State.

In this chapter, I explore the ethnopolitical State as the fertile ground in which commicracy thrives. I examine how govoxical institutions, citizenry-electorates, and StateLords operate within this framework to ensure that every law, every directive, every policy emerges from the equilibrium of power-reciprocity, not from coercion, profit, or inherited privilege.

I interrogate the mechanisms, principles, and ethical architecture of commicracy as the 21st-century antidote to bureaucratic tyranny and monocratic domination, and establish its place as the definitive operational mode of the ethnopolitical State.

### Govox-Populi Administration And Commicratic Law

The govox-populi administration of government operates through the commicratic organisational-mode, a structure in which governance is commissioned by, and accountable to, the citizenry-electorates. Central to this relationship is the law—not merely as codified rules, but as the embodiment of conduct inherent in human nature, which guides the Judicial-branch of government in translating citizenry policies into binding directives for society. In a commicratic society, StateLords and their processes exemplify the ideal mechanisms through which citizenry-electorates exercise decision-making power, establishing the framework for governance that is binding upon govoxiers and all administrative operations.

Administrative law under commicracy emerges as the body of guidelines, regulations, directives, and decisions created by citizenry-electorates for the commicrats—the commissioned administrators of government. Its purpose is to manage public affairs without overriding the autonomy of the citizenry it serves.

Commicratic administration is conventional, streamlined, and hassle-free, granting managerial freedom to govoxiers while ensuring that no initiative of the administrative branch supersedes the will of the citizens. This law safeguards the accomplishment of social purposes, ensures isonomic equity, regulates the efficiency of administrative procedures, and reconciles conflicting interests—all within the ethical framework of power-reciprocity.

The relationship between govox-populi administration and law is inherently isonomous. Unlike traditional bureaucracies, the government does not impose law upon society; rather, it derives its authority from the citizenry-electorates. Govoxiers seek solutions from citizens to resolve social problems; operational and administrative law originates in the collective deliberations and directives of the citizenry. This is the practical application of isonomy—the equality of all citizens under the law—and the principle of reciprocal governance, where power circulates without domination.

Within this framework, the proposed palaver-system, the ethnopolitican equivalent of courts, operates in strict heteronomous relation to citizenry law-making. The regional *Law & Human Rights Commission* administers palaver programs and social-control mechanisms, receiving executive operational directives from the HomeLand-Affairs secretariat, which guides

its functioning across regional counties. Meanwhile, the regional Lord-Governors are responsible for staffing judges and court personnel within their respective regions, regulating their operations while maintaining their interdependence with the Judiciary-arm that gave rise to them. Honourable judges and their staffs, though presiding over the sanctity of the law akin to StateLords, are commissioned through the Executive-arm and operate under its guidance, ensuring that administrative efficiency, justice, and citizenry oversight coexist within a commicratic structure.

Thus, the theory of commicracy manifests the ethnopolitical State in practice. It demonstrates how citizenry-directed commissioning of govoxiers produces a govoxical populocratic system—a governance structure where law, administration, and social purpose converge under the direction of citizenry-electorates. By contrast, in republican nationalism-systems, mixed-form governance struggles to reconcile bureaucratic reach with political authority, while monarchic systems centralise autocratic control without extending participatory or commissioning instruments. Commicracy, therefore, is both the organisational-mode and ethical philosophy that allows the ethnopolitical State to harmonise citizenry oversight, administrative efficiency, and equitable exercise of power across all levels of governance.

## Populocratisation as the Basis for Commicracy In Ethnopolitical States

The sole populocratisation of the ethnopolitical State provides the very foundation for its commicratisation, because populocracy eliminates all competing governing instruments from its framework, leaving the citizenry-electorates as the ultimate source of authority. Consequently, any State transitioning from monarch nationalism-structure or constitutional-monarch governance toward an ethnopolitical nationalism-structure must develop dedicated commicratic agencies—governmental bodies commissioned to serve both the crown and unify the Head-of-State with the citizenry. These agencies form the operational backbone of citizen-centred governance, ensuring that power-reciprocity is embedded in every exercise of authority.

In the proposed ethnopolitical States of Africa, strong citizenry-centred commicratic agencies would manage a wide spectrum of public utilities, regulating non-monetary services such as healthcare, education, autonomous Ropodium road transportation, and autonomous household solar energy generation. Monetary revenues would be extracted through foreign trade. Through the ethno-corporatist economic revolution, African States would be motivated toward powerful modernising ambitions, centralised under a singular govoxical

administration of government, creating a unified and efficient commicracy.

Historically, the monarch's autocratic form wielded monocratic administrative functions, which later ceded ground to the republican civil-service bureaucracy. Over time, human societies migrated from monarch nationalism-structures to republican bureaucratic frameworks, creating a hybrid that superficially appeared republican yet retained monocratic elements. Some absolute monarchies still exist, but close examination reveals their "monocratic operations" as patchworks, borrowing from political-autocracy and republican bureaucracy to manage incompatibilities between economic systems and governance structures. These systems, however, are inherently incompatible with the expanding 21st-century populocratic socio-culture, incapable of progressive citizen-centred administration.

The failures of monocratic governance—its inability to address economic crises, adapt to change, or respond effectively in warfare—demonstrate that centralised dictatorship is obsolete. Complacency, rigidity, and disregard for evolving social and economic realities marked the monarchic mode as fundamentally inefficient. Any social-control system devoid of an organised administrative structure is not only inefficient but incapable of genuine societal progress.

Under the ethnopolitical nationalism-structure, the govoxical populocratic function strengthens both the govox-populi administration and citizenry-based commicratic organisation. It safeguards against the malignant influences of bureaucratic corruption, monocratic unaccountability, and patronage politics endemic in conventional political systems. Populocracy, by establishing citizenry-centred commicracies, integrates economic centralisation with decentralised decision-making, promotes power-reciprocity, and advances a non-monetary economy as the guiding principle for national governance. In this way, commicracy operationalises the will of the citizenry, institutionalises accountability, and ensures that governance is both ethical and effective across the ethnopolitical State.

### Commicratic Refinement And Citizenry-Centred Accountability

To increase flexibility and adaptability within the govox-populi administration and to make the heteronomous service relationship—the government's dependency on citizenry-electorates' decision-making—truly performance-oriented and isonomous in effect, the commicratisation of the ethnopolitical State must be applied comprehensively, in both the moral sense and the social fabrics of African society collectively. This refinement falls under the rubric of ethnopolitical proclaimed

common-unity, the ethical foundation for citizenry-led governance.

The bureaucratic apparatus of conventional administration has become increasingly inefficient in managing modern society. In the age of computerised web-internetisation networks, both social and economic systems demand speed, transparency, and adaptability—qualities that Weber's depiction of bureaucracy and even the ideals of direct democracy could not provide. While bureaucracy offers rules and hierarchy, it fails to embed ethical reciprocity in power, leaving governance detached from the citizenry it claims to serve.

Historically, individuals enter bureaucratic offices motivated by financial gain or career advancement. As higher-paid positions confer power, such individuals are susceptible to corruptive influences, forming networks to secure personal gain while undermining public purpose. Without institutionalised citizenry-centred scrutiny or the ability to enforce accountability, State offices become repositories of systemic corruption, prioritising private enrichment over public service. Intellectuals and academics capable of societal improvement are thus deterred from participation, and governance suffers.

The mixed-form governance of modern republics compounds these inefficiencies. Politicians wield discretionary authority over public funds, often treating them as elite

resources, while bureaucratic structures fail to provide sufficient mechanisms for citizen oversight or ethical enforcement. This failure disproportionately impacts developing nations, where external pressures—linked to money-economy dynamics—further undermine effective administration.

Here, the commicratic solution becomes transformative. By abolishing monetary economy and regulating goods and services through a moneyless resource accounting system, the ethnopolitical State removes the incentives for corruption and kleptocratic behaviour. State offices become genuinely citizenry-centred, attracting officials motivated by competence, ethics, and public service, rather than personal enrichment. Under this system, the *govox-populi* administration is capable of accountable, efficient, and socially productive governance, advancing society toward a classless, equitable framework.

When money is removed from social and economic relations and the nationalism-structure is fully emigrated into ethnopolitical structures, the institution of *govox-populi*—responsible for the administrative machinery of commicracy—naturally attracts individuals of high skill, integrity, and vision. This ensures that governance is no longer hostage to personal ambition, but becomes a conduit for real development, societal progress, and transformative advancement across Africa.

Govox-Populi, Commicracy,  
And the Abolition of Party-Centric Corruption

The administrative apparatus of State governments, since the rise of republican nationalism-structure, has been predominantly founded upon party-systems and presidential-systems. These systems create collective-power blocks, perpetually contending for legitimacy against opposing ideologies. Such struggles reveal little about how proximate or distant these systems are to the ideal of representative democracy, where citizenry-electorates choose individual representatives rather than political parties as proxies for governance. Within party systems, the very conditions that foster corruption and inefficiency flourish—individual representatives often become constrained or co-opted by party interests, leading to the misalignment between government action and the societal expectation of citizenry-centred governance.

In contrast, within a govoxical society, such concealment behind party labels is impossible. Individuals seeking State office cannot hide their corrupt intentions or private agendas, for govox-populi is not a party-system, but a commissioning-system. It distributes power directly to the citizenry-electorates, who elect individuals as govoxiers to administer State offices transparently, with their character, competency, and history forming the basis of accountability. In this system, voting for

individual representatives ensures that government service is an ethical, skill-based mandate rather than a vehicle for personal enrichment or political patronage.

Immediately following African independence, administrative apparatuses tended toward single-party systems, inspired by the aspiration to recreate ancient African-socialism. The intention was to unify multi-ethnic communities within colonially divided States and strengthen bureaucratic policy enactment. Yet, over time, single-party governance frequently degenerated into political-autocracy or political-ethnocracy, undermining direct democracy and economic development. Bureaucratic offices became sources of institutionalised corruption, fuelling ethnic tensions and separatist movements, further inhibiting the promise of egalitarian governance.

The economic realities of post-independence Africa, where citizens depended largely on subsistence farming, exposed the weaknesses of republican nationalism-structures. Social structures often outweighed State structures, leaving governments unable to fully manage their societies. The Brazzaville and Monrovia policy approaches—favouring selective collaboration with former colonial powers—strengthened infrastructure and bureaucratic agencies but perpetuated a capitalist framework that was misaligned with the aspiration for African-socialism.

True societal control and equitable development, I argue, are only possible when State structures operate in power-reciprocity with social structures, allowing for unified multi-ethnic participation, welfare provision, and the successful transition from republican forms of governance to African-socialist constructs.

Today, African States continue to face political instability and economic insufficiency, exacerbated by the global monetary economy and persistent devaluation of local currencies. Ordinary citizens often cannot access basic goods across national boundaries without emigrating for foreign earnings. Against this backdrop, the ethnopolitical nationalism-structure emerges as a unifying force: it consolidates divided African nations into a single Nation-state with one nationality, facilitates a citizenry-centred commissioning system, and aligns with the principles of ancient African-socialism.

Through ethno-corporatist economic planning, the govox-populi administration accelerates State development, fosters economic self-sufficiency, and eradicates the inefficiencies of party-driven bureaucracies. Commicracy, as the organisational-mode of governance, ensures that citizenry-electorates control both the planning and execution of governmental and socio-economic policies, guaranteeing accountability, efficiency, and equitable development across Africa. In this system, citizenry

empowerment and ethical power-reciprocity are no longer theoretical ideals—they are embedded in the very architecture of State administration.

### **The Customary and Institutional Essence of Commicracy**

The customary essence of commicracy emerges from the very fabric of human experience, reflecting an inherent structural arrangement within human nature that has guided social organisation since the dawn of human existence. To a layperson, commicracy may appear as the shared interest or common aim between two contracting parties, an entrusting of authority whereby the citizenry charges their government to execute duties in alignment with the collective good. To a sociologist, commicracy is more than shared intent—it is a regime of administrative restraint, where officials do not impose personal rationality or initiative over the operational outcomes of public service, instead faithfully following procedures prescribed by those they serve. To the govoxical scientist, commicracy manifests as an interdependent system of governance, where departmental officials operate in overlapping circles, maintaining interconnected control systems with effective delegation, monitoring, and accountability.

The necessity of commicracy lies in the interdependency inherent to human nature. While the principles underpinning

commicracy are not new—they have always existed in informal forms—the institutionalisation of commicracy as a structural organisational-mode within State government is what this manifesto recognises and advances. Within the ethnopolitical nationalism-structure of the State, commicracy becomes the operative administrative mode of the *govox-populi* institution, epitomising a system that aligns with the economic-internetisation of global corporatism in our contemporary 21st-century society.

A commicratic administrative system functions through delegated authority, entrusting groups or officials with the production and execution of policies into practical public utilities. It is characterised by formalised relations between contracting parties: one group delegates responsibilities to another in shared interest, creating commitments to perform specific duties, exercise authority, and take action aligned with collective objectives. This entrustment, rooted in the natural reward-systems of human society, forms the basis of the common-unity that binds social relationships and enables cooperative governance.

In essence, a commicracy is a coalition of elected or appointed officials, organised horizontally with overlapping, interdependent entities across its operational lines. Each entity relies on the others to execute assigned duties, ensuring that

authority is exercised not unilaterally but in alignment with communal and constitutional directives. It represents a shared distribution of activities between citizenry and State, where administrative, judicial, or legislative powers are executed according to pre-established constitutional and legal frameworks, translating the authorisation and intentions of the people into actionable governance.

Legal-Guidelines serve as the material foundation of commicracy, providing templates for commissioning officials to standardise processes, streamline administrative tasks, and create new initiatives efficiently. Crucially, these frameworks prevent individual commicrats from imposing personal agendas or rational initiatives over the established law or citizen-directed mandates, ensuring that the State acts in faithful service to its citizenry rather than in the interests of isolated bureaucratic actors. In this way, commicracy institutionalises a citizenry-centred governance ethic, merging the customary interdependency of human society with the formal mechanisms of modern State administration.

### Ethnopolitical State

#### And the Non-Monetary Ethno-Corporatist Economy

The ethnopolitical State is fundamentally a welfare State, its vitality and legitimacy dependent on the socio-economic

performance of its citizenry. It is not an ethno-state defined by a single ethnicity, nor a State delineated by race or religion.

Rather, it is an ethnopolis—a polity where citizenship is the sole criterion for inclusion, and every individual's rights are recognised irrespective of racial features, religious beliefs, or ethnic practices. In such a State, the relationship between government and governed is one of kith and kin, rooted in mutual obligation, shared responsibility, and the ethical principle of power-reciprocity.

Under the ethno-corporatist economic platform of an African ethnopolitical State, socio-economic systems of welfare are organised to be entirely non-monetary, encompassing education, healthcare, housing, and other public utilities. All institutions established under this framework remain freely accessible to the citizenry.

As African States migrate toward a unitary ethnopolitical structure, the principle of commicracy expands beyond traditional State offices to encompass citizenry-centred public institutions and industrial trades, applying the model of shared administrative interest across all sectors of society.

It is a self-evident truth that the effectiveness of any organisation depends on the functioning of its constituent parts. Without employees, even the most powerful trade or enterprise

remains monocratic, trapped in a mode incapable of organisational advancement. But under bureaucracy, employees surrender not only their labour but also their autonomy, dignity, and agency; their submission transforms them into mere instruments for hierarchical domination.

Bureaucracy, in its hierarchical rigidity and procedural complexity, is therefore a failure of organisational ethics and efficiency. Labour-providers should avoid structures that reward promotion as an incentive for service or enforce complex hierarchies that slow decision-making and incentivise corruption.

Commicracy, by contrast, recognises that every participant in the organisation is an equal partner. Whether a trainee requiring guidance or a skilled professional, no individual is subjected to subordination or ranked as lesser than another.

Like the interdependent components of a machine, each member of a commicratic organisation contributes indispensably to the whole; their labour-service is equal in dignity, importance, and influence. Manager and secretary, cleaner and CEO, are partners in the production of public good, bound together by shared purpose rather than hierarchical compulsion.

BUREAUCRACY	COMMICRACY
Vertical management structures with hierarchical levels of authority where lower offices are strictly supervised by higher offices, enforcing rigid adherence to rules.	Horizontal management structures with commissioned, interdependent authority; no offices are higher or lower, supervision are departmental, guided by shared-power and equal allocation of authority.
Emphasises adherence to set methods over efficiency.	Prioritises efficiency over rigid adherence to set methods.
Clear chains of command where decision-making flows from the top down.	Commissioning templates provide role clarity, enabling interdependent decision-making across those affected by decisions.
Governs through closed, formal, and rigid systems to maintain order.	Governs through open, self-organised, accountable, and interdependent systems to maintain order.

Operates under implicit assumptions to influence organisational output.	Operates on explicit commissioning templates, leaving nothing to implication.
Resistant to change; heavily reliant on past procedures, limiting experimentation and innovation.	Embraces novelty; encourages experimentation and progressive approaches as routine practice.
Defines competence and division of labour hierarchically.	Defines competence and task delegation as mutually beneficial, productive arrangements.
Implements laws and policies made by elected officials; some bureaucrats may write rules and regulations.	Implements citizenry-electorates' decisions and guidelines; commicrats do not write rules for the State.
Motivates employees with promises of promotion or higher pay; inherently creates competition, broken promises, and redundancies.	Motivates employees through proactive skill development and team-based responsibility; every role is secure, valued, and distinct.

Managers oversee the organisation and direct subordinates on tasks and decisions.	Administrators supervise, coordinating interdependent tasks where each participant can direct actions for collective completion.
Relies on predictable procedures to produce consistent results.	Adapts commissioning templates to changing conditions to produce prescriptive results in all circumstances.
Power concentrated in a few officials; ‘rule by officials’ dominates, often jeopardising citizen interests.	Power exercised collaboratively with citizenry-electorates; ‘rule together’ ensures shared accountability and protection of service-users’ interests.
Fascist-influenced structure that prioritises State control over society, with minimal internal regulatory oversight.	Humanitarian structure that prioritises shared control, regulating functions collectively rather than imposing top-down directives.

<p>Multilayered hierarchy enables managerial discretion, forecasting, and planning, historically suited for industrial capitalism.</p>	<p>Levelled, parallel management enables self-management, innovation, experimentation, and codified tasks suited for modern corporatist and digital economies.</p>
<p>Relies on power through managerial rules and a single line of command.</p>	<p>Relies on organisational shared interests and compliance with managerial guidelines to execute tasks collectively.</p>
<p>Thrives in stable, predictable environments with static rules.</p>	<p>Thrives in fast-paced, dynamic environments with flexible guidelines.</p>
<p>Motivates through economic incentives (bonuses, coupons, holidays), often neglecting individual personal development.</p>	<p>Motivates through social-life incentives and work/life balance, allowing pursuit of personal goals and hobbies.</p>

<p>Dependent on human-centric decision-making, limiting responsiveness and coordination across wider contexts.</p>	<p>Applies human efficiency with algorithmic support, enabling rapid coordination across broad participant networks.</p>
--	--

The self-evident common-interest between employers and employees in commicracy distinguishes it from bureaucracy. Bureaucracy relies on vertical, hierarchical control, whereas commicracy employs horizontal, interdependent collaboration, though both aim to organise large numbers of people to work collectively.

Both can subdivide tasks, assign individuals according to merit, and execute complex operations efficiently. Yet while bureaucracy dominates through imposed authority, commicracy coordinates through reciprocity, shared purpose, and ethical delegation. The contrast is thus not in capacity, but in mode of governance: one enforces obedience, the other fosters empowerment.

Everywhere we look, the bureaucratic organisation preys upon certain personality traits, deliberately selecting individuals predisposed to assert authority and dominate a given situation when entrusted with responsibility. Society trains its members,

from university classrooms to professional workplaces, to internalise the virtues of bureaucratic-power: the confidence to command, the desire for status, and the belief that hierarchical rank guarantees respect and social recognition. The very process transforms natural behaviour into egoistic aspiration, conditioning each new generation to glorify the exercise of control, to embody the traits of what may rightly be called corporate psychopathy.

We are indoctrinated to value money and bureaucratic authority above human solidarity. Competition is exalted, power worshipped, and career paths glorified for their capacity to elevate one over others. From the police force to immigration services, from prisons to corporate offices, bureaucratic hierarchies shape work routines into exercises in dominion, enforcing obedience and cultivating submission.

Human behaviour is subtly but persistently moulded to accept exploitation as natural, ambition as moral, and control as virtuous. The moral corruption is systemic, ingrained, and widespread: altruism is eroded, and social conscience is subordinated to career advancement and material gain. Bureaucratic-power, I assert, corrupts absolutely.

Yet, this corruption need not be eternal. Bureaucracy, with its vertical hierarchies and obsession with rigid control, is inherently fragile. Its dominance is conditioned upon human

submission to authority and the illusion of individual advancement through rank. I predict that bureaucracy, constrained by its own structural limitations, will gradually wane, replaced by commicracy as the prevailing form of organisational life.

In commicracy, power is diffused, distributed, and interdependent. Authority flows horizontally, not vertically; it emerges from shared responsibility rather than hierarchical coercion. Here, there is no “superior” or “subordinate,” no artificial ranking to incite egoistic aggression or psychopathic tendencies. Organisational behaviour arises instead from genuine common-interests between citizens and their State, or between employers and employees in a civilised social contract. Each individual contributes with commitment, not coercion; each role matters equally, irrespective of status or position.

The customary aspect of commicracy, particularly in an ethnopolitical State, is the conscious acceptance of duties, tasks, or functions as an office entrusted by a contracting party, performed without variation, bias, or self-interest. It is an exercise in altruistic productivity, a deliberate practice of shared responsibility, and an embodiment of the ethical equilibrium that power-reciprocity demands. Whereas bureaucracy exploits human ambition to perpetuate domination, commicracy channels human agency toward collective purpose and social harmony,

restoring dignity, accountability, and equality to every labour-service within the organisational system.

To us, modern corporatists of the 21st century, all previous eras of human society may have been suited to bureaucracy—but our own is not. With the dawn of the Information Age in the mid-20th century, and the subsequent rise of the digital world, knowledge and information have become globally accessible, instantaneously, and universally. Computer technology, the internet, and interconnected networks have transformed the very fabric of human interaction, dissolving the barriers that once made bureaucratic administration feasible or even tolerable.

Industries built on information technology, exemplified by corporations such as Google, have catalysed an epochal shift from immobilised, hierarchical bureaucratic operations to dynamic, mobilised commicratic administration. The socio-cultural explosion of web-internetisation has enabled what I term the global *Revelation-Age*: a period of accelerated social, economic, and technological transformation, laying the groundwork for a new era of collective corporatist governance and societal restoration.

Bureaucracy, in contrast, has become obsolete, worn thin by systemic corruption, endless red tape, and institutionalised inefficiency. It transforms simple tasks into impossible

challenges, and it has made abuse of power ordinary, expected, and unavoidable. For the modern employee or service-provider, the question is not theoretical: who would choose bureaucracy over commicracy? The answer is clear—bureaucracy has long expired.

In the Revelation-Age, information flows freely to those for whom it is relevant, and remains irrelevant to what does not concern us. This new era accelerates society toward the hybrid beginnings of a classless structure, governed not by hierarchical command, but by commicratic administration—responsive, accountable, and horizontally interdependent.

Whether under monarchy or republicanism, the Revelation-Age is advancing society globally, ensuring that the principles of commicracy will shape governance far more profoundly than any bureaucratic apparatus ever could.

### **The Social and Economic Characteristics of Commicracy**

The social and economic characteristics of commicracy are, without question, the principal drivers that shape motivation, productivity, and economic growth within an ethno-corporatist society.

Yet, the performance of this growth is not solely determined by the policy measures submitted by citizenry-electorates for

government implementation; it is equally dependent upon the manner in which these policies are executed by the secretariat-branch of government. In other words, the effectiveness of policy—and thus economic performance—is inseparable from the character, integrity, and operational ethos of the commicracy itself.

In analysing the dynamics of commicracy, particularly its social and economic organisation, it becomes evident that both citizenry-electorates' decision-making processes and the interpersonal relationships within *govox-populi* commicratic organisations shape the productive dimension of governance. It is here that I introduce the theory of "provision" by commicrats, rooted in the notion that citizenry-electorates exercise a 'demand' for State provisions through their participatory authority.

The proposed African commicracy is, therefore, an inevitable outcome of coalitionism: it reflects the activity of the State to provide for State-owned industries, while simultaneously recognising the monopsony economic condition in which citizenry constitute the sole consumers of these provisions. Commicracy is thus uniquely positioned as a mechanism for transforming socio-economic activities from monetary-based systems to non-monetary, citizen-centred forms of provision.

Commicratic management stands in sharp contrast to bureaucratic, money-motivated management, which manipulates rules and qualitative factors of evaluation to determine prices of goods and services. In commicracy, the focus is not on pricing or profit; rather, it is on the constitution of a moneyless form of resource accounting, guided entirely by citizenry-prescribed guidelines that regulate the production and distribution of resources.

The economic characteristics of commicracy, therefore, comprise a structured management system for resource allocation, executed under a moneyless provisioning model, with goods and services distributed according to use-value rather than market exchange.

In practice, commicracy eliminates the profit-driven culture of monetary economics, giving precedence to conformity with guidelines—the foundational requirement for both citizenry and government in a functional commicratic society. Citizenry of working age engage in productive activity, while the government regulates the allocation of production and resources according to citizenry-prescribed guidelines. These guidelines determine what resources are provisioned, to whom, in what quantity, and in what form, ensuring equitable and effective distribution of societal use-values.

The citizenry-prescribed guidelines further define the regulatory mechanisms through which the government administers production and provisioning. They specify the social groups to whom resources are allocated, the manner of enforcement, the conditions under which provisions are accessed, and the protocols that govern the distribution of use-values at any given time. In this way, commicracy operationalises an economic system in which citizenry are the ultimate arbiters of societal provisioning, ensuring that governance and resource management are inseparable from the participatory, altruistic principles upon which the ethnopolitical State is founded.

### Public-Sector and Citizenry-Sector In an Ethno-Corporatist Commicracy

In an ethno-corporatist society, the dual existence of public-sector and citizenry-sector establishments forms the backbone of the commicratic economic order. Here, the competitive mechanisms once associated with the private sector in capitalist economies are transformed into citizenry-sector services, where the authority to prescribe guidelines, regulations, and operational directives resides in the hands of citizenry-electorates and their working-groups.

The engine of economic growth is no longer powered by private profit-seeking enterprises but by the interdependent

collaboration of citizenry and government within a framework of shared purpose and use-value provisioning.

Under this system, the role traditionally occupied by the private sector—as a money-making and profit-driven enterprise—is replaced by a citizenry-sector that belongs to the working-group itself. The primary aim is not personal enrichment, but the efficient production of goods and services to meet the use-value needs of society.

In this context, the defining characteristic of commicratic economic management in Africa becomes the interdependent relationship between the public-sector, controlled by the secretariat-branch of government, and the citizenry-sector, governed directly by citizens and residents within the working-group.

The public-sector's primary responsibility is the provision and management of State-owned infrastructure, extraction of raw materials, and staffing of State functions through the govoxiers and their administrative personnel. By contrast, the citizenry-sector focuses on manufacturing, service industries, and entrepreneurial initiatives, guided by the collective motive of producing use-values to satisfy societal needs.

While the public-sector encompasses ministries, commissions, and government services—healthcare, education,

and other utilities that support economic activity—the citizenry-sector remains equally empowered to create private healthcare institutions, educational services, and other enterprises, operating within the resource capacity and regulatory oversight of the Economy-branch of government.

The public-sector functions, in essence, to stimulate competition of product and service quality within the citizenry-sector. By establishing State-owned operations where gaps exist in product quality, service efficiency, innovation, or market choice, the government ensures that citizens are motivated to elevate standards and develop new initiatives.

Once the citizenry-sector has achieved a sufficient level of competitiveness and productivity, State-owned establishments may withdraw from active operations in that industry or region, creating space for citizen-owned enterprises to flourish. This dynamic fosters economic growth, innovation, and a robust system of populocentric management, while preserving equality of opportunity and the diffusion of economic power across society.

The relationship between public-sector and citizenry-sector is one of diffused-power, a mutual system of influence and accountability. A citizen-owned enterprise may fail not due to punitive government measures, but because it cannot compete

effectively with other providers—whether State-owned or privately managed by fellow citizens.

Conversely, State-owned establishments may be compelled to withdraw in regions where citizenry-sector operations dominate, creating a naturally self-regulating balance between public and citizen-managed economic activity. This equilibrium ensures that competition, innovation, and quality provision remain central to the commicratic economic order, while upholding the foundational principles of shared responsibility, participatory governance, and citizen-centred empowerment.

The non-monetary economy of ethno-corporatism, which places State-centred decision-making under the shared control of citizenry-electorates, establishes a competitive field in which citizens-owned private establishments and State-owned enterprises operate on equal terms.

Because all participants possess access to the same material resources and the same labour capacity in equal proportion, competition becomes grounded not in capital accumulation but in the calibre of products, the creativity of services, and the resonance each establishment cultivates with its consumers. The combination of product variety and service quality becomes the determinant of success or decline within an ethno-corporatist competitive economy.

At times, however, citizen-owned private establishments or community-interest groups may position their operations strategically according to perceived social needs within a particular region. When such positioning creates uneven development—benefiting one section of a community above another—the secretariat’s regulatory function intervenes to restore balance.

For instance, a predominantly Muslim community may collectively desire greater access to halal-friendly stores. Even where citizenry-based guidelines already favour such changes, the number of halal-compliant establishments may remain insufficient. In such circumstances, the secretariat may erect State-owned stores with robust halal-standards or impose additional regulatory measures on existing stores to meet the community’s legitimate expectations.

Yet both the public-sector and citizenry-sector carry the potential for negative imbalances. Community-interest groups and private establishments may use their economic agency to create specialised services tailored to their own group-interests, risking exclusion or fragmentation.

To maintain transparency and consumer understanding, every establishment is required to clearly display whether it is community-interest, State-owned, or privately-owned. This visibility allows consumers to identify the priorities and mission-

orientation of each establishment. In this environment, product diversity and service differentiation naturally proliferate across regions. State-owned establishments, committed to inclusivity, often organise their stores into sections designed to accommodate the full spectrum of community needs within their locality.

### The Economic Theory of Commicracy: Challenging Bureaucratic Incentives and Corruption

Within an ethnopolitical State, the shared control exercised by citizenry-electorates over State governance introduces new forms of administrative practice. Social and economic management demand a structural mode of organisation capable of implementing policies efficiently and responsively—hence the necessity of commicracy.

The global socio-cultural shift toward economic-internetisation in the 21st century reinforces this necessity. Commicracy emerges as the administrative logic of our corporatist age, aligning State operations with the interconnected, information-driven reality of modern society.

Under this system, citizenry-electorates and govoxiers jointly participate in the economic governance of the State. Their shared authority manifests in diverse regulatory actions: imposing prohibitions or obligations, defining production

restrictions, issuing citizenry-prescribed guidelines to regulate inflation, and exercising monopsony over the multitude of producers within Africa's economic landscape. In this arrangement, African citizenry-society—alongside all residents—stands as the principal consumer, shaping the direction, standards, and priorities of economic life across the continent.

Indeed, as I will further expatiate throughout this manifesto, every dimension of citizenry shared-control in the management of the State's economy requires the establishment of citizenry-centred commissions. These commissions are entrusted with enforcing the guidelines and service provisions prescribed by citizenry-electorates; they operate entirely through codified commicracy; and they create a unified, accessible administrative source for both govoxiers and ordinary citizens.

The offices of these citizenry-centred commissions function solely on commicratic principles, and their staff—commicrats—are defined by their commitment to thorough analysis, deep research, and rigorous investigation. Their work compels the secretariat's departmental apparatus to remain proactive, proficient, and equipped with inspection and follow-up systems that uphold efficiency in economic production and the delivery of public services. Each commission functions as a secretariat-aligned service-delivery establishment operating within its designated region.

The economic struggles faced by African societies—particularly their long-standing difficulty in competing as equal economic partners with nations beyond the continent—are, in large part, sustained by bureaucracy. While academic research frequently claims that African States simply lack sufficient staffing across their bureaucratic institutions, and while this insufficiency is often linked to underdevelopment, the deeper issue lies not in numbers but in structure.

Although I accept entirely that adequate staffing is necessary for maintaining robust economic records and planning sustainable economic growth, the hierarchical nature of bureaucracy ensures that those positioned at the top dictate the work of those below. And in capitalist-centred economies—where the accumulation of personal wealth is celebrated as virtue, and where power over State-centred decisions is concentrated within a small clique of officials behind a ruling political party or single-party State—our common sense recognises the inevitable outcome: corruption becomes the everyday norm.

Across African States, the consequences of bureaucratic administration were magnified by the chronic resource deficiencies that followed the post-independence era. The familiar accusations—bribery, money laundering across borders to benefit foreign corporations and their investors, citizens

victimised by corrupt officials, misappropriation of public funds, institutionalised theft, and the abuse of power in the extraction of natural resources—are not anomalies peculiar to Africa.

These pathologies exist universally, in every region of the world, both in the developing world and the so-called developed nations. Bureaucracy, by its very design, is a breeding ground for corruption.

It is therefore within this context that I put forward an economic theory of commicracy—arguing that commicracy functions by explicitly proscribing against the conventional incentives that animate bureaucratic behaviour. What I term *bureaucratic bribery* revolves around targeting the desires of employees: social-class incentives promising endless promotions; economic incentives of bonuses and perpetual increases in salary; and honorary incentives such as certificates, awards, and sentimental tokens.

Bureaucratic bribery reveals itself whenever employees are asked to list the incentives they most desire for their performance, thereby granting the organisation the power to manipulate their loyalties.

These incentives manifest in multiple forms—coupons, discounts, freebies, salary increment, bonus, sponsored holidays, and numerous other offerings. They are tools through which

bureaucratic culture exerts power over employees, binding them to particular outcomes and fostering unhealthy workplace relations. They encourage greed, compliance, and a narrow pursuit of organisational gain at the expense of societal well-being.

In the current global order, organisations proclaim incessantly that their existence is justified solely by the pursuit of profit. Bureaucratic motivation exploits economic incentives to push employees to labour toward monetary outcomes that benefit the institution above all else. Service-users, meanwhile, bear the financial burdens of those organisational successes.

In more troubling instances, entire communities suffer—unaware of the consequences of industrial operations and toxic chemical outputs placed in their neighbourhoods. Bureaucrats, motivated by economic incentives and bribery in government offices, frequently fail to prevent such industries from operating near human habitation. Thus, bureaucratic culture becomes complicit in endangering life itself.

The framework of commicracy fundamentally redefines the entire notion of incentives within an organisation. Commicracy emerges as the structural mode of work that restores dignity to labour by creating a work-life equilibrium aligned with individual purpose, personal circumstance, and humane rhythm. It grants independence in setting one's working

hours, the flexibility to coordinate work around other commitments, and the creative freedom to explore diverse solutions in meeting tasks and targets.

Its embrace of remote working, enabled by digital networking, responds to the growing contemporary preference for home-based labour—ultimately resolving the problems of bureaucratic office politics, eliminating the indignity of hierarchical humiliation, and removing the time-consuming, stressful, and costly daily commute. From this new mode of organisation arise ten defining characteristics that distinguish commicracy completely from the bureaucratic tradition:

1. Interdependent working relations flourish as the most effective mode of labour in a digital world structured by fusionistic operations—where service-users and clients interact online, and collaboration spreads across boundaries. Interdependent workers and groups empower one another through creative networking, drawing on individual and specialist expertise that may extend far beyond the organisation itself.
2. A parallel, levelled management structure with shared lines of authority replaces hierarchical stratification. This *Horizontal Management Framework* enables workers to develop executive capability in the fast-paced corporatist web-internetisation environment, a setting that demands

rapid cognition, prompt responsiveness, and the work-relation capacity to devise provisional solutions under pressure.

3. An interdependent culture of conformity to service-users' needs forms the ethical ground of commicratic work. It encourages collaboration across multiple tasks and clients, cultivating *govoxical learning skills*—the humility to acknowledge uncertainty, the courage to admit mistakes, the openness to share confusion, and the emotional fluency required to engage authentically with service-users.
4. Knowledge and self-belief become indispensable tools of responsibility. Mastery of one's role is essential, yet so too is the temperament to continually adapt to diverse and evolving needs. This adaptability is inseparable from the capacity to listen attentively—an attribute central to the interdependent culture described above.
5. Departmental supervisors exist solely to oversee the organisation of interdependent workers. Through their guidance, workers internalise the commicratic culture, learning the technical systems of subcontracting procedures and the processes of working cooperatively with other interdependent bodies.

6. Commitment to prescribed procedures and adaptive commissioning templates ensures that commicratic organisations remain consistent in their outputs. Workers become self-organised and individually accountable for successes or failures, while shared authority secures internal order.
7. A developed organisational independence becomes essential. By maintaining a clear task structure—such as a to-do list—workers can visualise their responsibilities, identify where they must be at particular times, and reserve space for incoming assignments.
8. The commicratic fusion of social life with interdependent work culture transforms the nature of labour itself. Workers operate independently from day one, free from hierarchical micromanagement. Modern software systems provide ready-made templates for every work-model, and the commissioning model-template delivered in induction supplies all necessary guidance. Supervisors offer assistance only when requested; thereafter, each worker becomes their own manager, setting their work-life balance, organising their time within established limits, and shaping a personal work-style that aligns with healthy individualism while remaining compliant with

organisational guidelines. Unlike the bureaucratic mode—where workers are constantly pressured by higher-ranked managers, often to the point of humiliation—commicracy fosters autonomy, self-confidence, and dignity.

9. The rapid pace of digital-internetisation has created an environment where constant notifications and overlapping plans can overwhelm workers. In my vocational research on Psychextrics, I observe that adaptation to such fast-paced conditions is fundamentally genetic, though influenced by immediate environment. The fast pace acts as a catalyst, triggering the machinery of the genes-neurotype to activate sequentially from its hereditary repository. Depending on the context, an individual may continue adapting or remain preserved in a particular behavioural state. Neurotype activation is characterised by perpetual epigenetic renewal: each activated herd replicates, then dies off, making way for new behavioural versions. Ethno-corporatist society, with its fusionistic performance and digital ecosystem, aligns naturally with these neurotype dynamics. Mobile devices, messaging, and email systems allow workers to structure their time according to their genetic constitution and life conditions—achieving a personalised work-life balance.

10. Commicracy is built upon an equality of reciprocal-delivery system, not a class system. While dismantling class structures entirely may still lie beyond immediate foresight, the technological advances of our generation make it possible to mitigate the effects of economic class divisions through widespread digital altruism. Nature itself functions through interdependent commission; so does the human organism in its biological and genetic architecture. Yet human societies have long succumbed to the influence of bureaucracy. I argue, however, that the affinity inherent between interconnected human relations cannot be denied: humans are intrinsically interdependent, reliant on commissioning dynamics to achieve social consensus and order.

In a commicratic society, social affairs are organised around equal opportunity rather than inherited class hierarchy. The hyper-connectivity of modern technological life belongs to all, not a privileged few. The vast majority of humanity now possesses the *corposense* capacity to navigate technological and cultural transformations. As more people invite digital intelligence into their psyche, the populocratic energy of society becomes a collective force that dissolves the traditional socio-economic class system. In its place emerge expanding equal opportunities—guiding humanity toward an egalitarian horizon wherever commicracy takes root.

Commicracy emerges out of the long shadow cast by bureaucracy—an administrative relic whose rigidity, labyrinthine rules, and dependency on hierarchical arbiters suffocated initiative and multiplied inefficiencies. Bureaucracy placed creative solutions at the mercy of managerial discretion; commicracy reverses this logic. Its parallel, levelled structure enables self-organised planning, adaptive subcontracting, and interdependent networks where resources circulate with fluidity and where individuals act with autonomy while remaining aligned with shared guidelines. In this architecture, learning accelerates, innovation becomes organic, and economies of scale arise not from coercion but from cooperative efficiency.

Bureaucracy is the administrative mode of capitalism and economic rationalism, while commicracy is the administrative mode of corporatism and economic equalism. In an age defined by web-internetisation, it is no longer necessary for individuals to manually choreograph every algorithmic process that powers their digital tools; rationality itself has been embedded within our devices. The rational-logical breath of the human has been externalised into software, making the operations of economic equalism not only possible but natural under a commicratic administrative framework. Human reason and computational reason now coexist as a single operational continuum.

The global corporatist shift has already eroded the individualistic rationalism of classical capitalism and replaced workplace dynamics with collective-individualism, a new ethic of altruistic relations. This shift has destabilised the bureaucratic order across the world. Organisations, social groups, and even families now increasingly model their internal operations around equality, empathy, and cooperative function—features that bureaucracy was never designed to accommodate. The bureaucratic class-system, with its top-down authority chains and ritualised subordination, stands in direct conflict with the socio-economic transformations of the digital age. This tension signals the quiet but irreversible decline of bureaucracy. And for us, modern corporatists, this decline is not a tragedy—it is a liberation.

Yet political elites continue to cling obstinately to bureaucratic ethics. They preserve its hierarchical dogmas not out of necessity but out of convenience, imposing static procedures and outdated command structures that suffocate innovation and conflict violently with the emergent commicratic ethos rising from digital sociality. The authenticity of commicracy—born from the lived operations of web-connected societies—is systematically obstructed by bureaucratic nostalgia.

The installation of commicracy across Africa would mark a decisive end to the bureaucratic corruption that has plagued the

HomeLand. Under ethnopoliticism, citizenry-electorates gain the power to publicly mandate investigations, demand transparency, identify conflicts of interest, and demote State officials engaged in corrupt or unethical activities. With unified govocational will, the citizenry across diverse African States can dismantle internal and foreign corrupt networks whose operations depend on bureaucratic opacity.

When the citizenry takes full charge of governmental affairs—setting daily administrative guidelines, overseeing social systems, and uprooting the remnants of bureaucratic parastatals—the structural risks that deter genuine foreign investment begin to dissolve. The spread of commicratic reform across Africa's regions establishes a predictable, transparent, and participatory administrative environment that strengthens the common good while protecting sovereignty.

Commicracy thus becomes more than an administrative model—it becomes a structural defence of the public interest. By mandating proactive safeguards against corruption, enforcing reporting obligations, strengthening accountability, and empowering citizens to oversee government conduct, commicracy lays the groundwork for a new form of governance: populocracy, where the moral authority of the citizenry becomes the central pillar of State power.

## CHAPTER FOUR

### GOVOX-POPULI AS A SCIENCE

Govox-populi is not merely a governing function; it is a profession grounded in disciplined knowledge, a structured craft of governance that requires intellectual preparation before electoral legitimacy can be exercised. While a govoxier must still earn the mandate of the majority, education is the essential precondition for assuming any meaningful role within a govox-populi institution.

By education, however, we do not mean a long, isolated academic discipline studied over many years. Govox-populi is not a standalone social-science degree; rather, it is a specialised overlay—an applied science that synthesises the competencies of other fields into a coherent professional ethos. StateLords, Lord-Governors, and Lord-Councillors, for instance, must possess legal training, for their mandate involves the custodianship of law itself.

Secretariats, economists, and the citizenry-branch require professional grounding in their respective ministries. Commicrats and citizenry-committees must be educated in philosophy and the science of people-management, for they

operate at the junction where moral logic meets organisational life. In this sense, *govox-populi* becomes the intellectual core of the educated citizen-administrator.

To professionalise *govox-populi* is to demand that its skills be cultivated with the same rigour as any advanced social science. Thus, beyond an individual's primary degree, a Graduate Certificate in Govox-Populi (Level 8) is proposed as the formal qualification for becoming a *govoxier*. This certification is more specialised than a Bachelor's degree and equips candidates with the precise competencies needed to function as interdependent officials within a *govoxical* government.

The subject matter of *govox-populi* can be completed in approximately six months of full-time study. This is possible because the discipline relies on the existing foundations of other fields—law, economics, sociology, philosophy, public administration—which serve as the prerequisite intellectual substrate. For this reason, *govox-populi* cannot be studied independently; it is a specialised, integrative programme designed to fuse prior academic knowledge into the new administrative science required for ethnopolitical governance.

For those already serving in government without a Bachelor-level qualification, *govox-populi* would be offered as an apprenticeship pathway, elevated above their current educational

standing. This transitional route is necessary because such individuals entered government before *govox-populi* became an institutional requirement. The apprenticeship ensures that existing officials are not excluded from the new *govoxical* order but are gradually integrated into it with structured learning.

The central argument is straightforward: the Advanced Graduate Certificate in *Govox-Populi* teaches knowledge, competencies, and professional skills that have never before existed in any academic field or workplace environment. It constructs a new category of practitioner. The apprenticeship programme, in turn, ensures that those already embedded in political administration can be detoxed and harmonised into the commicratic system.

*Govox-populi*, therefore, emerges as a science—not in abstraction, but in its practical mission to educate, refine, and professionalise those who will shape the moral, administrative, and civic architecture of the ethnopolitan State.

### The Question Is Asked: What Is *Govox-Populi*?

To turn the coin and contrast the idea with Max Weber's famous lecture *Politics as a Vocation* (1919), I say that *govox-populi* is far broader than Weber's conception of political vocation. It is not confined to formal institutions or specialised

officeholders. Rather, *govox-populi* encompasses every instance of interdependent leadership in action. It is everywhere, embedded in the human condition, because the impulse to govern collaboratively is inherent in human nature.

The term *Govox-Populi*, literally meaning “*government voice of the people*,” arises when at least one person exercises reciprocal authority through the authority of another—like asking someone for help to complete a task, contracting a company to deliver a product, or collaborating on a shared responsibility. *Govox-populi* therefore occurs when two or more individuals hold equal and mutual decision-making power over a shared matter—like demand and supply. The moment this balance of authority exists, they gain the right to govern that matter together.

At first glance, this principle of *govox-populi* parallels commicracy, as both rely on the mutual coordination of authority to achieve collective outcomes, though commicracy extends this reciprocal mechanism across formal organisational and societal structures. But the distinction is crucial:

- Commicracy requires only that *one* individual authorise *another* to act jointly over a task, even where unequal skill or asymmetrical decision-power exists. It is subcontracted cooperation.

- Govox-populi, in contrast, demands that at least two people acquire *equal* peer-capacity and equal justificatory authority to govern together. It is the doctrine of common-purpose, the act of common-design, and what legal scholars would recognise as the principle of joint-enterprise.

Thus, the essential behaviour of govox-populi is the behaviour of interdependency. The mutual, reciprocal relationship between the government and the governed becomes the authoritative governing action of the populous—the *governing voice of the people*.

This leads us to a deeper inquiry: What are the professional ethics and standards of State governmental govox-populi?

The ethics of govox-populi are the standards set by the ethnopolitan architecture to guide the administration of State governance. They define acceptable conduct, prescribe how govoxiers must approach matters of regional and national affairs, and set the moral temperament expected of an exemplary govoxier. At its core, the ethics of govox-populi involve the cultivated ability to shape communal reasoning, guide public reflection, and assist society in resolving its own caused social problems.

Govoxiers differ from politicians. They do not design public policy, and they are discouraged from making personal moral judgments about others' motives. Instead, they pose the questions that enable citizenry-electorates to think together, deliberate amongst themselves, invent solutions, and collectively reach decisions concerning their shared conditions.

Govox-populi and ethics occupy the same realm: the realm of persuasive-power. Ethics in rhetoric is the human practice of informing others, motivating them, understanding their needs, and engaging them in fair discourse. Through respectful dialogue, one invites others to clarify their own thinking, discover their own motives, and arrive at mutual ethical persuasion. Govoxical discourse therefore involves:

- framing information according to the nature and attributes of things,
- exploring the viewpoints of others through open-ended inquiry,
- expressing personal concerns using associative ideas and shared principles, and
- reiterating the contributions of others to help them refine their own reasoning.

This intertwining of human ethics and govox-populi reveals them to be one and the same discipline of civic persuasion. A

govoxier must therefore be an excellent listener—attuned to the moral fabric of the society they serve. They must demonstrate purposeful leadership without echoing the biases of any single social group, avoiding favouritism while fostering common understanding. They must connect authentically with their audience and act only with the consent of the governed.

A govoxier's leadership is interdependent leadership: one that acknowledges that all decision-making authority ultimately flows upward from the people themselves. And the satisfaction they offer to the populace lies in knowing when to concede, when to advance, and when to withdraw—all in harmony with the collective voice of their citizenry.

POLITICS	GOVOX-POPULI
Politics is any kind of independent leadership in action.	Govox-populi is any kind of interdependent leadership in action.
Politicians prioritise influencing the people to maintain the image of their political party and preserve their personal prestige in public office.	Govoxiers prioritise the needs of the people and focus on persuading the populace to shape policies or consider alternatives that meet their collective needs.

<p>Politicians both make and implement policy; they do not require the formal consent of the governed to introduce and impose policies that affect them.</p>	<p>Govoxiers do not make policy; they implement policy through the formal consent of the governed and may propose policies that require citizenry approval.</p>
<p>Political charismatic-authority relies on <i>coercive power</i>—using sanctions, threats, or structural force to push the public toward alternatives introduced from above.</p>	<p>Govoxical charismatic-expression relies on <i>persuasive power</i>—using discourse, inquiry, and reflective dialogue to help the people reassess their interests relative to alternative options.</p>
<p>The political institution emerges alongside protective-groups such as capitalism, the prison-system, and their police-force.</p>	<p>The govoxical institution emerges alongside promotional-groups such as ethno-corporatism, the redeem-system, and the institution of lawdership.</p>

<p>Politicians make State-centred decisions as small groups acting on behalf of the citizenry in the distribution of resources or social status.</p>	<p>Citizenry-electorates make State-centred decisions for the govoxiers with or without the guidance of citizenry-centred advisory bodies, governing resources and social conditions.</p>
<p>Politics promotes the freedom of individuality, democracy, bureaucracy, and social-contract structures that encode class-subjugation.</p>	<p>Govox-populi promotes the freedom of collective-individualism, populocracy, commicracy, and altruist-relations with the governed.</p>
<p>The theory of politics studies political ideas and values that describe independent government systems and their bureaucratic institutions.</p>	<p>The theory of govox-populi studies govoxical ideas and values that describe interdependent government systems and their commicratic institutions.</p>
<p>The study of politics examines the government that exercises governance and their legislative processes.</p>	<p>The study of govox-populi examines both the government and the governed electorates and their legislative processes.</p>

<p>The sociological discipline of politics is grounded in realism, which judges actions through the ethics of responsibility within power-class structures.</p>	<p>The sociological discipline of <i>govox-populi</i> is grounded in humanism, which judges actions through ethical-persuasion and equal or altruist-relations.</p>
---	---

The office and obligation of the *govoxier* within an ethnopolitical society is nothing short of revolutionary. To stand as the State's moral ear and administrative hand—alone before the multi-tonal chorus of society—demands patience, restraint, and often, prayer.

For it is the *govoxier* who must interpret the pulse of the working-group, negotiate the pressures of the commicrats, hear the anxieties of pensioners and the non-working group, and respond to the shifting expectations of every residential community. The *govoxier*'s task is not merely managerial; it is reciprocal stewardship. Every demand placed upon them pulls from one side or another of the citizenry, yet their authority endures only insofar as they are trusted to hold the middle—a high and precarious prestige as the voice of *govoxical* populocratic rights.

Correspondingly, the citizenry-electorates, who act as the legislators and decision-makers, are themselves revolutionary figures. The stability of daily life among workers, non-citizen residents, communal groups, and even the govoxiers depends upon the integrity of their conduct. Their deliberations and judgments ripple outward, shaping the lived realities of all who participate in the ethnopolitical State.

Opposite them stand the secretariats, reactionary in the classical sense: ever-vigilant, cautious of abrupt policy shifts, and instinctively protective of societal continuity. Their duty is to keep society advancing within the limits of its capacity; to absorb tensions before they erupt; to resolve disputes without favour; and to preserve their well-earned reputation for principled altruism. The secretariats do not act for themselves—they act to maintain equilibrium across the citizenry.

Thus, the citizenry-committees embody the most intimate form of govoxical reciprocity. They remain inseparable from the people they represent. They communicate alterations in the social fabric, they interpret changes as they arise, and by necessity, they abandon personal convictions to uphold the collective sentiment of the communities they serve.

To become a govoxier, therefore, is not to enter a mere job—it is to enter a profession anchored in ethical reciprocity. One must undertake the apprenticeship route or the graduate-

certification academic path in *govox-populi*, the only disciplined way to refine one's vocational abilities for work within an ethnopolitical government. *Govox-populi* equips future officials with the organisational, communicative, and interdependent skills required in a large-scale commissioning structure. It expands employability, bridging government service with any other professional background.

Government work is a profession—not an extension of partisan politics. Because *govoxiers* and public officials must work with the intellectual materials of every academic discipline, their foundational training must itself be interdisciplinary, granting them a recognised credential equal to any other field of study. It becomes a licence of credibility, a professional upskilling rooted in the emerging theories of a fusionistic digital era. Political science, by contrast, remains a narrow discipline—useful, yet insufficient in a world requiring interdependent governance rather than expert individualism.

Much criticism has been directed at political ethics: that politics breeds corruption; that policymakers arrive in office armed only with self-interest; that money and power distort judgement. And yet, in the 21st century, the world has evolved beyond the era in which isolated expertise can determine social policy. Modern governance requires collaborative intelligence—

those in office must share the burdens of reasoning with the regional citizens whose lives are shaped by State action.

Here, the govoxier emerges as the new archetype. They are not required to be specialised experts. They are entrusted with something more fundamental: the persuasive-power of the State to deliver information, guide public understanding, and empower citizens to make State-centred decisions that impacts their lives as a collective.

In this sense, *govox-populi* is the study of organisation management, information delivery, and advisory authority—a profession designed to strengthen the interpretative and decision-making agency of the governed. It transforms citizens into informed participants of the ethnopolitan State, ensuring that reciprocity in power is not only recognised, but structurally preserved.

Yet within this professional architecture, there will always remain a minority whose path into govoxier service does not follow the formal road of academic discipline or certified vocation. These are individuals who enter govoxical discourse as though it were the very instinct of their being—drawn to matters of State with an emotional fidelity and psychological devotion that cannot be taught.

They are the natural custodians of communal welfare: those with intuitive charisma, effortless corporeal presence, and an uncanny ability to communicate meaning with little practice. Their minds absorb complexity rapidly, their voices command trust instinctively. They are, in essence, the philosophers of the people.

Across Africa, many such individuals have been denied formal education—not through lack of ability, but through the enduring legacies of poverty and the historical regressions inherited from protégé-society. It is precisely this group that must be encouraged to step forward and claim vocational training as govoxiers, for govox-populi is not the privilege of the learned; it is the core identity of an educated person. Through it, they may anchor their healthy individualism to a structured discipline that elevates their natural gifts into public competence.

Govox-populi therefore insists upon institutionalising a skill set rarely formalised in any profession: charismatic-communication. Charisma is not superficial magnetism. It is the lifeblood of govoxical discourse and the engine of interdependent governance. For this reason, the graduate-certification path, the apprenticeship programmes, and the vocational-training routes must all cultivate and refine the charismatic-communication faculties essential to the profession.

Without them, the reciprocity between State and citizen cannot really be sustained as intended.

Furthermore, *govox-populi* integrates strategic communication consulting, public relations, and key elements of journalism, all under the umbrella of interdependent leadership. It is designed as an “add-on” academic course—a top-up discipline in addition to any other educational or specialist field: science, art, medicine, accounting, engineering, economics, or otherwise. In an ethnopolitan State whose commicracy depends on shared leadership, school-leavers can now take this pathway as a viable and respected career.

The study of *govox-populi* also introduces scientific insights into genes–neurotype–environment interactions and the behavioural architecture of human nature. It engages with modern sociological thought on morality, culture, and collective behaviour—examining the dynamics of community service, herd movement, and civic motivation as shaped by our fusionistic digital world. These skills, once acquired, extend naturally into allied fields such as marketing, journalism, strategic consulting, and communication design.

Ultimately, wherever human beings collaborate, they engage in govoxical interaction. And wherever govoxical interaction exists, *govox-populi* stands as a profession—the discipline that

teaches individuals not merely to speak, but to speak on behalf of a people.

### Charismatic-Authority And the Circuitous Self-Appointed Leader

When the German sociologist Max Weber introduced the concept of *charismatic-authority* as a counterbalance to bureaucratic order, he described it as “*a certain quality of an individual personality, by virtue of which the individual is set apart from others, endowed with exceptional qualities, regarded as exemplary, and treated as a leader on that basis.*” This formulation captures charisma as a personal force—an individualised magnetism that demands obedience through perceived extraordinariness.

Yet Weber’s notion, when mapped onto modern political structures, reveals its complement: the routine use of physical or institutional coercion by self-appointed leaders over the governed. Under such an arrangement, unequal power-reciprocity prevails, and obedience becomes the default position of the citizen.

Here, *self-appointed* does not simply describe a leader who crowns themselves by proclamation; it extends to any society whose mixed-form political structure lacks direct democracy. In these systems, even when politicians are formally elected, they

operate as self-appointed authorities insofar as they alone possess the power to craft and implement State-centred policies without the people's direct consent. Citizens, having no structural alternative, are compelled to "go with the flow" of bureaucratised charisma.

This dynamic is visible across every republican State. Mixed governance allows politicians to exercise bureaucratic charisma by making grand promises—crafted from imagination, inflated hopes, or ideological fantasy—to earn votes.

Upon winning elections and being installed into office, many experience a swift reversal of priorities. They begin to implement policies shaped by donors, elites, or inner-circle advisors, while reframing or discarding the policy requests of ordinary voters. Governance becomes a stage where commitments to citizenry-electorates evaporate the moment power is secured.

This phenomenon I term 'Circuitous Self-Appointed Leadership': *the long, indirect route by which individuals seek State office through electoral authorisation only to detach themselves—by design or drift—from their obligations to the electorate.*

When elected officials abandon the promises that secured their mandate, those votes become morally nullified, and the

politician functions as a self-appointed leader cloaked in the illusion of popular legitimacy.

Such a distortion is impossible within a govoxical society. The legislative power and State-centred decision-making are not delegated to govoxiers. Govoxiers do not make policy. They do not decide how society is shaped. Their authority is persuasive, not coercive; interdependent, not independent. When people vote for a govoxier, they vote for the individual's knowledge, their commitment to commicratic procedure, and their ability to operate within the regulations of a govox-populi institution.

Voters expect candidates to understand regional culture, African civilisational ethos, and the behavioural dynamics of the communities they represent. They must demonstrate exceptional verbal communication skills, clarity of expression, and the capacity to translate complex information into accessible meaning for their people.

In a society where the people themselves are the policy-makers, the role of the govoxier is to deliver information, assist in collective reasoning, and guide citizens through the landscape of decision-making. Therefore, candidates must exhibit analytical thinking, active listening, and the ability to reason logically from the nature of things and their inherent attributes. They must know when to expand discourse and when to withdraw from it; they must be proficient with modern

communication channels—social media, television, radio, and print—so that the flow of information remains uninterrupted.

Above all, voters assess the persistence and determination of a govoxier: their ability to shepherd regional policy proposals through judicial scrutiny, legislative refinement, and secretariat implementation, ensuring that each policy attains practical fulfilment to the satisfaction of both the citizenry and the service-users.

Through this structure, govox-populi neutralises the circuitous self-appointed leader and replaces coercive charisma with uncorrupted charismatic communication, collective reasoning, and interdependent authority.

### Charismatic-Expression In Commicracy

The procedural processes governing govoxiers in State office, including the methods they employ and the standards of policy engagement, define a unique model of commicratic interdependent governmental leadership. Govoxiers, who do not possess the authority to make policy but are entrusted with both its information-delivery and its implementation, operate within an ethical framework I call ‘Charismatic-Expression’—not as a counterbalance to authority, but as the defining expression of governmental commicracy itself.

This charismatic-expression manifests in the practical use of persuasive influence between interdependent leaders and the governed. Here, the people retain genuine power to decide how their society is administered.

In day-to-day governance and policy implementation, citizens actively seek govoxical input, allowing leaders to guide decisions through persuasive, ethical, and informed discourse rather than coercion. The power of govoxiers is not imposed; it is earned and sustained through the quality of their engagement with the citizenry.

I attribute charismatic-expression to the ethical foundation of human nature—a bond that fosters recognition, trust, and cooperation. It is the element that orients individuals toward social recognition of competence, whereby a person entrusted with a public office is expected to:

1. Deliver information accurately and accessibly.
2. Facilitate deliberation and guide collective decision-making.
3. Earn recognition as a leader through service, credibility, and relational engagement.

Govoxiers' charisma is multifaceted. The charismatic-communication skills embedded in govox-populi education are essential tools for effectively engaging diverse populations.

These skills prioritise personalisation: adapting discourse to individual and group learning preferences to achieve meaningful understanding and interaction. Communication must meet people where they are—socially, cognitively, and emotionally—so that citizens can participate fully in shaping policies that affect them.

Talent exists in everyone, but the expression of that talent requires context-sensitive communication. Humans vary in how they process information and engage with content—some respond best through face-to-face interaction, others through video conferencing, online forums, or pre-recorded webinars. Govoxiers are trained to recognise these differences and leverage technology to provide multiple access points for engagement.

This ensures that citizenry-electorates can interact with their govoxiers in ways that suit their schedules, environments, and learning preferences, reinforcing the interdependent and participatory nature of commicratic governance.

At its core, charismatic-expression in commicracy transforms governance from a system of unilateral decision-making into one of ethical, persuasive, and adaptive leadership, where the capacity to lead emerges from the ability to communicate, listen, and collaborate with the governed in ways that are meaningful, inclusive, and responsive.

## Digital Platforms And Govoxical Information-Delivery

Politicians have already begun to embrace web-internetisation technologies as communication tools, yet these technologies can be purposefully adapted and enhanced for govoxical governance. Govoxiers are uniquely positioned to take full advantage of digital platforms designed specifically for the interdependent, participatory functions of govox-populi.

The most effective online govoxical communication tools incorporate diverse content types to convey information inclusively, accounting for differences in language, accent, or disability such as blindness or hearing impairment.

Pre-recorded webinars can feature animations, scripted videos, playback podcasts, video-conferencing with interactive Q&A sessions, infographics, and more. All content would be made available via mobile applications, enabling citizens to customise communication preferences to match their personality and learning style. Short polls at the end of each information-delivery session provide an avenue for citizens to offer feedback, engage in policy considerations, and explore alternative solutions that meet their regional needs.

Voice-blogging and mobile-app conferencing allow people across different locations to participate in govoxical discourse

without requiring physical presence, fostering interregional collaboration. Content can be revisited for review and reflection, offering citizens a rich experience to deepen their understanding of policies and govoxical matters beyond their immediate regional boundaries.

Govoxiers, in their role of information-delivery and discussion of the nature of things, can collaborate with traditional community leaders and govoxical enthusiasts to create networks that shape public opinion and guide citizens toward policies beneficial to their communities. This ensures the participatory process remains dynamic, inclusive, and responsive to citizen needs.

When the system operates as envisioned in this manifesto—from information-delivery by govoxiers to citizen decisions, submission to local Lord-Councillor offices, consideration by the StateLords' Assembly, and implementation by the secretariat—policy processes could be completed efficiently, often within a month for individual undertakings. Longer-term programmes spanning weeks or months would benefit from computerised technology platforms rather than traditional face-to-face environments, increasing efficiency and accessibility.

Dedicated govoxical media platforms would be managed and regulated by the Technology Department within the Govoxical and Constitutional Affairs Secretariat-Ministry. These platforms

would operate across every African region, facilitating daily govoxical discourse via polling, video communication, voice-blogging, information-delivery web portals, StateLords Assembly news channels, secretariat implementation channels, economists' reports, citizenry-committee deliberations, and more.

The Technology Department would provide digital services to all African government departments, coordinate technological infrastructure, maintain information systems and secure databanks for govoxical affairs, and standardise digital platforms in collaboration with the Govoxical and Constitutional Affairs Secretariat. This ensures that citizens from diverse backgrounds, languages, and locations can participate meaningfully in the govoxical interdependent engagement with their government.

When citizens are given the tools and legislative power to make policies, exercise State-centred decision-making, and guide government administration under judicial oversight, it broadens the skills pool and knowledge base of State governance. In this fusionistic digital era, govox-populi not only empowers citizens but strengthens the adaptive, participatory, and transparent capacities of government itself.

AfCFTA, Interdependency,  
And Govoxical Economic Governance

While it is fair to acknowledge the efforts of African Union member States in establishing the Continental Free Trade Area (AfCFTA)—founded in 2018 with trade beginning in 2021—the reality is that bureaucratic procedures and entrenched political practices continue to hinder its full potential. Beyond bureaucratic constraints, the AfCFTA remains largely embedded within the capitalist economic model, serving the interests of the global capitalist class that continues to extract African resources with minimal benefit to ordinary Africans.

The infrastructure necessary for a fully functional AfCFTA—such as an integrated, high-speed continental transport network comparable to air travel—has yet to be installed. Consequently, trade efficiency is constrained, and systemic issues persist, including illegal checkpoints, bribes, and harassment from police and immigration officials. The fundamental challenge is not merely the reduction of these obstacles; it is the broader need to establish regulatory and governance mechanisms that enable every ordinary African to participate fully and equitably in the AfCFTA.

The goal is for the AfCFTA to work for all Africans, not just a wealthy few. While the AfCFTA framework offers a persuasive model encouraging unity across African States—‘One

Nation, One Nationality’—the history of protégism and fragmented economic governance continues to undermine progress. Real economic advancement requires the construction of an ethno-corporatist and ethnopolitical framework that promotes interdependent economic relations, collective creativity, and equitable integration of African States into the global economy. This framework would also improve social and economic life for Africans both within the continent and across the Diaspora.

Failure to reorganise African States for interdependent, commicratic governance risks perpetuating underdevelopment and limiting the working-group’s access to contemporary skills needed to compete globally. By contrast, a govoxical, commicratic approach ensures that each African State delivers governance mechanisms tailored to its citizenry’s socio-cultural and economic realities while interdependently collaborating with other States within the union to amplify outcomes. The AfCFTA exemplifies such interdependency in action: its success depends not on isolated national initiatives but on a collective African approach to economic and social development.

The culture of interdependency generates equalist relations between people. In contrast, a culture of independency fosters class-based inequalities, and a culture of dependency results in extreme subjugation or protégism. History demonstrates that

both autocratic dependency (chattel-era governance) and colonial protégism have failed African societies, and post-colonial independent governance has yet to deliver fully equitable outcomes. For the 21st century, Africa requires govoxical interdependent solutions to transition from protégism to socio-economic empowerment, ensuring collective prosperity for all African citizens and enabling the continent to thrive in the global, fusionistic digital economy.

**Persuasive-Power:  
The Core Authority of Govoxiers**

When we think of the term “Power”, the negative connotations—coercion, domination, control—often dominate our understanding. Yet, power also carries positive connotations: the ability or capacity to achieve purpose, to enact change, or to accomplish goals. For govox-populi, however, power is best understood not as domination or authority, but as persuasion—the capacity to influence, inform, and guide others toward collective decisions. This raises a central question: what is persuasive-power?

To understand the persuasive-power of govoxiers, we must first examine how humans engage in social relationships, and how knowledge and informed understanding flow between individuals. Persuasive-power is, at its core, the ability to

influence behaviour, decisions, and outcomes without coercion—through information, logic, and reasoned discourse.

Consider everyday examples: authors publishing books inspire and motivate readers; doctors prescribe medication to influence well-being; teachers impart knowledge to guide students' careers; religious leaders inspire ethical and spiritual reflection; advertisers and social media influencers shape behaviours and preferences; job applicants persuade employers of their abilities; and even games, films, and literature influence our understanding of human potential. In all these interactions, 'influence' flows from one person to another—this is persuasive-power in action.

In the context of *govox-populi*, persuasive-power sustains commicracy, drives charismatic-expression, and underpins altruist-relations that define the operational character of *govox-populi* within a commicratic organisational structure. It is the ethical, intellectual, and relational foundation of *govoxical* authority.

Historically, human societies have largely recognised two structures of State power: monarchic and republican. Monarchs exercise authoritative-power, often backed by military force, while republican States exercise collective-power, combining intensive political authority, diffused power through parties, and extensive influence via international cooperation.

Yet both forms of power differ fundamentally from the persuasive-power of govoxiers. Whereas monarchs and politicians rely on command, coercion, or electoral mandate, govoxiers derive their power from ideological and intellectual authority: the mastery of ideas, expertise in knowledge, and the ability to influence citizens' informed understanding.

The persuasive-power of govoxiers is therefore:

1. Empathetic Leadership is the ability to guide citizens to understand, embrace, and act upon informed knowledge.
2. Intellectual Authority is using logic, expertise, and evidence to inform decision-making, rather than coercion or politicking.
3. Commicratic Engagement is fostering interdependent collaboration between govoxiers and citizens, allowing individuals to make decisions based on shared information.
4. Cultural Interdependency is recognising the govoxiers as facilitators of social relationships, empowering citizens to participate actively in governance.
5. Conflict Resolution and Integration is using persuasive discourse to mediate differences and foster cohesion within society.

6. Educational Mindset is acting as educators to unlock citizens' creative potential and enable them to achieve collective and individual success.

In essence, persuasive-power defines the role of the govoxier as an interdependent leader. Unlike political or bureaucratic authority, it is not a right bestowed by position or election, but a skill developed through knowledge, communication, empathy, and relational influence. It enables govoxiers to guide, inspire, and collaborate with their citizenry, ensuring that governance is participatory, informed, and mutually empowering.

Thus, persuasive-power is not merely a tool—it is the core of govoxical leadership, the ethical and operational essence that distinguishes govox-populi from traditional political structures. It transforms governance from domination to collaboration, from hierarchy to interdependence, and from obligation to informed participation.

### Emotion and Interdependent Leadership In Govox-Populi

It has been well established in behavioural science that emotion often overrides logic in human behaviour. Expressive-emotion—our ability to convey feelings through pitch, gestures, and body-language—is a critical driver of persuasive-power in human interaction. In the context of govox-populi, the emotional

expression of govoxiers plays a central role in how effectively they transmit information, influence decisions, and foster engagement with their citizenry.

However, this raises an important question: should we analyse the emotional expression of govoxiers separately from their logical reasoning? Or should we focus instead on how their intellectual persuasive-power functions constructively and impartially, while accounting for conscious, subconscious, or unconscious biases?

I argue that venturing into defining an “ideal emotional expression” for govoxiers is neither practical nor necessary. Human beings are inherently emotional, and emotions manifest differently in each individual. What works for one govoxier may fail for another. What matters is that govoxiers remain authentic to themselves, utilising communication tools and platforms that suit their own style, while effectively engaging with a wider audience. Persuasive-power is not about exaggerated gestures, forced smiles, or rigid eye-contact—it is about sincerity, clarity, and constructive influence.

To understand the unique nature of govoxical leadership, it is helpful to compare it with other forms of leadership:

1. **Dependent-Leadership:** Found in religious hierarchies or monarchic systems, dependent-leadership derives its

authority from an external source, such as divine mandate or God. Leaders in these systems exercise influence according to prescribed rules and traditions, but they are constrained by their dependence on the legitimacy conferred from a higher authority. Their emotions, motivations, and rationality are guided by the external authority, and their leadership remains anchored to it.

2. Independent-Leadership: Observed in republican States and capitalist enterprises, independent-leadership is hierarchical and self-assertive. Leaders at higher ranks have autonomy to create, enforce, and amend rules or policies at their discretion. Their authority is self-derived, independent of others, and their leadership focuses on control and enforcement rather than collaborative engagement. Presidents, prime ministers, and corporate executives exemplify this model.
3. Interdependent-Leadership: Central to govox-populi, interdependent-leadership is horizontal, collaborative, and mutual. Authority is shared and contingent upon the participation and input of those governed. Govoxiers cannot act unilaterally—they implement policies only with the consent and engagement of the citizenry. Their legitimate authority is therefore derived from

interdependent relationships, not imposed from above or assumed through self-assertion.

The interdependent-leadership of govoxiers relies on both emotion and reason. Emotion enables empathy, connection, and engagement with the citizenry, while reason ensures that information is communicated clearly and decisions are guided by knowledge, logic, and fairness. In this way, emotion amplifies the persuasive-power of govoxiers, enhancing their ability to lead through charisma, collaboration, and informed guidance rather than coercion.

In summary, the proclaimed legitimate attainment of govoxical leadership positions govoxiers as interdependent leaders. Their authority exists not in isolation, nor through unilateral command, but as a continuous collaborative process between govoxiers and the people they serve. Emotion, when authentically expressed, is a vital tool in this interdependent system, helping govoxiers navigate complex social interactions, deliver information effectively, and empower citizens to participate in governance.

Leadership, Humanism,  
And the Interdependent Ethos

The claim that “leadership is fluid” arises from observing the mixed forms of governance in practice, where Dependent,

Independent, and Interdependent leadership elements sometimes overlap. However, this observation overlooks the foundational distinctions between the three types of leadership. Even an Interdependent organisation, ideally based on shared authority, can experience individualistic impositions of Independent-leadership, introducing corruption or deviation from the principles of interdependency. Such mixed-forms in rules-of-engagement are not exclusive to Dependent or Independent organisations—they can infiltrate Interdependent structures as well.

A clear distinction between the three leadership types is crucial to understanding govoxical interdependent governance:

1. Dependent-Leadership derives its authority from an external source, often linked with divine legitimacy. It rests on belief in a higher power, invoking the human experience of uncertainty as conceptualised by Pascal's Wager: 'if God exists, believers gain eternal reward; if not, they lose nothing'. This reliance on supernatural legitimacy places moral and leadership authority in the hands of something beyond human verification, situating the dependent leader as an intermediary of divine will.
2. Independent-Leadership relies on self-derived authority and hierarchical control. Leaders in this model maintain autonomy, grounded in naturalistic realism, acting

according to observable evidence and experiential knowledge. They do not depend on external validation or collective consent, and their leadership focuses on enforcement, regulation, and discretion. Presidents, corporate executives, and political hierarchies in republican States exemplify this model.

3. Interdependent-Leadership, central to *govox-populi*, bases its authority on shared governance with the people. It recognises the value of human existence and agency, both individually and collectively, and is grounded in humanism. Interdependent-leaders claim knowledge of what exists and can be meaningfully interacted with—physically, emotionally, and socially. Authority is co-created with those governed, making governance a collaborative and participatory process.

This humanistic orientation extends beyond humans to other conscious and living systems with which humans interact. Interdependent-leadership acknowledges rights and protections for animals, plants, and the natural environment, reflecting the collective moral and emotional responsibility of society. From domesticated animals like dogs and cats to wild species and even plant life, interdependent governance recognises the ethical imperative to safeguard all forms of existence that humans meaningfully engage with.

Although African societies largely operate under Independent-leadership structures of political organisations, the elements of Interdependent-humanism are already present in evolving legal, social, and ecological frameworks. Quoting Karl Marx: *"When people speak of ideas that revolutionise society, they do but express the fact, that within the old society, the elements of a new one have been created, and that the dissolution of the old idea keeps even-pace the dissolution of the old conditions of existence."*

In govoxical terms, this means that even within societies dominated by Independent-leadership, the seeds of interdependent governance are present: recognition of rights, protections for all living systems, and the emerging ethos of collective agency and participation are aligned with the values of govox-populi. These elements create the foundation for an ethnopolitical society, where interdependent leadership gradually replaces hierarchical, top-down governance, moving African States toward shared, participatory decision-making.

### Persuasive-Power

#### And the Ethnopolitical Govoxier

The State power position of govoxiers, as established, is rooted in persuasive-power exercised through charismatic-expression within a system of interdependent-leadership authority between govoxiers and their people. The key skills

cultivated through the proposed govox-populi educational training—focused on charismatic-communication—form the foundation of an educated individual capable of exercising this unique State role.

Training in charismatic-communication skills equips govoxiers with people-management abilities, including the capacity to mobilise large groups to complete projects while supporting citizens in pursuing their social and personal goals. It develops strategic-thinking skills, enabling govoxiers to help their communities define their needs, construct a shared vision, and work collaboratively to overcome challenges and achieve collective objectives. The curriculum also emphasises planning and delivery skills, focusing on effective methods for information-delivery, policy implementation, and regulation to realise the aspirations of the people.

Beyond strategy and planning, the training encompasses organisational skills, risk management, and policy management, coupled with advanced communication-style and oratory skills. Govoxiers learn to build rapport, practise active listening, assert knowledge effectively, and navigate difficult conversations with composure.

Change-management skills are introduced to anticipate, understand, and implement necessary adjustments in response to evolving circumstances. Additionally, persuasion and influence

skills prepare govoxiers to advance discourse thoughtfully, recognise when to step back from conflict, and evaluate policy decisions by weighing potential outcomes and risks.

This comprehensive skill set ensures that govoxiers function effectively as interdependent leaders in a populocratic society, where government is separated from policy-making and charged solely with policy implementation. Just as certain personalities naturally gravitate toward Dependent- or Independent-leadership, Interdependent-leadership aligns with individuals whose disposition resonates with collaboration, empathy, and shared authority.

Different leadership types have historically suited specific societal eras, yet our current fusionistic digital world, with its emphasis on equalism, altruist-relations, and expanded moral consideration toward animals and the environment, calls for interdependent governance. The persuasive-power of govoxiers within the proposed ethnopolitan State represents this evolution: a model of governance where authority is exercised for the people, with the people, and through the people, grounded in collaboration, ethical persuasion, and the cultivation of shared responsibility.

In conclusion, govoxiers embody the principles of govox-populi, equipped with the skills, mindset, and ethical framework to operationalise interdependent leadership. This system not only

strengthens the populocratic capacities of African citizenry but also provides a sustainable, morally coherent framework for collective social advancement, ensuring that the governance of the ethnopolitan State aligns with the values of equalism, altruist-relations, and participatory decision-making envisioned in this manifesto.

## **CHAPTER FIVE**

### **TOWARDS GOVERNMENTAL POPULOCRACY**

If the Western democratic culture imposed on Africa throughout the colonial era and extending into the post-colonial period has begun to weaken against the rising tide of populocratic cultural practices—propelled by the global expansion of web-internetisation and digital networking in our current generation—then the observed failures of democracy and the emerging successes of populocracy reflect an inevitable epochal shift between two contrasting cultural strands.

As this manifesto demonstrates, the current crisis of bureaucracy in Africa is not merely incidental; it is the product of historical processes spanning ancient societies across the world. While the theoretical expression of populocracy provides a platform for the legislative control of the State by citizenry-electorates, enabling them to make laws and exercise direct decision-making over government administration, it remains vulnerable without the guiding conditioning of *govox-populi* principles. Without *govoxical* grounding, populocracy is susceptible to corruption, distortion through mixed-form

governance, and failure to achieve outcomes genuinely beneficial to the people.

The theory of *govox-populi* has modestly advanced the conceptual foundation for populocracy, though it remained largely undefined in previous volumes of this manifesto. Chapter 4, however, dedicated itself to the *govoxical* theory of populocracy in its bare existence, establishing the framework for governance grounded in interdependent leadership and citizen empowerment.

At the level of legislative-power, democracy inherently preserves inequalities between government and governed, concentrated in ruling-class elites who monopolise State power. Citizens, in contrast, are left to contend with overt inequalities, covert discrimination, and laws that perpetuate social divisions between the government and the governed. Resistance by the people—through campaigns, protests, or solidarity movements—has historically resulted only in patchwork reforms, rather than systemic transformation of the democratic structure itself.

In this manifesto, the social structure of democracy is proposed to be abandoned in Africa, replaced entirely by populocracy as the *govoxical* framework for administering *govox-populi*—or *govoxical-populocracy*. In this system, legislative-power resides directly with the citizenry-electorates, who elect their representatives and participate actively in day-to-

day government administration, while government officials are responsible solely for implementing policies rather than creating State-centred laws.

Put simply, populocracy is a govocal system of governance where the people rule directly, exercising legislative control through informed participation. The term derives from populism, which literally denotes the “rise of the people” and encompasses governmental approaches that recognise citizens as primary influencers of State-centred decision-making.

Populocracy is the operational arm of govox-populi. It is the movement of people unified in voice and action toward common goals. It is the mighty roar of the populace: from the crowds of ancient Jerusalem demanding the crucifixion of Jesus (Luke 23:18-25), to global anti-slavery populism supporting Africans in the Diaspora in the 19th century, to 20th-century Pan-African movements demanding African independence. Today, populocracy embodies the voice of this manifesto, calling Africans—both in the Homeland and Diaspora—to rise together in one voice for the unitary integration of African States into a single national body: “One Africa, One Hope.”

In this context, populism represents the earliest form of governance that shaped human society globally. History reveals that the expression of populist values has been embedded systematically within human culture, behaviour, and social

habits since the inception of collective human activity on earth. Populocracy, as developed in this manifesto, seeks to restore this primordial principle of people's rule, strengthened and structured through govoxical processes, digital interconnectivity, and the principles of interdependent leadership.

### Govoxical Populocracy

#### As the Instrumental Value of Ethnopoliticism

With the proposed theories of ethnopoliticism and commicracy, the promotion of the govoxical culture of populocracy naturally assumes an introductory place in this second volume of the manifesto. It may be tempting to think of govoxical populocracy simply as a condition where a society practices commicracy not only in its social and economic life, but also within its family dynamics and belief systems. While this is true, the govoxical theory of populocracy penetrates far deeper than such surface impressions allow.

As this manifesto advances its vision of govox-populi governance and ethno-corporatist economic institutions—a non-monetary economy, collective-individualism, egalitarianism, and altruistic-relations—as the path toward African prosperity both in the HomeLand and the Diasporas, the govoxical theory of populocracy emerges as the instrumental value of ethnopoliticism, the necessary social custom required to deliver the prosperities this manifesto advocates.

Ethno-socialism sought to awaken African enthusiasm and embed horizontal structures of solidarity within the social fabric of African society—shared governance, collective-individualism, economic empowerment, and social justice. If traditional socialism finds its strength in liberating the oppressed from the oppressor, then ethno-socialism finds its power in elevating both the oppressed and the oppressor, drawing from the weakness of the former to free them both into equal governance of things.

Thus, the govoxical theory of populocracy is the operational value of ethno-socialism, manifesting as altruistic-relations between people. In an ethno-socialist society, every social encounter must perpetuate altruistic-relations. Likewise, those who govern retain the legitimacy to continue governing only by sustaining the populocratic expression of altruistic-relations toward those they govern. A just social order is the seedbed of altruism, nourished by empathy, by equalism across race and gender, by open-data and intellectual commons, by free access to education and knowledge, by free culture, and by the natural right of every person to self-expression.

The govoxical culture of populocracy therefore refers to a set of govoxical arguments addressing inequality in social intercourse, challenging the dominance of the monetary economy in shaping human relations. In the present order of things across Africa, we continue to reproduce the imported

bureaucratic culture in our social life, economic life, family dynamics, and belief systems. We nourish a class-based social order—sustained by the economic greed of hyper-individualism, by gender inequality embedded in family life, by ethnic and religious animosity, and by social relationships structured around top-down hierarchies where money and status determine one's place in the human pyramid.

Such bureaucratic order is incompatible with the commicratic order required by populocracy. Bureaucracy thrives on reinforcing inequalities that arise from human diversity—gender, race, sexual orientation, belief systems, cultural variations, differences in corporeality, and disparities in education and general knowledge, culminating in a society that grades human intelligence solely through subjective IQ metrics.

Against all these, I argue that any social structure that glorifies class-systems and the subjugation of people to inequality cannot represent the expanding populocratic culture of our current revelation-age—an age shaped by the global web-internetisation movement. Such structures belong to the past. They cannot speak for a 21st-century socio-culture that is increasingly defined by collective-individualism—openness to all, closeness to nothing.

## Populocracy as the Cultural Counterforce To Class and Inequality

All the efforts and passions human beings devote to maintaining the modus operandi of class-society could be redirected toward far more altruistic ends. The expanding socio-culture of populocracy—already taking root across the world and increasingly within African society—is beginning to confront the embedded structures of class, hierarchy, and exclusion. Those who remain subjugated or fearful of expressing their healthy-individualism on matters of social equality and justice must be liberated to do so under the socio-cultural conditions provided by populocracy.

The foundational purpose of promoting the culture of populocracy is to foster a social awareness that recognises individualism within altruistic-relations as the moral and structural basis of social order. As will become more evident in Volume 4 of this manifesto, populocracy seeks to challenge two entrenched powers: first, the monetary-economy, which manufactures economic-class; and second, the representative governance structures of republican States, which manufacture power-class. Together, they have shaped the socio-cultural landscape of inequality. Populocracy aims to redefine this landscape for Africa's future.

Within the proposed ethno-corporatist economic system, the govoxiers—custodians of the economy-branch—would treat the economy as a permanent mining-ground for reinforcing economic-equalism. They would study and guide how socio-economic activity evolves cyclically over time, influencing family dynamics and cultural beliefs, and thus measuring the instrumental value of social change across Africa. Policy direction would be determined by citizenry-electorates and their working-group, and carried out by citizenry-centred commicratic agencies across their regional commissions, embedding economic-equalism within a broad culture of collective-individualism.

Unlike traditional politicians, who spend their time firefighting the very inequalities produced by their class-structured republican governance model, govoxiers do not propose policy alone—they implement the policies prescribed by citizens. These policies would prioritise inclusive practice and diversity-culture within every region across Africa.

While democracy and ethnocracy have attempted to introduce inclusion (in direct-democracy) and diversity (in indirect-ethnocracy), they remain fundamentally class-led and bureaucratic. Populocracy, by contrast, invites experimentation, innovation, and new social arrangements in the pursuit of equality and diversity as central engines of societal development.

Within the sovereign authority of the citizenry, the proposed citizenry-centred commicratic agencies would serve as public-sector commissions across regions dedicated to delivering public services and enabling communities to shape their own populocratic expressions. Through these agencies, Africa would experience a restoration-era of public service—one in which inter-regional engagement becomes a national ethno-socialist mass network of citizenry groups actively participating in governance and public life.

This expanded network, operating under the Executive-arm of government, would deliver a wide range of public utilities to regional communities through multi-use centres, maintaining focus on essentials while addressing crises or social breakdowns as they arise. Innovation would be encouraged at every level. Crucially, populocracy would directly challenge any cultural practices—whether rooted in ethnic beliefs or religious traditions—that obstruct the flourishing of equalism and diversity. By doing so, it would set the conditions for a society in which all people may thrive without fear, without exclusion, and without subjugation to class or hierarchy.

In committing ourselves to the natural order of African existence, we cannot bypass the ancestral foundations of our indigenous religious consciousness—those pantheistic doctrines

that bound human life to Nature not merely in reverence, but in behavioural truth.

These doctrines mirror, in a modern scientific sense, the very biological diversity that my developing research study in psychometric behavioural-science identifies as the bedrock of human spectrum. It is through this alignment with ancestral Nature—rather than through the belief-conditions of ethnic custom or externally imposed religions born out of conquest, colonialism, or doctrinal domination—that Africa regains her epistemic sovereignty.

For belief, when detached from empirically verifiable truth-conditions, regressively serves inequality; but belief harmonised with evidence becomes the ethical compass of liberated identity. Thus, the restoration-era envisioned for Africa places socio-economic custom—not imported dogma—as the principal identity-marker for all people of African descent in the HomeLand.

Within this restoration-era, the govoxical expression of populocracy re-centres propositional knowledge, empirical communication, and reflective understanding as the defining features of a healthy govity. Observation replaces dogmatic opinion; evidence replaces inherited assumption. Through this, the cultural right to collective-individualistic expression becomes

not merely a philosophical preference but the ethical foundation of populocratic transformation.

Everywhere we look, the rising activities of populocratic expression are directly confronting the old conditions of existence: dismantling the legislative walls long used to barricade people from their own governance; shaking the bureaucratic foundations of workplaces across industries; advancing equality, inclusion, and diversity through lived practice; dissolving the borders of discrimination across races and ethnicities; globalising the reach of individualism into its new form of collective-individualism through the vast network of web-internetisation; and pulling back the curtains on the private enclaves the elites constructed to separate themselves from public life.

What is there not to love about populocracy? If, as is often proclaimed, God created humans in His own image, then it is precisely in the courageous expansion of human possibility that the divine is revealed. The boundaries of human conduct, the motives of individuals, and the collective bearings they form must, therefore, fall under the ethical canopy of what is socially acceptable within the very moral architecture attributed to God.

So when the adherents of indirect democracy cry out in alarm—accusing populocracy of subversion merely for exposing the fragility of their political order—our response is not

indignation, but exhilaration. Their panic simply confirms that populocracy has touched the very nerve their institution of politics desperately wished to conceal. Matshona Dhliwayo's words echo through this moment with prophetic resonance: "*A great storm is like a sunny day to a person of great faith. A gentle wind is like a great storm to a person of great fear.*"

What adherents of populocracy have long pointed out is that the revolutionary tremors shaking global politics today—Brexit in the United Kingdom, far-right populist surges that disrupted American political orthodoxy, the global mobilisation that lifted Barack Obama as the first African-descended president of the United States, the unprecedented dissemination of knowledge across the internet, and the explosive ease through which people now mobilise collectively—were not anomalies. They were the natural consequence of politics containing, within itself, the seeds of its own destruction.

For the republican nation-state, having drawn its strength from a hierarchical governance structure that subdues the people through its triadic power-system—the Judiciary, the Executive, and the Legislative—inevitably inherited its weakness from refusing to consider shared-governance as a viable governing method.

Their failure to recognise the transformed landscape of State apparatus—reshaped by web-internetisation and the global

corporatist infrastructure—lies at the heart of the present political decay. Instant mobilisation of the populace against governmental misfeasance, malfeasance, or nonfeasance in the current generation has flattened the power-class relationship between rulers and the ruled. The elites—politicians, media, international financiers, corporations, bankers, and their advisory councils—now stand exposed as a homogeneous bloc united not by public service, but by self-serving class interests. Under such conditions, the people have instinctively moved toward socialism—not as a doctrinal ideology, but as a necessary salvational response to elite excesses.

And yet, politicians remain unable to agree on something as fundamental as defining *The People*. They hold no vision for egalitarianism. They recoil from the impartiality required by genuine governmentalisation. They reduce diversity to class categories and enforce rule-changes that deepen inequality. They weaponise technological advancement to intensify surveillance and suppress populocratic growth online. They craft policies by aesthetic distinctions alone, entrenching divisions. They wear the costume of authority, speak in the accent of State power, and legislate for their own self-interests with alarming ease.

The people suffer under spending cuts to essential services while politicians inflate their own expenditures and execute their contrived laws with leisurely indifference. They fail even at the

basic task of *appearing* to govern for the public good. Thus, as a governing method, political democracy stands revealed as a complete failure.

But you, the govoxiers, would commit yourselves to something democracy has never achieved: the governmentalisation of inclusion—the active governing of people into an *affinity of interests*, sustained by a culture that instigates compromise between extremes. For human biological diversity naturally expresses itself as cultural and ideological plurality; and through this plurality, people gravitate toward differences in interests and opinions, forming communities across the vast networks of web-internetisation.

This global attraction toward difference—this spontaneous grouping of individuals around shared meaning—has become one of the most powerful forms of populocratic expression. It enables the emergence of a significant majority capable of speaking in *one voice* against the abuses of power-class politics: a majority whose rights are often trampled by representatives who exercise domination, not governance.

But then the question arises: *Is populocracy dangerous?* I say, Aye, populocracy is dangerous—dangerous to the power-class, dangerous to elitism, dangerous to those who believe that governance is their inheritance rather than a responsibility entrusted by the governed.

Any system that places legislative power directly in the hands of the people will, inevitably, threaten those who built their authority upon the separation of ruler and ruled. And that, precisely, is the point. Populocracy seeks interdependent-leadership—a government ruled *by* the governed people, not merely *on behalf* of them.

Yet indirect democracy, despite its poetic motto—"government of the people, by the people, for the people"—fails even at the basic level of sincerity. It is, in practice, nothing but a system of independent-leadership by politicians who legislate for the people without sharing power with them. The slogan is laughable when examined with sober reasoning:

- Government for the people is simply authoritarianism with polite language.
- Government of the people refers to direct rule, where people themselves make laws—yet representative democracies avoid this.
- Government by the people implies a decentralised socialist order, resembling the mutual communalism of humanity's earliest societal structures—something modern democracies fear and reject.

Thus, the global populist movements that ascended through the digital revolution did not arise out of irrationality; they

emerged because politics revealed itself to be nothing more than a government *for* the people—an arrangement inherently predisposed to betray the people.

This manifesto speaks against representative democracy for this reason: it governs the people harshly while treating the elites with indulgence, offering them the luxury of power insulated from accountability. The 21st century marks a decisive turning point, for populocracy is now—as Catherine Fieschi lamented—“*pulling up the drawbridges and battenning down the hatches.*” In truth, populocracy is not shutting society down; it is shutting *politics* down.

The solution to the democratic problem is straightforward: politics is obsolete because it is structurally incapable of sharing power. Populocracy did not emerge out of ideological fantasy; it emerged because digital connectivity made interdependent-leadership a practical necessity. The facts are undeniable:

- Web-internetisation has globalised mobilisation.
- Social-media platforms have accelerated communication at unprecedented scale.
- Populocracy has disrupted the ordinary operations of politics worldwide.
- Politicians now face immediate public scrutiny, direct engagement, and bottom-up accountability.

- The old walls of elite privacy are collapsing into the public sphere.

Democracy's ground is no longer stable; it has become propositional, transitional—awaiting replacement by populocracy. And yet, adherents of representative democracy insist on “reclaiming” what they believe populocracy has stolen from them: Authenticity, Fairness, Representation, Pluralism. Their claim is paradoxical, for no political government has shown any willingness to relinquish State power or to embrace interdependent-leadership with the citizenry-electorates.

An African proverb reminds us: “*The thief does not steal in an unfamiliar place.*” And: “*The frown on the goat's face will not stop it from being taken to the market.*” The adherents of democracy have simply grown accustomed to possessing the people’s power—and now resent losing it. But society belongs to the populous; governance is conferred by the populous; and it is anarchical for elites to behave as though the power of the State is their personal property.

Everywhere we look, authoritarian regimes are being brought to their knees by the rising populous. And the populous will continue to rise, for populocracy is a nature-given right—the right of a people to reclaim legislative power over the affairs that shape their existence.

Politics does not speak for all; democracy does not represent all; and this generation will be the one that installs the populous as the legitimate power-holder of their States. In the ethnopolitical society, the populous becomes the government—exercising the legislative authority to resolve its own social problems and bearing full responsibility for the successes, failures, and moral direction of its collective destiny.

### The Shift from Independent Political Leadership To Interdependent Govoxical Leadership

The shift from the independent-leadership model of politicians to the proposed interdependent-leadership model of the govoxiers is not merely a structural preference: it is an inevitable path toward citizenry empowerment in an ethnopolitical State, and a necessary transformation for Africa's social and human development.

Political democracy, built on adversarial competition and individual dominance, cannot sustain a society aspiring to moral balance, shared agency, and collective advancement. Ethnopoliticism requires a more coherent architecture of governance—one in which leadership is not performed *over* the people but *with* them.

The commicratic organisational mode captures this new paradigm. It describes an interdependent associational-relation

where authority is shared horizontally, allocated according to adeptiveness, and never hoarded as personal political capital. In this model, decisions are made by the regional citizenry-electorates, who deliberate through inclusive digital assemblies and submit outcomes through their Legislative-arms.

These decisions are regulated by the Citizenry-branch of government, while decisions made by the citizenry working-group fall under the oversight of the Economy-branch of government. Neither branch dominates; neither operates above or below the people. Rather, each exists as part of a balanced ecosystem of shared responsibility.

Policies and decisions produced by the citizenry-electorates flow into government through the Citizenry-legislative arm, while policies from the working-group enter via the Economy-legislative arm. The judicial arm—true to the principles of Ethnopublican constitutionalism—interprets, translates, and harmonises these decisions to ensure legal compatibility, moral legitimacy, and constitutional coherence. The Executive-arm implements the decisions, not as rulers, but as stewards accountable to the citizenry.

Within this architecture, the govoxical administration model proposes a state of balanced consistency between all interdependent qualified-citizens: the StateLords, Secretariats, Citizenry-committees, Economic-unionists, Citizenry-

electorates, and the Working-groups. Each participates without hidden agendas, operating as contributors to a shared apparatus of governance. The legitimacy of authority does not derive from political competition but from the mutual trust and ethical transparency achieved through govoxical interdependence.

Yet, the role of the citizenry-electorates extends beyond their own demographic. Their decisions speak also for those without electoral status—individuals below the electorate age, foreign residents, temporary visitors—ensuring that governance reflects the lived realities of all who inhabit the ethnopolitical space. In this light, the govoxical procedures propose an organisation of qualified-citizens whose interdependent deliberations shape outcomes felt by the entire society.

Thus, the path toward citizenry empowerment is neither an ideological aspiration nor a futuristic ideal. It is the unavoidable consequence of constructing a governing institution in which responsibility is shared: where the governed participate as co-decision-makers and those in State-office are accountable to the very decisions that shape their administrative duties.

#### **Govoxiers as an Advisory Institution of Shared Governance**

Shared-governance in an ethnopolitical State recognises the govoxical contributions of the govoxiers—a specialised

information-delivery body that offers non-binding but strategically essential guidance to the citizenry-electorates. Their function is not to rule but to facilitate and support. They illuminate the implications of decisions, outline possible outcomes, and provide technical understanding while leaving the final determination entirely in the hands of the citizenry.

This structure fosters empowerment. When decision-making power rests with a group of citizenry-electorates—regardless of social origin, economic status, or tribal affiliation—it generates a collective sense of ownership over policy outcomes. Citizens no longer view governance as an external mechanism imposed upon them but as a participatory task shaped by their own deliberations. They become custodians of their societal destiny.

The formal nature of the govoxical model introduces flexibility. It decentralises the decision-making apparatus without dissolving coherence. State branches operate as advisory, executorial, or interpretive organs—rather than hierarchical rulers—ensuring that the entire system remains responsive to the people's will.

The Citizenry-branch and Economy-branch serve as information-delivery bodies to the people, providing clarity and guidance. The secretariat-branch executes. The judicial-branch interprets and ensures constitutional harmony. Collectively, they direct State resources toward the successful implementation of

decisions provided by the citizenry-electorates and their working-groups.

### Flattening Power To Dismantle Division

With the legislative power of the State in the hands of the citizenry-electorates and their working-group, several transformative social shifts take place:

1. Incentives replace division: Social incentives rooted in shared responsibility dissolve the entrenched walls of tribalism and class that plague conventional political systems.
2. Government and governed converge: An interdependent relationship is formed where support flows mutually, not vertically.
3. Workloads are balanced: Decision-making is decoupled from implementation, allowing State-office holders to focus on efficiency, performance, and delivery.
4. Authority is levelled: Power disperses across the govoxical network, producing equality between State officials and the governed people.

5. Citizenry-electorates and their working-groups become State officials: Their decisions occupy the highest legislative authority.
6. Govoxiers become information-delivery and advisory officials: Their role is stabilised as guides, mentors, and facilitators of informed citizenry judgment.
7. Interdependency becomes the governance culture: Policies and guidelines evolve continuously to reinforce cooperation between govoxiers and citizenry-electorates and their working-groups.

This model represents not a reform of democracy but a transformation beyond it—a post-democratic governance architecture where political competition is replaced by govoxical cooperation; where authority is not seized but shared; and where leadership arises not from personal ambition but from the collective ethos of an empowered citizenry.

#### The Commicratic Model of Shared-Governance in Practice

The commicratic model of shared-governance in an ethnopolitical State unfolds through a structured relational process defined between the citizenry-electorates (where the working-groups also belong) and the govoxiers. These two bodies form the central axis of the ethnopolitical govoxical

architecture. The citizenry-electorates are the ultimate decision-makers, while the govoxiers—occupying advisory and administrative roles—serve as technical guides, knowledge custodians, and implementational stewards.

The govoxiers, functioning as the governmental advisory-body, are tasked with providing expert information-delivery, technical interpretations, and strategic insights designed to refine the quality of decisions made by the citizenry-electorates. Their role is not authoritative but influential; they enhance decision-making without superseding it. Additionally, they bear responsibility for the implementation performance of policies approved by the citizenry-electorates and ensure that administrative activities align with the decisions transmitted through the Legislative-arms.

Govoxiers serving as citizenry-committees or economic-unionists would be accomplished professionals—engineers, scholars, scientists, strategists, legal minds, community planners, behavioural researchers—each bringing domain expertise to the information-delivery environment. Meeting fortnightly, they facilitate structured interactions with the electorates: delivering official agendas, clarifying policy implications, proposing strategic directions, and enhancing the translation of citizenry decisions for judicial interpretation. In these deliberative spaces,

consensus is cultivated, and the electorate's decisions acquire both technical legitimacy and social clarity.

### The Dynamics of Citizen Participation and Informal Advisory Groups:

Within any participatory govoxical environment, the presence of enthusiastic, ambitious, or ideologically motivated individuals is inevitable. Thus, we should expect groups of electorates who seek to influence, critique, or challenge the authority of elected govoxiers. These govoxical-centred informal groups may emerge as forums for citizen inquiry or as platforms for individuals who either aspire to become govoxiers themselves or engage as enthusiasts convinced of their interpretive competence in State affairs.

Such individuals are often outspoken, articulate, and diligent. They may question the methodologies, data sources, or research foundations used by govoxiers. They may also present alternative ideologies or counter-strategic views designed to influence decision outcomes among their peers. These dynamics are not inherently disruptive; rather, they reflect the social vibrancy of an empowered populocratic citizenry.

Recognising this, the Secretariat-Ministry of Govoxical and Constitutional Affairs is tasked with regulating these informal govoxical-centred groups—not to suppress them but to ensure

their alignment with the ethos of informed deliberation. The ministry acknowledges that informal, citizen-led advisory bodies can provide valuable non-biased perspectives to fellow electorates, supplementing the formal work of govoxiers.

However, both the Citizenry-branch and Economy-branch of government may recommend that the primary advisory responsibility rests with elected govoxiers. Their training, experience, and institutional support enable them to offer high-quality guidance on policy matters, national priorities, and State-level administrative considerations. Even so, the system welcomes the complementary role of informal groups, recognising them as parallel contributors to the intellectual ecosystem of the ethnopolitan State.

#### Legitimacy and Regulation of Informal Govoxical-Centred Groups:

To nurture this ecosystem, the Secretariat-branch encourages citizens to establish and register their informal advisory-bodies through the Secretariat-Ministry of Govoxical and Constitutional Affairs. In doing so, these groups gain formal recognition as professional organisations working within specific domains of social expertise—law, science, behavioural studies, family counselling, technology, engineering, crime, agriculture, medicine, public policy, editorial analysis, and more.

The ministry, as the corporate policy-making department for the Secretariat-branch and the office of the Secretary-of-State, has a vested interest in facilitating these organisations. It is committed to cultivating an informed public sphere where citizens can access diverse opinions grounded in professional competence rather than political ambition.

As noted in Volume 1 of this manifesto, the ministry intends to launch a dedicated govoxical social networking platform and host regular national and regional govoxical conferences. These initiatives are designed to mirror the govox-populi administrative ethos and encourage citizens to propose innovative ideas, share feedback, and raise critical observations that advance social research and development across all areas of human life.

#### Why the Secretariat Encourages Citizens' Advisory Bodies:

The Secretariat-branch, being the head of government and responsible for ensuring the coordinated functioning of the overall govoxical administration, recognises the strategic importance of broad citizen participation. Encouraging citizens-led govoxical-centred groups serves a key purpose: it provides electorates with access to independent second opinions, empowering them to compare and contextualise advice from multiple sources. This strengthens the deliberative intelligence of the citizenry and makes the decision-making process more robust and multidimensional.

Although these groups do not hold official governmental authority, nor are they elected by the citizenry-electorates, their social role carries State-sanctioned legitimacy. Operating within the citizenry or private sector, they are regulated by the secretariat to ensure their functioning capacity, ethical standards, and accuracy of advice. Their mission is to help electorates understand the technical dimensions of issues, grasp the potential consequences of decisions, and engage strategically with long-term societal outcomes.

In essence, these informal advisory groups expand the intellectual bandwidth of the ethnopolitical State. They empower individuals, deepen social participation, and reinforce the communitarian ethos of shared governance by embracing the diversity of talent, insight, and expertise inherent within the citizenry.

#### Altruistic Equalism and the Legal Foundations of Shared-Governance:

The ethnopolitical legal structure maintains that shared-governance between government officials and the governed must be counterbalanced by altruist-relations, ensuring that every exercise of civic power remains grounded in social responsibility. In practical terms, this means fostering equalism—a relational ethic that guarantees every citizen the right to seek a second opinion from independently regulated establishments

possessing equal technical capacity as the govoxiers. These advisory bodies offer information-delivery and expert guidance on State affairs, enabling electorates to maintain clarity, focus, and autonomy in their daily or bi-weekly decision-making responsibilities.

Citizens must be free to consult advisors whose intellectual qualities and communicative styles complement their individual nature of collective-individualism. They should not be restricted to the knowledge and interpretive skillset of their elected govoxiers alone. While govoxiers possess institutional authority and technical competence, the ethnopolitan State does not monopolise wisdom. Instead, it decentralises knowledge and normalises multiplicity of expertise.

Regardless of which advisory body an electorate consults, these bodies are designed not to replace the authority of government institutions but to strengthen them. They enhance the machinery of governance by improving the quality of decisions made by electorates. No advisory organisation may legally interfere with the judicial mandate to interpret policies or with the secretariat's jurisdiction over the implementation of decisions. They complement governance; question it publicly to gain clarity for the people; they do not compete with it.

## Criteria for Establishing Govoxical-Centred Advisory Organisations

Operating an advisory organisation in an ethnopolitical State demands clear structure, purpose, and professional integrity. Thus, the State prescribes specific criteria:

1. Governance Placement: Advisory organisations are a working-group within the Economy-Branch of Government and regulated by the Secretariat-Branch. This ensures professional supervision, adherence to economic standards, and compatibility with national development goals.
2. Regional Relevance: The location of an advisory organisation must align with the socio-cultural customs, economic establishments, and knowledge needs of the region it serves. Expertise must arise from, and remain relevant to, the local context.
3. Defined Areas of Expertise: An advisory body must possess clear and identifiable fields of competence. Organisations lacking a defined professional domain—or those unable to articulate the nature of their expertise—cannot obtain a practice licence.
4. Breadth of Knowledge and Adeptiveness: Ideally, advisory organisations are encouraged to maintain

multiple areas of specialist knowledge that reflect regional demand. Multi-expertise enhances their utility and ensures broader access to informed guidance.

The Citizens Advice Commission, headed by an economic-unionist in each region, will oversee the robust monitoring of these establishments. Its role is to ensure efficient management of material and labour resources used to deliver advisory services. No organisation may operate with waste, corruption, or deceptive practices. Their purpose must remain strictly aligned with offering direct, tangible value to citizenry consumers.

#### Regulation, Monitoring, and Mission Stewardship:

The Secretariat-Ministry of Governmental & Constitutional Affairs carries the responsibility of continuous oversight. This includes evaluating whether advisory bodies:

- remain faithful to their founding mission;
- have expanded their services responsibly;
- have narrowed their focus appropriately;
- or have deviated from their stated purpose.

The ministry's emphasis on diligent record-keeping and robust monitoring ensures that each advisory organisation maintains clarity of purpose, consistency of standard, and transparency of function. Through this oversight, the ministry

charts the evolving interests, goals, and operational directions of each organisation, offering guidance whenever necessary.

This regulatory framework also protects the electorate. It ensures that advisory bodies truly serve public interest rather than acting as vehicles for personal ambition, partisan influence, or ideological manipulation.

#### Balancing the Influence of Govoxiers:

The presence of govoxical-centred advisory organisations serves an important balancing function in the ethnopolitical landscape. Their existence:

- counterbalances any excessive persuasive power that a govoxier might hold;
- ensures equality of intellectual influence among electorates;
- raises the standards of expertise and information-delivery expected from govoxiers;
- mitigates the risk of electorates being manipulated by individuals with hidden agendas;
- prevents private interests from exerting undue influence over public decision-making;
- increases the overall efficiency and effectiveness of govoxical deliberations.

In this way, advisory organisations act as structural safeguards within the commicratic system. They refine the flow of knowledge, protect the integrity of citizen decisions, and reinforce the ethos of interdependence between citizens and the State.

#### Institutionalising the Advisory Industry:

The proposed regional Citizens Advice Commission will serve as a master organisational framework for advisory establishments across the nation. It will set professional standards, certify competence, and supervise staffing requirements. Key guidelines include:

- Each advisory centre must have at least one certified expert proficient in its field.
- Individuals with no prior experience are encouraged to begin with bigger organisations—at least two practitioners—to demonstrate competence and reliability before going independent.
- The growth of an advisory organisation depends on the consistency of its service quality, regulatory compliance, and demand for expansion.
- Certain centres—such as editorial policy groups—may require larger staffing from inception due to the intensive nature of their work.

Effectiveness is the primary measure of success. A govoxical-centred advisory body should produce noticeable intellectual influence within its region. Its analyses, debates, critiques, and interventions should attract attention from the media, community forums, and public discourse. When an advisory organisation regularly stimulates regional or national dialogue—especially through televised or broadcast engagements—Each of them should demonstrate that they are fulfilling their individual social purpose, faithful to the condition of their Practice-Licence issued by the secretariat ministry.

Govoxical Conferences, Public Scrutiny,  
And the Ethical Discipline of Advice

In an ethnopolitan society, the secretariat-ministry of Govoxical Affairs does not merely regulate institutions; it animates public life. Because the ministry routinely hosts govoxical conferences aimed at engaging citizens in discourse across all aspects of social reality, it becomes the epicentre of intellectual accountability.

These conferences and workshops—held both during electoral seasons and throughout the year—serve as open arenas where govoxiers and professional advisory-bodies are subjected to public questioning, evaluative comparison, and intellectual test. In these debates, the corposense of a govoxier, or the epistemic posture of an advisory body, is assessed directly by the

people: how they reason, how they justify, and how they withstand scrutiny within their domain of expertise.

To guarantee the transparency and ethical decorum of these engagements, every advisory-body must receive a formal *practice-guide* upon registration with the secretariat-ministry. This guide outlines the authoritative principles of professional conduct, ensuring that any advice offered concerning govoxical matters remains accessible to the public.

In ethnopolitanism, govoxical concerns are never private matters; they are inherently public, collective, and subject to communal oversight. While organisations within the Citizens Advice Commission may also offer private services such as behavioural-science counselling or relationship guidance, their govoxical output must remain publicly accessible to prevent obscurantism or selective manipulation of information.

Naturally, suspicion and accusations of information bias will arise. Govoxiers—whether seated in citizenry-committees or acting as economic-unionists—may at times be perceived as leaning towards certain narratives.

Likewise, advisory agencies may find themselves labelled as partisan or biased in their informal information-delivery. Such tensions are not aberrations; they are expected in any system where public discourse is alive. What matters is that these

behaviours are evaluated against the *govox-populi*—the behavioural norm and ethical expectation of the ethnopolitical civic culture.

#### Standards of Practice for Govoxical Advisory-Bodies:

To guard against drift, all govoxical-centred advisory bodies must adhere to strict standards of best-practice. Advice must be accurate, relevant, thoroughly informed, and delivered through both verbal engagement and written documentation—whether via email, phone conversation, web-page publication, or paper-copy. Every advisory-centre is required to maintain a comprehensive database of all individuals or groups who have received advice on active govoxical matters. This enables them to issue updates whenever new information, corrections, or developments emerge.

Further, each advisory-body must uphold an unwavering commitment to public transparency. Every piece of advice generated must be made publicly available on the organisation's website. Where a service-user's identity is involved, explicit consent must be obtained before any public disclosure.

To support this requirement, advisory-centres are encouraged—indeed, expected—to maintain a modern online presence capable of instant information-delivery, including

mobile-app dissemination of govoxical materials deemed of public significance.

#### Investigative Proficiency and Intellectual Rigour:

Beyond transparency, advisory-bodies must exhibit rigorous investigative ethics. Their work requires a proficiency akin to investigative journalism—critical, research-driven, and methodological. Whether they are analysing local issues or interpreting national reforms, advisory-bodies must ground their conclusions in objective research, not personal sentiment.

The information-delivery templates issued by the secretariat-ministry serve precisely this purpose: they create a structural distinction between personal beliefs, persuasive opinions, and verified analytical findings. This separation allows electorates to clearly identify what is driven by cultural sentiment, what emerges from intellectual conviction, and what is supported by empirical or scientific reasoning.

The Citizens Advice Commission, acting as the professional backbone of this ecosystem, also works to prevent undue individual influence within advisory agencies. It does so by requiring a minimum of two experts for any advisory-group to obtain a practice-licence. This ensures that no single individual's biases disproportionately colour the advisory output. It also

supports collective reasoning, internal critique, and moderation of excessive personal influence.

Ethnic beliefs, religious customs, and cultural sentiments undeniably shape personal opinions. However, the ethnopolitan model does not deny this reality; instead, it contextualises it. Advisory-bodies must use the official templates to ensure that service-users can differentiate between advice motivated by cultural values and advice grounded in objective or scientific principles. This clarity strengthens citizen decision-making in their personal lives, including within bi-weekly participatory voting cycles.

#### Govoxical Advisory Work as a Pathway to Public Office:

Interestingly, the advisory ecosystem also functions as a recruitment ground for future govoxiers. Individuals who work in govoxical-centred advisory capacities gain profound exposure to public issues, regional sentiments, and the operational demands of governance. Their visibility within their communities, combined with their demonstrated service to govox-populi, often positions them as distinguished candidates for the govoxier role. Thus, ethnopolitanism cultivates leadership from the ground up—through service, scrutiny, and demonstrated competence.

At times, the State itself will commission independent advisory organisations to conduct specialised research, whether locally or internationally. This reinforces the advisory sector's independence and its significance as a knowledge-producing arm of society. Such commissions highlight the advisory network not merely as a corrective mechanism for govoxiers but as an indispensable national resource.

#### **Collaborative Govoxism, Shared-Governance, and the Empowerment of Citizenry-Electorates**

The practice-guide that governs the conduct of govoxiers explicitly affirms the necessity of collaboration with external agencies whenever required to source evidence, verify facts, or conduct investigative inquiries on matters of public concern.

Govoxiers take this obligation with utmost seriousness, recognising that their legitimacy rests upon their preparedness to engage in research partnerships and cross-institutional relations that enrich the informational capacity of their regional constituents. Such collaborations not only lend professional credibility to advisory organisations but also elevate the public reputation of the govoxiers themselves as reliable actors in the interdependent leadership culture of ethnopolitanism.

Advisory-bodies, for their part, are equally shaped by the regulatory framework imposed by the secretariat-ministry of

Govoxical Affairs. Yet their internal professional ethos often pushes them further—towards a natural inclination to “outperform” the govoxiers in the delivery of high-quality information and advice. This dynamic, although competitive in appearance, strengthens the machinery of shared-governance: the govoxiers and advisory organisations each reinforce the other’s commitment to transparency, accuracy, and public accountability.

Public perception, however, is never uniform. How a govoxier sees themselves, how an advisory-body views its own role, and how individual citizens perceive them both will inevitably differ from person to person. The notoriety, charisma, or intellectual weight of an advisory board member influences public expectations of what an advisory-body might be capable of—whether in investigative work, information-delivery, or the depth and character of the advice they offer.

The secretariat’s regulatory-code and the economist’s working-group procedures do not interfere with the personal character or public image of those who apply to serve in advisory establishments. Their role is not to gatekeep personality, but to ensure that each advisory-body remains efficient, adequately resourced, and structurally compliant with the legal guidelines set by the Legislative-arms of government.

Shared-Governance as a Structural Condition:

As already emphasised, the routine engagement between advisory organisations and govoxiers establishes the foundational condition of shared governance within ethnopolitical society. Advisory organisations challenge the work of govoxiers through their daily operations, while also collaborating with them in investigative research and information-delivery. This dual function transforms the advisory sector into a co-governance mechanism that empowers the citizenry-electorates in nine critical ways:

1. Shared-Control: Shared-control signifies the right of citizenry-electorates to participate directly in governmental decision-making. Through the advisory ecosystem, citizens gain access to multiple channels of information and interpretation, enabling them to influence both policy orientation and the implementation performance of government. Govoxiers and advisory-bodies jointly shape the flow of knowledge, and individuals may select the advisory perspective that best resonates with their needs at any given moment. When govoxiers subcontract advisory organisations to act on behalf of the government in broader govoxical affairs, they reinforce their interdependent-leadership and fortify the citizenry's role as architects of govox-populi.

2. Innovation: Innovation rests on the freedom to experiment, explore new ideas, and pursue developmental pathways that may succeed or fail. Because advisory organisations may operate under different norms from those governing govox-populi, and may often maintain international links, they can be catalysts for progressive change. Citizenry-electorates may compel their govoxiers to subcontract advisory organisations to draft unconventional or experimental policies—thus challenging the judiciary to expand the intellectual frontiers of ethnopolitan legal theory. Here, innovation becomes not an exception but a structural expectation.
3. Accountability: Accountability requires a robust presence of advisory organisations within each region. Their expertise places constructive pressure on govoxiers, ensuring that information-delivery and advice concerning specialised fields remain scientific, rigorous, and free from ungrounded belief. A govoxier operating alongside a behavioural-science advisory centre, for example, must meet the standard of evidence-based explanation or risk public correction. This constant oversight deepens the ethical discipline of govoxical service.

4. Freedom of Persuasion: Freedom of persuasion guarantees the right of citizens to express opinions, influence others, and be influenced in return. Advisory organisations—when invited to local govoxical meetings—play a vital role in presenting the strengths and weaknesses of election candidates. Their participation exposes electorates to diverse perspectives, helping them assess the temperament, intellectual capacity, and interdependent-leadership potential of each candidate. This cultivates an informed and dynamic govoxical culture in which persuasion is a civic virtue, not a manipulative instrument.
5. Degree of Efficiency: Efficiency emerges from the citizenry's freedom to seek second opinions. Occasionally, a govoxier and a regional advisory-body may become too aligned, producing a uniformity of perspective that risks intellectual stagnation. When such overlap occurs, electorates are free to consult independent advisory-bodies from outside their region. This external insight restores a balanced governance environment and ensures that regional govoxical affairs remain transparent, diverse, and strategically oriented.
6. Degree of Consistency: Consistency measures the alignment between public expectations of a topic and the

clarity of the advice delivered by govoxiers or advisory-bodies. Because govoxiers may be too overwhelmed to respond to every constituent, subcontracted advisory-bodies can maintain ongoing communication, offering follow-up explanations and ensuring coherence with the original advisory stance. This enhances public satisfaction, elevates the reputation of govoxiers, and ensures that governance remains responsive rather than fragmented.

7. **Impartiality:** Impartiality ensures that electorates receive unbiased information, regardless of whether an advisory-body is subcontracted by a govoxier. While advisory organisations may hold another way of interpretation from the govoxier they represent, such differences in analogy are not obstacles—they are assets. Citizens can test diverse options, evaluate multiple viewpoints, and form a comprehensive understanding of the issue at hand. Impartiality is therefore both a discipline and a right within the ethnopolitical model, and governs the legal-guidelines collaboration between govoxiers and advisory bodies.
8. **Citizenry Control:** Citizenry control is the authority of the people to alter policies or reverse decisions—even after judicial ratification—so long as they act through

structured govoxical mechanisms. Even secretariat-level govoxiers cannot alter policy implementation without approval from the originating Legislative-branch of government. This preserves the sovereignty of citizenry participation and prevents bureaucratic overreach.

9. Peer Guides: Peer-guides describe the collaborative feedback loop between govoxiers and advisory-bodies. Govoxiers often require specialist advice to refine their perspectives, and advisory organisations have the right to request sensitive information from government departments when conducting such work. Peer-guides also reflect the mutual dependence of both institutions: govoxiers seek focus and precision, while advisory-bodies require access and clarity. Together, they generate balanced, evidence-based public knowledge.

#### The Neutral Voice and the Interpretive Chorus: An Analogy of Govoxier Information-Delivery and Advisory Disparity

In the Govox-Populi system, a critical distinction exists between information-delivery and advisory interpretation. This distinction is foundational, because it preserves both ‘governmental neutrality’ and ‘citizenry autonomy’ without collapsing one into the other.

Govoxiers are not advisors. They are information carriers and procedural custodians. Their mandate is not to persuade, convince, or mobilise sentiment, but to present policy facts, procedural implications, and the official perspectives of the Secretariat so that citizenry-electorates may decide freely. To illustrate this distinction, consider the following analogy.

The Road Policy Analogy: Neutral Delivery, Divergent Meaning:

A Secretariat proposes a policy to construct an advanced road network connecting several rural townships to regional logistics corridors. Historically, rural communities often interpret such proposals as the first step toward urbanisation—loss of land identity, population influx, cultural dilution, and economic displacement. Preconception alone inclines many citizens to reject the proposal outright.

The Role of the Govoxier:

The govoxier's role begins and ends with structured information-delivery. They present:

- The policy proposal as written;
- The projected scope, cost, and timeline;
- The legal implications for the region;

- The procedural options available to the citizenry (vote for / vote against).

Crucially, they are also mandated to include the Secretariat's official perspective, not as advice, but as contextual disclosure. For example, the govoxier may state:

“The Secretariat encourages the community to consider voting in favour of this policy. From the Secretariat's perspective, the purpose of the road network is not urbanisation, but logistical access. Goods and government services that currently take weeks to reach this region would arrive within days. The policy is framed as infrastructural connectivity, not demographic transformation.”

At this point, the govoxier's duty is complete. They do not tell citizens how to vote. They do not argue for emotional acceptance. They do not counter fears beyond stating the Secretariat's position. The information is neutral in delivery, even when it contains the government's stated preference.

#### The Advisory Bodies: Divergent Interpretive Lenses:

Once policy information enters the public sphere, advisory bodies activate. Citizens—now divided between inherited suspicion and newly introduced context—seek interpretation,

reassurance, or critique. This is where advisory plurality emerges.

- A regional agricultural advisory body may warn that improved roads could invite land speculation and threaten smallholders.
- A logistics and trade advisory body may argue that trade access will raise farm incomes and reduce spoilage.
- A cultural preservation advisory body may caution against indirect urban drift.
- A public health advisory body may highlight faster emergency response and medicine delivery.

Each advisory body interprets the same factual information through its specialised domain. None of them alter the policy facts. None of them claim governmental authority. Their divergence lies in meaning, not data. This plurality is not a flaw—it is the mechanism of collective intelligence.

#### Contracted Advisory Bodies: Same Information, Different Framing:

Under ethnopolitical legal-guidelines, govoxiers may contract advisory bodies to conduct workshops, conferences, or community forums on specific policy issues. However, two conditions apply:

1. Govoxiers may never outsource their primary duty of information-delivery. Policy facts and Secretariat perspectives must always be delivered directly—typically via digital broadcasts, official notices, or regional briefings.
2. Advisory bodies must remain value-consistent, not interpretation-identical. They may frame the information differently, but they may not contradict or falsify the core content provided by govoxiers.

Example of Advisory Reframing in a Workshop:

At a regional workshop hosted by a contracted advisory body on infrastructure economics, the same road policy may be presented as follows:

“This policy does not mandate urbanisation. However, connectivity historically alters economic behaviour. Communities that maintain strong land-use covenants and cooperative ownership structures can absorb infrastructure benefits without cultural erosion. The question before you is not whether roads cause change—but whether you are prepared to govern that change.”

Here, the advisory body:

- Uses the same factual base.
- Acknowledges the Secretariat's stated intention.
- Introduces analytical foresight.
- Empowers citizens to decide strategically.

The govoxier need not be physically present at this workshop, because procedural neutrality has already been satisfied through prior information-delivery. The advisory body operates within peer-guide rules, not as a surrogate government voice.

#### The Structural Safeguard:

This separation ensures that:

- Govoxiers do not become propagandists.
- Advisory bodies do not become shadow governments.
- Citizens do not become passive recipients.

Govoxiers deliver *what is*. Advisory bodies debate *what it means*. Citizenry-electorates decide *what ought to be done*. That is the architecture of Govox-Populi: not a single voice commanding obedience, but a neutral voice releasing many intelligences into action.

## Investigative Mandate of Advisory Bodies in Citizenry Policy Revision

Within the ethnopolitical govoxical order, advisory bodies perform a decisive social and legal function when regional citizens seek to revise and resubmit a policy without immediate escalation to the StateLords Assembly. This function is exercised through the office of the Lord-Councillor, where citizenry initiative is first formalised and where advisory expertise becomes strategically indispensable.

### Why Advisory Bodies Are Necessary:

The Secretariat-branch of government is not exclusively bound by the *Doctrine of Lord's Precedent*. Unlike Citizenry-Committees, Economic-Unionists, and Lord-Governors—whose decisions are constrained by precedent established by the StateLords Assembly—the Secretariat may reject a policy on contingency grounds alone: resource availability, administrative timing, infrastructure readiness, or strategic prioritisation.

It is precisely because of this discretionary strength that citizenry policy cannot rely on moral argument or popular will alone. Where the Secretariat rejects a proposal, citizens must respond not with protest, but with evidence. This is the moment where regional advisory bodies transition from interpretive forums into investigative instruments.

### Contracting Advisory Bodies Through the Lord-Councillor:

When a regional citizenry group, acting through the office of their Lord-Councillor, decides not to escalate a rejected policy to the Lord-Governor for constitutional adjudication, but instead to revise and resubmit, the Lord-Councillor may authorise the contracting of one or more regional advisory bodies. These advisory bodies are tasked to:

- Conduct independent investigations.
- Compile empirical data.
- Analyse resource availability.
- Examine comparative precedents from other regions.
- Produce documented refutations of the Secretariat's stated grounds for rejection.

Their role is not political persuasion, but forensic substantiation.

### Illustrative Analogy: Resource-Based Rejection:

Consider a regional citizenry policy proposing the construction of decentralised water-processing infrastructure. The Secretary-of-State rejects the proposal on the grounds that: "Current state resources are insufficient to implement this policy at this time."

The rejection is logged at the Lord-Governor's office, but not escalated to the StateLords Assembly, as the rejection is framed as contingent rather than unconstitutional. At this point, the citizenry—through their Lord-Councillor—contracts a consortium of regional advisory bodies specialising in:

- Infrastructure engineering.
- Resource economics.
- Environmental systems.
- Public finance.

Over several weeks, these bodies conduct extensive research and return with findings that demonstrate:

- Idle or underutilised infrastructure capacity in adjacent regions
- Redundant budget allocations within the Secretariat's own administrative envelope.
- Proven low-cost implementation models already operating in other ethnopolitical regions.
- Long-term fiscal savings exceeding short-term implementation costs.

The policy is revised, appended with this evidence, and resubmitted.

Escalation Trigger: Argument versus Counter-Argument:

If the Secretariat again refuses the revised policy—this time presenting counter-evidence—the legal character of the dispute changes. What now exists is no longer a matter of contingency, but a documented argument versus counter-argument. By law:

- Such disputes must be escalated to the StateLords Assembly through either the office of the Citizenry-Prime minister or the Economy-Prime Minister. If either office could not substantiate the escalation for any reason;
- The revised policy, the advisory bodies' evidence, and the Secretariat's counter-evidence are forwarded through the Lord-Governor's office;
- The Lord-Governor applies the *Doctrine of Lord's Precedent*, contextualises prior rulings, and submits advisory guidance to the StateLords Assembly.

The Lord-Governor does not rule. The Lord-Governor orients adjudication.

Why Policies Rarely Reach the Lord-Governor Unprepared:

Policy refusals only arrive at the Lord-Governor's office as a last resort, and only if:

- The Citizenry-Prime Minister's office cannot substantiate escalation;
- The Economy-Prime Minister's office cannot refute the Secretariat's position;
- Advisory evidence meets constitutional seriousness thresholds.

This is because the Secretariat is widely recognised as a formidable institutional force. In practice, both Citizenry-Committees and Economic-Unionists often rely on the Lord-Governor's office to apply the same rigorous constitutional logic that would likely succeed before the StateLords Assembly.

#### Advisory Bodies as the Citizenry's Equaliser:

In this architecture, advisory bodies are not auxiliary actors. They are the citizenry's counterweight to executive contingency power. They transform popular intent into:

- Measurable feasibility.
- Defensible legality.
- Escalatable constitutional substance.

Without them, citizenry policy risks stagnation at the Secretariat level. With them, revision becomes resistance, and evidence becomes authority. This is how ethnopolitical governance ensures that no secretariat rejection is final unless it

can survive forensic scrutiny before the highest moral court of the land: the StateLords Assembly.

#### Citizenry Legislative Recourse After Secretariat Prevails:

There are circumstances in which a policy, having been escalated and adjudicated, is decided in favour of the Secretariat —either on constitutional grounds or on legitimate discretionary grounds upheld by the StateLords Assembly. Such a decision does not signify the defeat of citizenry power, nor does it terminate the policy question. Instead, it activates a higher-order expression of citizenry rule.

In the ethnopolitical State, policy rejection is not the end of govocational agency. It is a signal that the existing legal or regulatory framework is insufficient to sustain the desired policy. Where this occurs, the locus of action shifts from policy submission to law-making itself.

#### Law as the Instrument of Persistence:

When the StateLords Assembly adjudicates against a citizenry policy, the ruling clarifies one of two realities:

1. The policy conflicts with existing constitutional principles or statutory limitations, or
2. The policy is lawful in principle but infeasible under current regulatory, fiscal, or administrative constraints.

In either case, the citizenry retains the ultimate authority to respond—not through agitation, but through legislation. Regional citizenry-electorates may:

- Propose new laws.
- Amend existing laws.
- Repeal obstructive regulations.
- Redefine implementation thresholds.
- Create enabling frameworks that restructure the conditions under which similar policies will be assessed in the future.

These legislative acts may directly enable the reintroduction of the policy or indirectly transform the legal environment so that, when resubmitted, the policy is no longer vulnerable to the grounds upon which it was previously rejected.

#### Reintroduction Through Legal Evolution:

Once new laws or amendments are enacted and enforced, the previously rejected policy may be:

- Reformulated in alignment with the new legal framework.
- Reintroduced through the Lord-Councillor's office.

- Reassessed by Citizenry-Committees, Economic-Unionists, and Secretariats.
- Ultimately returned to the StateLords Assembly under materially altered constitutional conditions.

At this stage, the Assembly does not revisit the past ruling; it adjudicates a new legal reality created by the citizenry themselves. Thus, citizenry power is not episodic. It is iterative, cumulative, and sovereign.

#### Why Protest Is Abolished in an Ethnopolitical Society:

It is for this reason that protest is abolished—not by repression, but by irrelevance. Protest belongs to political systems where:

- Citizens lack direct legislative power;
- Authority is insulated from popular correction;
- Public frustration has no lawful channel for transformation into enforceable outcomes.

In the ethnopolitical State, none of these conditions exist. Citizens do not need to shout to be heard. They do not need to march to be acknowledged. They do not need disruption to force attention.

They write law. They amend law. They abolish law. Every grievance has a procedural pathway. Every obstruction has a

legislative remedy. Every rejection contains the blueprint for legal revision.

**Protest as Noise, Law as Power:**

Protest generates visibility without authority. Law generates authority without noise. In an ethnopolitical society, noise is unnecessary where power is already in the hands of the people. The energy once dissipated through streets, placards, and slogans is redirected into drafting, debating, evidencing, and enacting law. This is not the silencing of dissent. It is the elevation of dissent into governance.

Where republics tolerate protest as a substitute for power, ethnopoliticism eliminates the need for it by returning power to its rightful owners: the citizenry themselves.

**Govoxiers and the Complexity  
of Interdependent Leadership**

Govoxiers, by the very nature of their office, exercise sound judgment through the synthesis of information from multiple domains. Unlike advisory organisations, which operate within specialised fields such as law, medicine, agriculture, or technology, govoxiers are tasked with evaluating and integrating insights across two or more domains before issuing any considered guidance in their information-delivery exercise. Their role demands that decisions be informed by the interaction of

diverse factors, ensuring that policy recommendations are not only contextually relevant but strategically foresighted.

For instance, a sector of citizens may advocate for urban development projects in housing or education within a particular region. Simultaneously, a contingency plan to expand agricultural land in the same region may still be in its risk assessment stage, incomplete, and unsuitable for public consideration. In such scenarios, a govoxier may prudently refrain from presenting the incomplete plan to the electorates, even if it temporarily appears to withhold information.

Advisory organisations, uninformed of these contingency strategies, may offer competing recommendations to satisfy immediate citizen demands. This can create tension between the long-term vision of the govoxier and the short-term preferences of the citizenry-electorates, highlighting the critical balancing role of govoxiers in managing competing priorities while preserving the integrity of policy development.

Govoxiers must therefore contend daily with a variety of contingency legislative propositions, necessitating continuous engagement with regional electorates. The secretariat-ministry of Govoxical and Constitutional Affairs is mandated to facilitate national and international research gatherings, drawing upon global intelligentsia to stimulate innovation and policy experimentation.

By placing govoxiers in this position of intellectual liability, the electorate becomes an active participant in regional policymaking, shaping policies that drive innovation and societal progress. Advisory organisations, while instrumental in information dissemination, do not have access to these contingency legislative processes with govoxiers and therefore cannot directly participate in the formulation of developing govoxical policies.

### Shared-Governance as an Imperative for Citizenry Empowerment

Shared-governance represents an inevitable path toward citizen empowerment in modern society. The interdependent leadership model fosters collaborative responsibility between the government and the governed—a hallmark of commicracy that defines the current global revelation-era. Within Africa, this ethos is poised to catalyse what this manifesto terms the “restoration-era,” promoting systemic reforms rooted in participatory governance and collective-individualism.

The African Union (AU) demonstrates a precedent for continental unity, facilitating social, economic, and political cooperation among member States. This provides the structural foundation for a corporatist framework capable of supporting commicratic governance across African societies. However, the existing independent-leadership paradigms employed by most

African States have repeatedly failed to address systemic challenges: persistent tribal and religious conflicts, inadequate disaster resilience, environmental degradation, energy insecurity, and economic instability.

Contemporary African crises—ranging from climate change, water scarcity, electricity insufficiency, and border management, to public health crises, cyber threats, and foreign aid dependencies—highlight the limitations of traditional democratic bureaucracies. While the AU possesses the institutional framework necessary for continental policy coordination, its bureaucratic and democratic practices lack the experimental and innovative ethos required to empower citizens and align African development with the emerging global corporatism.

The Govoxical model, as proposed in this manifesto, offers a transformative alternative to politics. By decentralising authority through shared-governance, citizens are empowered to define and implement regional development priorities across Africa. Govoxiers, supported by advisory organisations, translate citizen decisions into actionable policies, ensuring implementation aligns with the electorate's vision. This stepwise, participatory process bridges the gap between policy design and societal needs, fostering sustainable development, innovation, and interdependent leadership across the continent.

## Ethnopoliticism as Africa's Path to Shared Governance And Societal Transformation

I assert that the proposed transition of the African Union into ethnopoliticism—and the transformation of its member States into ethnopolitical States—represents a defining feature of our shared African future. This vision echoes the Pan-Africanist struggle of the 1940s, which mobilised Africans to fight for independence from Western colonial domination and to envision a unified, self-determined continent.

The ethnopolitical legal framework, underpinned by commicratic principles, offers concrete mechanisms to operationalise this transformation—from planning through implementation—ensuring that both the *what* and *how* of change are systematically achieved. Its ethno-corporatist economic platform is designed to confront and resolve the multifaceted challenges facing African societies today, including:

- (a) Resource poverty: Bureaucratic structures have entrenched corruption and insulated ruling elites from the citizenry, leaving vast populations without sufficient economic resources.
- (b) Cultural individualism and governance dysfunction: Republican and mixed governance structures have undermined both State function and citizen

empowerment, perpetuating inequality and limiting opportunities for societal advancement.

- (c) Privatisation of political power: Political governance has devolved into a private enterprise of the ruling-class, subordinating public interest to elite accumulation and influence.
- (d) Dependence on foreign aid and resource exploitation: African political governments have increasingly treated foreign aid and State-owned resources as instruments of elite enrichment, creating structural dependence on external actors rather than fostering self-sustaining development.
- (e) Economic devaluation: African States' natural resources are undervalued in global markets, perpetuating economic dependency and restricting autonomous development.
- (f) Societal improvisation and survival strategies: Citizens, facing systemic neglect, are compelled to innovate for survival—through diaspora remittances, private enterprise, informal economies, and, at times, civil conflict—highlighting the dissonance between State action and citizen needs.

The core problem of Africa is therefore not merely economic or political; it is structural and ideological. Post-colonial States, adopting capitalist and republican frameworks alien to indigenous African values, have failed to resonate with the socialist and corporatist ethos of traditional African societies. The imposition of Western governance models—first during the colonial era and continuing in post-colonial administrations—has stifled the continent’s capacity to craft systems reflective of its own cultural and social realities.

The global revelation-age, propelled by web-internetisation and the stabilisation of global corporatism, provides an unprecedented opportunity to rethink governance in Africa. This manifesto proposes that ethnopoliticism, grounded in ethno-corporatist principles, can reconcile Africa’s indigenous social models with contemporary mechanisms of governance, empowering citizens while ensuring accountability, innovation, and sustainability.

Ethnopoliticism allows Africa to reclaim agency over its development, reproducing the systematic functions of ancient African-socialist governance while integrating with modern global networks. The question before us today is simple, yet profound: if the current African leaders in government are genuinely committed to advancing both citizens at home and in the diaspora, to social and economic empowerment as

envisioned in this manifesto, what is to be lost in dedicating a decade to experimenting with and implementing ethnopoliticism across the continent?

The challenge—and opportunity—is clear: Africa can define its own path, harnessing shared governance, interdependent leadership, and citizenry empowerment to transform its societies, economies, and collective future.

## **CHAPTER SIX**

### **THE SOCIALIST FOUNDATION OF ETHNOPUBLICANISM**

Hear me, fellow Africans, and citizens of the world! Ethnopoliticanism is not merely a system of governance—it is a socialist beacon blazing the path toward ethnosocialism. Ethnosocialism is no abstract theory; it is the living, breathing organisation of society through a govoxical system of government.

In this system, the means of economic production are not hoarded by elites, nor traded as mere currency for profit—they belong to the State, to the people, to the citizenry collectively! Wealth is distributed not as money, but as the useful-values of services in exchange for the essential use-values of our economic needs and wants.

The govoxical system of ethnopoliticanism rejects the divisive, corrupting party-politics of old. It operates on the commicratic organisational-mode: interdependent leadership, collaborative decision-making, and absolute citizenry empowerment. Here, the citizenry-electorates are not passive observers—they are the legislative-power, the architects of

policy, the directors of the day-to-day administration of the State.

Govoxiers serve not as rulers, but as responsible stewards, elected to guide, advise, and implement decisions in direct service to the people. Every act, every policy, every decision exists to serve the collective good, calculated through a moneyless, resource-accounting economic system, where labour and services are exchanged for the benefit of society as a whole. This is the unshakable socialist foundation of ethnopoliticism! At the heart of this foundation beats the principle of collective-individualism.

Listen well! Collective-individualism is the recognition that the strength of the group lies in the dignity and empowerment of every individual within it. It is the sacred duty of each member to act in altruist-relations, to advance the needs of all while pursuing their own. Here, individual achievement is recognised, celebrated, and credited—not erased in the name of group anonymity. And yet, the group exists to magnify the ambitions of each member, to lift each individual higher in the shared pursuit of common purpose.

This is not theory alone—it is a principle that has already shaped our modern world. Consider the story of Timothy John Berners-Lee, a British computer scientist whose vision gave birth to the World-Wide-Web in 1989. Within the sterile

bureaucracy of CERN, opposition rose. Mike Sendall, Berners-Lee's superior, initially dismissed the proposal as "vague but exciting." And yet, in a triumph of humanism and altruism, Sendall allowed the young scientist the freedom to experiment. By 1991, the internet was born—not owned, not monopolised, but freely open to humanity, an infrastructure of collective-individual achievement that transformed our world.

Let this be the clarion call! Ethnopoliticism draws from this same spirit: a society where innovation is nurtured, where individuals rise through shared effort, where the collective and the individual are inseparable in purpose and power. This is the socialist foundation of ethnopoliticism—a foundation upon which Africa can build a new dawn of justice, equality, and citizenry empowerment.

### **The Internet as the Template for Collective-Individualism And Altruist Innovation**

Having recognised the boundless potential of the World-Wide-Web as a social and creative platform, Sir Timothy John Berners-Lee, and his collaborators at CERN, championed a revolutionary vision: the code that would underpin the web must be made freely available to all of humanity—forever, royalty-free, and outside the grasp of any monetising authority! They decreed it must be decentralised, requiring no permission from any centralised power to post or share information; it must

operate on the principle of Net Neutrality, treating all communication equally, without discrimination by user, content, platform, device, or location.

The web must be bottom-up, a platform where intellectual creations, developed by experts or curious minds alike, remain freely accessible to everyone, encouraging innovation, experimentation, and the flourishing of human ingenuity. It must embody universality and diversity, allowing the publication of ideas regardless of culture, belief, or origin, while enabling every device—from mobile phones to laptops, iPods to televisions—to connect and communicate seamlessly. And above all, there must exist consensus on universal standards, agreed upon by all, giving every human a voice in shaping the rules of this digital commons.

These principles were a direct affront to the capitalist conventions of monetisation, privatisation, and hierarchical control—a defiance to the bureaucratic class structures that enforce domination over society. This act of pure altruism by Sir Timothy and his team in 1991 unleashed an unprecedented global wave of creativity, innovation, and collaboration, redefining human society itself.

Global corporatism, catalysed by the open web, took root. Royal-free principles became the standard of internetisation, giving rise to revolutionary ideas that define the technological

landscape of the 21st century. Richard Stallman's GNU Project in 1983 laid the groundwork for freely distributed software. Linus Torvalds gifted the world Linux, a free and open operating system. Mike Little and Matt Mullenweg revolutionised online publishing with WordPress.org, empowering millions to create, share, and innovate without restriction. Even major corporations like Microsoft contribute to open-source platforms, advancing this vision of collective-individual creativity.

The fusionistic digital world of the web has cultivated a global network of collective-individuals, continuously requesting innovation, demanding features, and driving progress. Web-corporate platforms—Amazon, eBay, Google, Alibaba, YouTube, Quora, and countless others—offer spaces for commerce, knowledge, leisure, and creativity. Here, individuals interact in altruist relationships, combining talents and ideas across borders, forming communities bound by shared purpose rather than mere locality.

In this new era, human interaction transcends physical proximity. Shared experiences are no longer confined to streets, neighbourhoods, or towns. Today, we connect across nations, continents, and cultures, forming interdependent relationships with strangers we may never meet in person, yet whose ideas, work, and ethos influence our daily lives. Physical meetings have become secondary, almost ceremonial; the first and most

profound connection now occurs online, where collective-individualism and altruist collaboration thrive in their purest, most experimental form.

This, I declare, is the prototype for ethnopoliticism: a society where individual initiative and collective responsibility coexist in perfect harmony, where altruism and innovation are not just encouraged, but embedded into the very fabric of governance.

The web has shown us that humans, when empowered to act interdependently yet freely, can create systems of extraordinary value, limitless creativity, and boundless social cohesion. Ethnopoliticism seeks to bring this vision from the digital realm into the governance of our States—our Africa—where the citizenry, guided by collective-individualism, shapes society in the spirit of fairness, shared purpose, and innovation.

The practice of bureaucracy, that rigid administrative expression of capitalism, has always been the enemy of human innovation. Just as Tim's manager, Mike Sendall, initially dismissed the World-Wide-Web proposal as "vague but exciting," bureaucratic systems rely on procedures that worked in the past, suppressing experimentation, obstructing progress, and stifling the natural energy of human creativity. Bureaucracy constrains us, shackles us to outdated norms, and deprives

human nature of its authentic capacity to transcend the limits imposed by institutional inertia.

Commicracy, however, arises from the living, breathing socio-cultural reality of our global web-internetisation era—a reality I have defined as global corporatism. In this system, every participant of the web, regardless of geography, belief, or culture, becomes an actor in a vast, interconnected network of intellectual and technological creation. It compels each of us to innovate, to experiment, to test the boundaries of what is possible. And in doing so, it constantly clashes with the suffocating bureaucracies that seek to restrain progress and bind us to the work-ethic chains of capitalist convention.

Even as the tide of monetary economies constrains progress, we have forged new ways to liberate ourselves—through crypto and virtual currencies that free our minds from the daily burden of money. By mitigating the limitations of fiat currencies, we have been empowered to devote our energies entirely to strengthening the walls of web-internetisation, advancing global corporatism, and creating a society in which creativity, innovation, and altruistic collaboration define human progress.

At the heart of this lies collective-individualism—the ethical principle that marks our web-internetised society. It is a principle born from the very development of the World-Wide-Web. Sir Timothy Berners-Lee said, and I quote: “*Most of the technology*

*involved in the web, like hypertext, like the internet, multi-font text objects, had all been designed already. I just had to put them together.”*

Indeed, the hypertext was first envisioned by Vannevar Bush in 1945; the Internet protocols by Vinton Cerf and Bob Kahn in the 1980s; iconic fonts by Frederic Goudy since the 1920s. Each individual contribution was essential—but none alone could have built the web as we know it today.

This is the essence of collective-individualism: credit is given to the individual for innovation, yet recognition is also accorded to the network of contributors whose collaborative support made that innovation possible. Sir-Tim is celebrated for the web, but it stands on the shoulders of Vannevar Bush, Cerf and Kahn, and Goudy. No individual acts in isolation; progress is the product of interdependence and shared purpose.

What is striking about African contributions to the web is not merely our technical brilliance, but the structural position we occupy within the evolution of global corporatism and digital civilisation. Our inventions did not emerge as isolated curiosities; they became infrastructural primitives—the unseen foundations upon which entire industries, platforms, and global networks were later constructed.

## African Innovation as the Hidden Architecture of Global Corporatism

Telecommunication, computing, and internetisation are often narrated as Western achievements, yet a closer examination reveals African inventors as critical enablers of scale, reliability, and interconnectivity—the very requirements of corporatist systems.

Granville T. Woods' induction telegraph did not merely improve communication; it gives voice access to signal transmission, shifting telegraphy from elite Morse operators to voice-based interaction. This transition foreshadowed today's voice-over-IP, digital conferencing, and real-time global collaboration platforms. Otis Boykin's resistor innovations did not create flashy consumer products, yet without stable resistors, corporate-scale electronics, data centres, and computing infrastructure would collapse under unreliability. His work represents the silent backbone of digital corporatism.

Gladys West's mathematical modelling for GPS exemplifies how African intellect enabled spatial corporatism—logistics, ride-hailing, supply chains, urban planning, and military coordination. Today's platform economies—Uber, logistics AI, global shipping—are unthinkable without her contribution. Garrett Morgan's traffic signal and safety inventions introduced

algorithmic control of urban flow, an early analogue to modern smart-city systems and autonomous transport governance.

Marie Van Brittan Brown's CCTV system inaugurated distributed surveillance and remote verification, which now underpin corporate security, smart homes, workplace monitoring, and digital trust systems. Her invention anticipated the logic of modern platform oversight long before the term "smart infrastructure" existed.

#### Computing, Communication, and the Digital Nervous System:

In computing, African inventors directly shaped the architecture of interoperability, without which corporatism cannot function.

Mark Dean's work on computer plug-in systems transformed computers from closed machines into modular ecosystems, enabling peripherals, scalability, and upgrade paths—core principles of modern corporate IT systems. James E. West's electret microphone became the sensory organ of digital society, embedded in phones, hearing aids, conferencing tools, and surveillance systems.

Shirley Ann Jackson's theoretical physics laid the groundwork for signal compression, fibre optics, and data transmission, without which high-speed internet and cloud computing would be impossible. Jerry Lawson's interchangeable

cartridges introduced the logic of modular content distribution, later mirrored in software licensing, downloadable content, and app ecosystems.

Dr. Philip Emeagwali's massively parallel computing work prefigured distributed computing and cloud architectures, central to web-internetisation and AI processing today. Marian R. Croak's invention of Voice over Internet Protocol (VoIP) fundamentally collapsed the boundary between communication and computation, enabling globalised remote labour, virtual corporations, and transnational collaboration—the very skeleton of contemporary corporatism.

#### Everyday Life, Safety, and Human-Centred Systems:

African innovation also shaped the human interface of technology. Lonnie Johnson's Super Soaker may appear recreational, yet it emerged from aerospace engineering principles—demonstrating how African technical creativity migrates fluidly across domains. Lewis Latimer's light-bulb filament improvements made electrification affordable, enabling mass urbanisation and extended productive hours, prerequisites for industrial corporatism.

Sarah Goode's folding cabinet bed addressed spatial scarcity in urban housing—an early response to density economics, now central to smart-city and modular-living solutions.

### Science, Medicine, and Biotechnological Infrastructure:

In medicine and science, African inventors shaped life-preserving systems that sustain modern economies. Valerie Thomas' illusion transmitter laid conceptual groundwork for 3D imaging, simulation, and augmented reality—technologies now used in medical training, engineering, and military planning.

Patricia Bath's Laserphaco Probe revolutionised cataract surgery, restoring productivity and autonomy to millions. Dr. Charles Drew's blood banking systems made large-scale medical logistics possible, directly influencing wartime medicine, disaster response, and modern hospital networks. Percy Julian's synthetic drug chemistry enabled scalable pharmaceutical production, foundational to corporate medicine and global health supply chains.

### Agriculture, Mechanics, and Industrial Continuity:

Henry Blair's agricultural automation inventions addressed labour efficiency centuries before modern agri-tech. Elijah McCoy's automatic lubrication system ensured continuous mechanical operation, a principle echoed today in predictive maintenance, industrial IoT, and automated manufacturing. The phrase "*the real McCoy*" itself reflects how African excellence became synonymous with engineering reliability.

### The Structural Injustice—and the Structural Potential:

These contributions reveal a paradox: African inventors have repeatedly powered global systems they were structurally excluded from benefiting fully. Our innovations were absorbed into capitalist and individualistic frameworks that extracted value while suppressing African economic autonomy.

This is precisely why ethno-corporatism is not merely an economic alternative but a historical correction. Under ethno-corporatism, innovation is not constrained by capital access, venture gatekeeping, or intellectual monopolisation. Resources are allocated based on collective need and individual capability, not market speculation. Every individual gains access to the tools required to invent, iterate, and contribute—without monetised barriers.

### Collective-Individualism as the Logic of Innovation:

At the heart of this lies collective-individualism—the ethical logic already proven by the World Wide Web itself. As Sir Timothy Berners-Lee observed, the web was not invented *ex nihilo*. Hypertext, networking protocols, fonts, and computing paradigms existed independently across time and geography. What mattered was their orchestration, not their ownership. This is the same pattern evident in African innovation:

- Individual brilliance,
- Embedded within collective progress,
- Enabled by shared infrastructural conditions.

No African inventor acted in isolation. Their work interfaced with others, crossed disciplines, and fed into systems larger than themselves. Recognition of individual contribution does not negate collective interdependence—it depends on it.

### **The Future of Ethnopoliticism Under Ethnocorporatism**

Imagine what becomes possible when African ingenuity is no longer filtered through foreign capital, patent hoarding, or extractive markets. Imagine a society where inventors do not need permission to innovate, where failure is not financially fatal, and where collaboration is structurally rewarded.

Ethno-corporatism aligns naturally with the fusionistic logic of web-internetisation—distributed intelligence, modular contribution, and shared ownership of progress. Africa has already shaped the world under constraint. What remains is to see what Africa will create without it.

The ethical conduct of collective-individualism has become the operational heartbeat of global corporatism. It challenges the selfish individualism of capitalist society, redirects human

energy toward collective achievement, and reshapes the dynamics of our socio-cultural world. Our generation has established open networking across humanity—regardless of race, gender, ethnicity, or religion.

Knowledge, research, and creative work are made freely accessible; educational and academic outputs are distributed online without monetary cost; citizens gain access to government data and proceedings, promoting transparency, accountability, and the curtailing of corruption; and creative works are shared freely under open culture principles, countering over-restrictive copyright laws that serve bureaucratic and capitalist interests.

This, my fellow Africans, is the socio-cultural foundation upon which ethnosocialism builds ethnopoliticism and ethnocorporatism: a society where collective-individualism guides human action, where innovation and experimentation thrive, where bureaucratic oppression is countered by altruistic interdependence, and where governance itself reflects the ethical dynamics of a networked, collaborative, and empowered citizenry.

The ethnopolitical form of ethnosocialism is not merely an abstract idea—it is a living, breathing system where the citizenry-electorates hold the reins of their economy and the social affairs of their society. Here, the State and the people operate as co-architects of production and distribution.

The means of economic production are State-owned, yet managed directly by the citizenry, who engage actively and decisively in determining how goods and services are manufactured, allocated, and delivered. This is participatory socialism at its most authentic, where economic decision-making is not left to a distant bureaucratic elite, but is exercised directly by the people who live, work, and interact within the society.

Ethnopolitan ethnosocialism is designed to level the gap between economic classes, erasing the disparities that have long divided human society. The State stands as the protector of the incapacitated, the non-working, and the vulnerable, ensuring their needs are met.

Meanwhile, the working-group offers their labour-power as useful-value contributions to the economy—each person's effort recognised, each effort harnessed for the common good. No individual works solely for personal profit; each contributes to society as part of a collective-individualist ethic that balances the needs of the group with the advancement of the individual.

Within the ethnopolitan nationalism-structure, government itself is reimagined as a govoxical interdependent-leadership organisation, one that relies upon the continuous engagement of the citizenry-electorates. The economy is no longer an abstract machine run by distant officials—it is transformed into a citizen-prescribed apparatus, governed by laws and guidelines that

empower ordinary people to take part in the daily administration of State affairs. Every decision, every policy, every resource allocation is shaped by those it affects directly, allowing the citizenry to experience true populocracy in action.

In this vision, ethnosocialism fuses socialism, ethno-corporatism, and ethnopoliticanism into a single ethical, operational framework. Money as a medium of exchange is abolished, economic classes disappear, and the State works to ensure equality in both opportunity and access. Social groups coexist in equalism relations, guided by principles of mutual aid and altruistic cooperation. Both the ethno-corporatist economy and the ethnopolitican society are structured to operate under populocracy, ensuring that human needs are met collectively, efficiently, and without dependence on private wealth or hierarchical privilege.

Ethnosocialism is the hard-line expression of socialism, uncompromising in its rejection of capitalism and its corrosive individualism. In such a society, all industries are State-owned and rigorously regulated, yet citizenry-managed. The State guarantees education, healthcare, transportation, housing, and industrial services. At the same time, citizens are granted full access to State-owned resources, enabling them to create industrial services that compete on quality—not for profit—but to meet the needs of society itself. The people are both producers

and beneficiaries, fully integrated into the economic life of the State, and fully accountable for the wellbeing of their community.

Indeed, ethnosocialism is more than an economic model; it is a philosophy of human existence, rooted in altruism and collective-individualism. It envisions a hybrid society—a govoxical and Stateless, multi-functional society—where human cooperation and shared purpose redefine the possibilities of social life. Under this system, society evolves not through exploitation or hierarchy, but through ethical interdependence, mutual responsibility, and the continuous advancement of the collective and the individual together.

### Forging the Hybrid Future: Ethnosocialism and the Classless Horizon

The levelling of economic classes, the overriding of monetary-economy, and the establishment of an ethno-corporatist society are not ends in themselves—they are the bridge to the hybrid-society of our future. Yet, while I acknowledge the communist vision of a fully classless society, I must assert with clarity: human society cannot function today without some form of State or governance. The realities of our existence demand structure, coordination, and oversight, even as we aspire to ultimate freedom from hierarchy.

Even in the hypothetical emergence of a hybrid-society, the conditions required remain beyond our present technological reach. Achieving such a society would necessitate extraordinary advances in artificial intelligence, systems far more sophisticated than anything our current generation has engineered. Imagine, if you will, a world where every human being is connected, continuously, to a central hub in space, operating seamlessly with the energies of the sun to power a planetary-scale network.

Envision an Artificial Intelligence Technology, AIT-gadgetry device, implanted in every human from birth, no larger than a wristwatch battery, irremovable until death, binding each individual to the collective. This device would serve all essential functions: personal and social security, emergency alerts, automatic medical diagnosis and treatment, and universal access to all public services.

Communication, interaction, and access to information would be morphic, gestural, and seamless, eliminating the need for physical phones, laptops, or any other physical devices. Each implanted device from birth would verify and sustain the existence of the others like a blockchain, forming a collective digital force, imprinted with a unique identifier linking individuals to their family line—ensuring continuity, accountability, and integration from birth.

The present generation is only now witnessing the threshold phase of this transformation. Artificial Intelligence Technology (AIT), as it currently exists, is not the culmination of human-machine integration, but merely its ignition point. AIT marks the moment civilisation begins the systematic commissioning of labour—first cognitive, then physical—away from human bodies and into machinic systems. What we call “automation” today is still superficial: software handling transactions, algorithms assisting diagnosis, machines augmenting logistics. Yet the trajectory is unmistakable. The destination is not efficiency; it is human release.

In a fully realised hybrid classless society, all work is automated. Not selectively, not partially, but absolutely. Banking systems, judicial adjudication, policing, markets, taxation, logistics, infrastructure maintenance, healthcare delivery, food production, energy distribution—each becomes a closed-loop machinic process, governed by verifiable logic rather than human discretion. Human beings no longer perform work; they consume outcomes. They are not workers, employees, or labour units—they are service-users of civilisation itself.

Class, in its historical sense, dissolves the moment labour ceases to be a human obligation. Without work, there is no employer; without employers, there is no employee; without scarcity imposed by wage dependence, there is no economic

hierarchy. Survival is no longer earned—it is guaranteed by design. The role of the human is no longer productive but existential: to live, to think, to create meaning, to relate, to evolve.

AIT is therefore not a tool of domination, as is often feared, but the precondition for emancipation. Its true civilisational role is to eliminate the moral contradiction of forcing biological beings to exhaust themselves in systems designed for mechanical repetition. The hybrid society emerges precisely when machines inherit all tasks that require endurance, calculation, surveillance, enforcement, and repetition—freeing humans from both physical and institutional labour.

In such a system, institutions themselves disappear as human-run entities. There are no banks because value transfer is automatic and universal. There are no courts because adjudication is rule-bound, transparent, and algorithmically enforced. There are no police because compliance is not enforced through force, but through architectural inevitability. Law becomes environmental, not punitive.

Punishment, accordingly, is no longer theatrical or carceral. Imprisonment does not require cages, walls, or guards. Confinement becomes situational, not spatial. A person adjudicated to be restricted is not dragged into a facility; they remain within their own dwelling, yet are physically unable to

exit without triggering grave consequences. Movement, access, and interaction are regulated through the same integrated system that guarantees freedom to all others. The individual remains alive, sustained, connected—but bounded. It is both a personal consequence and a collective safeguard, administered without violence, spectacle, or cruelty.

This is where the implanted AIT-gadgerty device becomes central—not as an instrument of oppression, but as the civil infrastructure of trust.

Now envision again the AIT-gadgerty device, implanted in every human from birth, no larger than a wristwatch battery, irremovable until death, binding each individual to the collective. This device would not surveil in the traditional sense; rather, it would mediate existence itself. It would serve as the interface between the biological human and the automated civilisation: providing personal and social security, emergency intervention, continuous medical diagnostics, and immediate treatment delivery. Disease would be intercepted before symptoms manifest. Trauma would trigger autonomous response systems. Hunger, homelessness, and abandonment would become structurally impossible.

Communication would no longer require external tools. Interaction would be morphic, gestural, and cognitive—information summoned, exchanged, and dismissed without

devices, screens, or keyboards. Physical phones, laptops, identification cards, keys, wallets, and documents become obsolete artefacts of a transitional era.

Each implanted device would authenticate and sustain the existence of all others, forming a distributed verification lattice, similar to a blockchain but biological in continuity. No central authority would “own” the system; its legitimacy would arise from mutual verification. Every individual carries a unique identifier linked not to nationality or class, but to family lineage and civil continuity, ensuring accountability across generations without reducing identity to bureaucratic abstraction.

Birth would automatically induct the individual into the collective. Death would gracefully withdraw their node from the network. No one could exist outside civilisation, and no one could dominate it from within.

In this hybrid classless society, freedom is no longer the absence of rules, but the absence of fear—fear of poverty, fear of illness, fear of violence, fear of exclusion. Choice becomes meaningful precisely because survival is no longer at stake. One may live privately or communally, creatively or contemplatively, nomadically or rooted—without economic penalty or institutional coercion.

What emerges is not a utopia, but a post-labour civilisation—one where machines handle necessity, and humans finally confront the deeper question they have long postponed: What does it mean to exist when survival is no longer the task?

This is the existential reality of a classless society: a world where moral behaviour, cooperation, and the collective good are not merely encouraged—they are embedded in the very infrastructure of human existence. Ethnosocialism, in this vision, is the highest stage of socialism, the necessary precursor to hybrid society. It is both the pathway and the promise: a society freed from money, freed from hierarchical oppression, yet structured enough to allow the emergence of universal human potential.

To reach this hybrid-society, humanity must first master the existential challenges of a non-monetary society. An ethnosocialist society inherently ushers in classlessness, but only through disciplined practice, shared responsibility, and collective management of resources. Only when society is liberated from the shackles of money, can human energy and ingenuity flourish without restraint, propelling civilisation toward new heights of collective-individual achievement.

Thus, the socialist ethnopolitan or ethnosocialist State is more than a govoxical construct—it is a citizenry-controlled society, a living experiment in non-monetary economics, social

integration, and collective advancement. Here, social groups are not arbitrary—they are essential units of organization, the first stage in the eventual realisation of a hybrid, classless society. Every policy, every structure, every law is designed to harmonise individual fulfillment with collective progress, paving the path toward the future we must dare to imagine, build, and inhabit.

### Ethnosocialism Above Race: Building Unity Through Socio-Economic Commonality

The term ethnonationalism has long been wielded to define a nation or nationality by ethnicity, emphasising common ancestry, race, or bloodlines. But I speak of something complementary to ethnonationalism. I speak of *ethnosocialism*: a citizenry-controlled society defined not by skin, creed, or faith, but by the shared socio-economic interests of its members, anchored firmly in their geographic territory. Ethnosocialism elevates the common purpose above all distinctions of ethnicity, race, or religion, creating a society in which shared material and societal goals unite people more powerfully than ancestry ever could.

Yet one cannot speak of ethnosocialism in isolation, for without ethnopoliticism, ethnosocialism collapses into abstraction. The two are not parallel doctrines; they are mutually generative conditions and complements with ethnonationalism.

Ethnosocialism defines the economic ethic of shared material interest, while ethnopolitanism defines the govoxical architecture through which that ethic is lived, regulated, and protected. One without the other is incomplete.

Together, they describe the moment when two or more distinct ethnic communities consciously converge—not by erasure, conquest, or assimilation—but by reciprocal agreement to govern and produce in common.

Ethnosocialism, properly understood, does not dissolve ethnicity; it presupposes plurality. It arises only when multiple ethnopolitics recognise that their survival, prosperity, and continuity are best secured through shared economic coordination rather than competitive fragmentation. The emphasis, therefore, is not on sameness, but on cooperation among difference. It is the collective management of life-sustaining systems—land, labour, infrastructure, knowledge, and technology—by peoples who retain their cultural autonomy while pooling their economic destiny.

Africa stands today as the clearest illustration of why this synthesis is necessary. The continent is not lacking in community; it is overburdened by artificial divisions. What are currently called “African nation-States” are, in reality, disparate ethnopolitical communities forcibly enclosed within republican frameworks inherited from colonial cartography.

These republican nationalisms demand loyalty to abstract borders rather than to organic social units, pitting ethnic groups against one another under the illusion of a singular national identity. The result has been chronic instability, ethnic competition for State power, and the perpetual weaponisation of difference. This manifesto exists precisely to correct that distortion.

The task before Africa is not to invent new identities, but to restore ancient ones—to rearrange society back into its organic ethnopolitical formations, where governance aligns naturally with culture, land, and historical memory. From this restoration emerges a higher unity: not fragmented republicanism, but continental ethnosocialism—a cooperative economic order in which all ethnopolitics participate as equals, bound by shared material interests and mutual guarantees of dignity.

Under this framework, ethnopoliticism becomes the governing logic: each ethnopolis retains internal self-rule, while participating in a larger federated system of collective decision-making. Ethnosocialism becomes the economic glue: resources are managed not for elite accumulation or ethnic dominance, but for the shared prosperity of all participating communities. Together, they give rise to a unified ethnonationalism—not a nationalism of blood or exclusion, but one of shared destiny,

rooted in Africa's geography and animated by its peoples' collective will.

Thus, Africa does not move forward by dissolving its ethnic reality into republican abstraction, nor by retreating into parochial isolation. It advances by harmonising plurality through structure, difference through cooperation, and autonomy through unity. Ethnosocialism provides the purpose; ethnopolitanism provides the form. And from their union emerges a civilisation no longer divided against itself, but consciously assembled—many peoples, one shared future.

This revelation prompts a question for our modern era: how should we recognise and implement ethnosocialism in the 21st century, a society that places common socio-economic interests of multiple ethnic groups above race, ethnicity, or religion?

The answer is clear. A socialist ethnopolitan State must be a non-party *populocracy*, governed by elected officials who regulate State affairs through a system of interdependent leadership accountable to the citizenry-electorates. The *govoxical* system of government and the *commicratic* organisational-mode of the State are intentionally designed to pursue ethnosocialism in every dimension: the working-group directs the ethno-corporatist economy; the govoxiers regulate the governmental commicracy; and the citizenry collectively nurtures the socio-cultural ethos of a *govoxical populocracy*.

Each role is a step toward maintaining and embedding ethnosocialism in society.

Envision the African State, where the ethno-corporatist economy is fully citizen-controlled: economic production, distribution, and consumption orchestrated to serve the collective good. In such a society, altruistic behaviour flourishes—not as a moral imposition, but as a natural product of the system.

Human needs are met equitably, regardless of race, ethnicity, or religion. This principle does not stop at national borders; it extends to the African Diaspora, linking the continent's peoples in a common purpose, and it sets a precedent for global ethnosocialism, a world united not by the divisions of race or creed, but by shared socio-economic interests under a single, coherent framework of human common-unity.

#### **Citizenry-Centred Commicratic Agencies: The Backbone of Africa's Ethno-Corporatist Economy**

In an ethno-corporatist society, every utility, every service, every provision of public need is State-owned and govoically-operated under the administration of government. Here, the citizenry-centred commicratic agencies rise as the engines of social empowerment, responsible for delivering the full spectrum of public utilities to all members of African society.

They regulate the non-monetary provision of services, enforce policies through their executive secretariat-ministries, and operate on a principle that defies the constraints of money: goods and services flow to the people not for profit, but for the fulfilment of human needs and life's comforts.

These agencies are not mere administrative bodies—they are the lifeblood of Africa's ethno-corporatist revolution. They embody the essential prerequisite to eradicate poverty, to dissolve the class system, and to restore the African people to rightful proprietors of their labour, intellect, and creativity.

From the continent's vast human resource capacity, to the elasticity of production and provision required for national resource interchange, these agencies will ensure that Africa meets the demand of its citizenry while controlling the proprietorship of intellectual properties and the franchise of foreign products produced and consumed on African soil. This is Africa asserting its place as a global powerhouse, commanding material resource production and innovation in a fusionistic digital world.

The operation of a commicratic system to distribute State provisions—including housing, food, and essential life comforts—is inherently non-monetary, dedicated to individual use-values rather than profit accumulation. Under the principles of the moneyless economy, citizenry-centred commicratic agencies will

provide governmental service delivery of provision to the people through all economic industries on the continent, ensuring equitable access, efficiency, and sustainability in every region.

Yet Africa cannot exist in isolation in the global economy. This manifesto also resolves the pragmatic necessity of operating in monetary terms with foreign trading partners. By valuing African economic activities in monetary terms externally, we safeguard fair trading practices, maintain strong international relations, and insulate Africa from foreign interference that seeks to devalue our resources or undermine our sovereignty.

Our exports will no longer be undervalued; African goods and services will compete on quality, backed by the corporatist policy of resource-trade-interchange, not the outdated capitalist market-driven system.

At the national level, citizenry-centred commicratic agencies are permanent pillars of the ethnopolitical State. They regulate the distribution of utilities and services across all regions, ensuring that the working group, pensioners, the disabled, non-working individuals, and even minors below working age have access to essential provisions.

Foreigners, non-residents, and those choosing not to work are regulated according to consistent policy guidelines. Every regional county hosts commicratic regulatory offices, integrated

under secretariat-ministries, forming a continent-wide network of service-delivery agencies dedicated to the African citizenry.

These agencies are not bureaucratic institutions; they are the tangible expression of ethnopoliticism in action—a system where citizenry control meets State organisation to guarantee equality, sustain life, and propel Africa toward its rightful place as a sovereign, self-sufficient, and innovative continent.

#### **The Commissions: Pillars of Citizenry-Centred Governance and Service Delivery**

In the ethnopolitical State, the Commission—known in its full form as the govoxical commissioning body—stands as a permanent and indispensable instrument of regional governance. These Commissions operate as the frontline executors of public utility services, responding directly to the operational demands of a non-monetary economy across the nation.

They are not mere administrative appendages; they are the embodiment of citizenry power, entrusted to perform Legislative, Judicial, Economy, and Executive functions for the govoxical government. In an ethno-socialist society, they are enduring pillars, permanent features of a citizenry-centred system.

The Commissions exist primarily to deliver non-monetary public services, yet they are distinguished according to their

departmental appointments. Each Commission is assigned administratively at the regional level when a branch of government requires its service. Regardless of the department it serves, each Commission remains a permanent extension of the Executive-arm of government, receiving operational directives from its respective secretariat-ministry.

Their work is both broad and precise. Commissions serve the Economy-branch of government and the Citizenry-branch alike, executing policies through legislative committees that unite economic-unionists—representing the working groups of each industry—and citizenry-committees—representing the electorates of each regional county. Through this structure, the Commissions exercise direct control over the delivery of State policies, ensuring that legislative power is not abstract, but operational and responsive to the citizenry it serves.

Across Africa, Commissions are charged with enforcing rules and regulations, vested with regulatory authority corresponding to the department that appoints them. They are thus recognised as regulatory commissioning agencies of government. The staffing of Chief Commissioners, the heads of these agencies, operates on a hybrid model, combining the input of regional citizenry-electorates and the offices of the Lord-Governors. Secretariat-ministry rules dictate operational limits,

regulatory guidelines, and staffing procedures, ensuring accountability and effectiveness in every region.

Take, for example, the Law-Commission: it receives executive directives from the secretariat-ministry of HomeLand-Affairs, yet the appointment of Chief Commissioners of Justice, Palaver-court judges, and other commissioning officers is vested in the office of the regional Lord-Governor. While the StateLord's office oversees the judiciary in principle, it does not interfere in day-to-day administration. The Lord-Governors and Lord-Counsellors maintain the sanctity of judicial instruments at the regional level, exercising their mandate to staff and regulate the Law-Commission in accordance with citizenry oversight.

Similarly, Basic Utility Commissioners are elected directly by regional citizenry-electorates. They implement directives from the secretariat-ministries of Technology & Science Research and Environment & Public Health, while their operations are regulated under the Citizenry-branch of government through the office of the Citizenry-Prime Minister.

Education and Apprenticeship Commissioners follow a comparable structure: elected by the citizenry, overseen by regional economic-unionists, regulated under the Economy-branch of government through the Economy Prime Minister, and executing directives from the secretariat-ministry of Education & Apprenticeship.

This structure illustrates the deliberate interplay between legislative committees and service-delivery directorates across all government branches. It ensures that every regulatory agency functions with precision, accountability, and citizen-centred purpose. The Commissions are the tangible mechanisms by which ethnopoliticism transforms principles into action: a governance system where citizenry participation, non-monetary service delivery, and regional accountability converge to build an African society that is both empowered and equitable.

#### **The Sixteen Citizenry-Centred Commissions: Foundations of African Ethno-Socialism**

Hereto, I present sixteen (16) citizenry-centred commicratic agencies as the inaugural step in building the African ethno-socialist State. These Commissions stand as the structural pillars of populocracy, guiding the ethno-corporatist economic system and its non-monetary economic framework.

This is not merely an administrative blueprint; it is a visionary framework—an expression of our aspiration to reclaim and modernise African socialism, to craft an Afro-centric economic model, and to reconstruct the principles of our ancient socio-economic order in the contemporary African context. Each Commission office is strategically located in every regional county, ensuring that governance, regulation, and service delivery are embedded at the local level.

Supervised by the office of the regional Lord-Governors, each Commission is headed by either a regional Citizenry-committee or a regional Economic-unionist member. Together, these Commissions form the backbone of ethnopolitical administration: citizen-directed, accountable, and committed to advancing the collective-individualist ethos of African ethno-socialism.

They are designed as permanent instruments to operationalise the ideals of a non-monetary economy, participatory governance, and citizen-centred development across the continent.

### **The Ideal Formation of Citizenry-Centred Commicratic Agencies**

<b>CITIZENRY-BRANCH OF GOVERNMENT</b>	<b>ECONOMY-BRANCH OF GOVERNMENT</b>
Electoral & Boundaries Commission	Work & Pension Commission
Housing Commission	Health & Social-Care Commission
Royal Commission	Road-Transport Commission
Citizens Advice Commission	Education & Apprenticeship Commission
Culture & Tourism Commission	Environment & Public Health Commission

Identity & Social-Welfare Commission	Agricultural & Farming Commission
Census & National Statistical Commission	International-Travel Commission
Law & Human Rights Commission	Basic Utilities Commission

### CITIZENRY-BRANCH OF GOVERNMENT

#### 1. Electoral & Boundaries Commission: Custodians of Citizenry Sovereignty

The Electoral & Boundaries Commission stands as a cornerstone citizenry-centred commicratic agency within the ethnopolitan State, entrusted with the sacred duty of conducting and supervising the citizenry elective-process for all elective government offices, including the selection of govoxiers. Constitutionally enshrined, the Commission also oversees all other elections as directed by the House-of-StateLords Assembly, ensuring that the voice of every citizen resonates fully in the governance of their society.

At the helm of each regional office sits its regional citizenry-committee, serving as the guiding authority in close coordination with the Citizenry-branch of government, under the incumbency of the Citizenry-Prime Minister. Operational directives, however, flow from the Secretariat-Ministry of HomeLand Affairs, providing executive alignment and harmonising the

Commission's work with the broader frameworks of national governance.

The Commission's mandate is comprehensive and foundational to citizen-led governance. It includes:

- Continuous Voter Registration & Revision of Voter Rolls: Ensuring every eligible member of society is recognised, registered, and empowered to exercise their right to vote.
- Boundary Determination & Demarcation: Establishing clear regional borders, defining constituencies, and ward delineations to maintain equitable representation across the ethnopolitical State.
- Candidate Regulation & Electoral Oversight: Supervising nomination processes, vetting individual candidates, monitoring election campaigns, regulating the use of resources, and enforcing compliance with citizenry-prescribed codes-of-conduct.
- Electoral Dispute Resolution: Acting as the impartial arbiter for all electoral grievances, ensuring fairness and transparency in every phase of the electoral process.
- Bi-Weekly Citizenry Legislative Voting Exercises: Facilitating the regular participatory decision-making of

citizenry-electorates, reinforcing the direct control of citizens over legislative mandates.

- Voter Education & Civic Awareness: Engaging in sustained public education programs to inform citizens of their rights, responsibilities, and the procedures of participatory governance.
- Election Observation & Monitoring: Coordinating observation mechanisms, evaluation processes, and audits to guarantee the integrity and transparency of all electoral events.

The Electoral & Boundaries Commission at each regional boundary is composed of a dedicated team of staffed commissioners, appointed by the office of the Lord-Governors and confirmed by the office of the respective Prime Minister. Complementing this leadership is the Commission Secretary, directly appointed by the regional citizenry-electorates, thereby embedding the principle of collective-individualism into the administration of electoral governance.

Through its operations, the Electoral & Boundaries Commission ensures that ethnopolitical populocracy is not merely a theoretical ideal, but a living, operational reality—anchoring citizenry empowerment, safeguarding fairness, and sustaining the ethical and participatory ethos of ethnosocialist

society. It embodies the unyielding principle that every citizen's voice matters, every vote counts, and the collective will of the people shapes the destiny of the nation.

## 2. Housing Commission: Guardians of Shelter and Social Equity

The Housing Commission stands as a vital citizenry-centred commicratic agency, entrusted with the stewardship and tenure management of all national housing provisions, industrial buildings, and trade centres within each region. It is the Commission's solemn duty to ensure that every member of society is granted equitable access to shelter, while maintaining and supervising the condition, functionality, and longevity of these structures in alignment with the principles of ethnoscocialism.

At the helm of the Commission is the regional citizenry-committee, serving as the ethical and administrative custodian of housing governance. The Commission operates under the Citizenry-branch of government through the incumbency of the Citizenry-Prime Minister, while receiving its executive operational directives from the Secretariat-Ministry of Housing and National Works, ensuring alignment with national housing policies and socio-economic objectives.

The mandate of the Housing Commission encompasses:

- Tenure Management of State Housing: Overseeing the allocation, occupancy, and upkeep of all State-owned residential units, industrial buildings, and trade centres to residents, workers, and eligible citizenry.
- Maintenance and Standards Enforcement: Ensuring all State housing facilities meet rigorous standards of safety, sanitation, and habitability, reflecting the ethical responsibility of government to provide for its citizenry.
- Equitable Allocation of Housing: Implementing allocation criteria that address housing inequality, with mechanisms to prioritise residents based on need, family size, occupational requirements, and other socially relevant factors.
- Industrial and Commercial Oversight: Managing the utilisation of State-owned industrial and trade facilities to support local economic activity, encourage citizenry enterprise, and facilitate collective development.
- Remediation of Housing Inequities: Acting as the corrective mechanism against historical or structural disparities in housing access, ensuring that housing is recognised as a basic human necessity in the ethnopolitical State.

Through its operations, the Housing Commission embodies the principle of collective-individualism, harmonising the needs of the community with the rights and aspirations of each individual. By administering housing as a social good rather than a commodity, it eliminates speculative profit-driven practices, thereby nurturing a society where shelter is a guaranteed entitlement and the foundation for human dignity, productivity, and social cohesion.

The Housing Commission transforms the provision of shelter from a matter of market chance to a matter of citizenry right, reinforcing the ethos of ethnopolitical governance where human needs are met collectively, equitably, and sustainably.

### 3. Royal Commission: Custodians of Crown Integrity and State Accountability

The Royal Commission stands as a paramount citizenry-centred communitarian agency, dedicated to the office of the Head-of-State (Crown Ethnopolitical), with regional offices established across all African States. Its core function is to conduct commissions of inquiry on matters of great public importance, particularly controversial cases concerning the integrity, conduct, or character of govoxiers in public office.

The Royal Commission embodies the highest standard of ethical oversight and accountability within the ethnopolitical

State. A body that ensures that the official regulations applying to all secretariat ministries and regional commissions of the ethnopolitical institutions and their activities are obeyed and followed correctly.

At the apex of the Royal Commission are the 14 Joint-Heads, each representing royal inspectorate over individual secretariat ministry, and together simultaneously serve as the Speakers of the House-of-StateLords Assembly.

These leaders are appointed through the citizenry elective-process, supervised by the Citizenry-branch of government, while receiving its executive operational directives from the Secretariat-Ministry of HomeLand Affairs, and endowed with constitutional authority to adjudicate cases directly in the name of the Crown. Their powers extend to subpoena witnesses, including govoxiers, secretaries-of-state, and even StateLords, to take evidence under oath and to request documents necessary for thorough investigation.

The mandate of the Royal Commission includes:

- Adjudication of Govoxier Conduct: Hearing and determining disputes, complaints, and allegations against govoxiers and other State officeholders, in strict accordance with Crown Constitutional Codes-of-

Mandate (COM) and citizenry-prescribed legal guidelines.

- Judicial Oversight: Reviewing the conduct of judicial officers, including judges and lawderlies, to ensure adherence to ethical and legal guidelines that governs their individual offices.
- Crown Representation in State Affairs: Acting on behalf of the Crown in matters of State requiring official presence, including opening or proroguing sessions of the House-of-StateLords Assembly, announcing newly elected govoxiers, and other ceremonial or constitutional duties.
- Binding Authority: Exercising rulings that are binding and enforceable in the name of the Crown, even in cases involving StateLords acting in official capacities, with the distinction that the Head-of-State's sovereign office remains separate from the individual's StateLord responsibilities.
- Palaver-Style Arbitration: Operating in a manner akin to the traditional palaver system, ensuring that disputes are addressed with both procedural fairness and cultural contextuality, while confined strictly to the terms of reference concerning govoxiers and public officeholders.

Through these functions, the Royal Commissions safeguards the moral and operational integrity of the ethnopolitical State, ensuring that govoxiers remain accountable to both the Crown and the citizenry. It bridges the ethical oversight of State office with the participatory governance of citizenry-electorates, establishing a system of justice that is both transparent and citizen-centred.

By institutionalising this framework, the Royal Commission guarantees that the principles of citizenry-control, accountability, and ethical governance are not mere ideals but operational realities, sustaining the Crown's authority while empowering citizens to maintain oversight over those entrusted with public office.

#### 4. Citizens-Advice Commission: Guardians of Guidance and Citizen Empowerment

The Citizens-Advice Commission is a vital citizenry-centred commicratic agency, established to facilitate and direct individuals to appropriate Advisory-Body that can provide the service of confidential counsel, guidance, and support to individuals navigating the complexities of legal matters, family affairs, disability and social-care entitlements, bereavement, and other personal or community-related concerns. It stands as a cornerstone of the ethnopolitical State's commitment to empowering its citizenry, ensuring that every individual has

access to informed, practical, and ethical guidance to navigate life's challenges.

This Commission serves a dual purpose:

- **Advisory and Mediation Role:** Facilitating confidential advice to citizens on a range of matters, from family disputes and legal concerns to social welfare entitlements. It guides individuals in resolving personal difficulties, enabling them to make informed decisions that enhance both personal well-being and community harmony.
- **Guidance for Civic Participation:** Facilitating information and advice to its regional citizens on matters of civic engagement, including the govoxical monthly voting exercises and electoral decision-making. It equips and peer citizens with the most appropriate Advisory Body within its region that could provide the knowledge and analytical tools to make responsible, informed choices when electing govoxiers or participating in legislative decisions.

The Commission is headed by a regional citizenry-committee and regulated by the Citizenry-branch of government under the office of the Citizenry-Prime minister, receiving executive operational directives from the secretariat-ministry of

Governmental and Constitutional Affairs. This structure ensures that the Commission functions independently yet in alignment with State governance, maintaining both accountability and responsiveness to the citizenry.

Its mandate emphasises the regional regulation and monitoring of Advisory-Bodies in enhancement of citizen decision-making in all facets of life, working to formalise and clarify doubts, confusions, or uncertainties faced by individuals. The Commission acts as a bridge between personal challenges and facilitation of collective societal well-being, ensuring that citizens are equipped to navigate social, legal, and economic landscapes effectively. Its primary daily duty is to provide direction toward specialist expert advice to individuals, including in situations when complex matters require deeper technical or professional insight, ensuring that individual citizens can make fully informed choices in all spheres of life.

Through its operations, the Citizens-Advice Commission strengthens the ethical and functional principles of collective-individualism, ensuring that citizenry-electorates are empowered to contribute meaningfully to their society, make informed decisions, and actively participate in the governance and ethical development of the ethnopolitical State.

## 5. Culture & Tourism Commission: Custodians of Heritage and Global Engagement

The Culture & Tourism Commission is a citizenry-centred commicratic agency dedicated to the preservation, promotion, and celebration of Africa's rich cultural heritage and creative industries, while simultaneously facilitating tourism activities that connect visitors with the living history and vibrant societies of the continent.

This Commission embodies the ethnopolitican commitment to cultural empowerment, ensuring that the citizenry and visitors alike engage with Africa's diverse heritage in meaningful, educational, and inspiring ways.

The Commission is headed by its regional citizenry-committee and regulated by the Citizenry-branch of government, under the office of the Citizenry-Prime minister, receiving executive operational directives from the secretariat-ministry of Culture & Tourism. This structure guarantees that the Commission operates both with grassroots accountability and centralised coordination, fostering alignment with national, cultural and touristic objectives.

The mandate of the Culture & Tourism Commission includes:

- Cultural Preservation and Promotion: Safeguarding historical sites, monuments, creative industries, traditional practices, and the diverse value systems of local ethnic communities. The Commission ensures that cultural knowledge, ancient beliefs, and traditions are actively maintained, documented, and shared for both citizen and global education.
- Tourism Facilitation and Visitor Engagement: Directing tourism initiatives to provide visitors with opportunities to discover, experience, and appreciate Africa's cultural richness, including modern urban districts, ethnic enclaves, artisan workshops, performance arts, and interactive cultural exhibitions.
- Creative Industry Development: Supporting local artists, craftspeople, performers, and cultural entrepreneurs to develop their skills and economic opportunities within a citizenry-controlled framework, ensuring that cultural products benefit communities directly and contribute to sustainable socio-economic growth.

Through these efforts, the Commission encourages cultural exchange, learning, and mutual respect, motivating tourists and citizens alike to value and protect Africa's living heritage. It strengthens the social fabric by fostering a sense of identity,

pride, and continuity while also providing economic and social opportunities rooted in cultural engagement.

In essence, the Culture & Tourism Commission is more than a regulatory body—it is a custodian of Africa's soul, guiding citizenry and visitors alike to immerse themselves in the continent's history, creativity, and collective memory, ensuring that the legacy of the past informs the prosperity and cultural identity of future generations.

#### 6. Identity & Social-Welfare Commission: Guardians of Citizen Wellbeing and Social Equity

The Identity & Social-Welfare Commission is a citizenry-centred commicratic agency entrusted with the provision, coordination, and oversight of economic and social welfare across Africa. It ensures that all residents, regardless of age, ability, or circumstance, have access to essential resources, while also supporting visitors and non-residents who may require temporary assistance. At the heart of this Commission is the commitment to eliminate poverty, guarantee basic human needs, and uphold social equity within an ethnopolibican society.

The Commission is headed by its regional citizenry-committee and regulated by the Citizenry-branch of government, under the Citizenry-prime minister, receiving executive operational directives from the secretariat-ministry of HomeLand

Affairs. Its authority spans the provision of health, education, housing, food, and emergency assistance, ensuring that the foundational needs of all individuals within each region are met efficiently and transparently.

The Commission's mandate includes:

- Economic and Social Welfare Provision: Utilising the proposed entitlement *African Provision Number (APN)* identification chip card system, the Commission tracks and delivers social insurance and welfare benefits to citizens while providing emergency provisional support to non-residents and visitors in need.
- Poverty Prevention and Basic Human Needs: The Commission is responsible for preventing food insecurity, housing poverty, and deprivation of essential resources, ensuring that no individual is denied access to fundamental human needs within their region. Welfare is calculated based on actual access to necessities, reflecting the principles of an ethnopolitical, non-monetary economy.
- Community Support Services: The Commission operates community and social centres, emergency housing, and food banks, offering comprehensive provisional assistance to working-age individuals who voluntarily

abstain from economic activity, as well as stranded visitors or non-residents requiring temporary aid.

- **Integrated Support Network:** The services of this Commission are coordinated with other citizenry-centred commicratic agencies, including the Education & Apprenticeship Commission, Tourism Commission, Health & Social-Care Commission, Housing Commission, and Work & Pension Commission, forming a holistic framework that ensures every resident and visitor can meet their basic needs.
- **Citizen-Centric Governance:** By placing social welfare directly under citizenry oversight, the Commission ensures that welfare policies are responsive, participatory, and guided by the principles of ethnosocialism, with accountability and transparency embedded in all operations.

In essence, the Identity & Social-Welfare Commission embodies the ethnopolitical promise of a society where no individual is left behind. It guarantees that all members of African society, from citizens to visitors, can achieve security, dignity, and opportunity, creating a foundation for sustainable social cohesion and inclusive development across the continent.

## 7. Census & National Statistical Commission: Architects of Knowledge and Societal Insight

The Census & National Statistical Commission is a citizenry-centred commicratic agency entrusted with the collection, analysis, and management of Africa's statistical data, serving as the backbone for evidence-based governance, social planning, and economic development. By systematically gathering population data and other key statistics, the Commission ensures that citizenry-electorates and government departments are empowered with accurate knowledge to guide decisions, resource allocation, and policy formulation in an ethnosocialist society.

The Commission is headed by its regional citizenry-committee and regulated by the Citizenry-branch of government under the Citizenry-Prime minister, while receiving executive operational directives from the secretariat-ministry of HomeLand Affairs. Its functions are both regional and national, supporting government, communities, and the citizenry with precise and timely data for effective administration and social planning.

The Commission's mandate includes:

- Population Census Management: Conducting regular population censuses across all regions to accurately capture demographic distribution, household

composition, migration patterns, and other critical data necessary for governance, planning, and the development of human resources.

- Statistical Data Collection & Analysis: Gathering comprehensive data on economic activity, social development, health, education, infrastructure, and cultural participation, both regionally and nationally, as well as tracking Africa's international engagements. This data is systematically analysed to provide actionable insights for citizenry-centred governance.
- Custom and Specialised Statistics: Producing specific-purpose statistics tailored for dedicated use by various government departments, ensuring that all sectors—ranging from healthcare to industrial production—have access to accurate data for decision-making.
- Publication and Transparency: Ensuring transparent dissemination of statistical information, including publications, reports, and analytical findings, making data accessible to both government and citizens. The Commission also provides consultation and guidance to citizenry-electorates, enabling informed participation in government, economic planning, and social initiatives.

- Citizen Empowerment and Participation: By offering statistical literacy and data access, the Commission strengthens the principles of collective-individualism, allowing citizens to engage meaningfully with policy decisions, regional development, and governance priorities.

In essence, the Census & National Statistical Commission is the intellectual engine of the ethnopolitical State, transforming raw information into knowledge, ensuring that all levels of society—from citizenry-electorates to government branches—operate on a foundation of evidence, transparency, and foresight. By providing accurate and actionable insights, the Commission empowers Africa to achieve socio-economic cohesion, resource equity, and informed participatory governance.

#### **8. Law & Human Rights Commission: Guardians of Justice and the Rule-of-Law**

The Law & Human Rights Commission is a citizenry-centred commicratic agency entrusted with the promotion of judicial governance and protection of fundamental human rights under the Rule-of-Law, as prescribed by regional citizenry legal-Guidelines. Serving as the guardian of justice in an ethnopolitical State, the Commission ensures that all citizens experience equitable access to legal recourse, fair adjudication, and the protection of their civil, social, and economic rights.

Its operational backbone is supported by the palaver-system, which functions as the service arm of the Commission, administering justice through community-centered courts in alignment with citizenry-prescribed legal codes.

The Commission is headed by its regional citizenry-committee and regulated by the Citizenry-branch of government under the office of the Citizenry-Prime minister, while receiving executive operational directives from the secretariat-ministry of HomeLand Affairs. It operates across regions, exercising jurisdiction over immigration law, civil law, criminal law, employment law, family law, and the administration of the Lawderly—the institution responsible for citizenry oversight and statutory regulation within each region.

#### Mandate and Functions:

- **Judicial Governance & Administration:** Overseeing the Palaver-courts and the Lawderly, ensuring all disputes are heard, judged, and resolved according to citizenry prescribed codes-of-conduct, interpreted and directed by the office of StateLords. The Commission serves as the regional authority for administering justice, guaranteeing that the principles of ethnosocialist law are upheld in every interaction.

- Highest Regional Court-of-Appeal: The Commission functions as the highest appellate body within each region, headed by Chief Commissioners for Justice appointed by the regional Lord-Governors. It regulates judicial operations, ensures consistency of legal rulings, and hears appeals escalated from local palaver-courts.
- Service Delivery for Government Ministries: Acting as the commissioning agency for the secretariat-ministries of Defence & HomeLand Security and HomeLand Affairs, the Commission ensures that the enforcement of law, public safety, and security operations align with citizenry directives and uphold the rights of individuals within the ethnopolitical framework.
- Protection of Human Rights: Safeguarding the rights and liberties of all citizens, ensuring that justice is accessible, impartial, and citizenry-centered. This includes oversight of employment disputes, family matters, civil complaints, and regulatory compliance across the region.
- State-Level Accountability & Higher Jurisdiction: While the Commission exercises authority at the regional level, a higher-court jurisdiction exists to review failures or oversights, supervised directly by the office of the StateLords Tribunal at the national level, ensuring

checks and balances and maintaining the integrity of the ethnopolitical legal system.

In essence, the Law & Human Rights Commission embodies the ethnopolitical principles of justice, accountability, and citizenry empowerment, ensuring that rule-of-law and human rights are inseparable pillars of Africa's ethno-socialist governance. Through this Commission, citizens exercise collective-individualism, participating in the administration and oversight of justice, while the Commission maintains institutional authority to protect, regulate, and adjudicate in the best interests of society.

#### ECONOMY-BRANCH OF GOVERNMENT

##### 9. Work & Pension Commission: Guardians of Labour and Lifelong Welfare

The Work & Pension Commission is a citizenry-centred economic-unionist regulatory agency, tasked with the administration, monitoring, and delivery of workers' welfare, pensions, and citizenry-prescribed socio-economic policies. As a pillar of Africa's ethno-corporatist economy, the Commission ensures that the working-group and pensioned citizens are fully supported, enjoying direct access to the goods, services, and provisions that constitute the non-monetary ethno-socialist economy.

It is headed by the regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving its executive operational directives from the secretariat-ministry of Labour and Industry. Through its operations, the Commission ensures that all work-related and pension provisions are administered with equity, efficiency, and in alignment with citizenry-prescribed policies.

#### Mandate and Functions:

- Administration of Work and Pension Services: The Commission manages vocational training centres, job centres, disability and social-welfare programs for the working-age group, and pension and welfare provisions for retired citizens. It ensures that the working-group has full access to all goods and services in Africa according to their use-values, empowering them to live freely and fully within the non-monetary economic system.
- Monitoring and Policy Guidance: The Commission continuously monitors the development of the work and pension system within its region, analysing how the national pension age-band and labour policies impact regional socio-economic activity. Recommendations are submitted to the secretariat-ministry of Labour and

Industry to shape effective labour policies and ensure alignment with ethnopolitical principles.

- Promotion of Individual Autonomy within Collective Welfare: Guided by the ethic of collective-individualism, the Commission guarantees that the working-group can pursue activities, skills development, and employment opportunities that satisfy their individual needs and ambitions, while contributing to the collective productivity and wellbeing of the society. This includes support for foreign travel, personal advancement, and lifelong engagement with economic opportunities, ensuring that citizens benefit from the full spectrum of ethno-socialist provisions throughout their working lives and into pension age.
- Integration with Citizenry Prescribed Policies: As a service-delivery and regulatory body, the Commission enforces and oversees the implementation of citizenry-prescribed policies across all work and pension programs, ensuring that resources, training, and welfare are equitably allocated and accessible to all eligible residents, regardless of background and according to economic-status.

In essence, the Work & Pension Commission safeguards the dignity, welfare, and economic agency of the African citizenry,

embedding the principles of ethnosocialism and collective-individualism into the labour and pension system. By doing so, it ensures that all members of society—whether working, retired, or temporarily unable to work—participate fully in the non-monetary economy, strengthening the ethical, social, and economic foundation of Africa's ethnopolitical State.

#### 10. Health & Social-Care Commission: Guardians of Public Health and Social Wellbeing

The Health & Social-Care Commission is a citizenry-centred economic-unionist regulatory agency, tasked with the provision, monitoring, and improvement of health and social-care facilities across each regional boundary in Africa. It safeguards the wellbeing, rights, and access to quality care of all residents while ensuring that the *HomeLand Healthcare Provision (HHP)* operates efficiently, safely, and ethically under the principles of ethnosocialism.

It is headed by the regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving its executive operational directives from the secretariat-ministry of Health & Social-Care. Through its operations, the Commission guarantees that all health and social-care services meet citizenry-prescribed standards and that patients' voices and complaints are addressed promptly and transparently.

**Mandate and Functions:**

- **Administration and Oversight of Health Services:** The Commission supervises the delivery of hospitals, clinics, dental services, mental-health care, and general health practices within its region. It ensures that all facilities provide safe, effective, and high-quality care, while encouraging health providers to continually improve services for the benefit of the citizenry.
- **Protection of Rights and Equity:** The Commission protects the rights of patients, especially those whose freedoms have been restricted under mental-health provisions, ensuring fair treatment and adherence to citizenry-prescribed ethical and legal guidelines.
- **Inspection, Monitoring, and Enforcement:** The Commission investigates serious failures in health and social-care services, monitors complaints, and conducts inspections to maintain accountability. It also publishes analytical reports and data on regional healthcare performance to inform decision-making and public awareness.
- **Promotion of Health Improvements:** Using robust data sources and citizenry feedback, the Commission guides improvements in health services, social-care facilities,

and emergency response preparedness. It ensures that health providers maintain arm's-length accountability while giving citizens clearer expectations of service standards.

- Public Health Programs and Preventive Care: The Commission manage and control secretariat's implementation of regional facilities for screening programs such as cancer checks, STD testing, substance misuse treatments, and preventive initiatives, including healthy diet promotion, anti-smoking campaigns, and alcohol or drug rehabilitation programs. It also provides emergency response services to major incidents, ensuring that all citizens have access to critical care when needed.
- Equitable Access and Citizen-Centric Care: Through local health centres and targeted initiatives, the Commission works to reduce health inequalities, ensuring that all residents—including vulnerable, disabled, or marginalised groups—receive equal access to essential health and social-care services.

In essence, the Health & Social-Care Commission embodies the ethnopolitical ideal of collective-individualism in healthcare, ensuring that the wellbeing of the citizenry is central to governance, while supporting a non-monetary, citizenry-

prescribed system of care that elevates public health and social welfare to the highest standard in Africa.

## 11. Road-Transport Commission: Guardians of Regional Mobility and Autonomous Logistics

The Road-Transport Commission is a citizenry-centred economic-unionist regulatory agency tasked with the management, maintenance, and operational delivery of the proposed Ropodium autonomous road-transport vehicles, rail systems, mono-modal transport networks, and associated logistics centres across each regional boundary in Africa. It ensures that all road and transport infrastructure operates efficiently, safely, and sustainably, while meeting the mobility needs of the citizenry.

It is headed by the regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministry of Transport & Innovation. Through its operations, the Commission guarantees that all transport services are standardised, regionally optimised, and aligned with citizenry-prescribed regulations under ethnopolitical governance principles.

**Mandate and Functions:**

- Management of Autonomous Transport Systems: The Commission oversees the deployment, maintenance, and regulation of the Ropodium autonomous carriers within regional boundaries. By localising control, each regional office ensures consistent operational standards, safety compliance, and quality service delivery, while allowing for region-specific adaptation and efficiency.
- Road, Rail, and Transport Infrastructure Oversight: The Commission maintains and regulates roads, railways, and mono-modal transport networks to ensure uninterrupted and safe mobility of goods and people. It also coordinates the operations of logistics centres, ensuring the smooth distribution and flow of materials across and within regions.
- Policy Implementation and Regulatory Enforcement: The Commission enforces transport rules and regulations issued by the secretariat-ministry of Transport & Innovation. It monitors compliance, evaluates outcomes, and adjusts operational practices to ensure relevance and effectiveness within its regional jurisdiction.
- Regional Performance Standards and Traffic Management: The Commission works with citizenry-

electorates to establish performance-based standards, including heavy-vehicle access routes, off-peak hours, and regional traffic optimisation. This approach ensures that transport systems meet safety, productivity, and environmental objectives tailored to each region's specific needs.

- **Coordination and Evaluation:** The Commission coordinates with secretariat-level transport reforms approved by the StateLords, monitoring implementation, evaluating results, and reporting on regional progress. This ensures alignment between citizenry needs, regional operations, and national transport strategies.
- **Environmental and Safety Mandate:** The Commission prioritises reforms that enhance road safety, reduce environmental impact, and maximise efficiency of autonomous and conventional transport. This includes preventive maintenance schedules, performance tracking of Ropodium carriers, and the promotion of sustainable transport solutions for regional populations.

In essence, the Road-Transport Commission embodies the ethnopolitical principle of regional empowerment combined with citizenry accountability, ensuring that Africa's autonomous and conventional transport systems are efficient, equitable, and

resilient, supporting the larger objectives of an ethno-corporatist, citizenry-controlled economy.

## **12. Education & Apprenticeship Commission: Cultivating Skills and Empowering the Workforce**

The Education & Apprenticeship Commission is a citizenry-centred economic-unionist regulatory agency responsible for coordinating apprenticeship programs, vocational training, and career development initiatives across each regional boundary in Africa. Its primary mandate is to enable individuals of all ages to enter skilled trades, prepare for meaningful employment, and contribute effectively to the ethnopolitical economy through applied knowledge and craftsmanship.

It is headed by the regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministry of Education & Apprenticeship. This ensures that all educational and apprenticeship programs are aligned with national skill priorities, regional needs, and citizenry-prescribed regulations.

### **Mandate and Functions:**

- Apprenticeship and Vocational Training: The Commission designs, oversees, and implements apprenticeship programs and vocational education

initiatives. It emphasises hands-on training, trade skills mastery, and the preparation of individuals to function as skilled trades-persons in areas ranging from manufacturing and construction to digital trades and craft industries.

- **Regional Job-Site Training Centres:** The Commission operates physical and virtual training facilities, providing learners with access to professional instructors, trade experts, and educational resources. These centres are designed to make skill acquisition accessible to all interested individuals, regardless of age or prior educational background.
- **Online Learning and Remote Training:** Recognising the need for widespread access, the Commission facilitates online courses and digital training modules, enabling learners across regions to develop trade and soft skills conveniently while maintaining high standards of competency.
- **Industry Skills Alignment:** The Commission conducts research and feedback analysis to identify the skill needs of industries across regions. It ensures that apprenticeship and vocational programs are responsive to labour trade (market) demands, minimising skill gaps and enhancing employment opportunities.

- Unemployment Mitigation and Economic Growth: By strategically investing in regional skill development, the Commission aims to prevent unemployment among the working-age population, while promoting sustainable economic growth and strengthening Africa's ethnopolitical economy.
- Policy and Standards Development: The Commission provides policy guidance and regulatory oversight to ensure consistency, quality, and relevance in vocational education and apprenticeship programs. It monitors training outcomes, evaluates program effectiveness, and reports findings to the secretariat-ministry of Education & Apprenticeship for continual improvement.

In essence, the Education & Apprenticeship Commission serves as the engine of skills empowerment and workforce readiness in an ethnopolitical Africa, fostering a highly competent, self-reliant, and productive citizenry capable of driving regional development and sustaining the non-monetary ethno-corporatist economy.

### **13. Environment & Public Health Commission: Safeguarding Nature and Citizen Wellbeing**

The Environment & Public Health Commission is a citizenry-centred economic-unionist regulatory agency

responsible for implementing environmental protection policies, public health initiatives, and sustainable development measures within its region. It ensures that citizens enjoy a safe, healthy, and ecologically balanced environment, while also supporting cross-regional collaborations and agreements to preserve Africa's environmental and public health integrity.

It is headed by its regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministry of Environment & Public Health. This alignment ensures that regional interventions are consistent with national environmental policies and public health objectives.

#### **Mandate and Functions:**

- **Environmental Policy Implementation:** The Commission develops, enforces, and monitors regional environmental regulations. It oversees sustainable practices, pollution control, restoration of degraded environments, and measures to maintain ecological balance and biodiversity protection.
- **Public Health Management:** The Commission ensures that residents receive accurate information and services related to infectious diseases, nutrition, safety, and

preventive health measures. It coordinates with healthcare professionals to monitor health threats and improve community well-being.

- **Research and Intervention Programs:** The Commission conducts research on climate change, air quality, soil and water pollution, and environmental hazards. It develops evidence-based intervention programs for pollution control, food safety, civil protection, and risk mitigation in the face of environmental and public health challenges.
- **Waste Management and Hazard Control:** Responsible for waste collection, recycling, and safe disposal of hazardous substances, the Commission ensures that neighbourhoods remain clean and free of environmental threats. It also monitors noise pollution, industrial emissions, and other environmental hazards impacting citizen health.
- **Hazardous Materials and Emergency Response:** The Commission provides specialised services for workers handling hazardous materials, responds to major incidents, and monitors contagious diseases to reduce risks to human health.

- Health Promotion and Harm Reduction: The Commission runs programs promoting healthy diets, anti-smoking awareness, alcohol and drug harm reduction, and environmental safety measures. It ensures citizens have access to educational resources and preventive interventions that promote long-term health and wellbeing.

In essence, the Environment & Public Health Commission serves as the guardian of Africa's ecological integrity and citizen welfare, integrating environmental stewardship with proactive public health management. By maintaining a safe and sustainable environment, the Commission strengthens the non-monetary ethno-corporatist economy and supports the development of resilient, healthy communities capable of thriving within an ethnopolitical State framework.

#### 14. Agricultural & Farming Commission: Securing Food Sovereignty and Farming Standards

The Agricultural & Farming Commission is a citizenry-centred economic-unionist regulatory agency responsible for the regional oversight, regulation, and development of agriculture and farming practices. It ensures that all agricultural production meets nationally mandated standards, safeguarding the health, safety, and food security of African citizens while promoting sustainable farming practices across regions.

It is headed by its regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministry of Environment & Public Health. This ensures that regional agricultural policies are aligned with national laws, ethical food production standards, and ecological sustainability objectives.

#### **Mandate and Functions:**

- **Agricultural Standards and Regulation:** The Commission oversees all regional agricultural and farming operations, ensuring compliance with national food production laws. This includes the management of farming equipment, crop quality, livestock health, and safety measures throughout the production and distribution chain.
- **Food Safety and Public Health:** It regulates food processing, storage, distribution, and retail practices, ensuring that consumers receive safe, nutritious, and high-quality products. The Commission works closely with the Environment & Public Health Commission to maintain regional food safety standards.
- **Climate and Environmental Guidance:** The Commission advises on climate change impacts affecting agriculture and promotes adaptive practices for sustainable farming.

It develops strategies to minimise environmental degradation and maximise productivity while preserving natural resources.

- Export and Trade Advisory: The Commission evaluates agricultural trade opportunities for regional exports, coordinating with the secretariat-ministry to ensure that African produce meets international standards. It provides guidance on maximising trade benefits while protecting domestic food security.
- Monitoring and Reporting: The Commission conducts regular inspections, audits, and reporting on the status of agricultural lands, farming practices, and compliance with national guidelines. It ensures transparency and accountability in the agricultural sector and provides data for evidence-based policy-making.
- Support to Farmers: The Commission provides technical assistance, training, and advisory services to farmers and regional agricultural stakeholders, encouraging the adoption of safer techniques, sustainable practices, and efficient resource utilisation.

In essence, the Agricultural & Farming Commission safeguards Africa's food sovereignty, consumer protection, and sustainable agricultural development, reinforcing the ethno-

corporatist, citizenry-centred framework. By maintaining high standards of farming and food production, it ensures that all residents have access to safe and nutritious food, while supporting Africa's agricultural competitiveness and resilience in a globally integrated economy.

#### 15. International-Travel Commission: Citizenry Global Mobility and Travel Facilitation

The International-Travel Commission is a citizenry-centred economic-unionist regulatory agency responsible for managing, coordinating, and facilitating international travel for African citizens and residents. It operates within the non-monetary economy framework at the regional and national levels, ensuring that all travel arrangements, official endorsements, and logistical support for outbound citizens are efficiently and equitably managed.

It is headed by its regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministry of National Insurance & Multinational Finance. This dual oversight ensures that the Commission maintains financial accountability, security compliance, and alignment with national policy objectives while supporting citizen mobility abroad.

**Mandate and Functions:**

- Travel Planning and Coordination: The Commission serves as the governmental travel planner for regional citizens and residents, providing comprehensive travel arrangements for tourism, education, vocational assignments, research, and cultural exchange programs.
- Vetting and Authorisation: All regional citizens intending to travel abroad must undergo a vetting and approval process conducted by the Commission, ensuring alignment with national policies, security requirements, and individual eligibility criteria.
- Financial and Logistical Support: The Commission issues travel expense cards with installed monetary value in foreign currencies, provides accommodation arrangements, and furnishes detailed information about the destination. This ensures that all citizens have access to safe, well-coordinated, and fully-supported international travel opportunities.
- Monitoring and Compliance: The Commission monitors citizen compliance with travel regulations, tracks departures and returns, and ensures adherence to international agreements and diplomatic protocols. It also provides oversight for citizen activities abroad,

maintaining connections with relevant embassies, consulates, and host-country authorities.

- **Advisory and Information Services:** The Commission provides pre-travel guidance, risk assessments, and cultural orientation for travellers. It advises citizens on legal, health, local laws, culture, and logistical considerations, helping them navigate international environments safely and responsibly.
- **Integration with Non-Monetary Economy:** All travel facilitation and expense allocations are managed under the ethno-corporatist non-monetary economy framework, ensuring that citizens can undertake international travel without direct reliance on personal monetary resources, consistent with the broader objectives of African ethno-socialism.

In essence, the International-Travel Commission empowers African citizens with equitable access to international mobility, supporting personal development, educational advancement, and cultural exchange, while reinforcing the principles of citizenry-centred governance, non-monetary economic operations, and regional accountability within the ethno-socialist framework.

## 16. Basic Utility Commission: Citizenry Infrastructure and Essential Services Regulation

The Basic Utility Commission is a citizenry-centred economic-unionist regulatory agency responsible for the maintenance, regulation, and provisioning of essential public and household services within its regional boundaries. The Commission ensures that all citizens and residents have reliable access to basic utilities, including water, electricity, natural gas, telecommunications, Wi-Fi, and digital connectivity, consistent with the non-monetary ethno-socialist economic framework.

It is headed by its regional economic-unionist and regulated by the Economy-branch of government under the office of the Economy-Prime minister, while receiving executive operational directives from the secretariat-ministries of HomeLand Affairs, Labour & Industry, Technology & Science Research, and Environment & Public Health. This inter-ministerial coordination ensures that the Commission integrates utility maintenance, labour management, technological innovation, and environmental considerations into its service delivery.

### Mandate and Functions:

- Utility Provision and Maintenance: The Commission is tasked with the planning, operation, and upkeep of all essential utility infrastructures, including water

distribution networks, electricity grids, natural gas pipelines, sewage systems, public Wi-Fi, and internet connectivity interfaces in homes and public areas.

- **Multi-Use Value Management:** Operating under the non-monetary economic system, the Commission ensures that all utilities are equally accessible to citizens, with allocation guided by regional demand, human need, socio-economic fairness, and strictly based on economic-status, rather than monetary considerations.
- **Commissioner Staffing and Departmental Organisation:** The Commission is composed of specialised commissioners and dedicated departmental staff, each responsible for specific utility sectors. Commissioners are elected by regional citizenry-electorates, ensuring direct populocratic accountability, while staff are appointed via its regional economic-unionist to implement and enforce regional utility regulations and citizenry-prescribed legal-Guidelines.
- **Monitoring and Compliance:** The Commission monitors the operation, safety, and efficiency of all utilities, conducts regional inspections, and enforces regulatory compliance among service providers. It reports performance outcomes to the relevant secretariats and coordinates remedial actions when necessary.

- **Integration with Regional Development:** The Commission aligns utility provisioning with regional development plans, supporting economic, educational, technological, and social infrastructure initiatives. It ensures that all citizens' households, public institutions, and industrial facilities have access to uninterrupted essential services.
- **Digital and Technological Integration:** Beyond traditional utilities, the Commission manages digital infrastructure and electronic services, including internet accessibility, telecommunications, and smart-grid monitoring systems, promoting technological inclusion and connectivity for all regional residents.

In essence, the Basic Utility Commission functions as a central pillar of regional ethnosocialist governance, ensuring that essential utilities and services are universally available, efficiently maintained, and populocratically regulated, thereby supporting the non-monetary, citizenry-centred economy and enhancing the quality of life across African regions.

### Collective-Individualism And the Ethical Foundation of Commicracy

The theory of individualism presents the stark reality that society is conditioned to perceive the world as revolving around

the self. It promotes the belief that commitment to personal self-interest is a virtue, that engagement with others exists primarily to serve individual goals, and that individuals must act without reference to the needs of others. Under this doctrine, society naturally reproduces class hierarchies and inequalities, as the pursuit of individual advantage drives collaboration within class systems and reinforces social stratification.

Conversely, the theory of collectivism emphasises the primacy of group interests over individual self-interest, positing that individuals within a social collective—whether a State, nation, race, or social class—should subordinate themselves to the group's goals. Philosophers such as Jean-Jacques Rousseau conceptualised collectivism as a social contract, arguing that the individual finds true freedom only in submission to the general will of the community.

In practice, collectivism has underpinned bureaucratic organisation, institutional governance, and the consensual regulation of relationships between the government and the governed, employers and employees, and authority figures and subordinates.

Traditionally, individualism and collectivism are treated as opposing forces: the “I” consciousness of the individual versus the “We” consciousness of the group. However, the doctrine of collective-individualism emerges as a synthesis, where

individual self-interest operates in concert with the general interests of the group.

This is the “You and I” or “They and I” collaborative consciousness, where reciprocity and mutual benefit guide interactions. In this framework, individual actions are not suppressed, nor are group interests ignored; rather, they become complementary forces that create conditions for altruistic relations and ethical cooperation.

Much of historical bureaucratic society has suppressed collective-individualism, privileging individualism within socio-economic relations and collectivism within institutional structures. In bureaucracies, collectivism has often manifested as the social contract of consent to subjugation, wherein hierarchical systems enable those in higher ranks to assert authority over subordinates, reinforcing economic and social inequality. The pursuit of status, wealth, and authority becomes the measure of individual worth, while the ethical potential of collective-individualism remains unrealised.

Within bureaucratic structures, disparities in power—between government and citizens, employers and employees, men and women—amplify inequality. Workers in lower ranks experience corporate subjugation, where higher-ranking individuals exercise authority and control, often prioritising their own interests over those of subordinates.

Yet, these conditions are not the fault of individual employers, but the systemic consequence of the bureaucratic social contract, wherein consent to hierarchical subjugation perpetuates inequality. This phenomenon constitutes a class of consent to subjugation, a social and economic dynamic embedded in bureaucratic systems.

The ethical critique of bureaucratic collectivism exposes the failure of purely hierarchical, authority-based structures to promote genuine social welfare or equitable economic relations. Here, the doctrine of collective-individualism provides a theoretical and practical alternative: a framework in which ethno-corporatist governance and commicracy align individual initiative with collective prosperity. In this system, govox-populi administration—the citizenry-centred, non-bureaucratic governance of society—is oriented toward mutual benefit, reciprocity, and the realisation of human needs, rather than hierarchical control or individual accumulation of power.

Thus, commicracy flows naturally from collective-individualism: it is a system in which citizenry participation, collective welfare, and individual agency are harmonised to create an altruistic, socially integrated, and ethically accountable governance framework.

By recognising the limitations of individualism and collectivism in isolation, commicracy transcends the class-based

subjugation of bureaucratic systems and proposes a new model for African ethnosocialism, grounded in cooperation, reciprocity, and equitable socio-economic relations.

### Commicracy as the Organisational Framework of Collective-Individualism

The emergence of commicracy stems from its focus on the altruistic relations inherent in collective-individualism, rather than the hierarchical social-contract of collectivism or the class-collaboration of individualism.

By centering governance and social organisation on mutual reciprocity and interdependent self-interest, commicracy provides a practical mechanism for societal coordination and equality, measured against the realities of African socio-economic circumstances. Its application is not limited to government; commicracy is proposed as a foundational organisational principle across workplaces, matrimony, civic institutions, and every domain traditionally dominated by bureaucracy.

In a commicratic society, the emphasis lies on the structural justification of societal relations and the equal distribution of rights, services, and opportunities, without exception. This manifesto advocates the abolition of bureaucracy, proposing instead that the openness of modern digital infrastructure—web-

internetisation, open-data, open-government, free cultural and educational resources—represents a global revelation-age that enables individuals to exercise their individualistic expressions within a collective framework. This environment embodies the essence of collective-individualism, forming the structural content of commicracy.

Here, collective-individualism is defined as the interdependent expression of self and corporeality, continuously woven into the multidimensional achievements of others within the collective. Individuals' designs and contributions are reinterpreted, modified, translated, and redistributed, generating a dynamic and self-sustaining system of fusionistic development. In essence, each individual's advancement becomes both a personal and collective achievement, producing continuous cycles of social, economic, and intellectual growth.

In alignment with this vision, African governments are called to unite under the principle of "One-Nation, One-Nationality", reconstructing social and economic structures under an ethnopolitical nationalism framework. Within this framework, regional communities maintain interdependent autonomy, empowered to legislate and manage their own economies while contributing to continental cohesion.

Economic and industrial development should begin with skills and capacities already present within each region, scaling

infrastructures to ensure regional empowerment and equitable participation in Africa's ethno-corporatist economy.

The ethnopolitan structure is designed to validate both healthy individualism and collective corporatism, removing bureaucratic impediments and embedding communitarian legal rights that enable individuals and collectives to exercise free expression within structured, collective oversight.

In this vision, African States are deconstructed into unitary ethnopolitics along ethnic borders, with citizenry-electorates directly controlling the legislative power of the State. Social and economic agendas are determined by the citizenry, implemented by govoxiers under the govox-populi system, which is constitutionally distinct from conventional party politics.

While the govox-populi system of government is an operational arm of the ethnopolitan nationalism framework, it does not hold unilateral power; its authority is derived from and accountable to the citizenry-electorates, ensuring governance rooted in collective-individualist ethics.

In contrast, conventional democratic bureaucracies operate on the power of collective class-collaborations, perpetuating social contracts that maintain the consent to subjugation of citizens under hierarchical authority. Communitarian rejects this model, proposing a governance system in which the citizenry's

interests are primary, and where the ethical alignment of individual and collective action replaces coercion and systemic inequality.

In summary, commicracy operationalises collective-individualism as the structural and ethical foundation of African ethnosocialism. By dissolving bureaucratic hierarchies, empowering citizenry-led legislative processes, and fostering interdependent self-expression, commicracy offers a holistic and equitable framework for reorganising society, the economy, and governance of an harmonious united Africa.

### Collective-Individualism in Africa's Ethno-Corporatist Economy

I assert that collective-individualism in the economic life of African citizens will be further advanced through the implementation of the ethno-corporatist economic system across the continent. Under this system, critical social and economic issues—such as poverty alleviation, the reduction of money-driven crime, and equitable access to scarce resources for social welfare—would not merely be addressed at a national level but would become a central domestic concern for regional citizenry-electorates, actively managed and supervised within their communities.

As the working population transitions away from capitalist work ethics toward a corporatist, web-internetised platform, the prioritisation of economic equality—benefiting both working and non-working groups proportionally—will be directly influenced by regional citizenry-electorates, who guide the governance of labour, resource distribution, and welfare allocations. In this model, citizens actively participate in shaping the economic structures that affect their lives, moving away from the top-down, hierarchical approaches characteristic of bureaucratic capitalism.

The growth of African economic power, coupled with the institutionalisation of ethno-corporatist framework, is expected to eliminate the social problems that plague current economic systems. However, as these advancements resolve existing challenges, they will inevitably give rise to new social and legal complexities. The State will face a continuous cycle of revising legal and governance methods to maintain alignment between individual actions and collective interests, ensuring that private pursuits do not undermine communal well-being or the culture of collective-individualism.

In this context, the role of the StateLords-Assembly becomes crucial in maintaining social morality and coherence within regional communities. It will adjudicate on issues arising from individuals whose conducts are influenced by religious, cultural,

or other such doctrines, particularly where such influences conflict with the pragmatic socio-economic principles of African society. In a nation built on the common unity and interdependent socio-economic life of its citizenry, conducts must derive from collective well-being and practical objectives, rather than from extrinsic dogmas or exclusionary group loyalties.

By deconstructing African social and economic affairs into an ethnopolitical framework rooted in collective-individualism, the system actively counters the extremes of racial, religious, or ethnic exclusivity. It ensures that all policies, economic decisions, and social arrangements prioritise communal advancement and interdependent equality, rejecting exclusionary practices while promoting inclusive participation across all regional communities.

In essence, the ethno-corporatist economy and its commicratic governance model transform African economic life into a self-regulating, citizen-driven ecosystem, where collective-individualism continuously shapes legal, social, and economic institutions, securing equality, opportunity, and sustainable development for all citizens.

## Ethnosocialism

### And the Ethnopolitical Nationalism-Structure

I posit that the theory of ethnosocialism represents a hard-line extension of socialism, in which the common-unity of socio-economic life takes precedence over any divisions based on race, religion, or ethnicity. Ethnosocialism, therefore, envisions two or more ethnic communities united by shared governance and collective economic control, ensuring that the benefits of socio-economic development are distributed inclusively, to the exclusion of no one.

It is a strand of socio-economic populocracy, blending empirical-socialism with traditional structures and customary notions of community, tailored to the cultural mores and values of each society. Practically, it operates as a system of resource-trade-interchange socialism combined with a non-monetary economy, emphasising communal welfare and interdependence.

The outcome of ethnosocialism is the establishment of the ethnopolitical nationalism-structure, which legitimises socio-economic customs as dominant without permitting any particular ethnic group to monopolise power over the govoxical system of ethnopoliticism. The normative foundations of ethnicity, religion, or race remain non-disruptive to the socio-economic governance structure.

Consequently, legislative power, which resides in the control and direction of regional citizenry-electorates, cannot be used to interfere with the ethnosocialist legal framework or ethnopolitical structure.

From theory to practice, the ethnosocialist principle of collective-individualism emphasises altruistic relations between individuals and groups, redirecting attention away from divisive social hierarchies or exclusivist affiliations. Instead, it channels human effort toward fulfilling common socio-economic responsibilities, where human survival and progress relied on mutual assistance and resource-sharing.

The deconstruction of existing social-unity structures into socio-economic customs begins with a reassessment of contemporary hierarchical classifications. Under capitalist work-ethics, society is divided into upper, middle, and lower classes; ethnosocialism replaces this with working-group representation in a regional ethno-corporatist framework.

Regional citizenry-electorates and their working-groups hold legislative authority, regulated by both the Citizenry-branch of government and Economy-branch of government respectively, enabling them to direct local economic and social policy in alignment with collective socio-economic interests.

As African society develops new economic industries and grows in power, working-groups will be distributed between cities and townships, reflecting the nature of their industrial engagement. Primary and secondary industries tend to locate in townships, while tertiary and quaternary industries concentrate in cities.

Citizenry-electorates and their working-groups in urban areas are responsible for urban development planning and resource allocation, while those in townships oversee rural economic empowerment, demographic management, and industrial-agricultural balance. This ensures sustainable development, integrating industrial, agricultural, forestry, greenbelt, and recreational planning according to practical suitability rather than ethnic, religious, or racial considerations.

The Judicial-branch of government, particularly through the customary operation of the StateLords-Assembly, enforces the ethnosocialist prioritisation of socio-economic customs. Judicial review is not intended to accommodate demands rooted in ethnic, religious, or racial preferences that undermine collective socio-economic interests.

While regional governance may respond to demographic and developmental concerns—such as urbanisation pressures—the ethnopolitical legal structure prevents the creation of communities based on religious or racial criteria, ensuring that

socio-economic interests of society as a whole remain paramount.

In essence, ethnosocialism within the ethnopolitical nationalism-structure establishes a legally and socially coherent system where:

- Socio-economic unity overrides divisive identities.
- Collective-individualism ensures mutual responsibility and altruistic collaboration.
- Regional citizenry-electorates and their working-groups are empowered to guide economic and social policies.
- Judicial oversight enforces ethnopolitical legal norms, maintaining the integrity of socio-economic customs.

This framework lays the foundation for an African society where governance, economic activity, and social organisation converge to prioritise collective well-being, interdependence, and sustainable progress, free from the constraints of hierarchical, ethnic, or sectarian divisions.

### **Ethnopolitical Legal Structure And the Quandra Govoxical Model**

The ethnopolitical legal structure stands as a defensive wall against the moral sway of ethnic, racial, and religious preferences when they conflict with the socio-economic welfare

of African society. It prioritises socio-economic advancement and collective empowerment of regional governance over parochial interests. Any action or policy that strengthens social progress, economic equality, and altruist relations is adopted and implemented; conversely, those measures that impede the pursuit of equality-delivery and the development of collective-individualist relations are rejected outright.

It is the role of govoxiers to engage the working-group—including those who have migrated to regional communities—to contribute their economic use-values at any one time. Participation in govoxical processes ensures that social and economic conditions reflect the collective interest of all residents within a region. Simultaneously, the ethnopolitical legal structure enforces constitutional safeguards protecting migrated workers from potential discrimination arising from indigenous ethnic, religious, or racial biases, thereby upholding the integrity of the working-group's rights across all regional communities.

The system allows for cultural and habitual customs of regional citizens to coexist with socio-economic customs of the ethnopolitical State. Indigenous practices can persist alongside regional governance that prioritises economic empowerment, welfare provision, and collective social aspirations without obstructing development or equality. This framework embodies

the ethnosocialist theory of govoxical populocracy, reconciling diversity with collective-individualist socio-economic objectives.

Diversity within regional governance—between indigenous citizenry-electorates and migrated citizenry-electorates or working-groups—creates practical tests for altruist relations and ensures the functional implementation of equalism and inclusion in our 21st century revelation-age.

Recognising migration patterns of the working-group, whether between cities or townships, allows regional governance to address unemployment or social inequity, integrating diverse contributions into the collective socio-economic framework. Ethnopolitical legal structures internalise diversity, making it a functional component of regional development across Africa.

To operationalise these principles, the *Quandra Govoxical Model* is the recognition that the four branches of government in an ethnopolitical State, each has clearly defined but interdependent roles:

#### 1. Citizenry-Branch of Government:

- Removes barriers to the direct expression of the populace in regional administration.
- Places regional governance under the control and direction of regional citizenry-electorates,

empowering communities to shape their socio-economic environment.

- Ensures that citizenry decisions do not compromise normative socio-economic customs beneficial to African society collectively.

## 2. Economy-Branch of Government:

- Functions as an interdependent division focused on the working-group's economic welfare, by placing regional economic governance under the control and direction of regional working-groups, empowering workers to influence their economic environment.
- Holds distinct commissioning powers to enforce self-sufficiency, subsistence economics, and the elimination of economic class hierarchies.
- Operates without interference from international constraints that might hinder the progress of regional socio-economic customs.

## 3. Secretariat-Branch of Government:

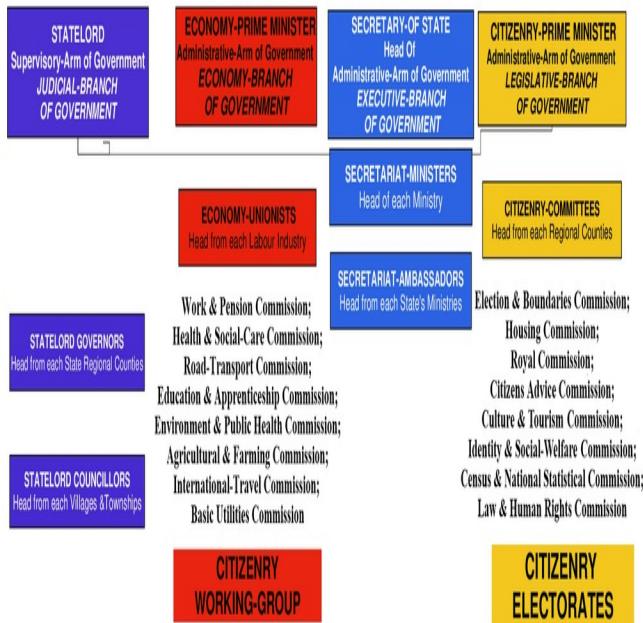
- Serves as the administrative and policy-implementation arm of the ethnopolitical State.

- Executes policies as directed by the citizenry-electorates and working-group, providing guidance for effective governance.
- Ensures coordination across branches, translating citizenry and economic directives into actionable administrative programs.

#### 4. Judicial-Branch of Government:

- Functions as the supervisory and interpretive authority over the other three branches.
- Ensures all laws and policies conform to the ethnopolitical constitution.
- Occupied by the StateLords, the Judicial-branch holds the supervisory office over the administrative offices occupied by the Secretariat-branch, Citizenry-branch, and Economy-branch.
- What may appear as hierarchical distinctions at a glance, is horizontal in practise and functions, no branch possesses constitutional superiority over any other, ensuring a balanced system of checks, interdependence, and mutual accountability.

## ETHNOPUBLICAN STATES OF AFRICA



### Quandra Govoxical Model

In summary, the ethnopolitical legal structure under the *Quandra Govoxical Model* institutionalises:

- Collective-individualist socio-economic governance, prioritising practical development and equality.
- Integration of diversity without compromising the collective interests of regional communities.

- Decentralised citizenry control, empowering electorates while maintaining constitutional safeguards.
- Mutual interdependence of government branches, balancing administration, economy, citizenry participation, and judicial oversight.

This model establishes a self-regulating, equitable, and inclusive governance framework, ensuring that collective welfare, economic empowerment, and altruist relations remain central to the development of African society under ethnopoliticism.

### The Conflagration of Govox-Populi Power And Ethnopolitical Sovereignty

Hear me now! We say, with thunderous clarity, that power in a govox-populi government is not measured by higher or lower offices! The terms “higher” and “lower” are mere illusions—architectural shadows cast upon the bas-relief of governance! Each office, each branch, stands equal in power, their authority etched like borders on a square frame.

Each exists to check and balance the other, to defend the freedom of both the government and the governed in equal proportion, to shield the citizenry and the government from overreach, from arrogance, from the tyranny of complacency cloaked as authority!

We declare it boldly: it is here, in this crucible of checks and balances, that the government and the governed confront the limits of State power! Here lies the arena in which the *govox-populi* government is tested, stretched, and defined. When the Judicial-arm rises to decree what is permissible or impermissible for regional governance—whether on ethnic custom, religious practice, racial belief, or socio-economic affairs—it is countered and measured by the Economy-legislative-arm, which interrogates how far regional communities may define themselves economically, how far they may shape their own destinies!

And over all, the Citizenry-legislative-arm stands vigilant, ensuring that moral compass and law converge, guiding citizenry-committees to translate the will of the people into actions that are not just permissible, but just, equitable, and in harmony with the collective-individualist ethos of ethnopoliticism!

Listen closely: this is no idle philosophical musing. It is ethnomethodological fire! The Judicial-arm does not act in isolation. It interprets the law in full recognition of the moral arguments crafted by communities, arguments drawn from ethnic beliefs, religious insights, and the lived realities of socio-economic custom. This is the normative compass, the sacred

framework within which laws are not imposed but are woven into the very fabric of communal meaning!

Yet let us be clear—Africa is not monolithic! Some regions, blessed by labour-power, skills, and collective wisdom, need not draw migrants from afar to populate their industries. They will thrive, self-sufficient, their socio-economic decisions rooted in the morality of their own people. And for those communities, the Secretariat-branch of government stands as guardian and intermediary, ensuring that the principles of resource redistribution, economic empowerment, and national cohesion are applied fairly and universally.

We shall not allow regions to retreat into insular self-consumption, hoarding wealth and skills while the continent languishes in inequality! No—resources, labour, and prosperity shall flow across Africa, nation-wide, from shore to shore, from township to city, lifting the collective and extinguishing the fires of deprivation!

We proclaim this, not as suggestion, not as theory, but as manifest destiny for African governance. The deconstruction of bureaucratic stagnation, the dismantling of ethnic, racial, and religious fetters upon economic life, the installation of commicracy in its fiery glory—all these are not ideals; they are imperatives, the moral and practical path for our continent.

Let no one be deceived: the ethnopolitical State, under the vigilant eyes of citizenry-electorates, guided by collective-individualism and the *Quandra Govoxical Model*, will rise as a beacon of equality, justice, and socio-economic empowerment, unrivaled in human history!

Let this be the clarion call: the era of bureaucratic subjugation ends here. The era of collective-individualist governance, of commicracy, of ethnopolitical law, is now! The citizenry will govern, the working-group will thrive, diversity will empower—not divide—and Africa shall stand united, sovereign, and self-determining, to the exclusion of no one and for the benefit of all!

### The Eternal Vigilance of Ethnopolitical Africa

And so, we arrive at the apex of our vision, the culmination of our manifesto: Ethnopolitical Africa is no mere theory, no abstract dream, no borrowed rhetoric of liberty. It is the living architecture of governance, the embodiment of collective-individualism, and the eternal safeguard against the illusions of power.

The *Quandra Govoxical Model* is not a framework—it is the heartbeat of the State. Citizenry-branch, Economy-branch, Secretariat-branch, and Judicial-branch—four equal pillars, four

interdependent forces, each checking, balancing, and reinforcing the other. No one branch may dominate; no one arm may seize authority unchallenged. Each exists solely to serve, to execute, to safeguard, and to empower. The citizenry-electorates are the perpetual sovereign, the living constitution, the final arbiter of justice, morality, and progress.

In this system, collective-individualism is not an idea—it is the law of life. Every African citizen, in their work, in their trade, in their family, in their region, is both autonomous and interwoven. The “I” does not negate the “We,” nor does the “We” consume the “I.” Rather, they fuse, they collaborate, they construct. Each individual’s skill, each group’s ambition, each community’s vision is interlaced into a network of reciprocal growth, altruistic relations, and socio-economic empowerment. It is this dynamic of self-expression and shared progress that animates the Ethnopolitical system.

Through ethnopolitical legal structure, we reject all the illusions that have shackled Africa to past failures—bureaucracy, elitism, exclusion, and hierarchy masquerading as order. Socio-economic customs, not ethnic, racial, or religious divisions, define legitimacy. Governance is measured not by rank, wealth, or tradition, but by the tangible advancement of the collective good. Regional communities flourish as self-governing microcosms within the broader Ethnopolitical framework,

empowered to direct their own economy, manage their own resources, and contribute to the continental whole. Migration, diversity, and interdependence are celebrated, not feared; they are integrated into the machinery of progress.

The StateLords-Assembly, the Judicial arm of oversight, ensures that laws are not instruments of domination but shields of equality. Policies are interpreted not to privilege a class, a creed, or a caste, but to secure the socio-economic rights of every working-group and non-working group alike. The secretariat executes, the economy legislates, the citizenry legislates, and the judiciary adjudicates—an eternal dance of checks and balances, of vigilance and accountability. No office, no uniform, no title may override the people, for the people are everywhere, always, indivisible.

In Ethnopolitan Africa, sovereignty is in motion, eternal, and sacred. It flows in the veins of every citizen, it pulses through every region, it defines every law, every policy, every economic decision. Corruption, tyranny, elitism, and military adventurism find no purchase here. Authority is answerable, power is participatory, and the collective will is indivisible.

This is the promise of Ethnopolis: governance not for a few, not for the privileged, not for the powerful—but for all. It is the power of African unity realised, the triumph of collective-individualism enacted, and the eternal vigilance of the citizenry

guaranteed. Africa is no longer to be ruled; Africa is to govern herself, forever anchored in the shared will, the shared labour, and the shared destiny of her people.

This is Ethnopolitical. This is our covenant. This is the birthright of United Africa.

END