

sverige2 

delivering the happiest
clever societies to the
planet **earth**

What does *your* happiness depend on?




- Your job? Your salary? Your family? Your friends?
- Whether you serve other people – or, for example, mainly make a company profitable?
- Does it depend on ...?
 - ... how you see yourself?
 - ... how others see you?
 - ... how you *think* others see you?
- Do you like to be told what to think, maybe, too?
- Or do you always prefer to think for yourself?

How proud do *you* feel? *What* do you feel proud of ...?

- Your community?
 - And if so, is this where you *live* or who you *work with*?
- Your achievements?
 - And if so, are these *what you are* or *how you are*?
- Your country of birth?
 - And if so, because you feel good belonging to something bigger than you?
 - Or because you feel good belonging to something that does good things?





Do enough people care how you *feel*?

This one is easy, isn't it? It's a "yes" or "no".

Isn't it?

- How about the below: an example ...
 - Imagine something says something disrespectful about someone or something you love dearly. And you feel this as an injustice. And you want to prove it is. But you can't.
 - Why not?
 - Because you don't have the tools to make others see it *exactly* as you can.
 - The thing is, you have a clear vision about this thing or person you love. And this capacity you have means you almost have privileged information.
 - Only no one believes you at all: maybe most people will ... even ... ignore you?



Do the things on the previous slide make you happier?

That's an easy one, too. Surely ...

No?

Obviously they don't.

- So what do you do? Anything? Express yourself? Is it safe to? Do you prefer to say nothing and watch the lies – as *you* see them – begin to add up?
- Do you learn there are only some people who are right?
- And then again, some people with fewer rights?




How do you feel
when you have to
fight your corner?

Proud of yourself and ready to do
battle?

Weary – oh, not again!

Or simply unable to show what
you see ... maybe just this.

Maybe even ... a little bit
stupid? As if everyone looks at you
and wonders about all those
words you don't say ... but should?

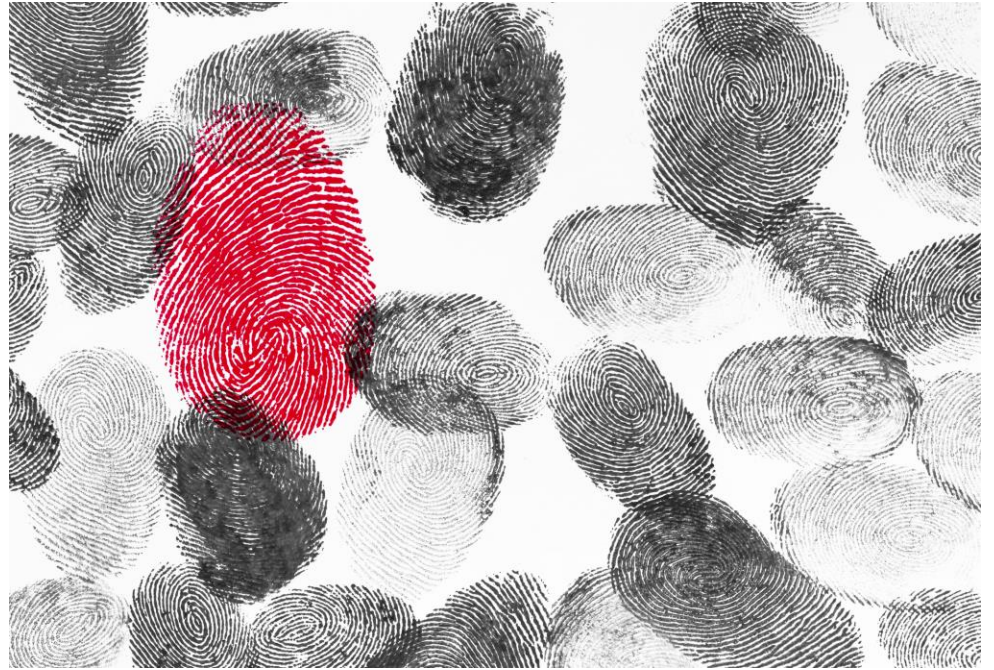


So how
intelligent *do* you
think you are?

- On a scale of 1 to 10 ...
 - ... how intelligent would you judge yourself?
 - ... what do the people around you think?
 - ... how does your government see you?
 - ... and finally, where would you *want* to be?

What if you could show anyone *exactly* what you meant?

- A lawyer or police officer ... who *never* before believed your side of things ...
- A teacher or doctor ... who just made you feel *small* ...
- A friend you just *can't* have a certain kind of conversation with ...
- A family member who's *always* got angry with you ...
- A colleague at work ... who *will* never give you the time or space for the brilliant ideas you're clear that you *do* have ...
- A mission-critical matter of life and death ... *before* it becomes a matter of death ...
- And then again, maybe simply you ... where you *still* never *quite* get how interesting you might really be ...



What if you could easily increase how CLEVER you were?

How would you feel if we used technology – all of us together – to make us cleverer human beings?

Cleverer because we use technologies that already exist to help us show how much we already are ... instead of telling us, over and over, that the machines will always win.

- Not invent the wheel with costly experiments, ever again.
- Use the wheel – as it stands! – to make all our HUMAN intelligences roll proudly again ...



And so what if you could
also easily increase how
HAPPY you were?



And so by enabling us to
become cleverer, we'd be
happier.

And by becoming happier,
we'd be cleverer ...



My call to action is just this ...



I'm looking to bring together **interested citizens and strategic agencies of the Swedish state** – in partnership with **ethical businesspeople and corporations located or prepared to locate in Sweden** – in order to **create a project around a brand new society-organising idea.**



My call to action is just this ...



This idea involves taking our current earth-wide **Criminal Justice** systems and replacing them with a new way of making societies happier, more collaborative, and more able to communicate across societal and technical silos.



My call to action is just this ...



This way of organising a new type of society is called **Natural Justice**.

The goal is to focus on this concept of justice to achieve an **equitable society** for all citizens – whether we're dealing with criminal activity or others totally legitimate.

In this way, we don't only create a new legal code ... we forge a common culture.



My call to action is just this ...



In order to achieve this concept we need to develop a fundamental core tool, composed of **legislative templates and technologies**, both.

In the tech sense, we must learn how to **verify our gut feelings**. That is, **validate our intuition**.



My call to action is just this ...



Validating doesn't mean saying you are right.

Validating means if you are right, we evidence it.

Just like when video one day became admissible in the actions of the state, so one day soon we hope what we call a **validated intuition will serve the interests of every citizen.**



My call to action is just this ...



The tech already exists: it just needs turning away from automating us out of real relevance, and back to making our collective futures exist.

Not as more cogs at the service of more machines.

Working with machines redesigned to serve us so we may become happier, cleverer and more capable citizens.



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example idea: a new
way of
proposing justice

"Towards a *Natural* Justice"

A PhD-level Research Proposal on How to Promote and Enable Justice's Common Sense

Background

Criminal Justice traditionally places the focus on crime.

Natural Justice – when allowed to exist – places the focus on justice.

In Western democracies – and their antecedents – we have been trying to eliminate crime by focussing on crime itself.

We still haven't achieved its elimination – and in Anglo-Saxon countries like the UK and the USA, law enforcement and policing are lately hitting the headlines for all the worst of reasons.

The state of crime-fighting in the UK

“You read of David Carrick, the officer who kept his uniform, his badge and, for many years, his gun even as he pursued a parallel career as a prolific sex offender, and of course you are sickened by the evil he has done: dozens of rapes and sexual offences against 12 women, over two decades, including imprisoning one of his victims, naked and terrified, in a tiny cupboard under the stairs. But an equal horror comes when you learn that the police had been warned eight times about Carrick’s behaviour – eight – but did nothing. In fairness, that’s not quite right; they did do something. They promoted him in 2009 to an elite armed unit.”

<https://www.theguardian.com/commentisfree/2023/jan/20/violence-against-women-terrorism-police-met-rapists-murderers>

What to do with a Met police that harbours rapists and murderers? Scrap it and start again

Jonathan Freedland



Violence against women is a threat more lethal than terrorism and our biggest force bears great responsibility

Fri 20 Jan 2023 16:17 GMT

 Follow Jonathan Freedland



The state of crime-fighting in the US

“I immediately noticed that almost all of the reforms that liberals suggest will save Black lives were present in Tyre’s death. Diversity was not an issue: the five cops who killed him are all Black. The body cameras strapped to their chests did not deter their fists from delivering blow after blow. Memphis has about 2,000 cops, and if this were a “few bad apples” in the department issue, then maybe they all happened to be working on the same shift. Cops did not shoot Tyre; they opted for a less deadlier force: they beat him for three minutes, shocked him, and pepper sprayed him.”

<https://www.theguardian.com/commentisfree/2023/jan/30/what-would-have-saved-tyre-nichols-life>

What would have saved Tyre Nichols’ life?

Derecka Purnell

All of the reforms that liberals suggest will save Black lives were present in Tyre’s death. So what works?

Mon 30 Jan 2023 11.18 GMT

 Follow Derecka Purnell



“Dark figure”: everyone’s go-to tool?

It's all too apparent that crime-fighters in such countries are habitually reserving themselves the right to use what has been called – in sociology and criminology since the 19th century – “dark figure”.

Dark figure involves criminal and related activities conducted by both criminal actors and supposedly legitimate ones:

<https://crimehunch.com/neocrime>

“Dark figure”: everyone’s go-to tool?

What is "dark figure"?

Although an organized reporting system exists that includes the UCR, NIBRS, NVCS and self-reports, an even greater number of unreported crimes form the dark figure of crime.

The term “dark figure of crime” was first used by the Belgian mathematician and sociologist Adolphe Quetelet in 1832.

The dark figure of crime is crime that is neither reported nor recorded by law enforcement agencies.

The dark figure includes criminal incidents/occurrences that meet the definition of recordable crime that are not recorded in official statistics.

<https://onlinelibrary.wiley.com/doi/abs/10.1002/9781118517383.wbeccj248>

“Dark figure”: everyone’s go-to tool?

What is dark figure?

To recap,
dark figure
constitutes
crimes that
aren't
reported.
This may be
due to the
fact that ...

... its victims fear to report them because of the criminals themselves, or because of law-enforcement inefficacy and failure to deliver;

... its victims don't realise that what has been happening actually is a crime;

... its victims are simply faced with currently undetectable criminal activity; or

... its victims are simply faced with law-enforcement officers, nation-state security personnel, and private security employees who themselves participate in and promote “dark figure spaces, processes, and opportunities”, as actively as the criminals do.

More on “dark figure” and “neo-crime”

Such activities are often intended to be invisible by those who choose to use these, and analogous, spaces.

They are invisible, for various reasons (see the previous two slides), to the systems they should be pursued by: Criminal Justice and Mental Health for example, as two corrective discourses which interface directly with certain criminal behaviours.

This means that a significant degree of criminal activity is carried out by people and organisations which a wider society may be intended to judge as legitimate.

The implications of consenting to “dark figure”

In order to keep the societal peace as defined by such crime-fighters – inevitably through their praxis – they find they must sometimes bend or even break the rules: that is, apply their discretionary versions of what has been legally codified (itself naturally open to judicial interpretation).

The legitimacy they have as a result in such societies is flawed – and sometimes fatally so.

When Criminal Justice is criminal, not justice



<https://www.theguardian.com/commentisfree/2023/jan/18/women-britain-trust-met-police-david-garrick-sarah-everard>



<https://www.theguardian.com/commentisfree/2023/jan/28/the-killing-of-tyre-nichols-was-heinous-and-shocking-it-was-also-not-an-aberration>

Proposing a *Natural* Justice which is justice, not criminal ...

So what am I suggesting we do about this?

I think that focussing on a *Criminal* Justice shows an (understandable but manifest) absence of aspiration.

I think we can be much more ambitious. And women in London and citizens in the US and people who just seek a good life all round deserve that we should exhibit this ambition.

I'd like to lay the academic foundations of these ideas with a PhD-level research proposal, whose principle goal is to kickstart the delivery of an increasing number of nation-state *Natural Justice* systems.

Proposing a *Natural* Justice which is justice, not criminal ...

Very preliminary draft of a Conceptual Roadmap of new approaches:

- first, we focus our systems less on debating what we think Criminal Justice should deliver;
- second, we start focussing our efforts on working out how to codify what we consider Natural Justice could be, and might become:
 - a. how it might differ from Criminal Justice as we understand it ...
 - b. once better understood, how it can be legally enshrined and therefore applied ...
 - c. how we can continue to deepen its capacity to deliver a better world – that is, increase its sophistication and agility without confusing both citizens and professionals with its potential for future complexities ...

Proposing a *Natural* Justice which is justice, not criminal ...

My aspiration in proposing the delivery of a PhD-level research project over five years is to:

1. Identify the real meaning of what I am beginning to argue we need to call Natural Justice as opposed to Criminal Justice.
2. Once usefully scoped and deepened as a concept – and in a firmly practice-based way – give broad and global access to the centrally developed “software, firmware and hardware toolkits”, alongside what could become “template legislative codes”, in order that nation-state interpretations of this Natural Justice as an inalienable overarching set of human rights may be locally and regionally applied, on each community’s own particular terms.

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example idea: a new
way of
implementing justice

"Towards *implementing* a Natural Justice"

An aspirational but practical conceptual roadmap towards a justice system which delivers more justice, not more crime

Background

Criminal Justice traditionally places the focus on crime.

Natural Justice – when allowed to exist – places the focus on justice.

In Western democracies – and their antecedents – we have been trying to eliminate crime by focussing on crime itself.

We still haven't achieved its elimination – and in Anglo-Saxon countries like the UK and the USA, law enforcement and policing are lately hitting the headlines for all the worst of reasons.

Main concepts I want us to draw on to deliver a Natural Justice

1. The UN corpus of overarching inalienable human rights.
1. International law and process in respect of crimes against humanity.
1. The Swedish and wider Scandinavian contribution to and experience in society-building, its expansion and its long-term maintenance.

Main concepts I want us to draw on to deliver a Natural Justice

The UN corpus of overarching inalienable human rights:

- Take the UN body of experience in drafting human rights, and enabling their application globally, as one of the core dynamics of a new set of legislative templates and tech tools to facilitate the progressive introduction of Natural Justice.

Main concepts I want us to draw on to deliver a Natural Justice

International law and process in respect of crimes against humanity:

- The processes surrounding the outcomes of World War II – when it became accepted that an order didn't obviate the responsibility the person receiving the order had to evaluate its legality – was a big sea-change.
- Natural Justice, as I am beginning to conceptualise it, would also include the core principle of an overarching moral obligation located in the individual, outwith a systemic set of contrary assumptions. Secular, but nevertheless universal.

Main concepts I want us to draw on to deliver a Natural Justice

The Swedish and wider Scandinavian contribution to and experience in society-building, its expansion and its long-term maintenance:

- I have only been in Sweden for a few weeks. The way society seems to be conducted appears to diverge radically from my own homeland of the UK.
- Reflection in governance, the abiding of process, and an attachment to verifiable citizen identities in the vast majority of transactions and interactions, leads to – and perhaps drinks from – an existent culture of openness.
- I would like my concept of Natural Justice to learn profoundly from such societies: to both learn from – and then perhaps give back to, in the future.

Why begin to replace Criminal Justice with a Natural Justice

1. The focus on – almost the fetishisation of – crime has led to the flourishing of zemiology (legal or alegal societal harm) and multiple global loopholes.
2. If we stop focussing on crime as the structuring building-blocks of our system, and instead replace this focus with a minimum – but nevertheless appreciable – number of outcomes, we begin to deliver on what we want, not on what we don't want.
3. And we don't facilitate loopholes and zemiology to escape the net so easily, as a result of always having to play catch-up in the continual codification of activities we want to make criminal – either in the sense of new kinds of societal harm or, alternatively, societal harm we newly consider harm.

How to begin to achieve all this ...

We could have a yardstick of outcomes:

- against which we score a behaviour, event, action or traditional crime;
- and where the score was above a minimum, this would then be ... no, no longer illegal ... something else ...
- because with a Natural Justice system in place instead of a Criminal Justice system, the focus on illegal becomes a focus on benefit (or harm, if politically speaking, the term works better).

The benefit (or harm) index, if you like.

We could run both systems in parallel, too.

Introduce Natural Justice for zemiology and loopholes (that is, the still legal and/or alegal), with the obvious option of slowly introducing the principles, operational tools, and focus into the wider – still enormously helpful and existing – global Criminal Justice systems.

A two-pronged strategy ...

At the moment, I feel the best way of introducing concepts and processes of Natural Justice into existing Criminal Justice approaches would be to start from the very top and from the very bottom, at least in respect of our current understanding of the levels of harm being committed:

1. At the very top, zemiology/loopholes/alleged fraud, etc – the really big kinds of societal harm which currently escape most traditional Criminal Justice approaches, and which are destroying many societies through a perversion of what could otherwise be a wholly beneficial globalisation and glocalisation.
2. At what is considered the bottom, but involves most citizens' day-to-day, the community-located criminality – what we often call petty crime: the sorts of supposedly minor activities which allow organised crime in many communities to use all sorts of allegedly minimal tools – symbolic language, for example – to harm and control those communities, without it being practical to audit and therefore criminalise or prevent such behaviours and actions.

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legal all ways

a tech-enabled natural justice

Presenter:
Mil Williams

Online whitepaper –
legalallways.com | www.secretcy.plus/law





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