

MANIFESTO:
AFRICAN CORPORATIST SOCIETY

By: Omolaja Makinee

A FIVE-VOLUME LITERARY BOOK

VOLUME 3: ETHNOSCIENCE OF COMMICRACY:
Moral and Normative Bases of Commissioning-Rule in
Societal Values .

AFRICAN CORPORATISM

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Preface

Bureaucracy, as a vertical structure and impersonal organisation procedure promote irrationality and inequality in its own right. In any given frame of reference, the interpersonal organisation procedure of commicracy sees the impersonal organisation procedure of bureaucracy as the seedbed for absenteeism, administrative burdens, non-optimal levels of performance and productivity, and damages to human health in the workplace.

Wherever a personality conforms to the job in the workplace, the human expression displays a true passion for work-ethics. Passion is a top requirement at job interviews because, with passion, the motivation for expertise would develop as a natural attribute within a short period. Some people have experienced being labelled as 'over-qualified' for a job because they failed to demonstrate a sufficient 'passion' for the job at job interviews. Bureaucracy requires 'passion' to function, for without 'passion' the organisation of bureaucracy would be non-existence. People who lack passion for a job suffer from severe discontentment in their work and – among others – a source of psychosocial dysfunction in human behaviour.

Bureaucracy promotes confusion in its imposition of rigid rules over efficiency, administrative delays to conflict directives, work promotion and elevation of status by class over competencies, blundering officials with particular ambition for departmental empire building over function, mindless routines with little or no consideration

of individual cases and human needs, lack of foresight in allocating tasks correctly thus duplicate tasks and commits to over-staffing, excess of paperwork and requirement in failure to manage time and resources correctly, and because it concentrates decision-making power in the hands of few individuals in its appreciation of class-system, it thus inhibits initiatives, creativity and commits to risk-taking at the expense of incurring loses.

Bureaucracy is an organisational deception, and its inadequacies attack public functions. While the institutional bureaucratic procedure is well known to be customarily appropriated by government agencies, its systematic method is in practice in privately owned organisations. Even its efficacy can be found in society family dynamics everywhere in our human society.

In my recent work in the area of religion: “Where God Lies: Discovery of a Pantheist”, contrary to popular belief about God and the material world of Nature, it came to my understanding in the course of exploration on the subject that the material function of the natural world is not bureaucratic but rather commicratic; that the biological functioning of species is not bureaucratic but administratively commicratic; that the dynamic response to the ever-changing behaviour of our human interactions and engagement is not bureaucratic but pretty much commicratic as people rely on working together with others cooperatively for each to achieve individual’s desires, goals, needs and wants; for, everything in the reality of our existences all around us in the natural world works in a commicracy.

In my upcoming research publication in *Psychextrics*, the neuroplasticity of biological brain functioning that expresses the reason behind the so-called phenomenon has been established: when a part of the human brain is damaged, the neural circuits involuntarily regenerate around the damaged area to compensate for the lost functions and keep it semi-active at the very least. Its cause or explanation is no longer in question because nerves in biological species mainly connect all organs in unified and cooperative commicratic expressions.

Establishing the proposed commicratic State in the unitary form of all African States would conform to the global culture of web-internetisation platform and structuring populocracies through state government interdependent leadership obedience to the populous. Commicracy, populocracy and web-internetisation platforms are derivative from humanitarian principles, laws and procedures that are essentially interpersonal. Interpersonal legal relations with enforced consensus-based decision-making guarantee equalitarian rules of engagement in society through interdependent leadership between the government and the governed, and with a balance between a variety of social relations where relational communications and cooperation are essential.

While commicracy is a fundamental element of populocracy, the success of the web-internetisation platform operates on the functional prerequisites of both the feature of commicracy and populocracy functioning within it. Therefore, the dysfunction of one would cause the dysfunction of the other, which would cause the dysfunction of the web-internetisation platform itself.

Hence, the study of commicracy in this manifesto focuses on State building.

Therefore, compounding the problem of bureaucracy, if doctors, nurses, and carers are not passionate about the well-being of their patients, their alignment between their individual values and the nature of their work would remain in conflict; if teachers are not passionate about teaching or the subject they teach, it would be difficult to drive engagement with students into the willingness to explore new ideas; if the police are not passionate about ensuring a safer community, the true meaning of respect to treat others as you would want to be treated, integrity to always doing the right thing, commitment to public service to meet the needs of service community, excellence to performing at the highest standard, would be lost and have no vision, purpose and goals.

Whereas, in the daily services in any given bureaucratic organisation, the lack of interpersonal organisational procedures, the promotion to treat people as an object in professional relations, and the deprivation of decision-making power to those affected by the decision, results in a class-system that is pejorative with discriminatory work practices and thus a source for discontentment and frustration in the workplace.

Think, for example, the human-caused global warming that is giving rise to climate change in our current 21st-century generation around the world is recognised to be the action of capitalists' economic practices. This has been the result of the rapid increase in the number or

amount of greenhouse gas emissions across economic industries by large companies or groups around the world since the 1800s.

The basic guidebooks of capitalism-inspired economic programmes institutes bureaucracies to limit the innovative performance of workers; promotes inflexibility in the adaptation of policy experimentation; even in situations where it engages in policy experimentation, it is in specific focus to tailor solutions to monetary profit-making contexts at the expense of consistent delivery of quality products and services to consumers, and so forth. Although the ethics of capitalism provides an encouraging shift of mindsets in our human society up until the 20th century, but its devastating effects on our environment in the 21st century are enough to disable its continuance the world over.

Therefore, the learning system approach of global corporatists' economic performance as it is operating on the platform of economic-internetisation has inspired the proliferation of experimentation and adaptation. The basic guidebook of corporatism is rapidly evolving renewable electrical energy resources across economic industries around the world in our current generation. The corporatists' economic practices, in the proposed application of internet and computer apparatus on the web-internetisation platform relies on electrical energy resources and provides programmes that institutes commicracies to escalate innovative performances of corporations; with increased flexibility to the adaptation of policy experimentation and regards to specific focus to tailor solutions to improve customers' satisfaction, consistent

delivery of quality products, provision of services above monetary profit-making contexts, and so forth.

In this view, I defined Commicracy as a learning system approach that creates diverse experimental-based programmes for effective management to achieve the desired result. How programmes are conducted and regulated to meet targets is basically down to the managerial control of participant members within commicracy. Commicratic work-ethics enable experts and directly contributes to nurturing expertise within the constraints of the ever-changing experimental-based approach with generating better outcomes to increase human happiness as its primary goal.

Commicracy applies to all areas of social life in the same way that the administrative execution and enforcement of legal rules are socially organised under bureaucracy. Commicratic procedure is a desirable organisational mode structure compatible with the 21st-century global social culture of internetisation and the pursuit of equalitarian relations between people and between corporations. Commicratic procedure raises equality formal division of responsibility between the government and the governed, and it substitutes the bureaucratic hierarchical responsibility for the commicratic rankings and grading in its equal decision-making processes, and commits to the interpersonal social relationships that unite the adaptations of commissioning-rule between the differential uniqueness of needs and wants that define societal values anywhere.

Introduction

In the preceded Volume-2 of this manifesto, I applied the word ‘Commicracy’ (a direct portmanteau of ‘*commissioning-rule*’ or ‘*to commission rule*’. A paraphrased interpretation: ‘*to rule by commissioning*’). The word *commicracy* was borrowed from the old French word: “*commission*”, originally from the Latin ‘*commissio*’ meaning "sending together". The term: ‘*cracy*’, originally from the old French: ‘*cratie*’, meaning "rule"; both words combined make the English word ‘**Commicracy**’; which literally means ‘*sending together to rule*’, or a paraphrased interpretation ‘*to rule together interdependently*’ – a definition that highlights the operational character of commicracy.

In its purest form, I defined *Commicracy* as a system of organisation in which most of the important decisions are taken by the organised body of those affected by the decision. Under the administration of state government, commicracy is effectively a commissioning-rule of citizenry-electors that imposed directives upon state officials and elected representatives the important decisions that govern the administration of their public office binding upon members of society collectively. It is effectively a necessary straightforward and unchallengeable administrative procedure.

Under the ethnopublican administration of govopoli, I defined “*commicracy*” as an organisational-mode of administrative structure in which the elected government officials are commissioned to exercise shared-governance

of a society together with the citizenry-electorates, where citizenry-electorates directly deliberate and decide on legislation and make state-centred decisions to direct the daily administration of government.

Ethnoscience of commicracy can thus be defined simply as the moral and normative bases of commissioning-rule between two or more parties in governing their independent values in interdependent relations. It is the agreed values that members of a society or group directly expressed explicitly to govern the relationship of their immediate affairs at any one time. Ethnoscience of commicracy can also be understood in the context of the universal-laws of human nature, where humans are united by psychological adaptations but remain unique and different as individuals. It is precisely this unity of psychological adaptations that defined the commissioning-rule that constitutes what serves as a convention or relates the connection of expected behaviour between the differential uniqueness of individuals.

In the frame of reference to Africa, ethnoscience of commicracy can be defined as the study of the cooperative customs and collectivist culture and traditions practised by indigenous African society since the primitive era and ancient times before the arrival of non-native cultures, both from the Arabian and the Western at different times in our history, that dominated our culture, religion, traditions and the different ways we now perceived the world today.

In this manifesto, I focus on the interdependent organisational management of commicracy. I aim to develop a comprehensive and integral understanding of

interpersonal organisation procedures based on populocracy in current practice on the web-internetisation platform. Through the lens of openness in basic administrative policy that governs the web-internetisation platform, this manifesto tries to capture the accelerated demise of bureaucratic responses between the government and the governed.

We are witnessing the rise of collective rules of engagement between employer and employee, the steady departure from bureaucratic patterns of interaction between governments at state-level, and the rise of equalitarian culture in relationships between husband and wife. Across social-media platforms, we are seeing a rise in the questioning of the various bureaucratic social factors inherited from the past generations' social interactions between racial disputations and between tribal cultural differences, and we are witnessing how the accelerated demise of bureaucratic ethics in society's social construct is ameliorating the social division in the discourse across social-media platforms - of the biological social roles in the context between feminism and masculinity.

This manifesto is a development towards an inevitable victory for commicratic institutions or towards de-bureaucratisation in human society. Commicracy is highly desirable to progress our human society because it assumes social principles governed by equality relations that are functionally and normatively superior to bureaucratic ethics everywhere. Web-internetisation is a dominant social model of interactions and engagement with its model of openness and freedom desirable to human-nature to express their individuality everywhere.

My views conform with the observations that increased social cohesion of humans would evolve an advanced form of shared administrative practices and ideas that will drive a well-developed social intelligence. An advanced human society would witness the eventual disappearance of national territorial borders, an increase in advanced automated institutions, shared history, interdependent State governments, and diverse cultures of specific govities.

CHAPTER ONE

THE VEIL OF BUREAUCRACY IN AFRICAN SOCIETY

A monstrous garb is spotted on the fabric of Africa – making us appear out of shape and out of place. It called itself ‘*Bureaucracy*’ and is conditioning how far we have fallen outside of who we truly are as a people. This culture of bureaucracy is an attack on the cultural dispositions and traditional practice of our African indigenous customs of cooperativism. It indoctrinates us to must thinking of ourselves as the regiment of class-system which serves as the main expeditionary force of inequality in human society. It instructs us into the unhealthy emotional feeling of a ‘pathological’ dynamic – the delusion of superiority to some and inferiority to others. It tasked us with camouflaging unreal culture in public places and brainwashed us into believing that the genetic constitution of our humanity has been corrupted with the god-bug syndrome at inception.

In the establishment of the colonial era across Africa, the western institutions of bureaucracy came into play. Africa became the playground to which to continue to test and measure the veil of bureaucracy in its social, political, economic and cultural mindsets. The bureaucratic system of capitalism serves as the economic platform to which Africans from all works of life were conditioned to

equate their human worth as a commodity that sees itself as beholden and indebted to the State as well as to corporate organisations. We abandoned in the process our cooperative entitlement to our own natural resources, we regard access to government contracts and civil service employment as a privilege as opposed to a matter of our citizenry-given right. We permitted the bureaucratic culture to act as the progressive force not only in our work-ethics but in our family dynamics also – thus continues to equate men as superior and head of the family above women and their offspring; we revered its capitalist platform as the progressive economic force to keep us enslaved in pursuit of money as the only tool to which to access our basic needs and aesthetics, and we devoted our lives as the defender of its governmental system of democracy.

I must confess, I could not agree that colonialism was designed to have a negative impact on the lives of Africans. The resulting negativity was a consequence: a consequence borne out of multiple conflated factors that are uneasy to unpack into a reasonable agreeable consensus between the key players. My reasoning is this:

The ambition of western colonial powers was to displace the indigenous African collectivist structures that govern our cooperative customs and its ethnoist traditions, for the imposition of the western individualistic structures of bureaucracy that governs their capitalist economic customs and its state governmental traditions of democracy. The efficacy of the conflicting values between the western imposed economic-order and indigenous African social-order is everywhere we looked today across Africa.

The resulting consequence of our obdurate approach to let go and stop wasting time and efforts mimicking the western socio-economic order, where that economic-order and our social-order conflict with each other, dispossessed the fulfilment for Africans in both of these areas, and the cause for the continuing development of underdevelopment across Africa socially and economically.

Colonialism claimed its process was to align the African states in the same system with the Western states socially, politically, economically and culturally. And then later claimed that its progress was cut-short mid-way by the call for African Independence before it could complete its process of epoch-making in Africa.

From this perspective, it is then safe to say that colonialism had a certain intention: to progress the self-preservation of the economy of the Western states as well as to benefit Africans in becoming a global actor in the economic realm as the chief producer of economic resources in the world for the benefit of the western societies – in the exact position China occupy in the world economy today.

The reasoning of the western key players in their economic relations with African actors was simple: The African continent is the most resource-abundant environment in the world – both in natural resources and human resources. The United States of America had emulated this in its decades of extreme and passionate visa-lottery migration of all nationalities and races from everywhere across the world to America, but the unceasing pendulum of ‘dependencies’ that swings through debunking

phases between state government political system and its organisational structure of bureaucracy and plagued all nations across the world, has placed America in parallel failure with the African continent – a significant degree of social polarisation in America and economic polarisation of Africa.

Think, for example, if we apply this *values-benefit formula* to the predicament between our African leaders and the western colonial powers, we get:

$$n = h + x + r$$

Where ‘n’ stand for what we ‘need’, ‘h+’ stand for the ‘help’ we desire to have what we need, and ‘+r’ stand for our natural ‘resources’ already in our possession that we hope to multiply to benefit us on a large scale economy. If we agree with the colonial argument that their ambition was simply to unite African society with western society socially and economically, so we’ve got to agree that our need ‘n’ is simply to achieve a harmonious social-system of social-control between western capitalism and its individualistic bureaucratic structures with our African cooperativism and its collectivist structures.

The western states were providing the help ‘h+’ with industrialising Africa, and whilst Africans were right in their expectations to have our natural resources in our possession ‘r’ to benefit African society and give us the ‘+r’ result in the formula, which turned out not achievable under the capitalist economic model and instead resulted in a ‘-r’ for Africans, as $n = h + x - r$. Africans proposed a solution to revert back to our African-socialism – the

cooperative economy and collectivist structures to make our expectations in our economic relations with the western colonial actors a reality with the original formula $n=h+ x+r$, as a risk-free solution to equally benefit both the African society and western society economically.

The western colonial actors regarded that argument as an interference between the African economic-order of cooperativism and the western imposed economic-order of capitalism. The western proposed formula to make an arguable case against the Africans goes like this: $n= -h x+r$. It appears to sum up the whole of their argument; for, they believe that their help 'h' in industrialising Africa if we revert back to our African-socialism would produce a minus '-' effect '-h' and result in a zero-sum for them and +r for Africans.

When the above formulas are applied to attempt to resolve this argument, it results in a values-conflict between the plus '+' against '/' the minus '-'; between the needs 'n' of the western colonial actors and the needs 'n' of the African leaders. In the end, with the Independence of African states from western colonial rule, our economic relationship with the western states results in a *values-conflict formula*:

$$n=h+/-r$$

The 'h+' sums up the help the African continent is receiving from the western states in Aid to develop our own industrialisation, and the '-r' sums up the natural resources the African economy is losing in trade relations with the West. The value 'n' result for both parties to this relation at inter-governmental state-level is imbuing the western

society with a richer economy and the African society with a poorer economy.

Whereas, if we looked closely into the Afro-western historical predicaments, we found that the availability of an abundant wealth of natural resources with foods grown organically from the ground in most parts of African landmass, especially across the western, eastern and southern regions of ancient Africa, instituted and shaped the culture of our cooperative economic-order and collectivist social-order in the system of African-socialism. The environmental factors with adverse weather conditions with heavy snowfall in the winter and insufficient heated sun in the summer across ancient western societies shaped and produced the opposite effect in natural resources across their landmass compared to Africa. Chances are, if the western colonial actors had not attempted to exact African economic-order into their capitalism, African colonial cooperation with the western society would have recourse to interdependencies with the ongoing use of the '+r' for Africans and a favourable 'n' result for the western societies in the formula.

The failure of the African continent to achieve the African-socialism with the unitary form of all African states into a single national body in order to build our economic system – from the interspersed small-scale micro-cooperativism to its large-scale macro-corporatism – under its African-socialism's collectivist structures, has deprived us Africans to meets our own economic needs 'n' in the global economy, and thus kept us trapped in having to negotiate trading terms with the western states under the western capitalist formula, that have no choice but to place

economic conditions on every aid-grants on offer to Africans, in substitution of multiply 'x' for the division '/' in the formula to achieve their own economic needs 'n'. With this, the damage was done and African society collectively remain poor economically with low monetary purchasing power in the global economy.

The simple task to unify the divided African nations into a single national body and build our cooperative economy by changing the '-r' in the formula to '+r' remain with us in this generation. Was it not Kwame Nkrumah (1909-1972) that said: *"It is clear that we must find an African solution to our problems, and this can only be found in African unity. Divided, we are weak, united, Africa could become one of the greatest forces for good in the world"*. I say, to find a solution to our critical problem, I agree that we must first investigate and attempt to fully understand the source of the problem.

The conflict between the western colonial actors and our African leaders began when African intelligentsias, starting from the diaspora, began to advocate for the Independent of African states from western colonial rules. Multiple factors contributed to this, one being our reaction to the western media's derogatory remarks directed at Africans as lower-class. One sets it in motion and the others jumped on the bandwagon of jibbing, teasing and sarcastic remarks directed at Africans as lower-class people racially and intellectually.

African intelligentsias took this as insults that must be rectified one way or the other, given that we had recently just departed from the era of slavery committed

and abolished by the same western colonial powers – such lower-class remarks were too sensitive to let it thrive. Western state actors see the call for the Independence of African states from colonialism as premature and without consequence. They pleaded and implored us to give the ‘Independence’ idea more time, but African intelligentsias believe they have the dignity of the race to uphold at any cost.

With extensive investigative research into the matter; of what influenced all the ‘low-class’ and ‘unintelligent’ insults by the western media institution against our African leaders during the colonial era, the background issue of western exploitations of the African economy gained momentum in our defence, from African colonial expectations of formula $n = h + x + r$ to western economic activities in Africa of formula $n = h + x - r$; and made the Independence struggle of the divided African nations from western colonial rules inevitable.

Therefore, I dare say, the western media institution from the colonial era, Africans should owe their appreciation, for they acted with due diligence, with the populocratic power of the populous invested in their office, and caused Africans’ reactions to fight for our own social and economic development under colonialism.

The systematic structural policies designed to intertwine the western economy with the African economy, which instituted the industrial revolution across Africa by the colonial actors, were criticised by African intelligentsias as exploitative of African natural resources and thus forced Independence of African territories,

including African territories across the diaspora, from western colonial rule.

But what set the platform that kept the African economy under the western control of the values-conflict formula: $n=h+/-r$ in favour of the western economy, despite African leaders fought between themselves – between those who advocated for the unitary form of all African states into a single national body under the Casablanca-group and those who seek for the cooperation of divided African states at inter-governmental level under the Brazzaville and Monrovia group – was the latter won against the former.

Had the former won against the latter, we would have seen the continuing economic interdependencies between the western states and African states that would continue to benefit both parties in equal proportion post-independence under the original formula $n=h+ x +r$. The consequence would result in a united African States with full capacity in control of its own economy, and no longer the diversified independent African states with western control of their economies. But since the latter had won against the former, every cooperation negotiation at the inter-governmental level sees the political relationship become disturbed by the economic relationship, and the social relationship became discombobulated with the cultural.

The problem, however, is that after Independence our attempt to negotiate interdependence benefits at the governmental and economic level with the West became disparate due to negotiation arrangements on the same

things with collaborated western actors and different African actors on the same platforms, and arriving at same results – they win most of the time and we lose most of the time.

What those who advocated under the Casablanca-group for an post-independence unitary form of all African states had hoped to achieve is ground-breaking and admiring. How those who advocated under the Brazzaville and Monrovia-group for the inter-governmental cooperation of divided African states had hoped to thrive in post-independence on the governmental system of politics, the economic model of capitalism, and the structural mode of bureaucracy, is reckless and audacious, to say the least.

The fact that colonialism claimed to was cut-short and not allowed to run its full course should tell us that we should not hope to achieve anything by going it alone in the post-independence era. None of the systems we appropriate post-independent era originates from African systematic culture, and the premature Independence at ‘inter-governmental cooperation’ means that we should have long departed from its bureaucratic systematic structure immediately after Independence.

Look closely, colonialism exploited African natural resources to be used in manufacturing that expanded their capitalism with new global markets of western-made products and goods, as well as for the equal consumption of both the westerns and the Africans. Today, post-Independence era, those industries that the African economy inherited from the colonial era remain disenfranchised from the global market economy; our

natural resources traded to the western states and the money are suffering mismanagements under the bureaucratic organisational procedure, where the exercise of power and authority across government offices is 'personal' as opposed to being 'impersonal' as the classical theory of bureaucracy has defined it.

Such 'im'-'personal' organisational procedure as we practice it across African divided nations is an expression of the veil of bureaucracy. Africans now remain confused economically under the economic system of capitalism; we are out of place as diversified nation-states under the governmental system of politics, and we are structurally out of shape culturally and socially under the veil of bureaucracy.

I say it is partial and biased to say colonialism was designed to destroy Africans' traditional lifestyles and the collectivist customs that govern our indigenous cooperative culture. I say colonialism was designed to displace it – by that means colonialism was designed to introduce the western systematic culture to be adopted by Africans in Africa for the continuing integrations of both western and African societies, for both our economic self-sufficiency (excluding the subsistence) at interdependent relations. The result is visible everywhere we looked today, in the sense that we now have a hybrid of everything afro-western in our vernacular western languages, our dress sense is afro-western as well, family dynamic and everything else you could think of in fact. We practically adopt everything western as our progressive model in everything.

The interest of colonialism was simply to divide African resources between the western states and to be interdependent for the sole economic self-preservation of both the westerners and the Africans – to adopt each other’s inventions as a progressive model. And that requires western corporations and manufacturing industries to migrate to Africa and take roots on the ground in Africa as their economic place of abode.

At the post-Independence of African states in their disparate cooperation at the inter-governmental level, their systematic structure became fragmented. Western states’ actors ensure that none could progress the economic benefit of colonialism to Africans economically and politically. With the isolation of western states’ economic industries from the affairs of Africa, the western structural system Africans hoped to appropriate as their model suffered resource deprivation at its breeding source.

Whereas, during the colonial era the western colonial powers acquired lands in Africa for their personal and commercial use. They created manufacturing industries, minings and commercial farms across Africa and settles in Africa permanently. They employed Africans to work in these industries and appropriated the capitalist work-ethics – which is their economic model of the time – for, when compared to the ethno-corporatist work-ethics proposed in this manifesto, regards capitalism as thrives on cheap labour, taxing, low wages, unhealthy working conditions, and exploitation of workers to sell their labour power to their employers for far less than the full value of the goods produced.

The western structural system was very much new to Africans, and our African leaders encouraged Africans to embrace western bureaucratic norms and its culture of individualism as the new normal and a progressive social model. Africans created towns and cities around these industries, relocated out of their villages and adopted the western culture and morphed it into their traditional social life.

The traditional socio-economic structural system of collectivistic cooperatives gradually went out of fashion and was regarded as belonging to the very distant past and no longer in existence across African society. The African collectivist structure became disenfranchised and dismantled. African men became separated from their families and began to live their lives in pursuit of money to afford western made aesthetics and fashionably made western dresses for their wives, children and elderly back in villages. African women in various communities were isolated from hard labour work-ethics. Farming became industrialised across Africa, and so much more.

Whereas, capitalism thrives on surplus-value – that is, it requires the production of goods to be produced over and above what is required in order to sell for cheap and maximise profits at the same time. By so doing, it requires workers to work hard and fast to produce more in surplus. Men were required and used in abundance to work across capitalist industries. Women were encouraged to abandon their village livelihood leading to famine, and women generally took the position of housewives to their husbands in cities and towns and found themselves as the leading consumers of capitalist products and services, whilst their

husbands dedicated their lives to work for the money. When African villages declined and emptied of working-age people, and capitalist industries began to gain expansions across Africa, people from the Asian continent were invited to relocate to some specific regions in Africa to work as economic migrants.

The western colonial powers and their socio-economic ambition in Africa displaced the collectivist structural system of African society. Capitalism thrives on competition, and whilst western industries concentrated on extensive mining and large-scale agricultural production of cotton, coffee, cocoa, tea and mainly cash-crops for exportation to meet the economic needs of western societies.

In post-Independence, the inability to afford new machines or subsidised new power sources caused disruption to the large-scale factory settings, and the ways of organising work in large-scale industrial settings made existing industries decline. The loss of machinery to continue in the capitalist trend of productive and efficient work-ethics caused famine in many African states.

Had we emerged post-Independence in a unitary form of all African states (as opposed to the inter-governmental cooperation between disparate African states that we took on), the trend would continue to produce foods for the basic needs of Africans including all the aesthetics in newly made products as well as production of cash-crops for our western partners in the trading relationship for their machinery. And none of the African states would have experienced poverty post-Independence era and would not

have had to rely on used imported products from the western states – for, used products in any form (cars, clothes, shoes, fridges, TVs, etc) are meant to be recycled in the production of new ones and not to be reused – this classic form of material poverty needs to be recognised for what they are across Africa today.

The ambition of colonialism was very simple – to have direct access to African natural resources and labour power to meet their own industrial needs for their economic self-sufficiency subsistence, and in turn to aid Africans to develop their own western-style structural system across social-system of social-control. Cash-crops, uranium, and petroleum are just part of their main interest.

The collectivist culture of Africans found itself in conflict with the western capitalist work-ethics, because of the capitalist economic system driven by individualist self-interest and greed. The western actors dominated the production and sale of cash-crops, and Africans held grudges because they were not allowed to grow them for commercial use within Africa and including for trade in the global market.

My understanding is that Africans misunderstood the concept of the capitalist system that the western actors appropriated rightly in the colonial era. The western colonial actors recognised Africans as people that are collectivist in their social culture and cooperative in their economic customs. And, as this manifesto demonstrates, a large-scale nationalist culture of collectivism is the state of ethnopolitanism, and the large-scale nationalist custom of cooperativism is the self-sufficient subsistence economy of

ethno-corporatism. The solutions for the formula for the transforming structures of epoch-making, from the smaller-scale collectivist social culture and its cooperative economic custom to the large-scale ethnopublican social culture and its corporatist economic custom, is the purpose of the entire volumes of this manifesto.

But when some Africans began to emerge with the idea of engaging in the trade of cash-crops in competition with the western economic actors in the spirit of capitalism, their advances were immediately prohibited. Africans found it strange that cash-crops had to be exported in their raw materials from Africa to the western societies, made into finished products there, and imported back into Africa to be sold to Africans with the hard-laboured money they earned in cultivating the cash-crops for their colonial employers.

This is devoid of common sense from an African economic corporatist point of view that thrives on collectivistic work-ethics for jointly owned and controlled enterprise for self-reliance, in their traditional socio-economic system of self-subsistence from cultivation to production to finished consumable products. This is one of the major points raised to justify the African expectations of formula $n = h + x + r$ and western economic activities in Africa of formula $n = h + x - r$.

The collectivist structure that governs the cooperative customs of the ancient indigenous Africans' economy on smaller-scales across Africa, is corporatism on a large-scale economy. And under the African morale and normative bases that governs the cooperative economic

system, it is absurd to pay for something that you cultivate from the land with your own hands and efforts. It is impossible to comprehend for Africans in any way imagined.

Africans, in their pantheistic religious culture to sacrifice to the gods in ritual-kinship to Nature, clearly are not content with the capitalist system to monetise basic necessities that originate and had been cultivated from African own soil – things in their belief had been given to them by the gods because of their own good-deeds and that of their ancestors, and they commit to sacrifices and reverence to Nature on account of it.

The western colonial actors found themselves in conflicts with the various African sense of self-subsistence and self-reliance with idolised gods and Nature. Africans believe that the ambition of colonialism was to industrialise Africa's cash-crops economy to suit the industrial needs across western societies for the western people, and not to industrialise and modernise Africa for Africans – Africans perceived this as exploitative.

The expectations of African societies were for the colonial powers to industrialise and modernised Africa, with no taxation, no labour exploitation, and no prohibition of trade. In a nutshell, Africans want to morph the capitalist system with their indigenous traditional cooperative system, in the same fashion as they have successfully morphed the western culture and aesthetics with their traditional social lives.

The veil of bureaucracy began to show some cracks under the commissioning-rule of African indigenous culture. Africans began to yearn for their traditional collectivist values and cooperatives work-ethics on the one hand, but desire the organised industrialised revolution of capitalism with its large-scale production of goods and services on the other.

From the perspectives of Africans, industrialising cash-crops economy for the western states can easily be resolved by maintaining the complete manufacturing process in Africa to support African-owned industries, with large-scale exportation to western societies. Africans desire to resolve what they see as a lack of industrialisation by creating a larger market economy beyond the cash-crops industry in which to sell their surplus labour power. There was also the desire to expand agricultural techniques with western-made heavy use of machinery to reduce or eradicate what they see as labour exploitation. In any way, there were conflicts that stems from what colonial powers sees as either too high expectations of the Africans or rather an ongoing process.

When the colonial powers came to colonise Africa, they presented to Africans three main objectives: economic expansion of the capitalist industrial revolution across Africa, organised political structure of bureaucracy of African own State governments, and social advances with large-scale social development – this resulted in African expectations of formula $n = h + x + r$.

With the economic expansion, Africans sees only the cash-crops economy thriving more than any other; the political structure was occupied by African elected government officials and their civil servants serving the colonial population more than it does the indigenous African population who had left their villages and over-populated the cities, and the social advances and development sees undesirable changes in the traditional family dynamic and values and declining out of practice faster and Africans found themselves in pursuit of money to meet basic needs, and African people were not living the western dream of surplus economic values that was promised to them at the start of colonialism – this resulted in the claim against western economic actors in Africa to formula $n = h + x - r$.

At Africans' call for Independence, the colonial actors raised the argument that Africa would not have advanced as it had done without colonialism. They raised improved infrastructures, road systems such as railroads, telecommunication systems, electricity, water and government buildings, focusing on the provision of African housing in urban areas, including organised western-style formal education and building of schools, general hospitals and medicine, Christian religious missions with their promotion of literacy and healthcare and the building of churches, and the formation of State boundaries, as good things that had come from colonialism. And they submitted to be willing to meet African desires for further development in the recognition that colonialism was an ongoing process and hadn't finished its course.

For Africans, they believed they were short-handed or that the main idea of colonialism had inhibited the political, economic and social change they had been promised at the start of colonialism. They claimed that the development promised to Africa had failed to accelerate to the same level as with everything across western societies, given that Africa is blessed with abundant natural resources and admirable labour power resources than anywhere in the world. Africans believe that independent Africa as sovereign State(s) would they be in a better position to engage in such cooperation with the western States at an inter-government level.

The colonial powers were not content with letting go of colonialism in Africa as they believe in its ongoing process and that it had worked well so far so good for the benefit of both the western people and Africans. Overall, what Africans see as the negatives outweigh the positives of colonialism in Africa. In the end, the western imposed veil of bureaucracy lost the race in their mission to nurture their established structural system of bureaucracy, the economic-system of capitalism, and the governmental social-control of politics in colonial Africa.

Alas! The current 21st-century Africans appear to not know what to do with the remnant of failed political and capitalist structural system permeated with bureaucratic procedures that we inherited from our older generation post-Independence Africa. Since the colonial-socialism conditioned us to curtail our indigenous economic upward mobility by replacing our collectivist traditional economic customs with western individualist economic customs, Africans came into conflict from within to revive our

indigenous cooperative customs into corporatist economic system post-Independence era. The bureaucratic system indoctrinates the capitalist economic activities of individualism – that is, private ownership, competition and self-interest, as a progressive economic force, above the African economic corporatism that centred on the idea of collective involvement in the jointly-owned and controlled economy in interdependencies between the government and its citizens.

Our indigenous social upward mobility became discombobulated and discontinued post-independence era as a result: Our mainframe language used in government offices and media took a vernacular accentual form different to the ones imposed by the colonial powers; the capitalist approach to the collection of data from individuals and businesses for collection of taxes to increase government revenues clashed with our African collectivist sense of a moral approach to values; our form of government took a monarchical and dictatorial form under the guise of practising bureaucracy; our indigenous pantheistic religious culture in reverence to Nature took a hybrid blend of worshipping a personal-God on the platform of devotion given to an impersonal-God – with our happy-clappy singing and dancing in opposite practice to the western Christianity at religious centres.

I say the veil of bureaucracy has lost us of our Africans' sense of who we truly are as a people. The moral and normative bases of bureaucracy are of western origin and not indigenous to African culture. Whilst I do not dispute the progressive activity of adopting any foreign system to improve our own, the fact that the colonial

powers were unsuccessful in displacing our African indigenous system in place of the western one creates a fundamental problem for Africans post-Independence era.

The fact that Africans were happy and fully content with their collectivist structural system before the western colonial powers imposed their individualistic bureaucratic system, results in the hybrid blend of afro-westernised culture and way of life across Africa today. We see it in our vernacular westernised language, family dynamics that exclude men as child-carer and forced economic labour as a male culture and an open-option for women; our establishments from across governments down to private businesses that exercise ‘personal’ dictatorial procedural power and different to the ‘impersonal’ exercise of hierarchical power in the classical theory of bureaucratic system; all these creates in our sense of self the unhealthy discombobulation and diversifications as we are experiencing in every facet of our lives across Africa today.

The moral and normative culture we practice across the African system of bureaucracy has lost sense of the need for structural clear rules or regulations that could be held accountable by those subject to it. The lines of authority which govern our bureaucracy everywhere is derived from the autonomy of individual power holder to exercise it at their will. That is why businesses are not successful in terms of managerial conformity to compete in the global market economy, and that is why every new individual that enters government offices finds themselves prone to corruption and could not do otherwise.

This is to demonstrate not only that our bureaucratic system is flawed and devoid to conform to its self-imposed regulations, but also that Africans are not capable of practising bureaucracy because we originate from a collectivist systematic culture that has no temperament for a such an authoritarian form of governance anywhere and in our sense of self. As a result, we now find ourselves practising bureaucracy like autocracy, with Africa considered the poorest continent in the world economically.

To paraphrase Martin Luther King, Jr. “As long as there is poverty in Africa in any form, Africans anywhere in the world can never be rich, even if we have billions of dollars and accumulation of wealth in foreign banks all over the world. As long as preventable diseases are rampant and people in Africa cannot expect to live their full life-span up to their old age, we can never be totally healthy even if some Africans can afford medical care with the best doctors anywhere in the world. You African can never be what you ought to be until you are what you ought to be. This is the way our African moral world and normative culture is constructed. No individual African can stand out boasting of being independent anywhere in the world. We are all interdependent and we need each other.”

Our 21st-century African generation has inherited from our ancestors' abundant natural resources and the black-power biological genes attributes with the potential to achieve success in anything you desire to be in this world. The baton has fallen onto our hands to lay the foundation for our coming younger generation to inherit our utmost desire and ideal of Africa as an immensely rich world in resources and life pleasure. We must not be the

generation responsible for maintaining Africa in its current condition of economic insufficiencies and poor governance in the affairs of the State and a divided front.

After all, was it not Barack Obama that tells us: *“Change will not come if we wait for some other person or some other time. We are the ones we’ve been waiting for. We are the change that we seek”* in Africa.

I say, let us remove the veil of bureaucracy once and for all and replace it with commicracy that conforms to our African-socialism in practice in ancient times and is compatible with the world's 21st-century global web-internetisation development as it's taking shape positively the world over. I dare say, bureaucracy belongs to the past, uncertainty is our present and commicracy is our future.

CHAPTER TWO

COMMICRATIC REVOLUTION OF ETHNOPUBLICANISM

The 21st century Africans have arrived at an interesting time in the history of the world when social interaction and the economic transaction is thriving on the remote platform of web-internetisation. We are pestered by the needs for our social advances and economic development, first that we recognise Africa is rich in abundant natural resources with a mass body of labour power, and second that the indigenous inhabitants of Africa are not rich after all – living in material resource poverty and could not conveniently afford the same material needs and aesthetics on the global market as other people elsewhere in the world.

The first recognition inflates your sense of pride and makes you believe you could go on travelling to countries outside of Africa without the need for a visa and you would be allowed entry with all the confetti and a red carpet that your host country could afford to welcome you for the African nobility that you are. The second recognition makes you realise how bad life had dealt you a disadvantage blow as an African, to act miserable, or carry yourself everywhere with hat-in-hand begging for charity. How unfortunate for a human in the 21st century to be confronted with such conflicting recognition of the self-concept!

The two contradictory recognition of our circumstances as Africans lead one to the contradictory kind of implied feelings: that while you originate from a rich resource country you are nevertheless rather like a fashionable pauper, trapped in a physically strong body with admirable genetic attributes that have been deprived of the luck to advance economically. Perhaps even with all your academic achievements, workmanship skills, your vocational talents, or in some way your fancy swagger and potential to make it in life and become rich, you remain trapped by the general recognition that indigenous African people live in some form of material poverty and therefore you are poor.

However, Africans see themselves only by comparing their accessibility to material needs and aesthetics to others. As humans, we fall into the false esteem of human general sense of self everywhere to equate bravery with comparing our past conquests; we measure wealth by comparing the value of one's assets and bank account with another, and we individually desire to be attractive in others' idea of beauty only by fashioning our physical appearance to be like the other person. People feel better about themselves when they think they have what others have in equal measure, and it is in this nature of being human that Africans define their sense of wealth based on material needs or aesthetics that are not equally accessible to us to have in our global world of diversity.

This is quite the delusional apprehension of human perception in the brain as under immense pressure by instincts to conform with the general social judgement. Psychological-adaptation plays the role to prescribe

commissioning-rule that conform to social judgment to appeal to the attractiveness and interests that identify material wealth or aesthetics in human nature. Nevertheless, humans from all nationalities agree on who is wealthy and who is not, and throughout the world, wealthy nations show greater acquisition of material resources and greater economic productive success than others.

On October-11-2012, the news reporter Mariko Sanchanta from the WSJ Digital Network reported that the Asia continent was judged to be the wealthiest region in the world in terms of household wealth that accounts for more millionaires in China region than anywhere else in the world. The world-Atlas reported that the Europe continent is the richest in the world in terms of being the most developed continent in the world, as most of its countries are developed countries. On March-13-2017, James Pethokoukis, the editor at AEIdeas Blog, reported that America as a country has the largest economy and the richest in the world in terms of its higher purchasing power than any other individual wealthy nation in the world.

Under the globe of this social judgment, African industrial corporations cannot account for individual economic power confidently on the global market in monetary terms, and African states cannot lay claim to being developed as the other continents with viable infrastructures and cannot even boast of a purchasing power anywhere in its current ranking as low in the global market economy. Since Africa account for one of the richest continents in the world in terms of its natural and mineral resources, we then need to ask ourselves the simple

question of what must Africans do right, and what are the deep strengths that it requires to nurture and improve upon?

It first needs to be understood that psychological-adaption of our human perception prescribes that the indigenous inhabitants of Africa are poor in terms of material resources compared to other wealthy nations around the world. In other words, the African continent is rich but its inhabitants are poor. Going by this analysis, I do not think that Africans require to account for more millionaires like the Asian continent for its inhabitants to be considered rich. I also discount the premise that the African economy should compete to raise its purchasing power in the global market economy for its inhabitants to be considered rich. What I believe Africa need is what the Europe continent and China currently have – that is, European viable infrastructures and Chinese manufacturing industries. These two can easily be achieved independently by a single commitment to action – that is, the unitary form of all African States into a single national body.

The proposed African ethno-corporatist economy employs at least three primary modules in its non-monetary economic self-sufficient subsistence, composed of interconnected resource platform, to appeal to its social judgement: one for economic material identification of needs or requirement, another for economic material production, and the last for economic material valuing on a global price index.

The key elements that go into ethno-corporatist economic planning are age and health, as well as workmanship skills and multiple employment potentials of

the working-age group, periodic shortage occupational assessment on post-working age group and each of their employment capability, and the annual forecast index of pre-working age group and provision of adequate training to ensures their employment potentials. These elements are all necessary economic potentials of any resource country considering a non-monetary economy because they are primary to its ethno-corporatist economic planning.

However, people develop new skills as well as experience changes in their health that would change their employment potentials, while at the same time there would be a focus on training people for new skills and retraining the existing labour power to increase their employment potentials beyond the primary individual's workmanship skills. People in the post-working age group may also be recalled to fill a job position temporarily, especially in times of need for specific skills or emergency, with implied commissioning-rule in social-judgment actions to demonstrate to themselves their true value in society. The commicratic revolution in this context is best understood by considering the exactitude to maintain the equilibrium of economic productive fitness of self-sufficiency subsistence in a non-monetary economy.

The commicratic revolution of ethnopublicanism, therefore, focuses on these patterns of economic planning and economic exactitude, where individuals would acquire multiple workmanship skills with more than a few employment potentials, producing people who look and act confident in their respective field, motivated by their hard-working and self-indulgent including as part of the chief decision maker of the governance of the economic

establishment of products or services where they take employment.

How a person can be employed to work in an establishment and be one of the chief decision-makers that govern the administrative procedure of own working method and approach within that establishment brim over the life energy of commicratic organisational mode that defines the commicratic revolution in an Ethnopolitan state. Workers can cycle between multiple jobs at the same time in that way because of the social life incentives that create the ideal work/life balance that suits the individual purpose, so individuals can have the time to pursue their personal goals, interests or hobbies under commicracy.

It is revolutionary that all employees in any establishment in a commicratic organisational structure would have the management authority that governs the administrative procedure of each of their working methods based on equalism-legal authority. Commicracy is a horizontal organisation structure where a consensual ordered level of management in which each member is equal in managerial control – where there is no subordinate or superior management – and members are answerable to one another and governed by established commissioning-rules of the proposed *Corporatist Organisation Memorandum Of Service (COMOS)* in Africa.

The Cosmos regulates the company's external affairs and contains the fundamental conditions under which a company is legally allowed to operate. It has an "object clause" which let service-users/consumers, employees and possessors of a company, and all those

dealing with the company know what its permitted range of operation is. It represents the charter of the company and specifies the objectives and public service provision to which the company has been formed. A company cannot undertake activities outside of what is mentioned in its *Cosmos*. The *Comos* specifically lays down the boundary the company can operate.

However, the main difference between the ‘Possessor’ and ‘Worker’ of a company is that possessor is a person who sets up the business as a new entrant to the service-trade in an existing trade-economy on useful-values or industrial grounds under commicracy. And the supervisors and the employees are the workers who come up with a unique idea or a concept to produce the products for trade and make it into reality. All are equal in their capacity – one is not superior or subordinate to the other. Whilst possessors have no affairs on the daily running of their company in their possessor capacity – because they are completely independent of its management, in the event of a company going into administration, the responsibility reverts to the possessor.

In an Ethnpublican state, *Comos* is an important corporate document that an organisation establishment is required to must file during the formation and registration process to register a company with the secretariat government. It should simply be referred to as the memorandum of service. In the proposed African Ethnpublican state, *Comos* application has to be filed with the Registrar of Service at the Labour & Industry secretariat-ministry as part of the process of incorporating a service company. It is a legal statement signed by the

proposed company's Possesor(s) agreeing to form a service company.

Another document called the 'Articles of Service' must also be served – which is a written commissioning-rules about running a company including the primary duties and required roles of each employee-division. Each service company's 'Article of Service' that relates to each employee position would state clearly the equal managerial authority of those who occupy each employee-department within the company's employee-division with the ordinary duty of the supervisory-division of the company, including the limits that each job an employee can workaround to decide own individual working-method that gives an employee the power to decide own social-life incentives for an ideal work/life balance that align individuals purpose and desire with that of the company's goal and mission.

The main purpose of the Comos is to equalise the scope of activities and powers of each member of a service company. Each member is authorised to comply with the acts within the scope of the powers provided to its designated job role within each company's division by the Comos. Any act done by any member of the company outside of or without the requisite authority of the Comos – either by an employee or a supervisor – will be *ultra-vires* and unlawful.

The supervisory Personnel-department of a company will be required to submit each employee's *Annual-Statement of Service* (ASS) report to the secretariat of Labour & Industry's regulatory office and is responsible

for awarding rewards and penalties against individuals following reports on their ASS-report.



As I proposed to further show, the supervisory-division of a company, as evidenced by the nature of the ‘Articles of Service’ and ASS-report, has no self-imposed power to exercise superior authority over any employee within their company. The ASS-report will be famous for its hard-line approach to subject all workers to the

commissioning-rule of their service contract directly with the government authority at all material times.

The ASS-report is revolutionary in that it is the document that regulates the company's internal affairs directly by the secretariat-ministry of Labour & Industry, and complements the 'Articles of Service' in its conveyance of the company's internal constitution of service. It contains the fundamental conditions under which each member of a company is legally allowed to operate. It also includes an "object clause" which let employees and their supervisors know what the parameters of each of their job roles' permitted range of operation consist of.

Commicratic Morality and Accountability

I explored the theory of commicracy in the concept of morality and accountability under its interpersonal procedural necessity, and I applied phrases like “interdependent-leadership” derived from the theory of collectivism and “equalitarian-authority” derived from the theory of cooperativism, to try to capture the dynamics of commissioning-rule of commicracy.

In considering the commicratic management theory, I viewed commicracy in its positive development from ongoing management and leadership, based on equalitarian-authority. Equalitarian-authority is based on the belief in classless association and equal-decision making power in a collectivist-leadership, in which authority is based on interpersonal devotion to one another in the organisation. Most large and complex organisations in an Ethnopolitan state and individual service establishment would appropriate a commicratic structure.

The basic characteristics of a commicratic organisational structure are: First, *Horizontal*: which means they appropriate equal-ordered levels of management and each unit is equipped with its resources to function interdependently with other departments within the establishment or external to it, where every member in each department are on a par-level with no superior or subordinate roles amongst them.

Second, *Equality-legal authority*: means the organisation is governed by a set of ethical codes of conduct, commissioning-rules and procedures as the basis of the shared-authority of members in the self-governance of their organisational work patterns with equal-decision making power.

Third, *Efficiency*: which means horizontal structure strengthens the organisation through the interdependent divisions of each department that allows each of them to self-regulate and creates cooperation with a focus on the action to get the actual productive work done with precision. Unlike in bureaucracy where the requirement to endlessly fill paperwork outweighs the requirement to get the actual productive work done, and where too many resources are spent on too much planning, training and meetings, as opposed to encouraging experimentation with workers to deliver products and services beyond expectations. Commicratic management thrives on simplicity and promotes the tendency for speed and getting more done with less time.

Fourth, *Strength*: which means each department within an organisation can determine clear routes of responsibility and accountability with cooperation amongst the departments in their interdependencies without the need or avenue for competition; because each department is specialised in specific areas of work it creates room for improvement and experimentations, as well as allows individual employees within each department to up-skilling one another in each area of their expertise. As each departmental division is interdependent on one another,

resources and functions are evenly distributed and shared among the departments.

For example, a department would focus on marketing and human resources, and another would focus on manufacturing and design, with the supervisory Planning-department responsible for delegating tasks and setting deadlines. Having separate departmental functions that specialise in specific areas of work within an organisation, creates room for all departments to operate from different geographic locations from one another; it also allows small companies to take on bigger contracts and tasks that may generally be outside their resource capacity to do, due to the rooms for outsourcing different areas of work from products manufacturing to marketing areas or sales to other departments within other organisations.

The most important element for effective organisational management in a commicracy with different departmental structures is having an effective supervision-division. The supervisors would have skills around the functioning of employee-departments in each of their specific areas of work, with the responsibility to promote effective and efficient interdependencies to arrange departments in ways that course them into implementing new strategic work patterns or how to cooperate more effectively in the delivery of their tasks. This allows focusing employees to specific tasks within each department in promoting efficiencies and speeds in completing work distributions.

To affiliate workers to a company is outside the interest of commicracy. Commicracy focus on the exclusive dedication of each employee to their specific areas of work and expertise within each department. For example, a company that manufactures mobile phones would have different departments that are experts in making the different parts of the phone hardware and software. This allows individual employees who are more technical to join departments where their technical skills would be most needed within the organisation. Technical employees who work in the assembly of phone hardware and product testing with appropriate software would feel more dedicated to their work and understanding of how each area of mobile phones comes together.

At the heart of a commicratic organisation is an ethical-system and accountability of their shared-sense of morality. A moral system that each employee member of an organisation is an independent skilled entrepreneur in their own right and up-skilling their expertise in an interdependent working relationship with others and thriving together within a larger organisation: an interdependency, that is, that our skills or ability matters and so our authority matters within the organisation as well.

This is the first principle of commicratic moral understanding, that the specific task responsibility by each employee within each department is accountable to other task responsibility by another employee in other departments, and all accounts to one another for the overall activity and operation of the company. They are all responsible for each of their work-output and must be prepared to justify each of their actions on their supervisory

ASS-report to the regulatory-authority of the secretariat-ministry of Labour & Industry. Government officials can hold any employee of any company accountable with the power to issue a penalty to a term in Redeem-service in extreme cases, as will be expatriated in the extensive body of this Manifesto. Every worker will possess this moral understanding and can't help but feel accountable to the commissioning-rule that governs each of their job roles.

Under bureaucracy, the moral understanding that employee can lose their bonus or ultimately get sacked has indeed been open to unfair dismissal claims and abuse of power. Under commicracy, what we are looking at is an accountable procedure driven by a moral system or a moral system driven by an accountable procedure. In this case, where we see a moral code we find an accountable procedure more or less attached.

On the other hand, if we inquire into an accountable procedure and study its continuity, we can always find a more or less attached moral code. Commicracy is made up of these two principal commissioning-rule – morality that drives its accountability or accountability that drives its morality – one or the other would drive the principles that different industries would choose to appropriate to guide their moral-codes under the 'Articles of Service' in commicracies.

In an Ethnopolitan state, both moral-code and accountability are a privilege and in the existential sense a right but not as without justification. Employees would be expected to render their service to the organisation in an entrepreneurial crossed managerial capacity to exercise

authority through their office or in a group. The orders or directions they would be expected to exercise are derived from the formal commissioning-rules or internal constitution of the organisation's 'Articles of Service'.

The scope of each employee's authority is limited to the 'Articles of Service' that governs the individual job role. For example, the supervisor of a company has no legitimate authority to direct any employee authoritatively or exercise any overriding objectives over an employee's personal life, dress-code or work pattern within the organisation. This is an example of equality-legal authority.

The equalitarian-legal authority would be derived from government policies and procedures which every member of any organisation must follow, as will be prescribed in the 'Articles of Service' that governs each employee service contract with the secretariat-ministry of Labour & Industry.

As shown, the horizontal structure is the feature of commicratic organisation. The structure is meant to provide a clear chain of the interdependent relationship of skilled workers of an organisation so that one skilled entity in the structure is only answerable to the connected skilled entity whose role is intertwined or directly connected with achieving the company's goals. This helps prevent conflicting contributions from different lines of authority as it operates in bureaucratic institutions with their tendency to create more meaningless paperwork and engage in countless meetings, planning and talking endlessly about a problem in fancy conference rooms with the time better

used to get the actual productive work done as efficiently as possible.

In this way, a commicratic organisation is shaped to make it simple to identify each worker's position with a clear understanding of individual roles and duties within the organisation. Regardless of the size of a commicratic organisation, both the roles and duties of the supervisor and employee are clearly defined. In smaller companies or enterprises it would be common to see a single individual taking up the roles of both the supervisor and the employee – but the different duties and roles would reflect in their 'Contract-Service Agreement' with the secretariat labour & industry's regulatory-authority, including in the self-reported ASS-report that sole-traders will be entitled to submit to this government authority to reflect issues of customers complaints with matching reference number with the direct customer complaint to the Trade-Standard regulatory department under this secretariat-ministry. This is designed to reflect the usual pattern that most companies began from small structures to bigger ones where the formation of various departments to accommodate their capacity for greater efficiency and accountability remains present.

The important is, the clear division of labour between supervisor and employee maintains the commicratic organisation structure in its horizontal with equality-legal authority. This makes it easy for better use of resources in the maintenance and growth of the company and enhances communication for productive capability around the company goals and mission in line with government regulations that govern the operation of the

enterprise. Understanding the clear roles between supervisor and employee helps individuals starting up a company envision their aims and objectives with clear goals and missions.

Below are the roles and duties under equality-legal authority between the supervisory-division and the employee-division in a commicratic organisation:

COMMICRATIC ORGANISATION'S EQUALITY-LEGAL AUTHORITY		
ELEMENT	SUPERVISORY DIVISION	EMPLOYEE DIVISION
FUNCTION	The supervisor is a director and uses their unique ideas to run a start-up company. The supervisor is the acting public spokesperson for the company and oversees the daily running activities of the organisation.	Employees are freelancers and take employment at a company. Employees usually work in groups and take responsibility for task delivery with efficient use of their human resources.
PRIMARY TASK	Supervisors centered around basic functions in each department (such as Coordinator, Human Resources Inspector, Project Manager, Contract-Administrator, Client-Representative and Foreman) and task employees with projects to align company goals with their departmental goals.	Employees centered around basic functions in each department (such as Resource & Accounting, Customer-service, Engineering, Marketing & Sales, IT, Research & Development, Production, Purchasing, Transport Dept, etc) with increased collaborations to align departmental goals with the company goals.

FOCUS	Focus on managing employees and the smooth running of the organisation.	Focus on managing tasks and upskilling own departmental expertise.
MARKET PLAYER	Supervisor manages the company operation and expands concept ideas to improve products and service delivery to clients.	Employees execute the work for the company and improve their skill-set to improve the quality of products and services for the company.
CONTINUITY	Supervisor activities are discontinuous and only engage the employee to submit an order for work to be executed and then disappear until another work is needed to be done.	Employee activities are freelancing in nature and continue working together with their co-workers to synergistically develop the best quality improvement and upskilling.
RESOURCE MOBILISER	The supervisor is responsible for mobilising resources for the company and provision of resources for the employees. Communicating with each employee is easy because they don't have a department head to answer to	Employees make efficient and effective use of allocated resources. This allows each employee within a department to identify with their responsibility and task within the project and focus on the delivery of their parts.
PRIMARY MOTIVES	A key motivation for the supervisor is to complete and deliver a project with the achievement of client satisfaction under the corporate timetable set for each project.	A key motivation for the employee comes from the availability of resources and expertise with the individual ability to complete a task and meets their own departmental goal.

TIME ORIENTATION	Organise weekly, monthly, or quarterly meetings and the annual planning of the organisation quotas and annual submissions to relevant government offices.	They take due care not to default on corporate timetables, including a focus on maintaining clean records on their ASS-reports to the government authority.
STRATEGIC ORIENTATION	Driven by the perception of opportunity for the organisation with a particular focus on client satisfaction.	Driven by the perception of upskilling opportunities from the organisation with a particular focus on availability of resources
ACTIVITY ORIENTATION	Commission tasks to employees and supervises more with no direct involvement from the organisation possessor.	Receives tasks commission from the supervisor with no direct involvement in work patterns from the supervisor.
RISK ORIENTATION	Risk Averse – Supervisors do not take risks and do not share the risk taken by the employee. However, Supervisors manage employees' work delivery.	Risk Taker – Employees take risks with perceived certainty about their outcome, and/or about its possible benefits or costs within the organisation.
FAILURE AND MISTAKES	Tries to avoid mistakes and surprises.	Deals with mistakes and failures.
DECISIONS	Intuitive and usually agrees with its employees as long as they align their decisions with the company's goals	Calculative and commits to getting others to agree to help achieve target goals and objectives for the company.

RELATIONSHIP	Both internal and external transactions and deal-making as basic relationships.	Internal transactions within and across departments as basic relationships.
EXPERTISE	The supervisor is required to have sufficient skills for business operations, and the ability to manage workers under pressure is essential.	Employees are required to have sufficient skills for each of their job roles, with being intrapreneurial, professional or experts in their field.
CREATIVITY ADVANTAGE	Constantly buzzing with ideas – such as visioning and envisioning, empowering and influencing, etc.	Basking in expertise others doesn't have – such as focus, ego, mastery, team, can-do-drive, etc.
OBJECTIVE APPROACH	Systematic management approach in commicracy that focuses on the management process to align with the outcome. Without this, employees may lose focus by not meeting deadlines. The systematic guideline is the lifeline of an organisation.	Discipline at the workplace in adherence to the organisation's policies, rules, regulations and processes laid down by the management. With discipline comes self-restraint and responsibility with their team members as a single unit to achieve goals.
REWARD PHILOSOPHY	Value-driven, performance-based, and outcome-driven	Job security-driven, resource-based, and team-oriented.

The roles of the supervisors and their employees are essentially a way of appropriating equalitarian-legal authority within a commicratic organisation: both are each specialist or have expertise in one area of work – In an average company's supervisory-division we have one or more of these supervisory roles: Coordinator, Human-Resources Inspector, Project-Manager, Contract-administrator, Client-Representative and Foreman.

In an average employee department such as Finance, we could have Resource-Accountant, Auditor, Book-keeper, Budget-Analyst, Resource-Administrator. In a Marketing department, we could have Brand-manager, Content-marketing manager, Product-marketing manager, Data-Analyst, Copy-Writer, Social-Media promoter – all of which reflect a non-monetary economy.

Both the Supervisory-division and Employee-division are not based on an hierarchical status-symbol and are interdependent, where employees are able to work in a team and still capable of making their own decisions; both serves each other, their individual self and their service-users or consumers; both are based on formalised horizontal commicracy in their basic communication and interactions; both contributes each of their talents in thinking and emotional abilities to drive the success of the organisation – such as their creativity, formulation, problem-solving, courage, focus, opportunity-spotting, team-working, individual perception, expertise orientation, networking, advantage orientation, resourcing; both exercise equal temperament in the affairs of the organisation – such as the drive for competition with other rival departments in other companies in the quality of

products and services delivery, desire, urgency, opportunity taking, performance orientation, responsibility, ego-driven, mission, activator, dedication; and both are multistage with active involvement in setting milestones and measuring progress with complete commitment upon decision and exposure at each stage.

The moral objective behind a supervisory-division to manage their employees-division in a commicratic structure is positioning the supervisors to better meets the needs of customers or service-users of the organisation, so that when a job comes in everyone within the organisation immediately has a clear understanding of each of their roles and who does what and why and within what time frames the job is likely to be completed. Smaller organisations may have supervisors doing multiple supervisory duties, especially in companies within the product manufacturing industry – where the duties of Foreman, Contract-administrator and Client-Representative could be done by one individual, and the same with the HR-Inspector and the Coordinator or Project-manager.

The type of economic service a company offered and its size determines the supervisory process requiring specialised expertise and knowledge that may be appropriate for the organisation's effectiveness and efficiencies. Therefore, commicracy is designed specifically to simplify work processes and focus employees on each of their productive tasks around speed delivery to meet the needs of customers.

Another important is, the expectation that required departmental employees to align their individual goals and objectives with the goals of the entire operation of the organisation, increased collaborations are expected as part of departmental employees' primary tasks to continue working together to synergistically develop the best quality improvement to reflects in the entire operation of the organisation. This involves, among other things, the hybrid of two departments to meet the resource needs of a specific project at any one time, and this would be the sole responsibility of the Coordinator within the Planning-department to coordinate.

For example, a coordinator-supervisor may combine Budget-Analyst from the Finance department with Brand-manager and Social-Media promoter from the Marketing department together with a contracted Software developer from an external agency, to work together and complete a specific contract or project. This type of hybrid department will often be temporary but commonly appropriated in commicracies.

Since not all project or contract fits in the conventional model, it is the responsibility of the supervisor-coordinator to know what, whom and how employees from different departments could be combined in a multi-functional responsibility to complete a project that requires a combination of different areas of work. The hybrid department will be classified as part of the Employees department but under one of the General 'Hybrid' fields.

In the above example, while the contracted Software-developer and the in-house Social-Media promoter would work closely together, the Brand-manager would work to shadow what they do, and the Budget-analyst will be needed to gather information to ensure resources are maintained within budget.

While coordinator-supervisor are normally required to supervise the completion of each work task to meet both the deadline and the needs of the customer within the Employee-division, in the case of a hybrid department all employees would be required to report to the Project-manager after their tasks. In any other case, they would be required to report the completion of each of their work to the coordinator responsible for the work project for final approval.

This is to demonstrate that in some commicratic organisations, the use of hybrid departments would often be product-based – to produce a niche or bespoke product outside the convention of the organisation's products and services, and the experience of a project supervisor manager with a particular skills-set for the type of work would be most needed to ensure the success of the project operation.

It is also important to note that commicracy is designed for workers to be experts in specific 'parts of a whole area of work, so workers are not expected to be technical with the need to know how the whole of a product comes together, they are meant only to complete specific tasks and the supervisor must coordinate workers based on their skills-set and abilities to bring the whole together. In

some hybrid departmental situations, it should be acceptable to see coordinators from the supervisory Planning-department outsourcing tasks with particular skills-set that are not available within their organisation to other companies. This would be done in collaboration with the Foreman from the supervisory Personnel-department. In some extreme cases where certain disciplinary government sanction is involved against any employee or supervisor, the HR-Inspector would also be seen to have involvement in the outsourcing exercise.

In an Ethnopolitan state, the role of the secretariat-ministry of Labour & Industry is to protect the interest of a business or organisation. Employees are considered experts in their fields and not trainees. It is open to the individual employee to use quite unconventional methods or innovative methods in getting a job done under commicracy. As such, they bear the consequences of both the success and failure of their claimed expertise or abilities.

Commicratic Collectivism in Societal Values

The social values of commicracy are implicit guidelines that provide institutional orientation to individuals and corporations to conduct themselves in the form of a collectivistic order. It is the standard approach that individuals employ to achieve personal ambition and progress collective goals in a society that shapes the nature of their equality-legal authority in that society. It is essentially the traditions and cultural beliefs defined by the moral principles of society's dynamics.

Informed by the 21st-century global culture of internetisation and the human natural tendency to be treated equally, between people and between corporations everywhere around the world, the ethnoist social relations, govovical structure of government and ethno-corporatist economic transformations of Ethnpublican state is our African 21st-century generation revolutionary time that proposed that collective participation in public affairs are values that would express the essential feature of the good life of economic self-sufficiency subsistence we seek in Africa for Africans.

The pursuit of European-style viable infrastructures and Chinese mode of manufacturing industries for our ethno-corporatist self-sufficient subsistence economy would produce the desired well-being and good living that Africans crave in our ideal for Africa to be socially and economically developed and wealthy. Efforts to articulate

how these could be achievable can be traced back to the precedent volumes of this Manifesto. Here, the collectivism of commicracy in societal value is important to grasp the means and goals of our human-nature that would bring Africans to this ideal happiness that remain the object of our collective desire as a people.

The proposed social importance of commicratic values and functions in African society is tied to the process of its attainment, preservation, and its maintenance of enhancement of living. Before colonialism, Africans think of themselves in terms of their collective values that are implicitly expressed. Africans used collective standards as a guide of impressions of their culture and beliefs of themselves and in their rules of engagement with foreigners. This manifesto is a call for Africans to align their ancient collectivist social values with the proposed patterns of ethno-corporatist economic development, its promotion for cooperative work-ethics and quality of life in our shared knowledge of Ethnopolitan society.

This manifesto aims at mapping the values of Africa's key occupational groups: the economic-specific education and training of the pre-working-age group and the service and working skills of the working-age group. While both the pre-working age and working-age groups are the main focus in our attainment and maintenance of traditional workers' value systems, the recall of specific skills from the post-working age group on a temporary basis would characterise our prescriptive workers' value systems. Drawing on the pre-colonial collective traditions and cultural beliefs of Africans' value systems, the successful operation of values in family dynamics, its

recreational and occupational sphere, are carried-forward to demonstrate the context specificity in the proposed African societal values.

The collectivism of commicracy in the workplace would see workers prescribing their own individual valuing processes, and that in turn would see their prescriptions of what constitutes creative endeavours to construct the meaning of social life-incentives that creates the ideal work/life balance that suits the individual purpose. This would be embedded in the wider societal values, economic, govovical and work contexts.

The privilege to work remotely without being bound into the routine 9-5 job rota is expected to prescribe the creative focus that suits the majority of workers under commicracy. It would provide the social-incentives in how individuals would prescribe their own value meanings and enact those values for themselves, and the freedom to combine different roles and manage their individual time to pursue personal goals, interests or hobbies. These and much more would allow the working-age group to make sense of their living in society and to be present to deal with adversities in their private lives and family dynamics.

As will be shown, commicracy would show that the ability of individuals to create freedom of work pattern also extends to transform the relationship of family dynamics into a meaningful social activity that promotes the good life. Unlike bureaucracy that revered the capitalist subjection of family members need to rely on each other for economic support and deprived workers of physical presence in their emotional support to their family,

commicracy took advantage of the ethno-corporatist non-monetary economy and resolved economic support as immaterial to a family membership and raised emotional and physical support as one of the primary sources of relationship security with family and friends. As such, the patterns of interactions among family members would benefit from more physical interactions with no interference with work; their economic support and personal relationships would be organised to be collectivised on the basis of individual sole right with the state; and the various factors that shape interactions and bonding within a family would be commicratished in equality relations in the same fashion – that is, with the state.

As we shall see, the collectivism of commicracy attached individual self-efficacy and self-worth to the state. In other words, individuals from birth to death would have control over their own economic provision with state supervision, the individual values that you used to prescribe your self-concept and idea of the good life would fall to be organised on the basis of your individual sole right with the state. The state would take full responsibility for the economic provision for the pre-working-age group from birth and in a collectivist relation with their parents/guardian and prepares them towards their attainment of the working-age. When they reach the working-age, they would be organised economically to be collectivised on the basis of their individual sole right with the state. And when they reach pension-age, the state continues to exercise full responsibility for their economic provision until death.

Collectivism of commicracy, through its state-centred provision functions, becomes the guiding principle that influences human behaviours and protectors of their individuals' sole right with the state. While individual sole rights capture the individualised desire of different view about what constitutes a good living, state-provision functions would always put collectivism of commicracy into practice to guide it. It is the nature of the state anywhere to put limits on human endeavours that interferes with its social or economic order. As such, when individuals subscribe to certain desires as their sole right of what constitutes their individual good living, it would sometimes be impossible or impracticable for the state to accommodate provisions for them.

Since we recognised that collectivism of commicracy is an implicit value determined by contextual factors around state-provision functions, this distinction is an important one to better understand the collectivism of commicracy in variant contexts. For example, when we value economic-order to a certain end, how do we re-regulate social-order in different situations to meet provisions for that economic-order? Since ethno-corporatism naturally applies its regulation of economic-order to drive social-order when we apply state-provision functions, but under what circumstances under collectivism of commicracy are we permitted to re-regulate social-order to drive economic-order?

To make you better understand, for example, nursing mothers who fall within the working-age group may argue for their full right for state-provisions to meet their economic needs. Of course, they would be perfectly

right to make that argument since child-bearing is a Nature-given right and no woman should be deprived of economic support to afford equal economic needs as working people. But there might arise a certain situation where the state would be unable to give up this right in its entirety without some form of re-regulations. If the state requires working people to occupy jobs, especially under the 'Shortage Occupation List', it would be the responsibility of the state to must provide social relief for nursing-mothers to meet its own economic-order.

One provision of relief for nursing-mothers would come in the form of nanny-centres across towns, where, regardless of whether the mother works remotely from home or works away from home, their children could stay away at nanny-centres for days and weeks at a time and gets regular visits to or from their children through organised time-out with nannies to visit their parents at home or at work. This would indeed relieve nursing-mothers from most of the hard jobs and complaints involves in child nursing – let the professional nannies bear the brunts and burden of it all. At all material times, day-care and night-care nanny centres would be made available to all nursing-mothers regardless of whether they work or not, with a remote CCTV monitoring system accessible directly to mothers through their mobile phones apps to watch live-feeds activities of their children including at every surrounding area of the nanny centres from any location.

The above example is one factor where collectivism of commicracy is the guiding principle that re-regulates the social-order of human behaviours to meet the state's

economic-order as the protector of individuals' sole rights in its promotion of societal values. The moral orientation of collectivism of commicracy leaves the state morally accountable. We shall see members of commicratic society building their argument by a conceptualisation of human needs and its Nature-given right process of depositing their argument to human-nature. How people will generally project their human thinking and how the state, in its provision of functions, would devise means to protect its own interest will be known.

The collectivism of the commicratic process would be projected in terms of re-regulating the social-order and economic-order, sustaining the authority system of state government, and revering the judicial discretion of the StateLords to interpret the citizenry legislative policies and proposals in conformity with the established standards of ethnopublican constitution. This is based on the idea that a dialectical system of oppositions that logically or functionally negate one another exists between citizens and their state government, between service-users and their service-providers, and between employees and their employer/organisation – one that is neither artificial nor reducible into any simplified or easily justifiable order. Therefore, those in the position of authority to provide provision must always be held morally accountable in their promotion of societal values as collectivism of commicracy has defined it.

CHAPTER THREE

EQUALITARIAN BASES OF COMMICRACY

Organisational behaviour operates beyond the surface manifestations of deep-seated cultural values. It extends to the culture-wide level in both the formal and informal institutions since the implicit commissioning-rules of informal institutions define the dependencies between the benchmark values of a society and its formal institutions. This focuses upon the interplay of dependencies among four critical variables in any given society: the traditional social culture of a society, the assumed economic structure, the whole source of their sense of a moral approach to values, and the whole ethical constructs to their problem-solving.

Whilst these four variables change with time in a new pattern of behaviour that is amenable to technical change in any given society, when it is forced to take an abrupt effect it tends to result in a very complicated and conflicting circumstance. Such dependent variables that draw from one another are hard to manage when concentrated on one aspect and ignore the others. It indeed gives a truer image of organisational behaviour than merely regulating economic-order to drive social-order or vice-versa to achieve a complementary execution of moral culture and pattern of ethical behaviour of a society.

This is broadly concerned with the conflicts that plague indigenous Africans since the colonial era. Its premises are on the recognition that economic change always produces its distinct organisational structure. But the charge imposed upon indigenous Africans to assume western bureaucratic structure in their traditional African cooperatives mindsets post-colonial ran into conflicts, confusions and disarrays, in the misinformation or assumption that western bureaucracy is a strand of our traditional cooperative customs and collectivist structure. Whereas this has been based on a misunderstanding – a misunderstanding borne out of disinformation.

The colonial powers regarded the pre-colonial traditional structure of indigenous African monarchy with kings and queens with their chiefs in their exercise of authoritative roles and responsibilities in village society as a strand of a highly bureaucratized organisational society, but the existing values that indigenous Africans have set for themselves in their social and economic structure is opposite to a bureaucracy, given that we found the western bureaucracy and its capitalist economic system and social culture of individualism clashed with Africans collectivist beliefs and cooperative customs. That should have informed the colonial powers at first instance that what they see as an underdeveloped bureaucracy in pre-colonial traditional Africa means that the indigenous African social-system of social-control is not bureaucratic at all.

The misunderstanding arose from first equating the Arab inhabitants of northern Africa with the indigenous Africans. Whereas, western society already had a long established shared-system with the Arabian residents in

northern Africa since the ancient society – long before the imposition of the western chattel-era and colonial-era in Africa.

The Western society, Central and South Asia, and North Africa, were already highly bureaucratised with existing values to the kind of social and economic settings that the colonial era came to superimpose upon the traditional values and cultures of indigenous Africans in the west, east and south of Africa. Although the western colonial powers claimed that its progress was short-lived in deposing the traditional structure of indigenous Africans since such organisational changes rest upon long-established deeper cultural change as the Arabian had done to influenced the indigenous Nubian in northern Africa. The fact remains that the social change of bureaucracy upon indigenous Africans provided the basis for conflicting and irrational patterns of an organisation when interacting to adapt with the indigenous Africans' culture and customs.

My reasoning is this: In the proposed commicratic society, the StateLords exercise an authoritative role similar to that of the indigenous traditional kings and queens in pre-colonial Africa; the secretariat and the prime-ministers similarly exercise an authoritative role to that of the council of elders and chiefs, and the commicrats across government offices carry out their duties in similar fashion to that of the erranders for the nobles. In the context of economic organisation, the company supervisors exercise organisational responsibilities over their employees in similar fashion as the chiefs acting as village council members exercise governing responsibility over the citizens; and company employees carry out duties in

similar fashion to that of the erranders on behalf of the nobles.

Whereas in Western society we have the kings and queens at the top of the hierarchy, followed by their children as princes and princesses in their state offices as dukes and duchesses, and the chiefs' councils held hierarchical positions to one another as earls and countesses, viscounts and viscountesses, barons and baronesses, and so on, all in their exercise of authority over the citizens. By this, I argue that it is a misconception to believe that indigenous African culture was already bureaucratized before the colonial era or the Slave trade era even. By this, I claim that our pre-colonial traditional indigenous African cultures have been a strand of a commicracy and that bureaucracy is of western origin and not indigenous to African systematic culture.

Recognising the persistence of human-nature anywhere to promote equality relations in both formal and informal institutions, it is therefore important to consider this factor in understanding how commicracy is designed to promote equality relations in any organisation setting. As such, in setting the equalitarian social values under the requirements of the proposed commicratic organisation model, the common instrument for administering any social and economic organisation would set the framework for a shared-control of authority amongst workers, and between the service-users and their service-providers. In that case, any proposed framework would require a degree of conformity to the indigenous traditional African social values in our promotion for commicratic horizontal structure and processes in any given organisation setting.

This manifesto aims to establish the framework for how the horizontal structure in a commicratic organisation produces equality. The framework draws from volume-2 of this manifesto on how the governmental system of govovx-populi produces equality in its shared-control of state government administration between the government and the governed in an Ethnpublican state.

It is also premise on the recognition that commicracy emerges naturally from the theory of the ethno-corporatist economic-system in its promotion of equality-legal authority in all areas of socio-economic life in society. Its non-monetary economy abolished the money-capital requirement for business start-ups; it relieved employers of the responsibility to exercise impersonal authority over their employees; it eliminates the class-system between 'skilled' and 'unskilled' and places workers in the equality-system that recognises the ordinary ability to do a job in the economic realm as freelancers and not to be managed as trainees. This, in a word, is the equalitarian bases in a commicratic organisation.

This is to demonstrate that whilst the transition from bureaucracy to commicracy directly transforms the hierarchical structure into its horizontal structure, it does not disturb workers' particular roles for the actual productive work within the organisation. Focusing on the working operation in a bureaucratic organisation in which those at the higher position in the hierarchy exercise imbalance authority over those below in the hierarchy, commicratic organisation provides an empirical account of how its horizontal structure produces balance authority between workers within an organisation.

In asking myself the simple question: How does commicracy promote equality within an organisation? I say the structure of an organisation affects the ethical constructs of problem-solving among workers. Unlike in bureaucracy where the ethical constructs to problem-solving that an organisation appropriates depend solely on the moral approach to values of the individual at the top of the hierarchy, so employees have no clear understanding of their roles as skilled workers and not as trainees.

In commicracy, employees have a clear understanding of their roles that they are freelancers with equal authority with their supervisors, that they report directly to government authority in a regulatory open system as skilled workers, and they know where they fit within the organisation as the creator of products for trade while the supervisor is the creator of trading idea for the organisation. This is the primary function of a horizontal organisational structure of commicracy.

Of course, it is clear and it is not in doubt, that commicracy does not have any vertical hierarchical layers within its organisational structure. It has no formal chain of command in theory. In practice, it includes the supervisory-division occupied by the organisation inventors, managers and coordinators in the middle of the homologue, people with diverse skills with specific roles in equal structure or function in the organisation.

Unlike in a large-scale bureaucracy where each employee is in a hierarchical position within a management layer or department amongst several middle management layers of authority in codependent relationships, each

worker within a commicracy is own management and own entity within a management layer in an interdependence relationship with other management layers occupied by other interdependent entity within the organisation. This effectively allows each employee to have full control over their work-outputs.

Commicratic Workers' Service System

In a commicratic society, workers entered into agreed services with the secretariat government authority of Labour & Industry to establish a corporation under a 'Contract of Service' agreement. The 'Contract of Service' includes provision for all resources to run and maintain the corporation by the government throughout its service life. It also includes the provision of employees to the organisation to produce its products and services for trade under the proposed 'Corporation Employee-Contract' – between the secretariat of Labour & Industry government authority and individual employees throughout their working life.

Unlike some bureaucratic government frame of reference that referred their clients as customers, commicratic government referred its clients as service-users to it on their agreed service agreement to provide an economic service as a condition of their interdependent working life with the government for having fallen into the society-prescribed working-age group.

When an individual takes up a job to provide economic service to the state through an organisation, the individual becomes a worker to that organisation and at the same time a service-user to the state. This allows workers to undertake work that an established company cannot do but which the company possessor is responsible to do on the service agreement with the state, in which the state has

provided it with all capital resources it requires to run the corporation.

In volume-1 of this manifesto, the 'Corporatist Service Provision' (CSP) service card was introduced under the theory of ethnopolitanism to incorporate the working-age groups into the state's service-cards provision, nationally. Workers are owners of their skill-set for trade and those who go into start-up will depend on government CSP workers to work in their establishments, under the State's Master-Franchise corporatists agreement to operating trades and industries under the platform of 'Social Interests Economic Relation' (SIER) with the government: in that, the SIER will be the socio-economic relationships of government and workers and their industries in the implementation performance of State's objectives and goals - both in full management of the State economy, owing to the proposed governmental regulatory control of the State-ownership of the means of production in an Ethnopolitan state.

A worker can either be a company possessor or a company worker or both. An individual might be a possessor-supervisor of a small organisation, and at the same time able to maintain a second job as an employee in a large organisation. There are reasons why people might want to do this – such as to gain valuable skills from being an employee in one corporation in order to own a similar corporation as a possessor-supervisor.

While the usual course is to employ a worker-supervisor with no responsibility of a possessor to a company, all workers regardless of their skill-set with or

without formal training have a ‘Contract of Service’ agreement with the State to engage in economic activities either as a company possessor or worker or both – it’s an open contract of economic service. A worker might decide to use their own ‘Contract of Service’ as a possessor of companies or as an employee of other possessors’ companies, or both.

Employees are freelancers and are free to work on task-based contracts with no fixed date or fixed-term contracts with an end date, or with conditions. Government authorise workers to take up employment in any establishment within its state’s jurisdiction under the ‘Contract of Service’ agreement, and as well as regulates workers’ working hours and their arrangements through each of their *Annual Statement of Service* – ASS-report.

However, in the case of a possessor, when one successfully start-up a company, the state’s service-card economic-provision to the individual lasts for a year for the first start-up and 6-months consecutively for the other subsequent start-ups, in which the individual would be required to successfully start-up another company or take up employment within an establishment within or outside one’s own start-up company.

For example, if one successfully start-up 5 companies within a year period, the state’s economic-provision with regards to those economic services with the state last for a period of 1-year for the first start-up and 6-months for the subsequent 4 start-ups, and a total 3-years state’s economic-provision to the individual. By the end of that 3-year, the individual would be expected to either

submit another successful start-up to add 6-months to it or take up employment in any establishment to sustain the individual's state's economic-provision.

However, there are rules and guidelines that govern start-ups including awards of benefits and sanctions to possessors, which would reflect in the Ethnopolitan state's constitution under the operation of the Economy-arm of government. Being a possessor is rewarding, but it requires one to possess a specific skill-set to become a successful serial company start-up in an Ethnopolitan state. Usually, two people cannot be a possessor of a company. The requirement is for one possessor to be named on one start-up. A potential possessor might be sanctioned by the government and the state's economic-provision recalled if it turns out at the initial operation of the company, after the State had invested its resources in it, that the named possessor had deliberately provided misleading or false information on the start-up application.

However, in the case of an individual named as a possessor of a start-up company and the individual also happened to be an existing employee in another company with an ongoing state's economic-provision, the accrued credit would be deducted from the individual's mandatory working-age. This means that if an individual already has 1-year accrued from a start-up and is required to be pensioned at the age-60, the individual would be eligible to be pensioned at age-59.

However, it should also be emphasised that those on pension and eligible to be recalled back to work on a temporary basis have at least a mandatory 1-year on a

pension before they could be listed as eligible for recall. It is open to individuals to extend this 1-year or split the time between work as they wish. And, in some minority of cases, some individuals could be found to be pensioned at age-30 more or less from having had accrued years from being a serial start-up of several companies deducted from their working-age.

On account of abilities and skill-set, pensioned individuals could still be recalled on an occasional basis to take up jobs in different establishments on a temporary basis in a patriotic commitments to the State. Nonetheless, it is important to note that most recalls of those that are pensioned would be needed to provide work-skills training either at educational institutions, at apprenticeship centres or upskilling programs of existing employees at a company organisation, for a short period of time.

In general, workers' ASS-report demonstrates that each worker in a commicracy is a skilled worker in their own right. It means workers are individuals with equal capacity or ability to perform real physical work, but with differing expertise to do a specific job in a specified area of work or occupy a specialised role within an organisation. This definition premise on the recognition that the ability to perform real physical work rely on the mental resource of the individual.

A cleaner has the mental ability to perform real physical work in an equal capacity as a computer-programmer possesses the mental skill-set to perform real physical work. The same can also be said of an engineer and a gardener, a footballer and a school teacher, or any

other type of work. The ability to demonstrate a work capacity or skill-set with or without formal training is what defined a worker in a commicracy, and it is also what recognised workers as independent freelancers in their own right within an organisation. The ability to demonstrate a capacity to occupy a specified area of work allows individual workers to explore different sides of their ability and to take risks with perceived certainty about its outcome, and/or about its possible benefits or costs within an organisation.

Since employees are regulated directly by the state government institution in an Ethnopolitan state and not by their on-site supervisory-division, employees face a lot of risks and bear both the success and failure of their presumed capacity to do a job. For example, a trained medical surgeon may develop the desirable ability as a biomedical engineer without formal training and involves in computer programming to build and maintain software applications for improving human health. A gardener may develop the natural ability in tool servicing and repairs.

In a commicratic organisation, horizontal structure necessitates that employees explore different sides of their mental capacity to do specified areas of work and to demonstrate the ability for multiple roles within an organisation in maintaining their job security status in society. In other words, it is essential for employees in a commicracy to be able to demonstrate the capacity to perform multiple work types within the organisation. The capacity to perform multiple work types in related areas of work that could be categorised to belong to the same department within an organisation setting results in having

fewer layers of management, or department or employee heads within an organisation. It also by default minimise the resources required in production.

In volume-1 of this manifesto, it was suggested that with the current population of Africa at 1.3 billion heads or more, it is possible to limit the working-age group to those between aged 21 and 40. With the proposed ethno-corporatist economic-system in Africa, the appropriate use of computer artificial-intelligence technology and robotic machinery would create the condition to make practical and effective use of the biological strong initiatives and natural drive that is commonly seen in those within the age band of 16 to 40. It would require less or no effort to steer the working-age group into multiple roles that fit into what a company needs at any one time.

With small management layers or departments within an organisation, employees in a commicracy are freelancers with the responsibility to identify and achieve their goals to meet targets projected for the organisation by their coordinator-supervisor. With the efficient use of resources in a commicracy, employees are an independent entity in an interdependent working relationship with their co-employees as one team. In a large-scale organisation, each management layer or department would have direct access to resources to complete each of their tasks. Video calls make it easy to communicate with others from different locations.

In fact, our ongoing 21st-century social culture of internetisation creates the economic platform for remote collaborations with other areas of an organisation to attain

resources and get a job done in the same capacity as though all working-heads are in the same physical building. This is to demonstrate that commicracy would not necessarily require some employees to waste valuable time travelling between their respective homes to a physical building for work, as all can work directly from their homes and keep an interactive online network with video viewers open from their remote locations during their working hours. In other words, office buildings where workers congregate on a daily basis for work purposes would be rare in certain industries in a commicratic society.

The nature of ethno-corporatism, being a non-monetary economy and not money-driven or profit orientated, the capacity for trade would be mainly based on product quality in competition with other companies in the same line of trade. Individual *corposense* will be appropriated freely and openly to power the existence of production, such as intellectual-property for production, resource of useful-value, and accessibility of material resources and labour power. It would be common to see companies employing a mass body of people and setting up for them their home offices with the company's tools and resources to enable them to do their work on a remote computer connected through the company's private Central Lan Server.

Unlike in bureaucracy where departments spend an enormous amount of time resource-sourcing and are often unaware of the availability of the same resource already available in other departments within the organisation, commicracy provides the central server managed by the company Foreman-supervisor where employees from any

department within the organisation can submit a direct request for a specific resource and easily accessible resource already available to other departments with real-time reporting facilities that it needs to complete a task, without the time-consuming of resource-sourcing or purchasing a new licence because one is unaware the same resource was already available within the organisation and with access to other departments.

The horizontal structure of commicracy places workers on the same management level that allows them to be highly coordinated and synchronised their work in one place, regardless of the size of the organisation. It allows them to move quickly and easily by the division of tasks into short phases of work and frequent reassessment and adaptation of plans. Each employee is a freelancer in their own right with goals and objectives that it requires to match the goals and objectives of the organisation it works for.

Employees in a commicracy are independent entities with full control over their own working operation and the ability to manipulate resources to suit their own working needs and change tactics to reconfigure their own work patterns. This contrasts with bureaucracy where employees are slower to complete tasks or access resources easily and efficiently because they spend an enormous amount of time burdened with paperwork and seeking permission from multiple bosses in a dual-reporting to access a resource through the hierarchy.

The commicratic structure is designed to function well and focus workers on the end result in their specific tasks, without the individual worker having to worry about

the processes. Bureaucracy fails because it focuses workers more on the processes and often as humans people get distracted so easily that they lose focus on the end result.

Therefore, wherever there is commicracy the structure can be scaled up to any higher capacity and can be scaled down without any impact on the organisation's quality of products, speeds and service delivery. This is simply due in part to the fact that employees do not have departmental heads and are free from the constraints of such reporting requirements as it operates in bureaucratic organisations. Commicracy gives freedom to employees to make their own decisions in interdependent collaborations with their departmental colleagues, to be free to employ innovative means to complete tasks, and only to take task orders or direction from their respective coordinator-supervisor, and with the final delivery of completed tasks to their respective Contract-administrator supervisor or the Client-representative supervisor after the final approval by the coordinator-supervisor.

With a commicratic organisational structure having two workers departmental arms – the supervisory-division and the employee-division – with extension for temporary project-based hybrid departments internal or external to the organisation when the need arises, and with the supervisors in the acting role between the customer and the employee, this is to emphasise on how commicracy focus workers to know their priorities in the workplace.

Unlike in bureaucracies where workers are focused on endless paperwork and meetings along with their main job roles and duties, commicracies assigned the paperwork

and meetings to the supervisory-department and assigned employees-departments to focus directly on their specialised job roles and duties.

As such, the supervisory-division is responsible for meeting the overall goals of the organisation and each would be responsible to tailored their efforts, duties and roles towards the most important work that the organisation does. While, within an average organisation, the Contract-administrator supervisor and the Client-representative supervisor would occupy the Administrative-department within the supervisory-division office with specific roles for organising meetings with potential clients and to manages contracts made between clients and the organisation, including the responsibility to administering contracts to the organisation by assigning contracts through the Foreman in the Personnel-department, to either the Project-manager or the coordinator, depending on the nature and requirement of each contract in ensuring that a project is executed from start to completion within the time-scale specified by the Contract-administrator or Client-representative supervisor. While the role of the Contract-administrator would be better suited for products or manufacturing production-based organisations, the role of the Client-representative would be better suited for service-provider based organisations.

Under the Personnel-department, both the Foreman and the HR-Inspector have separate roles and responsibilities to manage resources within the organisation and to investigate and resolve any issue where human resources or material resources have caused an issue of concern within the organisation. While the Foreman

occupies the Personnel-department with specific roles to manage the organisation's resources from both account-receivable and employee-allocation viewpoints and the overall resource management goes through its office, the HR-Inspector (Human-Resources Inspector) also occupy the Personnel-department with specific roles of recruiting workers to the organisation and managing individual employees life cycles through the secretariat government ministry of Labour & Industry, including training and administering employee benefits on individual worker's CSP government issued service-card, and as well as recommending for government sanctions against any worker (employee and supervisor) on each of their *Annual-Statement of Service* (ASS-report). Both the supervisory office of the Foreman and the HR-Inspector deals in the management of resources internal and external to the organisation in commicracy.

SUPERVISORY DIVISION			EMPLOYEE-DIVISION
Administrative Department	Personnel Department	Planning Department	Employee Department(s)
Contract-Administrator and/or, Client-Representative	HR-Inspector and, Foreman	Coordinator and/or, Project Manager	Employee(s)

Both the role of Project-manager and the Coordinator would occupy the Planning-department within the supervisory-division, and be responsible for overseeing

the planning development of each contract and project from start to finish within the organisation. They would also be responsible for advising all workers including their supervisory colleagues on company policies and regulations to align individual goals and departmental affiliations with the company goals and mission.

By this, the Coordinator would also be responsible for providing managing planning compliance, including recommending training and up-skilling in managing workers to their specific expertise. Normally, coordinators would be seen as taking up the role of Project-manager when the need for a contract project arises within their department, as opposed to having to employ individuals to take up the roles of Project-manager within the Planning-department.

In any case, wherever and whenever the title of a Project-manager is ascribed in commicracy, it gives the recognition of an individual commissioned to perform a specific skill-set that is not normally available within the organisation. This is particularly so in situations where some contracts may arise that require a particular skill-set in project management, and either a Project-manager is employed to take up the tasks to work within the Planning-department on a temporary or contract basis, or part of the work that requires this skill-set could be outsourced to other companies and would require the coordinator from the insourced company to visits the outsourced company (or vice versa) as a Project-manager and not as a coordinator, in coordinating the project from the multiple locations. In any case, the role of coordinator and Project-manager intertwined and belong to the Planning-

department within the supervisory-division in commicratic organisations.

As I have tried to show, each role within the supervisory-division is specialised with a specific skill-set different to others within the division. The Contracts-administrator could modify, alters or totally change some of the terms of a previously established contract of a project – typically to add something new to an ongoing work in progress with meeting the requirement needs of customers or being compelled to do so from either the Planning-department or the Personnel-department – typically to meets the requirement for the availability of resources or skill-sets within the organisation.

Just like the extensive collaborations within the employee-division, so are the extensive collaborations within the supervisory-division. This is simply to demonstrate that each specific role and duty within commicracies are agreed upon by the commissioning-rules existing between organisations and their clients and this may be different for each project.

For the various departments within the employee-division, the freedom to focus on delivering tasks based on their specific skill-sets and not having to be burdened with paperwork or meetings or being expected to focus on being affiliated with the company they worked at and not with their department, allows the employees in the IT-departments to focus specifically on writing codes, the Research & Development department to focus specifically on collecting data and conducting field research, the Social-Media promoter within the Marketing & Sales department

to focus specifically on writing articles, the Customer service department to focus specifically on making and receiving calls and attending to client's needs, the Engineering department to focus specifically on designing and developing prototypes, and the Resource & Accounting department to focus on crunching numbers and estimating. Employee-division focuses on the important work that delivers real productive work in commicracies.

Commicracy develops from the web-internetisation platform and is heavily reliant on the use of a simple computer program to implement tasks, and the use of computer-generated forms instead of physical paper. While the supervisory-division would focus on paperwork whenever possible, this would be done by means of a computer with no need for storage of bundles of papers and files to fill up office spaces. Within the internal departments and divisions, the use of the internet connection would not be required unless there is a necessity to access the 'World Wide Web' portals. In most cases, each company would have its dedicated *Private Network LAN Server* provided by the government without the need for the internet to work and operates. There would be no requirement for physical papers and paperwork would be done on computers and can be moved around from office to office by means of portable devices where the basic information is stored and re-used.

In commicracy, the strong determination to eliminate the use of physical paperwork altogether aligns with the objective to be heavily reliant on computer programming to automate tasks so there would be not much requirement for paperwork in the long term. However, with the commissioning-rules that govern the workers' service

system in commicracy, the supervisory-division would find soon enough that there is a resolution in eliminating paperwork altogether and that there is freewill between choosing to just take action to complete tasks or committing to time and efforts in filling in paperwork.

For example, in a small commicratic establishment with a single individual in the role of supervisory-division, the intentionality to fill in paperwork as a task may resolve a personal need to get rid of boredom or a need to get in the hands-on experience on the job or work involves as a part of an up-skilling. With the expansion of the company, paperwork and/or meetings become burdensome tasks and mostly unnecessary. Getting on with the action of the actual productive work becomes a commitment to commicratic necessity, and with no commitment to conform to the bureaucratic representation of status and power above all else, in the workplace.

The approach of commicracy to structure organisation horizontally and to give equal-decision making power to workers with no superior or subordinate between them is an acknowledgement and a recognition to uphold the condition of populocratic activities of commicracy.

In commicracy, the various employee departments make up the Employee-division arm of the organisation and take coordinating direction from the supervisory Planning-department. The same is true for the supervisory Administrative-department and the Personnel-department taking coordinating direction from the supervisory Planning-department, including any other functional hybrid

departments within the organisation at any one time. In fact, every department in a commicracy gives the direction of their office to regulate other departments within the commicracy. This is also true of every employee within a department who gives the direction of their office to regulate the office of other employees within their own department including other individual employee offices in other departments.

For example, suppose a company received a work project from a client through the Contract-administrator from the Administrative-department within the supervisory-division. The Contract-administrator passed on the execution of the work project to the Foreman in the supervisory Personnel-department to approve the allocation of resources to the project. Depending on the availability of resources and skill-set within the organisation that the Contract-administrator had expected or anticipated for the company to have, this would provide useful guidance to the coordinator when the project is passed on to its office for coordination after the Foreman's approval that ensures that resources expected to complete the project tasks are readily accessible or available within the organisation. The coordinator would then approach the employee-division and coordinate tasks across departments, scheduling and supervising and managing a team of employees allocated for the project in ensuring that the project is delivered safely on time and within budget along with managing both the human resources and material resources available for the completion of the project within the organisation.

In cases where a project has not gone on as planned, or where a customer issued a complaint on the quality of a

service or product, in any of such cases that's where the HR-Inspector is called in to investigate and resolute the matter one way or the other. The HR-Inspector is responsible for recruiting workers and managing the life cycles of employees on both the CSP service-card and annual ASS-report through the secretariat government ministry of Labour & Industry, he or she has a duty to monitor employee performance in the workplace and ensuring that all workers it approved to work within the organisation have the skill-set or the ability to execute the work tasks expected of them, and as well as ensuring workers' satisfaction in each of their work environment. HR-Inspector is also responsible for overseeing the health and safety regulations in the workplace, including the health and safety of all workers and providing them with directions that impart government policies and procedures on health and safety measures and individual responsibilities in both public and private environments.

This is to demonstrate how the horizontal structure of commicracy operates, with no superior or subordinate, and every worker in a commicracy has an equal responsibility to give the direction of each of their offices to regulate the offices of other workers within the commicracy at the interdependent cooperation. This is also true of employees across multiple departments. In the development of any work process, the role of the coordinator is expressed across the employee-division.

For example, suppose a company received a contract to design and develop a website as well as to provide digital marketing and on-page 'Search Engine Optimisation (SEO)'. After the web-designer from the IT-

department has finished their own work, input from the Marketing-department could cause a chain of events that could instruct a direction to be given for amendment to be made by the web-designer from the IT-department. This could lead to a direction for the software-developer to code a program to meet customer requirements. With the availability of resources, all these could be done within 24 to 48 hours.

Unlike in a bureaucracy, the time and efforts each employee would go through with raising issues, filling in some paperwork and seeking approval with attestation of signatures from each of their departmental heads, would require scheduling meetings, planning a course of action and a whole range of risks-assessments would add additional days and weeks to the time it takes to complete and deliver the actual productive work.

Whereas, the commicratic process cut out the cumbersome bureaucratic procedures and eliminated the role of departmental heads from its organisational procedures, and directions and redirection lie with the coordinator-supervisor. Unnecessary routines that could be avoided or automated through computer programs do not exist in commicratic processes. Employees are assigned different tasks under the same coordinator-supervisor responsible for the completion of a project that each of the different tasks relates to.

A large organisation can have about 10 Coordinators that occupy the supervisory Planning-department, and an employee can find oneself working on multiple tasks under the directions of different

coordinators. This is simply to demonstrate the freelancing working patterns of employees in commicracy, where tasks are assigned by the coordinator on a rota-basis or particular skill-set or abilities.

However, depending on the operation an organisation undertake, a coordinator does not have to solely assign tasks based on skill-set or abilities or on a rota-basis even. Since companies have to group their employee departments by functions so that any or every work submitted to that department is crowded and done together in teamwork by all employees within that department. This would involve most working environments that are factory based and everyone within each department does exactly the same thing without requiring the coordinator to assign duties to each employee within each department.

The different areas of commicratic processes are designed to empower people in the workplace. Unlike in bureaucracy where the roles and duties given to managers and requiring signatures and approval for anything and everything with rejections and recommendations about processes bouncing back and forth endlessly outweighs the time to complete the actual productive work, the freedom given to commicratic employees to make decisions while the supervisory team are ensuring the decisions each employee is making at any one time are in line with both the company goals and government policies, and thus allows employees a wide range of diverse boundaries to which individuals are free to act and set clear expectations and goals for themselves.

As such, since employees are experts in their fields this takes the burden away from the coordinators from micromanaging any individuals in the workplace. It means that while employees are free to employ their own individual initiatives to get a job done and meet the specific requirements and needs of customers, Coordinators do not have any authoritative power to enforce their own initiatives or discretion upon employees to use particular methods to complete tasks. Employees in a commicracy are free to employ their individual initiatives to complete tasks to meet the specific requirement and needs of customers, as long as what they do is in line with the job description in the direction given by the Contract-administrator or Client-representative from the supervisory Administrative-department. The clear instructions given by this supervisory-department are what the Coordinator is obliged to must follow in his or her office monitoring exercise to ensure that employees know how to follow the instructions with the customer's specifications.

This emphasised how a commicratic organisational structure can create the platform for the organisation to adapt quickly to changing market conditions with the recruitment of additional human resources and access to the provision of necessary material resources. This means that it should be common to see industries in a well robust system where their economic products and services on offer are well insulated and converged from industry to industry across the country. In other words, it should be commonplace to see an organisation having many functions that intersect with other organisations operating in a different industry in a commicratic society.

For example, a company that specialised in the production and sales of plastic kitchenware and home containers made from a 3D printer at customer-specific requirements and shapes should be expected to get job requirements in 3D printing in plastics for any other purpose such as for children's toys or for industrial use elsewhere, or occasional 3D drawings suitable for plastic printing. Whilst the company might be registered as a plastic ware manufacturer, its use of a 3D machine to make custom plastic wares merged it with 3D printing and 3D drawing services.

Likewise, a company that specialised in providing recruitment services in the hospitality industry could be contracted to provide recruitment services in any other industry such as engineering or telemarketing. While this may require a project-manager with a particular skill-set to oversee the completion of the recruitment process, it places the organisation's services to merge with other recruitment agencies that operate in this area. Quite often, the need for Project-manager in commicracies encourages the expansion of a company to add additional employee-departments to carry out new products and services for the organisation. This is expected to be a common trend in commicratic societies.

However, regardless of the size of an organisation, effective coordination by the coordinator-supervisor would be essential for an organisation to achieve high-level performance. Adding new department(s) to the horizontal structure allows additional coordination and probably the expansion of the supervisory Planning-department with new workers.

Since Coordinators can act as Project-manager for other organisations on a contract or temporary basis to ensure employees are coordinated to the goals of the company they worked at, they are responsible for the coordination of the work related to the project they are tasked to oversee by the supervisory administrative-department in all cases. This makes the work of Coordinators easy since employees in a commicratic structure are responsible for specific tasks, this outlined the work for coordinators to simply seek expertise to carry out tasks that may not be readily available within their organisation.

This further emphasised the point that employees can be commissioned to work for external organisations on specific tasks, and this can only be possible through the coordination of a Project-manager in a commicracy. For example, a project arises that requires the company coordinator to be positioned as a Project-manager in another company for the completion of the project. In some cases, the Coordinator might further require certain skill-set that are readily available in their own home-company but not available in the host-company. Since employees are freelancing in practice, are experts in their respective fields and are action-oriented individuals that get tasks done more effectively, it is acceptable for coordinators to select and commission a team of employees from the various departments of their own home-company to carry out the project tasks in the host-company. This would result in the employees' coordinator from their home-company coordinating their work in a Project-manager capacity in their host-company.

In some cases where heavy government sanctions and penalty amounting to serious liquidation of company practice is involved against an organisation, both the supervisory Personnel-department and the Administrative-department could find themselves on commissioning lists to the host-company. This makes it easy for a company to be easily taken over by another company in commicratic societies with changes to experts in the jobs from the various departments.

Outsourcing also happens in this way, where, if a company do not want to add a new departmental structure to its existing employee departments, a coordinated approach to get a work project done can help standardised commissioning a Project-manager with a particular skill-set from another organisation to be accompanied by own team of employees with particular skill-set for the tasks. This approach is effective and could be easily done in commicracies, because it does not impose any burden on the workers to carry out the specific work tasks that they do normally in their own home-company when commissioned to work in a host-company, and they would merely be required to do exactly the same thing under the coordination of their own coordinator in a similar environment.

Unlike in bureaucracy, my personal experience as a worker for multiple recruitment agencies in temporary or contracted work explains how contracted workers have to go through the additional burden to regulate their work practice to each host-company's changing standards and adapt to new conditions in carrying out expected productive work.

Commicracy as an organisational structure characterised by interpersonal organisational procedures institutes the belief in the exchange of information between two or more workers as a means to accomplish a number of personal and relational goals. This, for example, involves the coordinating approach activities to promote relational communications among employees as well as between employees and coordinators, including with other supervisor workers within their organisation. Workers from different departments should be seen to meet frequently to talk about their work and relates their communication links to result in effective coordination in a proximate and affinitive way.

Commicratic procedures promote workers' interactions to provide opportunities for relational communications within the working day. Frequent interactions, setting time apart to engage in self-cooked luncheons together at the office kitchen as a team, allocating the time to go for a group walk to relieve the stress of work and taking time off computer screens from sitting all day or being cooped-up in the office building for so long and so much more, is designed to encourage workers to engage in relational coordination of work as a means to improve their work performance and upskilling.

Populocratic Activities of Commicracy

The activity of commicracy in any organisation setting is populocratic. In an Ethnopolitan state, the operational nature of commicratic practice within any given organisation is in reality the regulatory operation of state government. Analysing the equalitarian bases in a commicratic organisation reveals the role of government as an authoritative participant in the corporate world of institutions and values. Governmental commicracy in an Ethnopolitan state highlights the promotion of equalitarian relations in society through the regulatory duty of the secretariat government office of Labour & Industry.

In other words, populocratising commicracy analyses the relationship between how equality is actualised and how the culture of populocracy is practised in its bare existential existence. The efforts of the secretariat-ministry of Labour & Industry to promote equality decision-making models within corporate organisations encourage the activities of the workers-unions in their occupational rights, to propose their preferences in participation in citizenry decision-making in an elective-process that affects their trade in the intensive activities of government conduct to regulate.

Most of the terms under which the workers-union could express their interests and values would often be resolved by the Palaver-courts. In extreme cases, where either of the party between the workers-union and the

Labour & Industry objects to the Palaver-court judges' decisions on matters that either party may see as a strict imposition of inequality values or biased interests, such matters would usually be escalated to the House of StateLords to resolve. The judicial ruling of the StateLords is final – for it strives to prove through interpretation of the state-constitution that governs the Ethnopolitan state considers individuals' concerns and everyone's interests are represented equally.

The populocratic activity of commicracy is an expression of how equality must have important implications across the social-system of social-control and for how commicratic decision-making should apply to individual circumstances in all situations. The important is, commicracy is more open and more inclusive of everyone affected by the decision in its promotion of equality-legal authority. It also expressed how populocratic principles flow naturally from the conception of equalitarian-legal authority, and how this will be seen to have influential factors on how members of society construct their ethical constructs to their problem-solving in all areas of social life. It is based on the theory of ethnopolitanism that citizenry-electories have full control in governing their society.

Unlike in a democratic government where citizenry-electories elect individuals to public offices to make decisions on behalf of those they governed and to enforce those decisions binding on members of society, the essential feature of populocratic government is where citizenry-electories elect individuals to public offices and make decisions that govern the administration of their

public offices as well as the decisions that government enforce to binding on those it governed.

As such, there is no requirement for any member of society to hold any government bodies to account for how they exercise power in a populocratic society because there is no such overriding authoritative power given to any government bodies to exercise in the first instance. However, those elected to public offices have to account to the people if it is alleged that they've administered the directives given to their public office incorrectly or outside the prescribed authority that the governed imposed on the government.

If the populous are not satisfied with the conduct of the individual whom they elected to administer a public office, they have the power of *Demotion & Substitution* through the electoral-process – a process where a new person is elected to replace the office of the one who currently holds an elective office in public office. The decision-making power of the governed over the government is the essential feature that gives a commicratic society its populocratic character.

Organisational populocracy has not been in practice in any society because societies are still practising organisational democracy. When commicratic populocracy comes to be in practice, it will be synonymous with the modesty of those elected to public office to behave themselves to avoid impropriety in public office especially to avoid engaging in corruption; including conducting themselves in polite behaviours that are respectful and considerate of those affected by their administrative

discretions and enforcement of actions; and they remain accountable as government officials expected to justify actions taken by their administrative decisions and responsibilities. Within an organisation setting, commicracy will become synonymous with fast-paced proceedings and procedures bound by prescriptive administration. It will be seen to be generally described for its commicratic and horizontal system devoid of class.

The equality-legal authority has important implications for populocratic activities within a commicratic organisation. It defines how employees can be motivated to turn their job into a vocation; it establishes the tone of the supervising relationship between supervisor and employee; it specified the role of the employee within the occupational complexity and a variety of other factors that have a bearing on how an employee interacts and engage in their work output. Unlike in a bureaucratic structure where an organisation becomes more bureaucratic in its rational-legal authority as it grows in size, equality-legal authority defines commicratic structures from the onset and the size of the organisation does not determine or define it otherwise.

The layers of management within large-scale commicratic organisations tend to have many layers of management in interdependent working relationships. There is a single entry level for all employees to report to a single office of the supervisor, with all workers regardless of their status having equal authority. Regardless of the size of the corporation, a commicratic structure is maintained. Additional layers of management may be added as the company grows and hires more workers, by simply

expanding its parallel horizontal management levels. However, the larger the management levels of an organisation grows, the more supervisors it would need to employ across its supervisory-division to oversee the day-to-day management of the entire organisation.

The primary function within the supervisory-division is the collective monitoring exercise of the working output of all departmental-management levels within the organisation – to set a timeline and approve the quality of a task to its completion. Supervisors occupy the supervisory-department of the organisation with specific duties and responsibilities to advise, motivate, explain interpret task instructions, lead to improve the order of the organisation and guide the freelance employees in their implementation performance exercises to get the actual productive work done.

The supervisory-department approves tasks when it meets the desired quality set by the organisation, to make sure the freelance employees are conforming to the ethos and prescribed image of the organisation in the quality of their product output or services, but does not influence how and in what manner an employee choose to complete their tasks or carry out their working operation within the organisation.

The primary function of a supervisor is to set the timeline for a task need to be completed or delivered, and all the freelancers need do is deliver the product within the prescribed timeframe. However, a supervisor needs to give allowance for corrections and redelivery in setting a timeline for the completion of tasks. It will be common for

supervisors to reject work and require revisions by freelance employees.

The supervisors are evaluators and responsible for monitoring the work-output that their employees produce on behalf of the organisation for the general public. If a consumer is not happy with the product or service that an organisation serves, it is not as easy as simply directing the customer to go elsewhere because it's a non-monetary economy. As will be commonly known, one of the primary duties of the supervisory HR-Inspector is to document all disputed-service output annually to the local government regulatory office within the secretariat-ministry of Labour & Industry, disputed or known customer dissatisfaction complaints.

In practice, there will be a *National-Customer Dissatisfaction Portal* under the management of the regulatory office of the secretariat-ministry of Labour & Industry; an online platform where customers of any organisation corporation or sole-traders can report directly to their local's Products & Services Standard regulatory-government agencies their dissatisfaction with a product or service an organisation within their region offered. Each disputed product and service will have an automated generated unique reference number, with an automated copy emailed to both the complainant and the accused, and each complaint reference number generated to the company by the complainant must reflect on each of the employee's HR-supervisor's employee *Annual Statement of Service ASS*-reports to this government office.

If a customer reported dissatisfaction on the online government database, that reporting at first instance must have exhausted the company complaint procedures, and in turn, must reflect on the supervisor's employees' ASS-report to the government office. If a customer reported dissatisfaction on the government database and it does not reflect on the supervisor's employee' ASS-report to the secretariat ministry of Labour & Industry that regulates economic organisations, that omission must have a genuine explanation or it carries additional penalties against the supervisor and in the same way the employee will be penalised for below standard work-output.

This is simply to demonstrate that, unlike in bureaucracy with impersonal organisational procedures where the name of a company is attributed to complaints, commicracy appropriates interpersonal organisational procedures and individual employee's name is attributed to complaints that affect them personally and the company's name is not attributed to both the success and failure of the workers that are responsible for the company operation. In a commicratic society, the name attributed to a company merely serves to identify the products and services the company offer to the general public, it does not serve to represent the success and failure of the workers who carry out its operation at any one time.

For example, we hear of cases of food poisoning in restaurants and dead insects in sandwiches. In such cases, individual employees responsible would face disciplinary action by the government authority – with further recommendations such as retraining, upskilling or subject to a redemption service with no reward. The company will

remain active and a new management may be commissioned to take over its operation in extreme cases, but nothing will change the rebranding of the name given to the company by its possessor. No operational consequence, other than the name used to identify a company, will be attributed to a company's name in a commicratic society.

The process of how penalties will be enforced through individuals' 'Corporatist Service Provision' (CSP) service card will commonly be in practice. CSP service card operates in the provision of economic-provision as well as to award social privileges. It also will be used in awarding penalties such as restricting privileges and curtailing the level of economic-provision from standard to basic for a time.

Think, for example, in bureaucratic societies workers lose money in legal fees to solicitors to represent them against defending any legal action of any nature – be it work-related, civil or family matters. The same procedures apply in commicratic societies but are only done through the national CSP card that serves as a form of identity of any person in an Ethnopolitan state. Restrictions of privileges might range from as simple as non-access to state-of-the-art economic-provisions, and in extreme cases, it downgrades an individual's living conditions in a wide range of factors, including loss of access to private vehicles for a time. Even if a material had recently been made accessible to an individual, it could be recalled and replaced with a lower version. The process of how acquired economic products is tagged specifically to an individual and cannot be pre-owned by another in enforcing social-justice in an ethno-corporatist economy

will be further explained in the subsequent volume of this manifesto.

The important is, the quality of products and services that citizenry consumers will receive in an ethno-corporatist economy would not be below standard. Equality-legal authority for citizenry society would be strictly enforced and fought for vigorously by the government offices responsible for its regulation. If a customer initiates a complaint, the supervisor would be good at making sure the complaint is resolved to the satisfaction of the customer. If it is not resolved and the customer remains dissatisfied, the customer must be informed that it would be logged in on the Employee ASS-report for further investigation in conformity with the regulatory requirement and possible award of penalties by the regulatory government offices to the satisfaction of the customer.

In capitalist societies where government economic offices deal with tax reports and the payment of taxes by workers, in govoxical society, its government economic office deals with workers' ASS-reports and citizenry consumers' satisfaction with the economic services they receive in its society. The Ministry of Labour & Industry, which is responsible for the regulations of workers, products and services is responsible for the determination of how a company dealt with a customer's complaints and whether the company supervisor had acted correctly or complied with the equality-legal authority' directives that citizenry-electrorates imposes on the administration of its government officials to administer and enforce binding on its citizenry-society.

Annually, in some complex cases, the regulatory government office is obliged to send out its response to individuals' given address (email or postal) on how it had dealt with a submitted complaint on its *National-Customer Dissatisfaction* online-platform. If an individual remains dissatisfied with how the government office had interpreted or failed to apply the equality-legal authority directives relevant to the complaint, the individual is free to escalate the matter to the Palaver court to resolve the matter.

There is a separate department within the Legal-Justice system of the Palaver court institution that deals with economic court proceedings on paper. When matters reached the Palaver, the law is applied in the strictest sense in the enforcement of equality-legal authority designed to promote equality relations in society. In any case, whilst the secretariat-ministry occupies the regulatory-arm of government, Palaver courts occupy the judicial regulatory-arm of government, and both are bound by the directives imposed by the citizenry-electrates on the administration of their public offices.

If an individual remains dissatisfied with how the Palaver-courts had dealt with their complaint, if it is an arguable case on how the law had not been interpreted correctly in a case, individuals have a big task to submit the matter to the relevant local council of citizenry-body to rouse a majority petition against any government official's application of the law in public office.

Those employed to public office can also be called upon to account to the people if it is alleged that they've administered the directives given to their public office

incorrectly or outside the prescribed authority that the governed imposed on the elected representative government office. In extreme cases, the elected representative could be forced by the local citizenry-body to remove the employed person's complaint through the internal *Demotion & Substitution* procedure. This, in a word, is the power of the citizenry-body that can be exercised in promoting the populocratic success of commicracy.

The office of the citizenry-working-group represents workers in the activities of the output of products and services they offered to customers, and the office of the citizenry-electirates represents consumers in the activities of the quality of products and services they received from workers. Both offices have the power to raise petitions for *Demotion & Substitution* purposes. However, if the citizenry-working-group raised a petition against a member of society based on being found to have committed inappropriate consumable activities, that person could face time in Redeem-institution in extreme cases.

If any of the two citizenry-body deem anything done incorrectly under the equality-legal authority directives, they have the power of petition to set aside any judicial ruling made against it not to take effect in the interests of the power of the citizens of the State. And whilst the Palaver courts cannot bring judicial verdicts overriding the citizenry petition instruments, its regional StateLords-Governor has the judicial power to escalate the matter to the StateLords Assembly if it could lawfully be proved that the activity of the citizenry-body within its region is arbitrary. In such cases, the StateLords have the

power to interpret the state-constitution binding upon citizenry-body in such individual cases as its supreme supervisory-arm of government deems fit. and the citizenry-body does not have any power to act otherwise to the supreme verdict of the StateLords judgements on such matters.

This maintains the clear horizontal structure and the interactions between workers and their serve-users or customers, from within organisational procedures to external possible outcomes in its extreme, that expresses the heights and limits of power interplay that individuals have and can advance and at the same time keep workers to remain modest and efficient in their work output.

In commicracy, workers have room for producing satisfactory work output and resolving customers' complaints and this can be an encouragement in the promotion of strong security and additional strengths in the company operation.

In a commicratic organisation, the management layers are divided in parallel horizontal corporate structure by the specific functions each does. One department might deal with sales, and another deals with repairs and maintenance of returned products. Coordinator-supervisors would usually oversee the monitoring activities of each employee's output across multiple departments, depending on the size of the organisation. In a large-scale organisation, it will be common to have multiple supervisors overseeing the monitoring activities of a large number of employees within the organisation. As a small organisation grows, it will commonly demand that

specialisations within departments are split for greater and more efficient monitoring of its employees. It will also be common to see more successful big corporations taking on several product lines. And each product line would commonly demand the re-arrangement of departments into smaller or bigger units depending on the size of its employees.

The level of flexibility that employees and supervisors can exert within commicratic organisations produce an environment conducive to continuous innovation and is a major factor in its success. Unlike in bureaucracy where decisions or employees' new ideas go through several chains of commands which is time-consuming before it can be heard to be approved, declined or ignored. In commicracy, decision-making is typically levelled between the supervisor and the individual employee. All that an employee needs do is submit directly to the supervisor a new idea to advance the quality of a product or service the organisation offer to customers.

Most of the time, customers come up with novel specifications that give the employee great new ideas on how best a product can be improved, and the supervisory-division has the final say if the new idea is approved or declined. If it is declined, perhaps due to inability to access the required resource materials for its production, the customers have no right to a complaint in the matter – it is just simply that the company have no available material resources or sufficient employee skill-set to meet the need of the customer.

However, in cases where a supervisory-division declined to produce a product or carry out a service because it does not conform with what the organisation claim to do in its adverts or company's mission, customers are encouraged to appeal to individual employees through a direct submission process to the supervisory Personnel-department of the organisation concerned – for an employee to elect to carry out the work without the risk of recourse to the complaint.

This means that the employee carries out the work at the customer's own risk and no complaint would be made against the employee in the event of dissatisfaction with the end-product. This type of flexibility is encouraged and a source of motivation because it raises credits to the individual employees on their ASS-report that reflect an award on their 'Corporatist Service Provision (CSP)' service-card in the event of a customer's satisfaction.

CHAPTER FOUR

SOCIAL AND ECONOMIC CHARACTER OF COMMICRACY

The morale and attitudes towards the socio-economic character of society are regarded as changing and changeable by human effort, or otherwise, it remains static but a predicament to its social performers from which extrication is difficult.

While such an approach to change demands big investments in skills and time, it seems the only way to avoid nurturing a static socio-economic character of a society is to often evaluate its source of moral approach to values underpinning the modal personality type of a society and to consistently oppose conditions that regard social-order to drive the social practice of its progressive economic-order. This could be shaped in turn by the peculiar values of ethical constructs to problem-solving of a given society.

Across Africa today, Africans' attitudes towards their government authority are full of complaints of bad governance: distrust, the inability of government institutions to prevent conflict, failure to provide adequate basic security or basic services that can have life-or-death consequences; lack of opportunity that prevents generations of poor families from lifting themselves out of poverty; the

incapacity to grow economically where the majority of a population are not earning enough to pay taxes; and the predicament of being trapped in a cycle of foreign aid-dependency to sustain basic services. Whereas, an understanding of organisational structure is central to achieving development and ending the cycle of conflicting values within and in governance.

Colonialism was designed to direct the socio-economic order of African society in the systematic method where economic-order drives the practice of its social-order, but the conflicted values African people faced between the imposed bureaucratic structure of individualism that governs the western capitalist customs and political traditions, have caused a great disadvantage within the morale and attitudes that seedbed the collectivist structure that governs our African indigenous cooperative customs and its ethnoist traditions – produced the opposite effect that systematically coursed the African social-order to attempt to drive western imposed economic-order. The efficacy between these two conflicting values is everywhere we looked today across Africa.

European imperialism, the emergence of capitalism that spurs industrial revolution across Europe, the efforts to acquire sufficient economic resources to maintain the condition of excess economic goods and services in the spirit of capitalism, and the ambition of the social revolution of politics to overthrow imperialism, the combination of all these factors directs the European colonies in Africa to adopt the socio-economic activities of laissez-faire capitalism that drives the economic-order of

the so-called free-market that opposes to government intervention on economic affairs in their society.

Whereas, the belief that the social-order of a society should drive the success of its economic-order with less government intervention in affairs of the economy, creates the totality of structured human interrelationships where social-status is attributed with some ranking in a hierarchical level of economic worth, which thus creates the effect of motivation culture that drives people's desire to continue to contribute in relentless pursuit in the acquisition of social-status to meets their economic needs in society.

This condition, I claim, creates an adverse and regressive order in the economic-order, where social-order produces economic inequality in society. As such, the lack of direct government intervention to drive the economic-order of a society, which left the social-order on its own freewill choice to direct society's economic-order, sees the social-status of workers in society attributed to the economic worth in the pecking order of class-system.

The social-status of average footballer earn more in money than the social-status of politicians; the social-status of average media celebrities in entertainment industry earn more in money than the social-status of doctors, nurses and police in society; the social-status of average constructor workers earn more in money than the social-status of computer programmers, and so on.

The imbalance nature of pay-gap amongst economic workers in human society everywhere is disparate and inconsistent with the classical theory of ethno-corporatism

that originates from this manifesto. Since its fractured analyses often characterise the social pressing need for social-status in bias attribution against each other, interpreting earnings data and what social-status should be worth in its drive for social-order to drive economic-order in human-society is difficult and remain an impossible task for economists everywhere.

The distorted view to rate the diversity of work to justify unequal pay-gap between workers; the conflicting complexities of using social climate conditions to interpret economic earnings data; the mismatched of using the compositional effect of qualitative value in evaluating the base effect of quantitative value distorts our evaluation of growth rates in terms of earnings in the economy; the irreconcilable inability to grow economically and the reluctant data monitoring of individuals' activities and businesses for collection of tax purposes to increase government revenues and thus trapped Africa economy as a whole in a cycle of foreign aid-dependency; the ambiguous habit of consistently exercising caution in comparison between past earning data to forecast future data encourages the focus on increasing trends in earnings with using man-made price inflation in resources as a weapon.

The disorganisation in the economic-order remains destructive in its control activity by social-order. To know what to remedy in our perceived serious inequality problem of disillusion of work to conform to the social and economic character of commicracy, it first needs to be recognised that there is the fact that humans are biologically unequal both in intellectual capacity and physical ability in the performance of real physical work

regardless of gender; the fact that some men and women in the same workplace who perform substantially equal work cannot produce equal work-output at all times, not in terms of intellectual capacity but practical capabilities can work against people; the fact that pregnancy and menstrual period symptoms in women is linked to lost productivity in the workplace through either absenteeism of taking time off from work or presenteeism of working whilst feeling ill is under-valuing and under-appreciate women when social-order is made to drive economic-order in society.

Therefore, the clear goal we need to create a sense of balance between the unequal nature of human differences is to revalue the activity of social-order as a tool to remedy the perceived serious inequality problem of disillusion of work to conform to the social and economic character of commicracy.

The fact that humans are biologically diverse in body shapes, physical capability, and mental capacity; the fact that humans have the corresponding acquisition of knowledge to imitate habits, to form a new character, to function as a unified culture; the fact that humans as a group are more productive under the condition of distribution of task, makes humans equally capable of being human socially and psychologically; and the fact that social-status possess unequal social and/or economic power when social-order is the driver of economic-order, can help our understanding of the regressive culture of social and economic inequality that generates under the bureaucratic tendency of hierarchical level of worth.

The horizontal level of worth is an inherent characteristic of commicracy, and it levels the social and economic character of people into equality relations in society. In other words, economic-order is the driver of social-order in a commicratic society.

All biological species in Nature developed naturally to exhibit varied mental capacities, gender and unequal physical capabilities in their genes and bodies. The differences in biological species create the natural order of social classification. Due to the spending power of money, when social-order is made to drive economic-order in society it creates the economic hierarchy between nested social-status based on wealth, income and occupation.

While social classification groups biological species in a set of sharing characteristics or attributes between gender, mental capacity and physical capabilities, it by default creates a hierarchical body of economic authoritative relationship maps between them. But the imposition of money placed on human resources to regulate economic-order has been exploited to such an extreme that it organised social-status in the hierarchical class of economic authority, and by which creates greater social and economic inequality among people in society, outside the natural diversity of our biological factor that defines our mental capacity and physical capabilities in group settings with others.

My reasoning is this: If we apply the sociologists' use of the term *status-consistency* to describe the social-order of animals, we find a state of organised economic-order driven by biological factors. This happens to be so

because animals are more flexible in terms of status-consistency than humans.

Let's consider the status-consistency between humans and other animals. First, education provides the foundation for increasing economic efficiency in biological species, but humans take this a step further to provide social-consistency for its social-order by placing an economic value on education and thus creating the stratification between labour. This factor is a trait of economic-hierarchy – an essential feature of bureaucracy.

Second, labour provides the groundwork on which much of the economic and social well-being of biological species is built, but humans take this a step further by placing value on economic security and thus creating a world of poor and rich in human society. This factor is what introduced status-consistency into the economic-hierarchy – an essential feature of the class-system.

Third, economic value then becomes the key to determining economic efficiency and social-consistency in human society. Imposing money on human resources to regulate economic-order, raises economic value to impose inequality into the economic-hierarchy. This is what is driving economic inequality within status-consistency.

To illustrate, let's consider Richard Branson, the Virgin billionaire. He dropped out of high school and did not go to college. That factor is a trait of the lower-class. He began doing manual labour and earning a low income, which is also a trait of the lower-class. However, he started a small company and then another. He hired employees. He became a business owner and is now worth billions of

dollars that guarantee his economic security on the platform of social-consistency under economic-hierarchy – that traits represent the upper-class.

Whereas, there exists an unresolved inconsistency between his upper-class status and the value human society had placed on his educational level. By becoming rich through his mental capacities and physical capabilities alone, he rises above the value humans placed on his low education, and he portrayed equal mental capacity and physical capabilities to start a company, hired employees and earn the same rate of income as other upper-classes that possess formal education and higher income in society.

In a commicratic society, the same economic resource and jobs would be available to everyone equally, regardless of educational level across industries. Commicratic workers are individuals with equal capacity or ability to perform real physical work, but with differing expertise to do a specific type of job in a specified area of work or to occupy a specialised role within an organisation.

The differences in human biology that creates the natural order of social classification are what give rise to the theory of class-altruist-system in an ethno-corporatist economic-system. Under commicracy, individuals' capacity or ability to perform real physical work, regardless of education, determines their economic security in society. In a class-altruist society, education provides the foundation for increasing individuals' skills of economic efficiency or upskilling to guarantee their shared understanding of economic-security, and not for the acquisition of economic-hierarchy.

Class-altruist-system recognises individuals with the capacity to do a job and have formal little education and still be able to create several companies as a possessor or be a supervisor in a large-scale organisation. Whereas, in a class-system, Richard Branson was one of those exceptions and indeed very rare. He is one of those we could boldly concede had been 'lucky' in a bureaucratic society where social-order is still boldly being imposed to drive economic-order, than for any average person to become successful as he had done in our world driven by economic-inequality where monetary value tyrannises over everything else.

A lot of people work twice as hard with multiple higher education even up to university and multiple Ph.Ds, and remain classed in middle-class in western states and lower-class in Africa. But in a class-altruist-system, the capacity to engage in multiple works correlates with having more choices and opportunities that guarantee economic-security throughout life. Those with the capacity to do real physical work regardless of age or gender, including the incapacitated and disabled, would share equal status-consistency within the national economic-security with no hierarchy.

Commicracy is an ideal system based on the belief that status-consistency that defines an individual's capacity for work is the result of personal effort – not to be defined by biased merit or through imposed value – that determines the economic-security of the individual in society. The concept of commicracy is ideal – because society will never achieve equality where economic-order is hierarchical and monetised to regulate value. Due to the

complex structure of societies, processes like status-consistency, and the realities of economic systems based on class-system, capacity for work is influenced by multiple factors – economic hierarchical value and educational merit.

Imposed values and pressure to conform to bureaucratic norms, for instance, disrupt the notion of a pure commicracy. While a commicracy has not yet been tested or practised anywhere, this manifesto proposes aspects of commicracies in Africa in all areas of social life. The role of academic and job performance and the systems in place for evaluating and rewarding achievement would produce a class-altruist-system based on both economic factors and individual abilities.

A class-altruist consists of a set of people who share similar status around factors like capacity for work, education and occupation. Unlike the class-altruist-system, class-system is where people are always striving to gain higher education as a condition necessary to attain economic value in society, where people are striving hard to occupy employment that pays more in money outside their desired capacity for a job, where those who occupy upper-classes are often not free to associate or socialise with or even marry members of the so-called lower-classes, and where the lower-classes are always desiring to socialise and to marry those that occupy the so-called higher-classes which allows them to move up the social status and economic-hierarchy in society. In the class-altruist-system, neither education nor economic value based on the money-economy determines the wealth or economic-security of individuals.

The government takes an active role in the upbringing of individuals from birth to death. Societal models of commicracy help guide a person toward an educational skill-set to gain a rewarding career based on the capacity for personal choice and not in pursuit of money or to climb the imposed value placed on the class ladder.

Therefore, in a class-altruist-system, people would be free to marry for love and form genuine friendships based on affection and not for anything else such as for money or in pursuit desire to climb up the so-called class-hierarchy. No unfair advantage of any human body would exist to achieve such value on social standing or economics. No one will face such pressure to engage in an unfair interaction based solely on a class or economic needs.

Morale and Attitude of Commicratic Work-Ethics

Commicratic morality is recognised in the term 'commicrats', which means the public official who is appointed or elected to administer public office by commissioning-rule. In other words, to administer the commission of public office in a shared-rule with the electorates. Thus elected govoxiers and govoxical appointees in an Ethnopolitan state belong to this category.

The morale and attitude of commicrats' work-ethics are governed by commissioning-rule that guides the values and responsibilities of holding a public office in a commicratic society. The work-ethics in public service are the moral qualities and mental attitudes of its performers. The necessity of moral qualities is the guiding principle of commissioning-rule between the performers in a commicracy – the agreed covenant entered by both the government and the governed to serve each other, to abide by a set of commissioning-rule; to behave competently, fairly and remain accountable to each other.

The mental attitudes of commicrats include the interpersonal ability for cooperation and communication for building relationships with others within the commicracy. It is a key element of the commissioning-rule, the link between the self and others in a shared-governance. Commicratic morality is how individuals understand and

make sense of their relationship with others – the social rule of relating with the interpersonal experience of others in our own feelings as if those experiences were our own.

As such, commissioning-rule is the agreed-upon term between parties in a commicracy, and it creates conveniences in the rule-of-ethics inherent in public policies which contain precise, clear and transparent decision-making and unambiguous morality, with harmonious and agreed claims by various participants on the procedural aspects of administrative action. In this sense, there are consensus views held not only within the government that serves the public but also within the citizenry group within the commicracy. This leads to social procedures in public office which remain acceptable with shared consent and consensual actions of those affected by the decision.

As a result, commicratic standards and performance requirements include what public officials are expected to do, and do not explicitly emphasise what they are not expected to do. Those who serve and those that are served are both parties to the expected standards of commissioning-rule that govern their commicratic relationship, as well as an understanding of the moral consequences of public policy and administrative actions.

As such, it should be noted that there is a difference between the commissioning-rule of what each party to a commicracy are expected to do which falls under ‘legal action’, and what may be done but is not expressly stated in the commissioning-rule as what they are not expected to do which may fall under ‘right or wrong action’. Commicratic

structure encourages innovation and freedom of the individual worker to employ discretions and personal initiatives in the workplace, with full managerial control in work techniques to achieve efficiency.

For example, exercising discretion about what is a fair decision by a government official may fall within or outside what the public may see as either a 'right or wrong' action. In cases where the action is submitted to the supervisory-arm of government for adjudication, it may be legally justified as either right or wrong action under its commicratic principle.

However, it is commicratic for any party in a commicracy to have full managerial control to consider both sides of a situation in order to reach a legally binding decision. But sometimes fair decisions might be appropriate, which may necessitate exercising discretions that are not expressly stated within the prescribed commissioning-rule of legal action. Regardless, commicrats are expected to conform to the legal requirement and not to venture outside the commissioning-rule that governs the commicratic legal-authority of their public office. They are expected to be sensitive to the moral consequences around the issue of fairness to those they serve, and those that are served are encouraged to have high expectations of commicratic morality that guide the administrative action of government offices.

Consequently, all citizenry-electories are public officials in the same capacity as elected govokers and appointed government officials in an Ethnpublican state. And the public office is a vocation and not a job under the

ethno-corporatist economic-system. Duty, patriotism and public service are considered the morale and attitude of commicratic work-ethics of public officials.

Thus, a harmony exists between all public officials that they hold a vocational obligation to the State as a state-given right as a citizen, and not a job duty. Whilst the obligations of citizenry-electorates to the State remain separate from their economic-security and for which they can be held morally responsible in their electorates duties, the obligations of both elected govoxiers and appointed government officials to the State are essentially tied to their economic-security and for which they can be held legally responsible in their public office duties.

These are some essential aspects of commicratic morality that guide administrative accountability in an Ethnpublican state. Subsequently, I hope to demonstrate through various examples the morale and attitude of commicratic work-ethics within corporate organisations. The morale and attitude expected of workers in different settings and the various attempts of government institutional bodies in their administrative control over economic institutions. This resolve a common concern of administrative control in a horizontal organisation structure where everyone within the organisation has full managerial control over their individual work-output.

How the morale and attitude of workers are structured and guided by the moral consciousness of public service that ensures that everyone behaves morally, honestly, responsibly and professionally in their freelance status as independent workers with no managerial control

exercising hierarchical power over them in the workplace. In this sense, commicratic work-ethics is the quality of its performer with the power or ability to generate an outcome interdependently or in a commissioning-rule with others. It is the individual ability or state of being able to complete a task. The capacity of one to do something in collaboration or based on an instruction, command, or role given to a person or group so to speak, or the capacity of doing something with the necessary power or ability as an independent freelancer to do real physical work with and for others.

In bureaucratic work-ethics, academic merit or the ability to show a formal education certificate is considered the barometer of a person's ability to do real physical work. But everywhere we looked, we see employers expressing the importance to train new employees when they first start their job role, as well as to continues to upskill workers throughout their working life within an establishment. They demonstrate that providing new employees with starter-training on the job gives everyone a great understanding of their responsibilities and the knowledge and skills they need to do the job.

In commicratic work-ethics, neither academic merit nor formal education certificate necessarily proves any importance of the barometer to assess a person's ability to do real physical work. Academic prowess and formal education certificate are indeed great achievements, but it is the real performance on the job that really counts more than any past or present academic record.

Experience shows that academic merit does not necessarily matter when a person's ability to do a job in the workplace needs to be assessed. Everywhere we looked, we see how academic institutions exercise their discretion to lower cut-off grades or the 'minimum qualifying mark' as it is sometimes called, required for admission to a course program. Usually, the number of applicants is the way they impose to determine the set cut-off grade or the minimum qualifying mark. Since the merit list is determined according to the number of vacancies in each particular year, it is then the case that academic merit is subjective and does not play an important role in a person's objective capability to do something.

In other words, academic merit merely advances one's 'subjective ability' or skill to can do something. Capability is the possession of a person's actual ability to do something. There is a difference in their usage, as 'subjective ability' is abstract and can be taught as a skill-set where one may or may not have the innate capability drive for it, whereas 'objective ability' is the actual representation of one's capability and being taught its skill-set allows one to assume the role and responsibilities of a particular job. Both are followed by a base form of mental capacity to can do something.

For example, being a university graduate in Psychology does not mean that the person possesses the innate logical capacity to interpret human behaviour in a sentient-observer capacity. It basically means that the person has learned the 'art' and 'science' of subjective reality of human behaviour in general, and not that the person actually possesses the capability to do real physical

work required of psychologists in practice. Knowing the art and science of things does not mean that one actually has the capability to conduct in practice the essential nature of those things that are learned.

Think, for example, university graduates in engineering merely learn the skill-set that prepares them to become an engineer, their education cannot impart to each of them the real nature of the capability to be an engineer in practice. To practice engineering as a vocation one must possess the innate capability to be persistently resilient in problem-finding and creative problem-solving in their emotion capacity.

Likewise, to become a successful 3D designer, one must possess the innate capability of open-mindedness in engineering habits of the diverse nature of things. A psychologist would require to have the innate ability of open-mindedness in the engineering habits of the process of thoughts-negotiations in particular minds relative to the nature of biological species. Becoming a medical doctor requires the skill-set of visualising and adapting, and one cannot be a successful medical doctor without the innate capability to systems-thinking. One who is selfish by nature and ended up learning the skill-set of resourcefulness as a Business & Marketing graduate would fail miserably in any business sense without the innate capability to collaborate with others on a contractual agreement to achieve a mutually beneficial aim. In the same way as a police officer require the innate capability of curiosity, so is a court judge requires the innate capability of reflection. One who graduates from a precinct university as a philosopher with the skill-set in ethical considerations must also possess the

innate capability of the power to manipulate the conveyance of words from thoughts.

While capability can be taught but it cannot be induced in a person. It is only the skill-sets of capability that can be taught, it does not determine whether a learner possesses the innate biological capability to integrate into the brain memory the skill-sets that have been taught. If one does not possess the innate capability of anything, learning the skill-set becomes a useless endeavour and would serve no beneficial purpose to the individual in the workplace.

Experience shows that real education begins when one starts a job. It is within the workplace that a person's capability to do real physical work is determined and actualised. Every so often we see one who studies an English course as a university graduate ended up working as a banker in a capitalist society; it is common to see people working in completely unrelated work different to their academic merit at school. This is to demonstrate that academic ability or the ability to afford to go to school creates the platform to which one can merely assess where one's own capability really lies in society. It does not impart capability but creates the platform of innumerable skill-sets to which one can find own capability within them.

Therefore, the role that academic merit plays in society is a very important one for the reasons expressed above. Going to school to learn a skill-set provides the scale to which individuals can weigh and measure their own capability in the requirement of knowledge and skills needed to do a job. It is not the merit one acquires at the

completion of an academic course that matters, but the skill-set that one got out of it that really matters in the workplace. Some people do not have the capability to study the art of passing exams, and some do far better in workplace practice than some people who have such capability to study the art of passing exams. Some people possess both capabilities in their brain capacity, and others don't.

Whilst academic institutions concentrate on the ability of students to pass exams and earn high percentage grades, none of these makes any difference to employers whose interest lies in a person's capability to apply a skill-set to do real physical work in the workplace. A first-class student at school might do very poorly in the workplace, while one who earns second-class in academic achievement at school can excel very brilliantly in the workplace. This is the reality of the natural diversity of our biological factor that defines our individual mental capacity and physical capabilities in group settings with others – what I identified as '*Corposense*' from volume-1 of this manifesto.

The morale and attitude of commicratic work-ethics standardised the measure of the capability of a person's ability to do a job, or a task or real physical work, to be above the academic merit that the person possesses. A person excels at the workplace by demonstrating performance through innate or biological capability, and not directly through academic merit. Capability is what counts and it's the knowledge acquired at the job training given at the start of the employment that really matters and determines the essential nature of the job role in the workplace.

To be a successful employee in a commicratic society require the skill-set of self-belief, the concept of risk-taking and when and how to employ them, including the use of intuitions that apply in a particular area of work. The government in turn would provide the platform that empowers employees to bounce back after failure, to be decisive and use their intuitions, and to acquire the socio-economic needs to succeed. The ability to be self-motivated in any area of work lies in the innate capability of each of the workers to possess. Whilst money is not a tool for motivation in a commicratic society, the economic-security of the individual is.

The horizontal structure of commicracy provides the platform for the individual employee to surround oneself with people who have skills that one requires to ensure the continuance of own economic-security, so they can all learn from one another and be highly efficient as a team in achieving maximum productivity with minimum wasted effort or expense.

For example, a security consultant and an IT consultant within a commicracy have the need to work in close adherence to and emulation of another's actions to achieve performance standards within their organisation. In a lot of bureaucratic organisations, there are often tensions between these two workers. Whilst IT consultants are free-thinkers, open-minded with creative problem-solving to improve the structure and efficiency of IT systems for clients, with service-users and within their organisation. Security consultants, on the other hand, are trained to be cautious-thinkers, curious-minded with problem-finding to always analyse and assess security systems and measures

and outline potential breaches and suggest applicable solutions for IT consultants.

Carrying out the responsibilities and duties outlined in both of their job descriptions can make the promotion of positive work-ethics and environment tasking. The IT consultants tend to regard the security consultants as too conservative and disruptors of what is new or progressive, and the security consultants tend to accuse the IT consultants as too liberal and prone to carelessness and lacking any security-sense or safety in their inventions.

For the two job roles to work together requires that both must have a sufficient amount of knowledge of what is involved in the job role of the other. Being aware of the skills others should have allows one to make personal sacrifices to learn and be action-oriented, to be quick to recognise niche markets and business opportunities. The combination of this enhanced the role of either of the two as a technology specialist.

The morale and attitude of commicratic work-ethics by default make workers action-oriented and multi-taskers. One who knows the skill-set involved in other job roles, and goes on to learn those skills, acquires the ability to occupy the role if need be or in times of emergency. This set high standards within the organisation and orient workers to be persistent in learning more and knowing more as a confident booster in their ability to complete tasks. It also imbibes a level of understanding and compassion for their co-workers and allows one to have patience, be creative, be dedicated to their teamwork, and

be able to develop the interdependent attitude to morally support and encourage each other in their work.

Commicratic structure institute flexibility in the workplace simply by the essential nature of its own prescribed commission-rules. Although employees are experts in their field and are freelancers with freewill choices to direct how they engage in their work without imposition or interference of a manager as it was in a bureaucratic structure, and as a team, they tend to give up the idea of being experts and learn to work together as a team to complete tasks.

The difference between commicracy and bureaucracy is not merely a matter of managerial control in work techniques to achieve efficiency. Commicracy excludes the hierarchical managerial roles from its organisation structure and allows the levelled employees to determine the right problem to solve amongst themselves, and gives them the managerial power to find their own solutions and acquire the right tools to solve their own work problem in an efficient manner.

Each having managerial control over their own work-output induces confidence and attitude to be thorough and forthright. They become empathetic by having basic knowledge of what is involved in the job role of their co-workers. Employees in a bureaucracy who described bad work experience tend to focus on the arrogant attitude of managerial control over their work-output, thus reflecting upon the desired commicratic behaviours I perceived as humane and respectful teamwork behaviours in the workplace.

Also, the best work experience in a commicratic organisational structure allows employees to express the public relations of their personality to reflect and shine in their work-output, and not to be restrictive to the dominant personality practice of their managers as it is in a bureaucracy.

Employees in a commicracy are geared into excellent communication skills because they are independent and no one would do it for them, they tend to have flexibility in their managerial style as a freelancer in their own right, ability to network and accept change in their interdependent relationships with their co-workers, which thus would allow them to learn to possess the good problem-solving ability, including optimistic attitude and intrapreneur qualities. The commicratic structure makes them resourceful by default, with an efficient and well-organised and competent manner without compromising on accuracy. It also allows them to remain committed and to choose their own hours of work without interference. This in turn allows them to the work-ethics of multi-tasking ability, confidence, and a range of interpersonal skills.

Whether it is a corporation or a governmental organisation, a commicratic structure allows innovative methods to organise work within the organisation. The flow of information is one important aspect. Horizontal structure leads to collaboration and team-working (and not competition) between performers, which promotes everyone's engagement involved with the organisation for the improvement of individual innovative performance within the organisation.

Since each person within an organisation is responsible for their own job tasks and own managerial choices which encourage the ability to venture into new competencies, then each performer should feel motivated and valued and has full control over their own work innovation performance with immense recognition and support from the supervisory-department of the organisation. This allowed employees to be fully engaged in making smart decisions to yield strategic choices that produce quality work-output with simpler efforts.

Interpersonal Organisation Procedure of Commicracy

The horizontal work pattern of commicracy is essentially a project-based organisation. This excludes complicated and complex lines of authority and put responsibility right in the hands of those responsible for the tasks, with clear accountability and no chains of commands. Since the horizontal structure is based around levelled departments in each of their roles and objectives, it allows employees to organise around divisions and functions to respond quickly and efficiently to their tasks.

In a capitalist society, hierarchical organisation is the standard structure, but the proposed ethno-corporatist society appropriates horizontal organisation as its standard structure. Both organisations are grounded on contrasting divisional structures; where in capitalist society companies must be located within geographical locations of their markets, and that makes it inflexible for employees to serve customers in locations outside of their corporate offices. But in ethno-corporatist society companies can be located in remote locations and allows online flexible working arrangement where employees can serve their customers from remote locations outside of corporate offices.

Organisation departments such as marketing, sales, human resources, security, and finance, are an example of employees organised around divisions and functions within an organisational structure. In a hierarchical structure,

departments are organised as branches where a mass of specialist employees are organised in a division of hierarchy in each department, and they report to the head of their departmental unit. But in a horizontal structure, departments are organised in a subdivision where employees in each specialist area are organised in a connected division horizontally next to one another.

Departments in commicracy merely serve as grouping employees in a particular skill-set and to specialise in a particular area of work within the organisation. It's an equalitarian structure where employees who are in a dependable related job-role by skills are grouped to work in a distinct unit and share work duty and tasks in an unreserved and Open-role order and each report directly to the organisation coordinator-supervisor or project-manager on completion of a task.

Unlike in bureaucratic structure where employees have departmental line managers in a superior hierarchy who they must take instructions from as well as report to, there is no such chain of command in commicracy and employees do not have departmental line manager and they take instructions as well as reports directly to their respective organisation supervisory Planning-department.

The supervisory Planning-department is the central contact office that receives customers' orders from the supervisory Administrative-department and deals directly with employees responsible for the completion of tasks. This allows for a direct channel of communication with each employee directly from the supervisory-division about

the status of a project that crosses departmental responsibilities or tasks.

In other words, there is no direct communication flow of information between departments. There only exists horizontal communication between employees about specific projects across departments and direct communication between each employee and the organisation supervisor or supervisory-department. As such, due to the insular operative nature of each department in commicracy, it allows for independent decision-making of each employee with full control over the work-output and methods of collaboration in each of their speciality area.

In a bureaucratic structure, employees in each department work in a dependent relationship reliant upon the head of their departmental unit, and each departmental units work in a dependent relationship reliant upon the head of their organisational unit. In a horizontal structure, employees in each department work in silos as part of their insular team or departmental unit, and each departmental units work in an interdependent relationship with other departments.

Therefore, the responsibilities of each department have its own goals and objectives and there is little overlap between their functions. Unlike in bureaucracy where when the goal of one department overlaps with another causing conflict or competitive interest, in commicracy, this leads to increase collaboration and coalition. Unlike in bureaucracy where when such responsibility overlaps between departments the need to exercise hierarchical power

between line managers often leads to conflicts and disagreements, when responsibility overlaps in commicracy it leads to coalitions and division of tasks.

The based function of commicratic structure is designed for efficient delivery of bespoke projects. The departments are organised based on specific specialist areas to work on a specific task part of a project. The coordinator-supervisor divides the project into tasks and assigned them to individual employees across departments. In each department depending on the nature of work, it may be appropriate to share tasks in an Open-role order. There can be multi-tasks of projects and at the end of each project, an employee is free to transition to another project assigned to the individual on a role-order. If an employee is not well-skilled in an area of the task, another employee within the department can apply to share that task and help train each other.

For example, a 3D designer department within an organisation would have various employees whose speciality area of work focus on 3D sculptors and designers. There are different 3D modelling software built for different applications such as animation, game design, architecture, manufacturing and product design, etc. Each 3D designer has different strengths and weaknesses that make them better at handling one type of software than the other for some modelling jobs.

Given the differences in skill-set, employing different skill-set within 3D designing is helpful to allow employees to train each other in the essential skills with the expert use of multiple software applications an organisation

requires, so one employee is not burdened with work within a department than others. This allows employees in the same department in 3D designing to realise elements of related ideas from their co-workers for the benefit of the organisation and equalitarian division of work on an Open-role order. The essential feature of commicratic organisational procedure is interpersonalities, and this would drive the commissioning-rules of interactions amongst workers.

A commicratic-based organisation is fundamentally devoid of hierarchy. Employees are grouped into departments based on their job roles and work-related tasks, which usually necessitate collaboration between co-workers from various professions, within and outside individual departments. As a result, a horizontal structure is appropriate, in which employees can improve their skills and develop, form a coalition with other departments and regroup depending on the specific requirements of each project.

In a commicratic-based organisation, projects are led by the organisation coordinator-supervisor who is responsible for the distribution of tasks, planning, coordination, and monitoring of each employee's work-output within each of their departments on the outcome of each project. In each particular project, each employee responsible for a task has a lot of creative freedom in their work-output.

Although the supervisor is usually in charge of setting priorities and directing the activities of the employees involved as project team members, the

employees hold the authority over each of their creative freedom and how it is expressed in their work-output. This allows the supervisor to achieve increased responsiveness and increased ability to adapt employees to changes to the needs of each project.

For example, when a project is received by the supervisory-department for the company, the coordinator-supervisor is responsible for tasking each employee-departments, where tasks are allocated on an Open-role order ensuring that it gets the exact resources and skill-sets it needs to deliver value for the company. While the coordinator-supervisor is the single contact person for the distribution and delivery of work with each employee within each department in the organisation, he/she is not the single contact person between the employee and the supervisory-division. This means that all work-related communications and idea exchanges, both cross-departmental and from clients, pass through the supervisory-division in specific ways applicable to the individual employee.

As such, commicracy is devoid of complicated and complex numbers of line managers as it has been in bureaucracy, lacking power conflicts between workers, and it is essentially straight to the tasks as a project-based organisation structure with a complete focus that each project's outcome meets the organisation's goals.

Depending on the size of the organisation, more than a single supervisor may be required to coordinate work activities with the employees. Ideally, there are one of two ways in which a coordinator-supervisor's office can

operate. One is what I already referred to as the *Open-role order*, where an allocation of task is assigned to employees on an unreserved basis – first in line gets the next task – and when an employee completed a task set with a deadline, the individual name goes to the last-slot on the role-order to be assigned another task after those at the front had been tasked a job.

The Open-role order could also be appropriated within each of the supervisory-department with multiple supervisors, where the first in line gets the next project and is open to coordinate multiple project multitasking. The second is what I referred to as the *Closed-specialty allocation*, where allocation of tasks is assigned to employees on a reserved basis by speciality. This means that employees can directly be assigned a task by the coordinator-supervisor's office based on their specific skill-sets in ensuring that every part of the project gets the exact resources and skills it needs to deliver customer's expectations.

Therefore, depending on the organisation and the nature of work, there are two working Coordination-process by which a supervisory-department can integrate its project activities. The Open-role order is more appropriate for an organisation that desires the continual improvements of its employees' skill-set above speed, while the Closed-specialty allocation is appropriate for an organisation that rates value and speed above employees' improvement. Both Coordination-processes is the structure that integrates all functions of tasks-management in a commicratic organisation. It is an orderly arrangement Planning-departments can be confident to maintain equalitarian

efforts of workers to achieve the accomplishment of common goals of an organisation.

In a Closed-specialty allocation, because it assigns projects to supervisors or distributes tasks to employees based on specific skill-set as opposed to general capability, the risk of slow speed is great. Companies may find work piling up that they lack the time-resource to handle. Some companies may seek to adopt this model to get ahead of their competitive advantage to increase their value and productivity. It would be easy for a large-scale corporate organisation to succeed under this model than a small-scale company.

A large-scale organisation would likely be able to maintain a large work-head to handle tasks in a specialised way than a small-scale company with few work-heads. Companies that appropriate the Closed-specialty allocation model above the Open-role order in their management operation lose improving the skill-set of their existing employees and deprived the organisation of efficient labour-power in the long-term, at the cost of short-term competition advantage and increase speed in the workplace. In any case, it is what works best and meets customers' demands that matters.

In a commicratic structure, employees are grouped in a permanent department and there is no such thing as promotion as it's not based on the hierarchical level of organisational structure. However, employees may acquire additional skill-set to apply to be grouped in another department with different job-role, goals and objectives within the organisation.

Some people naturally prefer to work in a particular job-role that appeals to their selves, and they will strive towards acquiring the right skill-set to work in such departments. While commicracy naturally distributes tasks to employees on a project basis, its horizontal structure routinely groups employees in departments according to their job-roles and abilities. While each employee moves from one project task to another, they do not have direct contact with clients and report directly to the coordinator-supervisor.

Accordingly, any organisation that desires to up-skill its employees and increase its innovative practices within its respective industry is likely well-suited to the Open-role order to coordinate its distribution of tasks to its employees. This allows employees to share knowledge of skill-set among one another within their respective departments and is more open to allowing two employees to work together on a single task – where one is up-skilling the other in the know-how. It also allows employees within a department to requesting the supervisor to employ a particular skill-set to join their department or request a company sponsorship for a couple of employees to be trained in a particular skill-set to strengthen and progress the work-output from their department.

However, some organisations would appropriate the combination of Open-role order and Closed-specialty allocation coordination-processes in both their allocation of work within the supervisory-division and the distribution of tasks to employees by the supervisory Planning-department. This hybrid approach to organisation management allows tasks to be assigned to employees with

the specific skill-set, and as well as allows coordinators to be assigned to a specific area of coordination work by speciality. It also allows the allocation of employees who do not have the particular skill-set to work in a particular task to be upskilled by it as a matter of organisational priority. After a project, all those who work on the task would be listed back on the Open-role order to be assigned new tasks, where other co-workers within the department may end up being chosen at random to work together with existing task-owners.

Hybrid coordination management allows flexibility and rapid upskilling of employees to attain equal skill-set in a short period. An organisation can appropriate the Closed-specialty allocation as its primary coordination-process across departments within the organisation, and maintain the Open-role order as secondary, or vice-versa.

In cases where Closed-specialty allocation management is the primary coordination-process, task-owners direct and lead the project in upskilling those chosen on an Open-role order assigned to a project to work with the task-owner. And in cases where Open-role order is the primary coordination-process, tasks can be taken up by those with specific skill-set to the task to work together and complete the project.

The success of a coordination-process depends on an organisation's needs and goals. Open-role order as the primary can create strong hybrid coordination management in some organisations and failure in others because the allocation of tasks is entirely based on the skill-set required

for each project that an organisation admits from its supervisory-department at any one time.

For example, an organisation with a 3D design department would have both 3D sculptors and 3D printers to print prototypes. If more 3D printing work came through, it means that 3D sculptors would remain idle most of the time, which is not ideal for an organisation that wishes to make full use capacity of its employees' skill-set or their potential capability to increase efficiency within the department. Ideally, Closed-specialty allocation as the primary may prove to be more successful in some manufacturing companies, while Open-role order as the primary may prove to be more appropriate for some service companies. The only real mission for any supervisory Planning-department is to carry out experiments to know which is more appropriate and would serve to be a lot more efficient to meet the specific needs of an organisation's goals and objectives.

The important is, it is not about the number of departmental layers within an organisation that determines their coordination management structure, but rather it is more about the work-output in each department. It means that especially in large organisations with many layers of departments it would be common to see departments appropriating different coordination management processes across departments. Whilst each employee are responsible for the decision-making process that directs the management of each of their job-role, their allocation of task is dependent on the coordination-process that the coordinator-supervisor of the organisation appropriates as the appropriate model for specific tasks.

However, there would be some cases where employees dictate the appropriate coordination-process to guide the work-output in each of their departments, but that is often achievable in consensus with their coordinator so that everyone knows what they are supposed to be doing and the management of their work pattern under the commissioning-rules' principle of commicracy.

Whatever coordination management process a coordinator-supervisor within an organisation appropriates at any one time, it must produce the desired effect to coordinate employees' tasks in an equalitarian division of work so one group does not become a disadvantage to another based on their differing specific skills within each department.

The hybrid model approach to commicratic organisational structure is a method that combines both Open-role order and Closed-specialty order within a department to ensure equalitarian division of work. Large-scale organisations would often use a hybrid approach model to organisation management structure, combining appropriate skill-set with an equalitarian division of work. These are essentially an aspect of the work-pattern that relates to the interpersonal organisational procedure of commicracy.

CHAPTER FIVE

FORMS OF COMMICRACY IN THE CONCEPT OF FAMILY

The concept of the family refers to the interaction and perceived line of responsibility to one another among family relatives. The forms of commicracy in the concept of family is an exploration into the horizontal structure of commicracy and its ideal appropriation to the construction of family dynamics in the proposed African ethnopublican society.

In contrast, the forms of bureaucracy in the concept of family are embedded in a hierarchical system, where men dominate the decision-making responsibility over women in an institutionalised patriarchal social-system. In commicracy, the concept of family is embedded in a non-hierarchical structure; that is, members of a family or relatives are not regarded to have a level of status in dominant decision-making responsibility above one another within the family household.

Therefore, while patriarchy refers to the hierarchical system where men dominate the decision-making as head of a family household; and whereas matriarchy refers to the hierarchical system where women dominate the decision-making as head of a family household; a form of commicracy in the concept of the family refers to a gender-

equal society in which both women and men have equal decision-making power in a commissioning-rules in supervision in their family household.

The term ‘supervision’ is introduced to convey the character of responsibilities that biological species, by the biological nature of instinctive behaviour, express particular sets of traits in manners and conducts in raising their children or offspring. Whilst it is generally conceived that parents – either the mother or the father – are the ‘head’ of a family household in both the matriarchy and patriarchal system, the activities and the manner in which biological species including humans promote their children’s emotional well-being, to shape it and nurture it into a stronger sense of self, fits precisely in the definition of ‘supervision’, rather than as a ‘head’ or a ‘leader’ of the family or community.

The Cambridge English dictionary defined ‘Supervision’: as *“the act of watching a person or activity and making certain that everything is done correctly, safely, etc.”* This fits precisely in the practice and etiquettes that both humans and other animals instinctively function in response to raising their offspring and relating with their immediate relatives within their communities – the act of correction, enforcing discipline and nurturing children to grow into independent individuals set for life is supervisory activities.

The definition of ‘supervision’ in the concept of family also proposes the concept of a gender-equal society, simply because in reality both mother and father respond equally in the manner in which they raise their offspring

regardless of who may be making the dominant decisions over the family household under patriarchy or matriarchy.

The usually expected responsibilities which are customarily implied and implicitly expressed within any family setting, of both mother and father in their contributions to equally correcting, enforcing discipline and nurturing their children into independent adulthood fall squarely into supervisory activities, to what I identified and called: *Satriarchy*; meaning, a system of society in which both the father and mother or guardian have equal responsibilities as the supervisor of family and both assume the equal right to the line of descent to their offspring. Since each and every individual is a biological product of two opposite genders – no more no less and no compromise, therefore, commicracy in the concept of family is a society organised on satriarchical lines, with equal shared commissioning-rules in the family household by the perceived mother and father.

From my anthropological definition, the word ‘Patriarchy’ originates from the Latin word ‘*Pater*’, meaning Father; and the word ‘Matriarchy’ originates from the Latin word ‘*Mater*’, meaning Mother. Therefore, the word ‘Satriarchy’ originates from the Latin word ‘*supervidere*’, meaning ‘To oversee’. While the Latin word ‘*Super*’ means “over”, and the Latin word ‘*Videre*’ means “to see”, both combined in the English word meaning “To supervise”. Satriarchy can therefore be defined as the customary practice of two or more people in a parenting capacity to have equal roles in the supervision of their family household, to oversee and to equally manage their relatives through direction, coordinating and imparting life

skills and knowledge and attitude in order to achieve the competency of their offspring and grooming them for future independent life. Satriarchy aids life skills growth within relatives and personal development in individuals and improves social outcomes in society.

In the preceded chapter-2 of this manifesto: '*Commicratic collectivism in societal values*', I expressed collectivism of commicracy as attached to individual self-efficacy and self-worth with the state. In relating collectivism of commicracy with the theory of satriarchy, the state's duty to individuals from birth to death where individuals exercised control over their own economic provision with the state's supervision, and the notion of placing individual values that one used to prescribe own self-concept and idea of the good life to fall to be organised on the basis of individual sole right with the state, is satriarchical.

Therefore, since the commicratic state takes full responsibility for the economic provision for the pre-working-age group from birth and in a collectivist relation with their parents/guardian, and prepares children towards their attainment to the working-age, is satriarchical. When individuals reach the working-age in a commicratic society and are organised economically to be collectivised on the basis of their individual sole right with the state, is also satriarchical. And when they reach pension-age and the commicratic state continues to exercise full responsibility for their economic provision until death, is the state performing the concluding part of its satriarchical duties to its citizens throughout life.

In a satriarchy society, perceived parents in a household have equal and shared parenting rights of responsibilities in decision-making power in raising their children. Satriarchy gives equal opportunities to both men and women in society at all levels of social and economic activities, including govovical and cultural rights.

The theory of satriarchy originates from the principles of commicracy and describes a society where people can jointly participate in activities in a shared-authority within the capability of the designated roles our biological constraints ascribes to our gender. In both patriarchy and matriarchy, gender has proved to be a social and cultural constraint with imposed values that failed to equally associate the contributions of men and women within the family household. The theory of satriarchy is based on the 21st-century concept of human rights that valued women's contributions in society in equal proportion to men, and it is this basic idea that conveyed a commicratic society that transpired to develop its satriarchical concept of family.

The social organisation of indigenous ancient African families is embedded in the conception of cooperative customs and collectivist culture, where moral values are learned within the community or both in and outside of one's family unit. This, in a sense, is compatible with the theory of satriarchy. Indigenous African social life is communal, where members of a community see one another as relatives and kinsfolk.

In the indigenous African culture, individual community members contribute as co-parents in the upbringing of children as a collective. Moral values are learned, not only by the education provided by one's parents but also by the education provided by random interaction with other members of one's own community throughout one's everyday interactions. Absolute and unquestionable obedience and respect for one's elderly are paramount in indigenous African culture. In other words, the social organisation of indigenous African culture is extremely gerontocratic where the community is governed by the supervision of the oldest age group over the younger ones.

Before the arrival of non-native cultures influenced indigenous African people, the decision-making responsibility between men and women, or better put between husband and wife, produce interdependent self-concepts of social value. In some communities, we see women actively involved in hard labour work mostly in farms next to their husbands, and in some other communities, we see women more in the role of house-keepings and concentrating on raising children and not involved in hard labour type of work.

There existed an association of commissioning-rule in the family dynamic of indigenous ancient African culture. In other words, the family dynamic of indigenous African culture is neither patriarchal (the rule of the father) nor matriarchy (the rule of the mother). It is a form of an egalitarian culture where decision-making responsibility is shared equally between men and women, or more precisely between husband and wife.

The influence of Islamic religious culture by the Arabians from northern Africa introduced the concept of family embedded in a patriarchal and hierarchical system, where men dominate the decision-making responsibility over women both in private and public lives, and a great number of indigenous ancient African cultures around western and eastern regions became intertwined with Islamic religious culture embedded in patriarchy.

Unlike the first wave of Christianity across northern African regions around the 1st and early 2nd century AD that practice monogamy, the first arrival of Islamic religious culture in the 8th century in northern Africa practice polygamy, and this were understood to be compatible with the non-exclusive sex culture that some communities in Africa practised also, in simultaneous customs since the primitive era around the world. As such, some African communities saw Islam as compatible with their pantheistic culture and thus made conversation with Islam for their social and economic welfare with the Arabian communities much easier.

As a result, the traditional pantheistic religious culture of indigenous ancient Africans became weakened to express its egalitarian culture of equality between men and women, between community leaders and the governed, including deliberate choice of parents that overrides any attempt of interference from any community member or kins-folks on the decision-making responsibility over their offspring.

In the understanding of those who embraced Islam starting from the eastern region to the western region of Africa, Islam was understood to reculturalised the indigenous African culture among different communities, causing a revolutionary change in governing style whilst establishing new trade routes between gold-producing areas wherever it gained dominance across Africa.

The influence of Islamic religion from the Arabian and Christianity from the western Caucasians, both at different stages function as a deliberate and critical dissolving factor of African pantheistic culture when they interacted with indigenous Africans. They stimulated the development of communities of class-system and became dominant in the eastern, central and western regions of Africa, and at a later stage in the southern region of Africa also. Many modalities of social organisation and family dynamic compatible with egalitarian culture, like consensual decision-making responsibility of kingdomised community leaders with the governed, and where individual community members contribute as co-parents in the upbringing of children as a collective with biological parents, are also consistently penetrated by non-native religious culture to Africa.

Therefore, indigenous Africans' interaction with foreigners and the influence of non-native religious culture were active factors in African cultural change processes, from a strand-form of commicracy to a form of bureaucracy in the concept of family. In the case of Africa, religious culture also influenced traditional ethnic culture, customs and traditions, which thus had a powerful effect on

the changes in the affairs of government across communities.

Today, bureaucratic culture pervades everything in our daily lives across Africa, with our family dynamic being no exception. Whereas, commicratic culture originates from the place of our birth and it heavily influenced the behaviour of our ancestors. The adoption of non-native religious culture to Africa now appears to be inseparably tied to our traditional cultural habitat. The need for equality between gender, the desperation to write-off corruption and abuse of power across governments, and the necessity to build excess economic resources in Africa for Africans, served as a starting point for African reformation into an economic model of ethno-corporatism and State governmental model of ethnopublicanism.

To understand how bureaucratic cultures have instilled and interfered negatively with our commicratic values across Africa, we only need to examine the original expressions of our various indigenous cultures and traditional values from the past to the present. Take a simple example of the dowry system in marriage and alimony in a divorce. The culture of appropriating material wealth as a condition for marriage or divorce does not originate in the indigenous culture of Africans. Dowry is widely practised across Africa today due to the pervading influence of the non-native culture of bureaucracy in Africa. When the Kenyan constitution outlaws the obligation of dowry in marriage, it cited the legal practice as grossly unjust, a threat to the union of marriage, and a threat to the life, security, liberty and dignity of African women.

Similarly, the marriage culture of polygamy does not originate in African indigenous primitive culture. If are familiar with African indigenous traditional cultures, you'd most likely be familiar with the Himba people from the northern part of Namibia or the Benue people of the North Central parts of Nigeria, where sex with housewife is customary with house guests as a social recognition of friendship and affinity. Sexual freedom existed in the family dynamic of the primitive culture in human-society the world over and was not confined to primitive Africans alone. It was widely practised in different forms since the primitive era, and humans have evolved to prefer either exclusive or non-exclusive sexual relationships with their chosen partners at any one time. It is this practice of non-exclusive sex that had always existed in primitive African culture that influence to justify the practice of polygamy when it was strictly introduced to Africans by the proponents of non-native religious culture in Africa.

For example, polyandry where a woman is sexually involved with multiple men in an ideal marriage is not common in practice in Kenya, but it exists as part of primitive culture and is known to have existed and been practised amongst the Maasai people of Kenya. The Irigwe people from Northern Nigeria too traditionally practice polyandry known as 'co-husbands', where women freely moved from one man's house to another and are sexually non-exclusive with their spouses. The man a woman is customary with or resides at his house at any one time takes on the paternity of any child born by the woman at that specific time-frame. However, this was said to be outlawed in 1968, in favour of adopting non-native cultures to Africa.

The freedom to have sex is not confined to marriageable type relationships in the world's primitive culture. In fact, marriage is not betrothal but something more of a close affinity to another person. Indigenous ancient Africans are communal where everything and anything is shared by all members of a community for common use, and identical to the primitive human culture everywhere around the world. And the relationship between a man and a woman across communities from which offspring existed between primitive people was treated with utmost communal importance beyond the influence of individuals or biological parents, but in Africa, individual community members contribute as co-parents in the upbringing of children as collective. Biological parenthood is of no significance as such to the moral and cultural values of indigenous ancient Africans.

In ancient Africa, the laws that governed each of their communities were commissioning-rule and agreed in consensus by all members of the community. With the arrival of non-native bureaucratic culture to override the cultural lives of indigenous Africans, the interests of individuals became gradually to be expressed to prioritise over those of the entire communities; overriding objectives of men over women in decision-making responsibilities; individuals accumulation of properties to benefit the self and own family members and no longer shared with the entire communities; the desire to acquire community leadership authority to exercise self-interests power and goals over the governed in the community, and much more.

While close affinity between a man and a woman was imposed to be instituted as marriage through the influence of non-native religious culture in the ancient African society, our African indigenous pantheistic sense expressed marriage as evidence of our established collectivistic culture or a symbol of our existing union with our neighbouring communities.

The cultural system of polygamy and dowry in marriage are just two of the many points towards the cultural context in the way in which non-native religious culture have shaped our African pantheistic religious beliefs in some regions and deposed it in others, have changed our family dynamics completely, our moral values are no longer the influence of the cultural environment of the place of our birth, and our practices had conformed to the communal ethics of non-native ethnic cultures to Africa under the guise of foreign religious culture.

Indeed, while it is widely recognised that globalisation and advances in technology are positively expanding the expression of our African identities outside the influence of non-native religious culture we've adopted as our own, the pantheistic desire for egalitarianism is something that keeps us looking back to be anchored to the fabric of our ancient commicratic cultural expressions.

The expression of non-native bureaucratic culture in the cultural practice of indigenous ancient Africans was most successful because it suited the kingdomised system of government for economic reasons and the facilitation of commercial relationships with the Arabian merchants in the ancient period.

The transition from the gerontocratic interdependent community relationships between community leaders and members of their community, which was first interfered with by the Arabian ideology of Imperialism of dependent-leadership to God by Islam, and later to a different strand of the western Christian's dependent-leadership to an invincible God through Jesus Christ. As a result, the gerontocratic institution of community leaders transformed into the social status appearance of kings and queens to include economic-class and beholder of community lands. The power of beholding anything and everything also gave the position of kings and queens to exercise overriding objectives over members of their community.

The pantheistic value structures that indigenous Africans possessed from their primitive ancestral culture appeared to be morphed with the influential non-native social and economic system introduced to the indigenous ancient Africans in their pursuit of what they were indoctrinated to be an advanced, or better put, globalised way of life. Islam introduced a new method of the art of writing to indigenous ancient Africans, which became more universal to all African communities at the time, and Christianity introduced a new method of medical care through missionaries.

In most eastern regions of Africa, people were forced to convert to Islamic culture to protect themselves and their families and communities from being sold to slavery across northern Africa. Christianity turned away indigenous Africans from their pantheistic culture and regarded it as pagan and evil beliefs, and led to inequality of women in traditional African social constructs and

family dynamics. This is to demonstrate that indigenous ancient Africans were guided towards cultural change in pursuit desire to conform to what they believed was the most acceptable globalised way of life of the time, albeit in the form of religious culture or belief in the spiritual divinity or religious reverence to supernatural forces.

Everywhere we looked, we see the expressions of the religious culture of African people, both the Muslims and the Christians alike are directly connected to their particular regions which boast of their historical affiliation with non-native racial and religious cultures to Africa at different times in our African history.

Nowhere in Africa do we see communities of any indigenous African region practising any of the three main religions that originated in ancient China - Confucianism, Taoism, and Buddhism. This is because we have no history of the Chinese pervading their organisation structure in Africa or forcing a culture-structural change in Africa at any time in our African history. Africans identified themselves as either Christians or Muslims today because the force of cultural change that was indoctrinated to us in the ancient period, both by the Arabians and the Caucasians at different times, permits the religious reverence to God as part of what we were indoctrinated was the wave of global cultural advances during the ancient period, which they enforced as a condition for trade and social collaborations.

Both the two main non-native religions to Africa today, Christianity and Islam, are now religiously tied to the moral values and cultural practices of our respective indigenous regional traditional African cultures. In other

words, regional geography directly defined the non-native religious affiliations of indigenous African people.

Whilst none of these two religions can claim to be the right one in the collective sense of Africans, because they are both non-native to Africa anyway. And this points to one major evidential expression, and that is the inseparable practice of pantheistic beliefs in the cultural expression of indigenous African people as a collective, forming their own religious orthodoxies different in style from the handed-down practice of their non-native religious culture. Africans, regardless of religion, are still very much influenced and drawn to their pantheistic traditional and spiritual rituals to deities – the mixing of the traditional beliefs of an impersonal-God or gods with mystical powers with the personal-God doctrine of non-native religious culture. The indigenous African cultural traditions of masquerading were morphed into both the culture of Islam and Christianity, outside the doctrines of their originating practices.

Therefore, in order to depart from the bureaucratic culture in African society due to its inequality between men and women in the family dynamic, the grossly unjust practices and motivation for marital abuse in its patriarchal system, a threat to the success and participation of women in a leadership role in society, the focus of this chapter conforms to the proposed satriarchical practices to influence the emerging egalitarian ethics of the world globalisation in proposing a form of commicratic culture in the concept of family.

As a result, this manifesto professed the need to reinforce the ancient African fondness for commissioning-rule and its associated non-hierarchical structure in the family dynamic. In that sense, the definition of the word 'family' necessitates a basic set of requirements that define social interactions and intimacy between people, beyond biological relations.

The patriarchal form of polygamy is known as polygyny, where a man is married exclusively to multiple women, and the matriarchy form of polygamy is known as Polyandry where women can have multiple husbands. In any event, those who practise polygyny and polyandry have failed to take into consideration the emotional feelings of those involved, in the sense that not all the women in a polygyny have the emotional capacity to be involved in such marriage. It is therefore grossly biased and places unnecessary and avoidable social pressure on those involved. The psychological impact of exclusive marriage to multiple partners is the primary cause of the famous emotional burden of jealousy and strife within such relationships.

While polygamy was introduced into the family dynamics of indigenous ancient Africans on the platform of non-native religious beliefs, monogamy has always existed as a customary tradition and way of life of the indigenous African people, just as it had been in primitive culture everywhere around the world.

On the other hand, the emotional feelings of being open to sex or in a sort of romantic relationship with others whilst in a monogamous relationship with another have

always existed in human nature everywhere and practice on the platform of human emotions and feelings, and not confined to Africa. Since the beginning of human existence, the desire to engage in open sexual relationships with multiple people one develops a close intimate affinity with is ever-present in human nature. It has always been customary to see people engaging in sexual freedom with multiple people before committing to marry another anyway in the most culture around the world.

This is simply to demonstrate that both monogamy and polygamy are not the only standard structure that generates in human nature. Although both are the two most recognisable standards of social constructs inspired as a social-system of social-control in our human society. While there is nothing wrong in appropriating any of the two as a convention, the need to expand our horizon beyond the two is a utilitarian one.

The moral tenet to appropriate polyamory, for example, as an attachment or open option to any of the two must aim at greater happiness for a greater number of people in our society. On pragmatic grounds, polyamory may be denounced as immoral and failed to consider the opposite emotional imbalance of jealousy in humans, on the other hand, it could be argued to be desirable to the sexual feelings or emotional desire of some people in society.

As a result, if we want to create the condition of happiness for a greater number of people and with the desire to continue to create more of it in society, it is right to consider the possibility of appropriating as a

conventional standard something attached to monogamy but outside of the reach of polygamy, in contemporary conditions to cater to those who currently feel marginalised with the emotional feelings that the bureaucratic status quo of society do not meet their needs in the concept of family and marriage, thus they commit to cheating on their spouse and content with living the secret life of adultery.

Since the proposed attached conventional standard to monogamy must fit well with the marriage ideals of most people so to speak, the act of engaging in sexual freedom within marriage requires the condition that both the husband and the wife must value, such as freedom to exclude exclusive-sex from marriage, just as it had been in the primitive culture in human-society everywhere, and this must meet the condition of happiness that fosters such matters that both the husband and the wife values in a marriage, such as good health, informed-consent, unhealthy jealousy and civil behaviour.

It is recognised that regardless of the form one appropriates as accepted or rejected between monogamy and polygamy in any given theory of social-system of social-control, it is impossible for our human nature to do away with the emotional feelings to engage in a sexual encounter outside marriage anywhere, no matter the casual nature of such intimate sexual encounter or how brief so to speak.

I believe that polygamy may have been constructed as a way to reduce the rampant practice of adultery in marriage by men, but it failed to achieve the desired effect in human-nature anywhere. People engage in sex outside

marriage in secrecy regardless of whether they are in a polygamous marriage or monogamous relationship. When it is practised though, we now call it adultery within marriage and a cause for divorce. While denouncing the so-called adultery, we failed to empathise with the deep-rooted emotional feelings of those involved.

Whereas in the indigenous African family dynamic, before the arrival of non-native religious culture in ancient Africans' ways of life, there had existed a culture of non-exclusive sex within what we would consider in today's standard as marriage, that was freely practised without moral sanction alongside such monogamous relationship pattern between any two people. Therefore, it would be irrational, in the theoretical constructs of the proposed form of commicracy in the concept of family in Africa, not to appropriate the conventional standard of the egalitarian culture of non-exclusive sex within marriage in any event – for both men and women.

The polygyny form of polygamy is a failed model because not every woman who was made to participate in it has the emotional capacity or desire for it. And the culture of non-exclusive sex within marriage which we socially stigmatised as adultery has always existed since the beginning of human existence itself and continues to thrive regardless, albeit in secrecy with the social stigma of adultery in marriage and cheating in relationships.

In appropriating non-exclusive sex within marriage type, alongside the monogamous type marriage, as a conventional standard in the theory of the form of commicracy in the concept of family, I examined the

consensual sexual freedom that existed in the world primitive culture as well as in the early indigenous ancient African culture before the arrival of non-native religious cultures to Africa, that allows the conventional practice of an ideal married person to engage freely in sexual relations with someone other than their ideal spouse.

In other words, a situation of an ideal married person can have voluntary sexual relations with another ideal married person or a divorcee, but in its modernised development not with an ideal unmarried person or never been a married person that falls within a lower age bracket. I take due regard to the fact that there are many reasons why it is desirable to recognise as part of our African family culture the appeal of the combination of **monoflexible-monogamous** relationships and marriage. An exclusive type of *Monogamish*, for short.

By definition, monogamish itself is where the husband and the wife are in a monogamous relationship but their sexual life within marriage is non-exclusive. In the conception of what I term “*exclusive-monogamish*”, it means that both married couples are individually open to sexual relationships with other married couples outside their marriage while still feeling sexually attracted to each other within marriage.

The theory of monogamish premise on the recognition that it is a natural emotional feeling that exists in human-nature, for two people in a romantic relationship or marriage to also feel sexual attraction to others. Unlike both monogamy and polygamy, monogamish relationships resolved the issue of adultery within marriage or

relationships anywhere. It causes emotional torture, is it not? – when one person in a marriage is sexually active and the other remains sexually dormant, and any act of sexual freedom of one leads to separation and divorce with the other and outright destruction of the family unit.

Everywhere we looked, we see a large proportion of people in a monogamous marriage between men and women, commonly among women, carrying with them the emotional burden and burning desire to experiment with romantic sexual relationships with someone of the same gender to them. To some people, common among men, the idea of engaging in a romantic sexual relationship with another woman other than their wife feels appealing to them. And for both men and women, the emotional urge to experiment out of curiosity or live out their fantasy to engage in brief casual sex with other persons, sometimes with persons of other race, remain an emotional burden and fantasy some people have carried with them to their graves.

Regardless of any perceived or consequential benefit that may be derived from monogamish marriage or the exclusive type of monogamish, it wouldn't be for everyone and the idea or the thought of it would be despicable to some people. Whilst some would prefer to be in monogamy, others would find monogamish desirable and compatible with the emotional character of their human-nature.

Regardless of the derogatory remarks and stigma perpetrated against all forms of non-exclusive sex within marriage everywhere, monogamish is widely practised freely in western society in the form of swinging sexual

practice, sometimes called partner-swapping. Even in China, it remains a secretive affair due to an old Chinese law that makes it illegal. The secretive affair in a sense is not actually that secretive, it is simply that it is practised with certain justification. While traditional Chinese married couples allow their men to keep mistresses, some who do it secretly tend to have a preference for other married people with the same shared-sense of emotional desire to engage in a sexual relationship outside their marriage. Anyhow, it is practiced in secrecy in Africa and everywhere else around the world and is associated with social stigma and sanctions.

However, while monogamish does not remove consent required between partners to have casual sex with others, it does remove the social stigma of adultery because it is associated with consensual sex with other people outside marriage. My understanding is that monogamish can either be understood to being the same as engaging in an open-relationship, or to engaging in a swinging sexual practice or being in a random casual sex or closed relationship with another, and where a married person is sexually involved with another married person other than their spouse.

Those who expressed adultery behaviour in their marriage, stressing the importance of emotional sexual desire for multiple sexual partners but are not content to go as far as engaging in a polygamous marriage with multiple partners, tended to portray the emotional forms which, both in theory and practice, are less formal to monogamy and obligatory to monogamish.

In developing exclusive-monogamish as a conventional standard, it is required to recognise a range of different descriptive terminology or qualifying expressions, including marital responsibility and extramarital roles defined by the boundaries of “intimacy” and “limitations” between the spouse and the other. In practice, it will be typical to emphasise the similarities between monogamish family relationships and other kinds of romantic relationships and experiences, as reflected in attribution such as ‘mistress’ and ‘lover’.

There is no other factor, other than the feelings of emotional desire that exist in human-nature, that can influence the monogamish family dynamic. Historically, unlike the conventional practice of monogamy justified in resolving the unhealthy emotional feelings of jealousy between two people who are sexually active with each other, the conventional practice of polygamy was justified to protect widows and orphans during war times. But this justification for polygamy remains insufficient and self-deceiving when we consider the emotional desire in some men for multiple sexual partners and the process of jealousy and never-ending conflicts between the wives.

In monogamish, the two people in a marriage must express their emotional desire with clear communication of boundaries and role-reciprocity as the primary factors contributing to healthy family dynamics. In particular, emotional desire, meaning a shared feeling of wanting to live the same lifestyle without a hint of such unhealthy jealousy, must be identified as the first primary factor. In contrast, factors contributing to unhealthy family dynamics in a monogamish marriage include unhealthy jealousy,

unclear communication, role conflicts, and the inability to organise and prioritise time well between the spouse and the mistress or lover.

With the social practice of non-exclusive sex within marriage which is forever present in human-nature and would never decline in human-society everywhere, the definition of family between monogamy and polygamy has distorted and altered with the practice of one partner in marriage to engage in sexual relations with others without the knowledge of their spouse.

In previous generations, it is either monogamy or polygamy, and women were forced into this inequality with men in marriage. It is now more common in our generation to see various types of family relationships that are neither monogamy nor polygamy. We see it across western society, East Asia with their covert justifications for it, and many more places across the world. We now have monogamish, polyamory, triad, vee, swinging with couples or partner-swapping, and so on, all happening with or without consent within the so-called monogamous type of relationship and marriage.

This is to demonstrate that the two main conventional standards of marriage, monogamy and polygamy, should not be the only social construct to form our conventional standards, because they both are not the only impulse that generates in human-nature by instincts and pure desire. Monogamish is raised as a conventional standard in my theory because it resolved the issue of adultery and unhealthy jealousy within marriage everywhere.

Exclusive-monogamish is proposed as compatible with the form of commicracy in the concept of family because it creates a respectable clear boundary between married couples and unmarried people with the burning desire to live this lifestyle.

Look closely, monogamy generates from the emotional feelings of those who cannot tolerate being in non-exclusive sexual relations within marriage and becomes extremely jealous as a result, while monogamish generates from the emotional feelings of those who crave to be in non-exclusive sexual relations within a relationship and marriage and that gives them satisfaction and sexually fulfilling life. In other words, the ageing-progression of genes can be said to hold certain responsibility in the case of both monogamous or monogamish emotional feelings at any one time in the behavioural etiquette of individuals.

In my behavioural science research in *Psychextrics*, I found that biological species go through what I called *epigenetic-progression of behaviour* throughout life from birth to death. Environment and diet are the leading contributory factors or forces that can stimulate changes that progress the epigenetic system, and thus process the hereditary genes to progress into a new phase in certain subtle directions within its inherited genetic spectrum. The measurement provides evidence of the process of how and why individuals developed a new phase in their behaviour from one phase to another at any one time. Therefore, the dynamic of family structure can change with moves of the epigenetic-progression of one spouse in a different direction with changes in the emotional sexual desire different to their spouse in a marriage.

Every so often, we see two people happily married at one time and highly besotted with each other. Ten, twenty or even thirty years down the line, one spouse developed a new phase of behaviour that amounts to adultery in marriage. It could start from the emotional desire of one spouse to exploring with others or to engage in multiple relationships outside their marriage. In some, marital arguments revolve around the feelings of being trapped or feelings of being limited by their once-happy family routines. In some cases, one partner suddenly developed a nonchalant attitude or becomes bothered by the idea of their spouse engaging in a sexual relationship with someone else outside their marriage that was once accepted and allowed previously.

The acceptance and acknowledgement of this behaviour where both could not agree on boundaries often lead to a blended family dynamic, where the aggrieved spouse accepted the situation and refused to go down the path of divorce, but remained married to the adulterous spouse regardless, even with the existence of a love-child born as a result of a love affair between two people who have never been married to each other, involved as part of the married couple's family dynamic. Marriage therapies often create the condition of acceptance or compromises in marriage. But, in the end, one either accepts to live unhappy with the mental health that generates from it all or seeks separation from a cheating spouse in hoping to seek one's happiness elsewhere.

However, in other situations where the non-acceptance of it does not lead to divorce, it often leads to a fluid situation where the aggrieved partner in the marriage

developed the need to commit adultery as well, as payback in a tit-for-tat situation.

Whereas, it is scientifically and psychextrically impossible for one to express a behaviour that does not exist in the spectrum of one's expressive genes. In other words, if the emotional susceptibility of monogamish does not exist in the expressive genes of a person, it is impossible for any environmental factor or diet or a side-effect of prescribed medication, or even illicit drugs, to activate any such behaviour in the bearer's genes spectrum.

As it is becoming clear, my extensive research in behavioural science is the driving influence of my thinking and theories in the conception of this manifesto under social science. Human-science and social-science are extremely interrelated and intertwined. One cannot deal with one without dealing with the other. It means that whilst human-science deals with the internal behavioural culture of humans as it generates from inside of our human-nature in the brain, social-science expresses the external interactions of that behavioural culture, in the sense that the two disciplines deal with the behavioural culture of biological species in general including humans.

In this study, my extensive research in Psychextrics has demonstrated the importance of humans striving to live in the most compatible family structure compatible to one's emotional feelings at any one time, simply for the sake of our mental health as humans throughout life. My philosophy is simply that if we only lived once, why lived that one lifetime in misery and unhappy devotion to a person.

It was fascinating to me and at the same time understandable to know that indigenous ancient African society practised both monogamy and monogamish family dynamic depending on the customary expressions of a community, before the interference to override their egalitarian ways of life to strictly adopt monogamy and polygamy on the platform of non-native religious culture, that characterised the attitude and new ideas of socialisation of indigenous Africans in the ancient period for economic reasons.

Therefore, the consensus on the exact definition of family in the proposed form of commicracy in family dynamics has added monogamish to the conventional standard alongside monogamy and polygamy. In primitive African society, before the arrival of non-native religious cultures in ancient society, paternal biological attachment with children born within a monogamish family dynamic is not recognised as a factor that defines the concept of family.

In fact, it does not appear to have any recognition in today's standard or any understanding that could be seen as a factor that amounts to any signification of anything at all. This, I believe, must have been the driving force that propelled the originating social organisation of kinship ties of all community members to be embedded in the conception of collectivist culture and cooperative customs, where social life is communal and children learned moral values both in and outside of their immediate family unit, and all members of the community are involved in the upbringing of children as a collective, with total rejection of individualism.

The family relationship of kinship ties that existed in the culture of primitive African society is basic to their human interactions as a community and is based on ties of blood where individuals could trace their own descent to originate from a community of people by a given name commonly associated with the name ascribed to each of their cooperative trades with their neighbouring communities.

Upon the advent of the Arabian new method of writing to indigenous African culture, the formal histories of the community began to be attributed with names that connect the people to their geographic origin, occupational economic skills, trade, as well as their group communitarian characteristics or prowess. Both family names and personal naming practices began to develop and attributed to becoming fashionable to identify particular individuals as a family unit within a community.

The fundamental purpose of the practice of naming in Africa that developed gradually from identifying an individual as a member of a community also began to develop by extension as a member of a religious faith. Furthermore, while any given names, especially names assigned from religious texts appeared to be the same across different ethnic communities, they remain different in meanings ascribed to them by community interpretation. Similarly to this, people who joined religious groups frequently adopted new names that symbolise their religious differences from their ethnic names to indicate that they had joined a community of people or groups that adhered to a specific religion.

Even with the interference of non-native religious culture in Africa, the social life of indigenous Africans remains collective. Across indigenous regions of Africa, members of communities see one another within each of their communities as the same distant descendants of the same generation and kins-folks. Moral values are learned by children, not only through the education provided by their immediate parents or family units but also through the education provided by random interaction with other community members within their community through one's everyday interactions.

For example, from the history of the gerontocratic leadership of elders in the indigenous traditional African society, the interactions between community members range with similar descriptive terminology or qualifying expressions to describe their common affinity and communal responsibility to one another. In practice, it will be typical to emphasise the similarities between all indigenous African communities that contrast with the experiences of non-native cultures in Africa, as reflected in the common language of collectivistic association with every single person resident within a community in relation to individual selves as 'my son', 'my daughter', 'my father', 'my mother', 'my sister', 'my brother', 'our wife', 'our husband', and such like. This associated expression is used regardless of whether one is related by blood.

Across the diaspora, the associated language expressions of indigenous Africans have become an intriguing blend to foreign languages, such as the association of 'bruv' meaning the word 'my brother' in British cockney, or 'fam' meaning the word 'my family' by

the speaker to address anyone regardless of their familiarity or relation. African male also commonly address their females in the diaspora as ‘sisters’.

This is to demonstrate the inherited social expressions of the collectivistic culture of indigenous African people since the primitive era before the arrival of non-native religious cultures in ancient African society. During primitive African society, family is defined loosely to include all members of a given regional community, while those outside the boundary of the regional community are not family but are regarded as kin-folks and distant relatives.

I sensed that the lack of paternal biological identification of children in primitive Africa makes it challenging to analyse the role of parental responsibility of men in family dynamics in the upbringing of children. As a result, it was non-existent to develop any individualistic culture or anything else other than a collectivistic culture. Consistently, Africans have maintained their collectivistic culture and expressions even after strictly abiding with the non-native religious culture of monogamy and polygamy family dynamic since the ancient era.

The world's primitive culture expresses two family types: monogamy and monogamish. Although this may appear surprising, it is not commonly presented as part of the traditional philosophy of Africans, since the philosophical histories of African primitive and a large proportion of ancient African histories have been passed down to us from generation to generation in oral-narratives and, as such, do not conform to the accepted written

standard of conventional present-day western accounts of historical facts.

Nevertheless, while monogamy expresses exclusive sexual relations in conventional marriage and romantic relationships, and monogamish expresses non-exclusive sexual relations in conventional marriage and romantic relationships, both the non-native Christianity and Islam religious culture in Africa require either monogamy or promotes polygamy, but not monogamish that equalise sexual freedom to both women and men equally. Therefore, the proposed theory of commicracy in the concept of family promotes the egalitarian practice of both monogamy and monogamish marriages in conformity to the widely expressed emotional feelings of human desires the world over.

Also, while clearly defined, the two types of family dynamics were not fully documented in their cohabitation side-by-side across ancient Africa in our history. There may be two factors at play to this:

One, the introduction of Islamic polygamy across Africa may have been an underlying cause for the widespread tribal wars amongst Africans where indigenous men and boys were sold to slavery to the Arabs in the north and their women and girls shared as conquest of wars as wives. There was also a history of ethnocide and displacement of indigenous African men in tribal wars with other Africans and abduction of their women and girls soon after the arrival of Islamic religious culture to Africa.

Two, the practice of monogamish may have suffered historical demolition by the arrival of the Christian

missionaries' destruction of Africans' historical facts and artefacts after the imposition of their Christian culture to depose Africans' customs and traditions.

As such, under both Christian monogamy and Islam polygamy, women became a conjugal commodity to be owned and paid for in food and wealth under marriage dowries. But an understanding of how ancient societies in both the western and Arabian societies developed and historically interrelated and influenced one another would not pose a challenge to their notion of defining families to subjugate women's rights in society. Their proponents took the view that imposed authority to bring women under the domination or control of men, both by the conquest of wars or traditional customs under the prescribed practice of monogamy in one and polygamy in another, is an attack on the fundamental rights against humanity where women are confronted by discrimination, inequality, violence and abusive treatment in their family life.

Here, the solution of Pantheist monogamish to remove the prominence given to the imposition of an unequal type of family dynamic as a social-system of social-control, broadly study the emotional needs of human-nature and what provides greater happiness to a greater number of people, if not all people in the proposed commicratic society in Africa, to form the standard and conventional social relationships in our human-society today.

Whilst monogamy resolves the issue of jealousy in human-nature and the emotional desire in some people for an exclusive devotion of a spouse throughout life,

monogamish resolves the issue of adultery within marriage and the unhappy devotion some people usually express to a spouse throughout life which they regard as restrictive to their desired ways of life, or boring to their sense of fun, or lack of variety in their individual humanly nature for diversity.

Family dynamics play a consequential role in mental health outcomes in the emotional feelings of individuals and therefore merit attention in any proposed theory of an egalitarian society. The incompatible family dynamic and the unhealthy emotional feelings of couples does have an impact on the mental health of their children also. Often, children feed from the experience of trauma and stress from their parents and that creates all kinds of behavioural problems as they grow up. This type of exposure is linked to how children can repeat such relationship dynamics to form both their rules of representation and of engagement with others in their social life.

Incompatible family dynamics of parents also correlate with an increased risk of their children normalising dysfunctional relationships themselves. While lack of clear communication of emotional feelings as when it arises in parents is a contributing factor to incompatible family dynamics and thus associated with divorce, separation or adultery, whereas mutual understanding that nothing should ever be perceived to be permanent in the emotional feelings of human-nature is shown to be a protective factor against developing unhealthy emotional feelings in our relationships and marriages.

Although the physical body of the human species itself is fixed and universal and unchanging, the emotional feelings that convey human behaviour are constantly changing and diverse and not subject to fixed rules, and this is normal. Unless there is an emotional desire to want the same thing between two or more people, there cannot be fairness between them.

Women and men are not fundamentally different in terms of how and what we desire in our relationships, it is what we appropriate as the conventional standard in our social-system of social-control that has the potential to undermine equality between genders or an egalitarian society. Even though monogamy and polygamy are appropriated as the conventional standard in most countries around the world, it is somehow socially acceptable when men commit adultery within marriage than it is for women. We have witnessed a situation in an Arab country where a woman and her brother-in-law engaged in adultery. The woman was blamed and stoned to death, but the man was not and lived. Whereas, in any event, it takes two consensual emotional beings to interact harmoniously.

The appropriation of both monogamy and monogamish as the conventional standard under the proposed commicratic concept of family dynamic equipped the ever-changing emotional feelings of humans with fixed rules that find conformity with the emotional desires that generate naturally from our human-nature at any one time, to which it is impossible for anyone to have any meaningful justification to act outside the rules of any of these two models at any one time. The fixed rules that governed human-nature generate behaviours that are compatible with

both monogamy and monogamish and thus sensitive to our human interactions and emotional feelings at any one time.

So, the solution to the proposed form of commicracy in the concept of family is simple. If you are one of those who like to have sexual relations with others outside your marriage, just make sure you marry someone that shares your desire and emotional feelings and would feel indifferent to see you play away whenever you wish to do so. And, of course, if you fall into the category of those who like the idea of exclusive-sexual relations within marriage, while at the same time having the desire to engage in sexual relations with others. Again, engaging in clear communication with your partner at the outset is crucial. Not everyone who may feel indifferent to seeing their spouse sexually involved with others would have the desire to do the same thing.

And, of course, to know which type of family dynamic would be appropriate and desirable to form your patterns of interactions among relatives, your parental roles and supervisory responsibility to your children, and the various factors that shape your interactions with your spouse, you have the choice to choose to fit within any of the two conventional forms of family dynamic under commicracy. The emotional feelings that govern human-nature can only deposit your desire to fall into one relationship type, either between monogamish or monogamy.

African Emerging Generations of Liberal Welfare

In the indigenous African primitive culture, before the arrival of non-native religious culture to Africa, Nature is belief to give life and the gods as the administrator of all life within Nature. In other words, the belief is that the gods are equated with the forces of the Universe and that every existence within the Universe has its spirit or divinity and is thus sacred to Nature. Everything in existence is connected with the ONE supreme God in Nature, just as everybody is a part of the other. This formed the collective influence that identifies the life of Africans as communal. As such, all existence including humans, trees, animals, stones, particles etc, is given equal recognition as sacred to gods in each of their rights and dedicated to a religious purpose deserving veneration.

In African morals and cultural values, there is the collective concept of the wholeness of life. Indigenous primitive Africans believed that life progresses from one stage to another. In other words, the existence of souls after death and the cycle of reincarnation into any form of existence within Nature. As a result, birth and death form the two major rites of passage that one has to undergo, among other rites such as the passage into puberty and from puberty into adulthood.

The performance of rites promotes moral values as the basis of understanding their human spiritual connection with other existences in the universal world of Nature. As such, each experience of the phenomenon, such as the seasonal occurrence of day and night, rain and sunshine, thunder and earthquakes, are understood in terms of spiritual activities and warfare of the gods deserving either appeasement or veneration as at when needed within the primitive African pantheistic cultural beliefs.

Religious veneration to gods or deities was central to the primitive culture of indigenous Africans. The pantheistic culture of Africans is polytheism, where prayers of gratitude in times of harvest and prayers of appeasement in times of need, are offered to the spiritual gods and goddesses. The polytheistic belief in gods is basic to the African pantheistic religious foundation, while the monotheistic belief in the one supreme God is basic to both Christian and Islam religious culture. The union of the two beliefs is essential to any African inquiry into the condition that influence their cultural change and how the African ancient generations had developed their social and economic welfare on this basis.

Indigenous African culture is pantheistic and they developed an array of religious beliefs in supernatural entities to give certain meanings to their social world and give some explanation to the natural phenomenon as they experienced them with the evidence of their own eyes. It was through the gradual adaptation of both polytheism and monotheism that Africans' belief in one supreme God developed and transformed their polytheistic religious culture to henotheism, meaning the worship of one God in

many forms. This shift in understanding in the ancient era was necessary for their social and economic welfare, first with the Arabians. This is to demonstrate that in the history of Africa, a change in religious culture also had a powerful effect on the changes that influence the culture of the affairs of government across communities.

In the course of the indigenous Africans embracing the monotheistic belief that the one God reigns equally supreme in connection with a host of their traditional polytheistic gods and goddesses, they also appeared to maintain the belief in ancestral spirits of their community dead relatives, and while some also maintain the idea of the sacrifice of living animals as a form of prayer and supplications to ancestral spirits to appease the gods on their behalf to meet their immediate needs and wants – which they also practice praying for divine protections of the gods including for godly blessings and generosity.

They also transferred the belief in the psychic power of the traditional religious priests and medicine men upon those who hold leadership in their newly adopted non-native religious tradition – who also has been claimed to speak directly with the one supreme God through spirit mediums. In the same vein as people rely on traditional priests to carry out animal scarifies on their behalf for power and wealth, religious leaders too, in all their forms, have taken on the power to order the acts of war or change of community governing council of traditional rulers and chiefs, and even the overthrow of kings and queens also.

The pantheistic culture of indigenous Africans is essential to understanding how ancient Africans had formed an array of religious orthodoxies different in style and understanding from the handed-down practice of their non-native religious culture. For example, each of their application of Christianity or Islamic religious practice was accompanied and socialised with their traditional pantheistic spirituality. For this reason, non-native religious culture in Africa serves only as the action of liberalising the quality or value of our Africans' traditional religious spirituality in the beliefs in gods as an extension of the concept of one supreme God adopted from the monotheistic religious beliefs.

In the case of the Islamic religion, conversion of indigenous Africans was either a way to guarantee an economic trading relationship with the Arab merchants in some, and in others it was a way to protect themselves and their community from being forced into slavery notably around the Mediterranean in northern Africa. In the case of the Christian religion, it was brought back to sub-sahara Africa in the 15th century first by the Portuguese, then the Dutch reform church in the southern region of Africa in 1652, and was later spread across the African continent as one cause for imperialism in the 19th century under the campaign for the abolition of slavery, starting from the sub-Saharan in the north and took root in Ethiopia before spreading to other regions across Africa. Having tolerated Islam, indigenous African rulers tolerated Christianity also and converted to it through peaceful means in the course of their liberal welfare to respect or accept traditions or opinions different from their own.

Therefore, the ancient indigenous African developed generation of liberal welfare embraced non-native religious culture to ensure that both the social and economic needs of Africans are met by what they believed was a growing equal standard in conformity with the global ethics of all African communities collectively. The liberal belief to embrace Islam and Christianity at different times in our African history is simply to accomplish trade and collaboration with the ambition to develop our urban communities and trade links, allowing a free trade economy to create equality relations for all Africans. And it is in this frame of reference that I conceived the ingrained collective culture and traditions of the African people at play within the emerging global web-internetisation platform socially and economically in our current generation.

Everywhere we looked, we see all indigenous cultures and customs all over the world, and not just in Africa, adapting to the culture and customs of others in their ways to form the ways of life of their community and social life. The liberal view of commicracy premise on the recognition that humans, everywhere, are rational beings. And the rational view that defined the logical conception of human-nature is the liberal belief that adheres to an inclusive form of equalitarian values to form the conception of freedom, tolerance and individual rights in any given society. Throughout the history of indigenous African people, 'deep-thinkers' has always been a common theme that resonates as primordial to their culture and open-mindedness.

Since the written recorded history of Africa began, indigenous Africans have always been known to be passionate people, tolerant of foreigners and reserved. The more inclusive strands of liberalism are firmly rooted in their ways of life, their collective belief that humans are kin and related regardless of ethnicity or race, including the liberal culture to serve the interests of the collectives above individual interests. The open-mindedness and liberal nature of indigenous African people can be seen as explicit within non-natives' perception of Africans, in which the ingrained African collective culture of acceptance and admittance of foreigners played a factoring role in their abuse of the hospitality that African people showed.

However, the logical starting-point towards understanding the collective open-mindedness of indigenous Africans concerns our pantheistic view of the natural world and the collective duties of the inhabitants in it. Whilst both non-natives to Africa expressed their ethnocentric behaviour to involve fanaticism favouring their own ethnic culture as expressed by the Arabs, and racial autonomy as expressed by the westerners, indigenous Africans have never expressed any such ethnomania imposition of their ethnic culture or racial autonomy against any other race in human history.

In straightforward terms, indigenous Africans expressed an open culture of liberal attitude towards human-nature everywhere. Africans' collective culture of open-mindedness and admittance of non-native cultures gave the westerners a sense to express their racial autonomy over Africans, and medieval Arab attitudes tended to be negative towards indigenous Africans and

varied over time. This is premised on the recognition that our human behaviour regardless of ethnicity or race is determined by rational interest – where some collaborate in friendship and others exploit through trickery or deception – for their gains.

Everywhere we looked, we see the evidence all around us. The term white-solidarity that governs their white social-capital is an unspoken racial-code that is often perpetrated against non-Caucasian people and black people often find themselves the subject of inequality and discrimination. On the other hand, the term black-collective that governs our black social-unity is an open expression of our racial-code that is employed everywhere to protect African descent from anywhere against the inequality and discrimination perpetrated against black people by the activities of the white-solidarities.

We also see a similar development of an unspoken religious-code at play, where being a Muslim in a widely populated Muslim community regardless of race or gender allows doors of opportunities to be considered open in your favour. While the religious-code is widely found in practice by the Arabs, it has also been seen to take root in Africa amongst certain regions across Africans and widely perpetrated against non-Muslims.

Whereas, indigenous Africans' collective culture is governed by our rational interest in economic growth and social development. This manifesto promotes the view that our 21st-century generation of Africans should be free to choose our own social and economic empowerment.

It is undeniable that the culture of collectivity that directly influences the culture of open-mindedness has its consequence. The consequences are borne out of our willingness to accept and adapt other cultures to our own, and thus change African people from time to time throughout history. Although we steadfastly managed to retain our indigenous diverse traditions and customs, the values that we appropriate to drive our culture or to express them are of non-native origin, originating from both the non-native western culture and Arab culture across Africa. As such, our Afrocentric culture is guided by our freewill with profound insight into things existing beyond our communities.

Think, for example, how the gerontocratic leadership of community clans congregates to discuss and debate questions of life that affects their communities. Think of how they spend a lot of time with themselves, under the shades of trees with palm-wines and kola-nuts, sitting on stones away from the hustling and bustling of community life and just being alone with themselves in thoughts and philosophising in group settings. If you have not experienced this about indigenous Africans across villages, then you've not had a first-hand experience of how Africans had maintained their ancient collective culture of open-mindedness, tolerance of foreigners, deep-thinkers, and most importantly, its ingrained culture of liberal welfare.

The ways of life and collective culture of indigenous Africans were misunderstood by non-natives, especially westerners. Indigenous Africans are deep-thinkers and were content to remain exclusive without the

desire to influence their own ethnic culture or racial autonomy on others. Our basic understanding of human-nature tells us that those who congregate just for the sake of debating and philosophising are often recognised to be thoughtful, passionate and humanistic people who understand themselves, and the world around them, and are more likely to be trusting and tolerant of others in general.

Even in today's fast-paced technological society the Africans' ingrained culture of open-mindedness and acceptance remains misunderstood by non-natives, with such claims that African governments remain incapable of any independent and meaningful development. But, look closely, the Afrocentric cultural experience, values and interpretations of the world of indigenous Africans influenced them to remain fascinated by everything, and the expressions of their fascinations guide them to enjoy exploring other peoples' cultures with their own. They retained their traditions and customs but acquired others' cultural experiences to form other aspects of social views in their experience.

While not all indigenous Africans have been known or recorded to be avid deep-thinkers with kola-nuts and palm-wines, sat under the trees, debating and philosophising, the majority of their ethnic groups are recorded to be. The gerontocratic governance of communities means that traditions and customs are passed down to younger generations in their purest form, and people are more internally oriented to the specific conditions that stimulate the emotions and actions of how their ancestors lived, in which they used to construct,

account for and give meaning to their social world in the present.

Put simply, it means that indigenous Africans spent a significant amount of their time in constant social interactions within their communities; and just like any community of humans anywhere, Africans invent only when their needs demand it. They have no desire or interest to venture outside of their communities or to make plans to impose their interest on others, because they enjoy their livelihood made possible due to the availability of all necessities for human life such as foods grown naturally and organically in close vicinity from the ground in most parts of Africa landmass, and therefore they've developed the ingrained culture of investing their emotional energy on just 'being' and to be content with what they already have and not worrying about what they don't have. In other words, what Africans do not have they do not need, but they might desire it.

Times have changed, the world has been globalised, and Africans are finding themselves in the world's negative perceptions as an under-developed continent that remains the richest in natural resources but its inhabitants are materialistically poor by the global economic standard. Whereas, indigenous Africans have remained economically self-sufficient since the primitive era before the influence of both western and Arabian cultures on Africa in the ancient-society.

The indigenous culture of Africans has never been in pursuit of economic-materialism or a market-oriented money economy, but our ingrained culture of being

fascinated with everything to form our social aspects view of the world has been forming our enlightened individual self-interests and influencing us towards the prudent materialistic understanding of the character of a global market-oriented money-economy. It turns out that while Africans have been cultured to be content with what they have above what they do not have, the global materialistic influence of capitalistic culture has produced Africans who are masters of foreign inventions that do not originate from Africans' environmental influence to invent.

Africans, having got webbed in this game with global economic-materialism thriving on the global market money-economy, became materialistically poor economically because we have been denied any meaningful material development on African own soil to meet Africans' aesthetic needs, wants and desires as it is developing in the global economy. In other words, Africans have what it takes to produce and re-invent all the material needs of the global economy to sustain its economic self-sufficiency subsistence in equal capacity with any foreign nations, but we are limited and paused by the character of inequality that operates as the inflationary monetary system on the global market-oriented economy.

Africa, being the richest resource continent in the world, both in human resources and natural resources, can disengage its national economy from the global market-oriented economy and appropriate trade-oriented economy with foreign nations to achieve its material development for its economic self-sufficiency subsistence. This is the disseminating seedbed of what we need for our economic empowerment in Africa today.

Since post-colonial, there has been a long tradition amongst African leaders and State governments of championing material development of economic self-sufficiency subsistence across Africa under the divided inter-governmental cooperation. Whereas, the collective of African developing generations in their basic pursuit of liberal welfare instinctively are driven by the ingrained collective culture of indigenous Africans and championing unity of all divided African states into a single and unified national body.

It is recognised, without a doubt, that the unitary form of all African States is a central tenant of our collectivist social structures, and the economic corporatisation of all African natural resources is the only logical conclusion amongst Africans who place liberal welfare of all Africans above religious divisions and racial prejudices blighting African descents everywhere at the present.

It is easy to see why indigenous African cultural experiences as deep-thinkers have ingrained Africans' culture of open-mindedness and fascination towards everything and anything they are exposed to. Think, for example, how the current generation of Africans is constantly looking for ways to deepen their understanding of the world around them on global social media platforms, and examining foreign cultures in their understanding of their indigenous African traditions and customs. Think of how our intelligentsias and academics are immersing their knowledge in foreign books and adaptations to foreign cultures. Think of how Africans everywhere have remained curious with an incredible thirst for knowledge in their

pursuits of self-interests within the constraints of a global market-oriented economy. Think of how every young generation of Africans always seems to develop the innate desire to know the purpose behind everything, whether it is technology, science, or literature and how all these things apply to Africans' ways of life and advances. Africans want to learn it all and to adapt it all to their scheme of things, but we have been the subject of setbacks through racial characterisation and prejudices by the culture of racism perpetrated against the skin blackness of indigenous Africans.

I say, based on our African collective conception of human-nature; on the liberal cultural experience of our rationalist perspectives in the promotion of collective human happiness above individual interests; on the practical Afrocentric expression of our liberal attitudes and open-mindedness of acceptance and tolerance of humans everywhere regardless of their race, language or ethnicity; the unitary form of all African divided nations is fully capable of freeing its economy from the disadvantaged global market-oriented economy and to appropriate its African traditions and customs in its building block of the trade-oriented economy. Consistent with this view, this manifesto argues in favour of the economic happiness of all Africans regardless of race, gender or any other differences that have been appropriated to universally exploit us or to impose suppression and limitation upon our united economic empowerment. The journey away from such a state of inequality is hereby driven by our ingrained sense of collectivism to achieve our liberal welfare in the 21st-century.

In contrast, with the two existing strands of nationalism culture in human history – monarch and republic –, the ethnopublican nationalism structure proposed in this manifesto is derived precisely from our African collectivist cultural mindset. Ethnopublican nationalism assumes that monetary-economy and economic-protectionism are uncondusive and contrary to its national interest and corruptive to the liberal welfare of the collective culture of African people. Instead, it appropriates non-monetary economy and economic-promotionism as conducive to its national interest.

The proposed Ethnopublican state of Africa would understand the need to accumulate economic resources and maintain economic co-existence with foreign conglomerates and corporations, including trading partnerships with other countries. There would also exist the obligation to cater to the economic need and wants of fewer resource countries; to foster a sense of international cooperation with them; to promote our African resources to empower their material development, and ensures their economic sufficiency on account of our common humanity.

Taken together, the ethno-corporatist economy of the Ethnopublican state would provide the basis for a stable economic world order based on the equality of the collectives above the interest of any individual independent nation. Any other independent country's shared sense of common interest with Africa would be based on the credence that belongs within the African cultural collective mindset.

In this line of thought, ethnopublicanism is the recognition that its nation emerges on an ethno-corporatist economic basis. In other words, the collective culture of ethnopublican nationalism structure generates the fusion of diversity of culture to practice a single custom of socio-economic unity, outside the influence of any individual community racial group, ethnicity or religion.

The ethnopublican strand of nationalism rejects the organic view of ethnorace which functions as a racial group or any imposed view of ethnocracy derived from the functions of a religious or ethnic group as the basis for a nationalist interest. The theory of ethnopublicanism contends that our 21st-century human society is locked into an economic struggle for survival in which both ethnorace and ethnocracy are outdated and incapable to survive independently in any pursuit of economic self-sufficiency subsistence anywhere.

Therefore, smaller independent nations would be better off coming together in an ethno-corporatist alliance with bigger nations to guarantee their economic sufficiency, as opposed to competing with one another over scarce economic resources. In such a state of affairs, nations would be driven by their collective culture and an equalitarian desire to organise and distributes their resources equally in such a way that benefits the collectives above any interests that individual nations may have had if such unity does not exist.

Ethnopublicanism thrives on the size of its economic resources. The bigger its resources are, the bigger its economy would be capable to sustain its ethno-

corporatist economic self-sufficiency subsistence. As such, it employs an exclusive form of nationalism in which all those within its shared sense of common interest would find themselves on the right of its govovical spectrum to adopt a populocratic and collectivistic structure. Rather than maintaining the democratic form of political governance, it would be in the interests of smaller nations to unite in coalition with bigger nations to further their governmental and economic interests in guaranteeing their economic sufficiency in the 21st-century.

Nevertheless, the African continent has the full economic resources with the overflowing capacity to become an independent Ethnopolitan state and fully equipped to independently achieve its economic self-sufficiency subsistence in its own right. Therefore, it is in the interest of our 21st-century African generation to develop our liberal welfare on the ethno-corporatist economic platform and its Ethnopolitan state proposed in this manifesto.

Adaptation of Commicratic Ethics to New Mindsets

The influence of non-natives' cultures in Africa since post-ancient era has reoriented us away from the direction of our ancient collective commicratic mindset – to live and guide our ways of life, traditions and customs, in the ethical mindsets of bureaucracy. Our decision-making processes, family dynamic, and form of governance are bureaucratised.

As Africans, we live in bureaucratic cultures that are non-natives to African primordial culture since ancient times. We struggled to survive and prosper under bureaucratic conditions, and this manifesto offered a way to channel our cultural mindset back to our indigenous commicratic culture practised by our ancestors before the influence of non-native cultures dominated our fascinations.

There are two requirements for a commicratic mindset: to achieve the collective goal set for it and to keep the end-product derived from the individuals' useful-values equally distributed to the collectives – collective-individualism so to speak. Unlike the bureaucratic mindset that keeps being employed in work to achieve financial goals, the commicratic mindset relies on useful-values of individuals to meet the needs and wants of the collectives,

including their collective desires and the promotion of non-monetary relations in society.

As such, the commicratic mind is akin to the equalitarian mind. Both belief in the liberalisation of rules, which refers to the practice of making laws, systems, or opinions less severe, usually in the sense of eliminating conservative regulations or restrictions in achieving equality relations that provides happiness for a greater number of people in society.

The laws that govern the commicratic mindset are the same set of laws that governs the doctrine of egalitarianism. The abundant natural resources in most landmass of the African continent from the primitive through to the ancient times that allowed foods grown naturally and organically from the ground without the need for cultivation, except in the north, set their culture in a specific strand of an egalitarian society.

The equalitarian mind cultured in both the primitive and ancient African society, I call the commicratic mind in the proposed theory of ethnopublican society for Africa. Both minds believe that without the cooperation of collective contributions of 'Corposense' towards a common goal; that is, without the interchange of the natural capability of human intelligence in the production of useful-values of economic products and services to achieving individual economic survival, there would be no inequality in human-society anywhere and human-nature would continues to practice competitive advantage over one another, greed, selfishness, aggressiveness and divisive ethical behaviours.

Adaptations of commicratic ethics to new mindsets is the belief that equality relations reflect the natural state of an organised society. It is indeed the case that all people in a bureaucratic society are not treated equally and do not have equal economic, social or civil rights. The bureaucratic mindset thrives on rigid rules and its conservative approach is to devise rules for every situation. It does not believe that citizenry society should be given the legislative power of government to govern themselves and make state laws that govern the government that governs their society.

While it is fair to say that the bureaucratic mind has a profoundly pessimistic view of human-nature in its cautious ability of individual directions, the commicratic mind has a powerful optimistic view of human-nature with the ability of collective direction that allows a community of people to learn from their own mistakes as it were in the primitive society everywhere. The commicratic mind believes that collective rules are written by the collectives to promote equality relations that make life easier for the most number of people in society, and to avoid individualistic interests of the minority that are elected to govern to overbalance the desires of the majority collectives.

The commicratic mind understands that while the natural state of the rule must apply to everyone, there must also be exceptions to rules at each of their construction which determines the equality of their practice in reality. But the bureaucratic mind applies rules to everyone and rarely

allows an exception to the rules. Whereas, every rule requires knowledgeable capacity. In other words, a person must possess the knowledge existing within their intellectual knowledge to appreciate the conduct or to control or conform to the prescribed rules. While commicratic rules are designed to deter the majority as well as capacitate deterrence for the minority, intelligent capacity for a person's knowledge of the rule must be apparent under any circumstances. The rationale behind creating an exception to rules is the goal of culpability for the commicratic mind.

Every human action is governed by rules; the rules for one's self-preservation and the survival of the self. Each and everyone is provided with rules throughout life. The rules imparted to children by their parents in conformity to both ethnic culture and parental preference; the rules imparted at schools on the methodical construction of how each academic subject or training must be done according to a systematic or established procedure; the rules imparted to the governed by the government in any given society; the rules of our religious culture and practice imparted by religious leaders at various religious centres; and most important of all, the biological rules of your neurotype-genes in the brain that governs your humanistic behaviour and define both your capacity for knowledge and capability for self-preservation or survival including your emotional desires. Everything in existence that is visible to our sight, perceived by the senses or touch is governed by rules.

The theory of Corposense, under the economic theory of ethno-corporatism in volume-1 of this manifesto, defined it as the intellectual capability for the economic

survival of the individual. In other words, the intellectual capability of one's genes-neurotype in the brain determines what a person can do in his or her daily environment to achieve economic survival oneself.

Under the theory of commicracy in this volume-3, Corposense is defined as the knowledgeable capacity required to achieve the self-preservation of the individual. In other words, a person must have the knowledge and the intellectual capacity in a standardised, controlled environment to appreciate the given knowledge of the rule. Any omission between knowledge of the rule, or intellectual capacity to appreciate the rule even after being provided with its knowledge, provides certain exceptions of the rule in a rehabilitative sense to the individual in the commicratic mind.

Therefore, it is the diverse performance of the biological brain, akin to inequality of the intellectual capability of humans' genes-neurotype in the brain in our daily life everywhere, that defines the concept of equality relations to reflect the natural state of an organised society in the proposed adaptation of commicratic ethics to a new mindset.

In this sense, the collectives of the majority human-society make the major decisions that govern the rules of their society government and apply those rules in the daily activities and interactions of everyone equally. No legislative rule must be seen to be taken by the government to avoid criticism of overbalancing the self-interests of minority individuals in government above the majority that are governed. In a commicratic society legislative rules of

a society are made by the citizenry-electorates, and all State problem-solving through the local voting-process are directed to the conclusion under the overall majority vote.

The key to the adaptation of commicratic ethics to a new mindset is to understand its goals and needs in the promotion of equality relations in human society, because certain rules derived from individualistic self-interests, regressive ethnic culture, or religious autonomy are incompatible with it. Unlike a bureaucratic system that is streamlined, rigid and lacks innovative endeavours and work are shared equally which is demeaning to those who have the lower capability to do certain work to those with the capability to do more variety of work than others.

The system of commicracy, although innovative and open, is not conservative and the contribution of economically useful-values, for example, are levelled or not equated to have overbalancing values above one another. The common-agreed standard in a bureaucratic system provides inequality where equality is needed and provides equality where exceptions to the rule of equality are needed thus creating inequality. The commicratic system changed the common-agreed standard of the bureaucratic system by providing equality where inequality exists and providing exceptions to the rules of standardised equality where needed thus creating equality.

In a bureaucratic system, its rigid and streamlined rules magnified the predictability of the end-point of a phenomenon, but in a commicratic system, its open and innovative rules magnified the productivity of the end-point of a phenomenon. In other words, while there is reduced

predictability in commicratic minds, there is a lack of productivity in bureaucratic minds. While the commicratic mind can be flexible to know what it needs and to look outside the box to solve multiple problems, the bureaucratic mind cannot solve multiple problems without creating multiple rules to resolve multiple solutions.

As my upcoming research in Psychextrics would demonstrate, the biological constructions of genes-neurotypes that governs the behavioural intellects and knowledge of the human mind are essentially commicratic, including the parts that govern movement and instincts are essentially commicratic. So any systematic rules of engagement that attempts to interpose a bureaucratic rule to produce intellects and knowledge consequent the human minds to produces deficiencies and despondent akin to a behavioural attribute of low-functioning individuals, and any systematic attempts to interpose a bureaucratic rule to produce idiomatic expressions that are natural to movements and instincts consequent the human minds to produce irresponsive and lifeless behaviour to the self-preservation of the bearer.

However, it should be understood that there is some type of jobs like the military that requires an increase in predictability to achieve the precisely desired productivity, but most types of jobs like in the hospitality industry requires an increase in productivity and predictability is not important in some or consistently varied in others. While there is the need to adopt commicratic ethics as new mindsets in the workplace to deflect areas where bureaucratic procedures are producing a reduction in productivity, the promotion of the status quo should

conform to the needs for innovation rather than sameness, to match up with the fast-paced environment of the web-internetisation era and be open for change.

The commicratic mind believes that the work done is more important than the title and goes above and beyond its position to increase the actual work performed. Successful commicrats are those who think outside the box to get a job done to achieve the desired productivity. The status quo of commicracy encourages people to question imposed rules that govern the administration of their collectives, to influence progressive change to adapt to commicratic equality relations in society. It requires constant criticism that reflects how the status quo would not be seen as falling short of its commicratic ideals of equality relations between people.

To be in the same mindset as the commicratic mind is to morally challenge its reasons for acting in the way it does while acknowledging and confronting all signs of weaknesses and fear of change. In other words, working together as a collective is the building block of the moral foundation of our indigenous African normative ethical culture, and argues for consensus between variations in human moral reasoning based on fairness, reciprocity, loyalty, respect, and in-group care regardless of culture, race or creed.

Commicratic minds are innovative. Change happens when its imposed rules aim at greater satisfaction and happiness for a greater number of people. Commicratic minds are not afraid of change. One does not necessarily have to be at the leading edge of an organisation or group

before their plan or proposal can be adopted. That is why, when it comes to decision-making, commicracy is essentially horizontal and weighs each participant's contribution equally. Conformity to the status quo allows commicratic minds to quickly be aware of shortcomings and prone to act quickly to come up with a new risk-free solution at short notice.

Commicratic mindsets rely on rules that strengthen the horizontal working relationship as their basic principles and psyches themselves in encouragement to be in alliance towards a common purpose in a non-competitive mode of being. Commicratic minds acknowledge each other, work together without being competitive and are not afraid to change the rules to increase their collective equality advantage in the workplace. Therefore, the adaptation of commicratic ethics to new mindsets in the proposed African ethnopublican society examines certain aspects of African traditional cultures whose values have been highly influenced by global cultures.

On the global platform of web-internetisation, a model of commicratic ethics is emerging across African society in which certain aspects of the bureaucratic hierarchy associated with the social-system of social controls are interfering with the newly developing citizenry ethics. The bureaucratic discipline of following instructions, the bureaucratic trust and blind obedience, bureaucratic unfairness and impartiality, and bureaucratic commitment to honour and loyalty, are not in conformity with the developing anxieties brought about by the global internetisation era across Africa.

The resonance of the phrase “commicratic accountability” is that Africans now deal with social development and its ills as it is occurring in their various communities on social media. That, in its turn, forced government officials into conformity with citizenry-imposed commicratic discipline and obedience, including the commitment to impartiality and honour. The nature in which YouTube, TikTok, Instagram and Facebook in particular provide the platform for Africans to vent their morality against police bribery, civil servants’ extortions, nepotism in government, and even backward morality in occultic practices across African society, in the invitation for their fellow citizens to contribute their opinions and suggests a course of action is culture-specific to commicratic ethics. This commicratic sense of morality and social purpose as a society are within a shared sense of relative spheres.

Commicracy, in this sense, is the togetherness of a people governed by a shared sense of rules of representations and engagements with a shared sense of purpose as a collective. The content of each culture’s “commicratic morals” is exemplified by what typically upsets people about the conduct of their government officials and in their society, and what worries people in one region in Africa is relatively diverse to what worries people in other regions in Africa, and internetisation platform provides the platform for the smooth adaption of African society to transition from the old bureaucratic ethics to the modern commicratic ethics – of accountability, honour, openness, equality and respect.

The model that typifies the horizontal moral behaviour of African citizenry to acting as we are as a collective in our current generation appears to fall within a paradigm I propose to be a *horizontal expectation of equality conduct of association with global ethics* – that is, individuals expect equal conducts of association in their everyday interactions with others. Second, on each horizontal level of association, individuals are governed by the implied terms of equality, conveyed between the ‘*ought to*’ and ‘*ought not to*’ expectations both within their national boundaries and international boundaries as well.

The competitive sourcing of being paid for uploading content on social-media websites such as YouTube, Facebook, Snapchat, Frontroom, Patreon, OnlyFans, Instagram, TikTok, Pinterest and many more, has created the ability for African citizenry to adapt to the economic global corporate commicratic environment in equal monetary income with the rest of the world. The nature of individuals’ ability and exploration of corposense to generate income under the banner of an individual corporate entity across social media platforms is corporatist work-ethics.

The working-class age in our current 21st-century generation are either corporatist workers or employ corporatist mindsets in their working patterns. Unlike in the previous generation that are either capitalist labourers or capitalist manufacturers with no use of the internet or computer apparatus for their economic survival, if you rely on the use of the internet or computer apparatus for your economic income in this current generation you fall into one of this group and you are thus a corporatist.

The web-internetisation administrative policy of open-data and open-access to information; that provides the platforms for citizenry society from anywhere around the world to regularised their society social-systems of social-controls, threatens not just government discretionary policies but also the moral foundation of governmental bureaucratic ethics. As government agencies everywhere in the world, including in Africa, were neither equipped for interdependent-authority between the government and the governed nor horizontal functionally suited to commicratic policy implementation; for African government, the global ethical interpositions of commicratic morality become not just a matter to be compliant as a safety measure but also the management of uncertainties and defending their organisations from any act of accusations of corruptive practices in government to save face and avoid public humiliation.

The bureaucratic system of government is struggling to effectively address what they now see as complex social challenges they face, which is effectively a citizenry commicracies disseminating information under the banner of the global collectivism of association. The Chinese government, for example, implement predetermined plans and blocked thousands of global websites to be inaccessible for global associations for anyone within the national territory of China. "*The Great Firewall*" so-called; simply justified its reasons for preventing its citizenry society from our much revered global collectivism of association 'is to allegedly protect its citizens from outside influence and "harmful information". Whereas, the commicratic dominance of web-

internetisation has proven formidable and far superior to be prevented from operating anywhere.

There is what is called a ‘*Virtual Private Network*’ (VPN) that allows anyone from anywhere including within China's national territory to access any websites that originate from anywhere around the world. Despite the growing challenges the Chinese government imposes over the use of VPNs and blocking thousands of websites from being accessible to its citizenry society, global corporatists have provided many ways for anyone to always find a way to access any website that exists from anywhere around the world. This is forcing the bureaucratic decisions of the Chinese government to fall squarely within the ambit of nurturing bureaucracies into adaptive policies with commicracies. Whereas bureaucracy is not rooted in nurturing adaptiveness to enforce the full compliance of human nature everywhere, and commicracy is rooted in nurturing adaptiveness for a reliable growth in human-society anywhere.

Whilst any bureaucratic government realises that there is a greater interest to avoid any act of confrontation with the governed by not prosecuting the people who use VPNs to access its thousands of globally blocked websites, the Chinese government is playing it safe in its fight against VPNs by technologically blocking them in implementing its governmental predetermined plans over its citizenry society. I say, that simply proves that any act of whipping bureaucratic ethics against any global collectivism of association is effectively fighting a losing battle with the dominance and natural empowerment of commicratic ethics.

Think, for example, the Covid-19 pandemic provides a particularly vivid illustration of the ethics of citizenry commicracy and governmental bureaucracy across Africa. Whilst governments were addressing the slow-moving of foreign aid to allow them to provide Covid safety and vaccines for its citizens, the citizenry was busy mass producing face masks and other preventive measures from traditional medicine and herbs against Covid infections.

This is simply to demonstrate that for any governmental bureaucracy to address what it sees as complex challenges they face in our current state of affairs, they need to avoid implementing predetermined plans that are prohibitive against the nature of what makes us humans, and instead they need to be open-minded towards adaptive policies that conform with the will of the people and thus create greater feelings of happiness for a greater number of people in their society. Whilst it is indeed true and it is not in doubt, that the bureaucratic ethics of State government gives them the power to make laws for their society and at the same time enforce those laws upon members of their society, their bureaucratic processes including their restrictive top-down structural approach and formalised incentives are simply one of their many barriers to adaptations.

In the proposed commicratic ethics of African society, the power to make laws is with the governed and the power to enforce laws is with the government, and their commicratic processes allow interdependencies of decision-making in a circular structural approach, which effectively provides a formalised platform for testing

different policies to see what works well and why it does, including providing the government to continue learning how their society is changing and the processes of what influences the reversal of their citizenry policies at any one time.

This is what I called a reciprocal organisational approach, or better put an “**Interpeer** Organisational Structure Performance”: meaning, where two or more distinct peer groups come together to mutually influence one another’s decisions to achieve a common purpose. In this sense, both groups are the cause and effect of their joint decision-making processes in the collective governance of their society.



The word ‘Inter-peer’ (a direct portmanteau of ‘*reciprocal interrelation of two or more peer groups*’ or ‘*engagement of two or more group of compeers*’, or a paraphrased interpretation: ‘*exchange between two or more distinct groups of people identified by ranks, status or association*’).

According to an online dictionary, the word ‘*Inter*’ is a prefix occurring in a loanword from Latin, where it meant “*between,*” “*among,*” “*in the midst of,*” “*mutually,*” “*reciprocally,*” “*together,*” and “*during*”. Equally, the word ‘*peers*’ comes from the Latin word ‘*Par*’ which means ‘*equal*’. Both words are used in the formation of a compound word ‘*Interpeer*’ – which literally means ‘*Interrelation of two or more peer groups with a shared-sense to achieve a common purpose* – a definition that highlights the nature or structural performance of *Interpeer*.

The term ‘*peer*’ is the relation of a group of people with themselves, while the term ‘*Interpeer*’ is the interrelation of two or more groups of people between themselves. This means that individuals within a group relate with each other in peer-to-peer exclusive relations, while the relation or collaboration between two or more distinct peer groups is an *interpeer* open relation. In the frame of reference to commicracy, the term *Interpeer* can be defined as the communication network that characterised the fundamental horizontal structural performance of commicracy. Better put, *Interpeer* can be defined as the communication network that links members of a commicratic organisation together through formal forms of communication and interaction. In other words, *Interpeer* is the formal forms of communication and interaction within commicracy.

The horizontal structure of commicracy consists of a group of individuals with an intrinsic shared-sense of a purpose and an equal decision-making power within the group to achieve a common purpose or a mission. The shared-sense of a group may be a passion, skills, ability,

status, ranks, associates, or a combination of one with the other. Whereas, the vertical structure of bureaucracy consists of a group of individuals with a delegated shared-sense of purpose and unequal or devolved decision-making power from the top of the hierarchy to a lower level to achieve a mission.

Therefore, the adaptation of commicratic ethics to new mindsets involves the customary procedure of Interpeer structural performance to governance. It involves the performance by which the citizenry group attributes both the positive and negative characteristics of their various communities in an elective-process to directly dictates the executive implementational duty of their national government's govovoxical situations and legislative performance to accomplish the needs of each of their community as a collective.

There is a greater good in our current generation for any State government anywhere to create a defence mechanism for itself, against any unpleasant or complainant impulses some minority of people may have, fake-news stressors or arbitrary ideas the media institutions may propagate, affects or responsibilities to make state-centred decisions that affect a great number of people in society, would no longer be attributed to the seat of government.

In a commicratic society where people have the legislative power to make decisions that govern their society including their individual community affairs, government officials would automatically have the power to project a defence mechanism against any individual

threats a person conflicted over expressing anger in response to any laws or state-centred decisions in their society; from “*I hate the government or a particular official*” to “*I hate the people who made the decision*” – with the inability to identify any specific person for the decision.

Whilst the government or their officials would readily project their defensive action as justification against complaints that individuals may express, and to evade the bureaucratic responsibility to make decisions that often threaten their will to live or that of their immediate family; in the current state of affairs where provisions are already in place at polling places that allows voters to record their preferences in secret, and where ballots are designed to eliminate bias as well as to prevent anyone from linking voter to the ballot; government officials would no longer need to develop paranoid delusions in which, for example, a conflicted individual cannot blame the government for the decisions made by the people and would no longer come to believe that the government institution may be plotting against him or her because of the way those decisions affects the individual personally.

Unlike in a bureaucratic ethical system of governance, the ethical system of commicracy channelled the emotional impulses of individuals affected by any decision taken, to avoid seeing their problem as the direct fault of the government or their officials. The adaptation of commicratic ethics to new mindsets is the projection that permits individuals affected by any state-centred decision to be knowledgeable of the fact that the particular individuals who are the subject of their projected

complaints remain known only to the individuals themselves.

Unlike in bureaucratic organisations with predetermined policies, government services are engaged in ways that see particular individuals across government offices to be responsible for state-centred decisions that create life going well or badly at any one time for others with equal long-term commitments within the organisation. In commicratic organisations with equally predetermined policies, government services are strictly contracted with equal long-term commitments in ways that enable, rather than inhibit, effective adaptations.

The problem with the bureaucratic system is simply that it charged a minority of individuals within an organisation to be responsible for creating positive outcomes in the organisation. Whereas, the commicratic system charged every member within an organisation to be responsible for creating positive outcomes from their work-output, which effectively creates positive outcomes in the organisation.

Within a commicratic organisation, the complexity created by bureaucracy is made simple and easily navigable. This simply shows that the positive outcomes are not delivered by bureaucratic leaders or the decision they make for the growth of the organisation, but simply that positive outcomes are produced by the collective contributions of every participant members' of the organisation. This placed commicracy as the umbrella for outcomes achieved only by the interdependent cooperation produced by the ethical-rules that govern the whole system.

The ethical-rules of an organisation are the code of conduct that an organisation sets out to represent its core ethical values, operational model, and moral principles, especially the standard or pattern of organisational structure relating to or affirming the form of conduct that governs the ethical values that members of the organisation conform to and operates by. This ethical-rule of an organisation is what I referred to and called: the “**Ethicratic** Mode of Organisation”.

The word ‘**Ethicracy**’ (a direct portmanteau of ‘*ethical rule*’ or a paraphrased interpretation: ‘*the rule of ethics*’), sets out the trajectorial moral pattern of an organisation by those responsible for making the important decisions that drive the mode of operational relationship within the organisation.

In bureaucratic organisations, for example, leaders are seen to be responsible for taking the lead and dictating the rules of ethics that govern the trajectorial moral pattern and the professional behaviour of staff in their mode of operational relationship with customers or service-users to the organisation. This makes the conduct of each staff to be a direct reflection of the moral projection of the leaders in control.

Hence, the rules of ethics that govern bureaucratic organisations are not often codified formally into a rule or law, but their violation could result in sanctions or a formal penalty or punishment against each staff member. This is the core of what makes the system of bureaucracy restrictive and rampant abuse of universal moral principles and unethical behaviours. Hence, it is ethically incumbent

upon the staff to follow the direction of the bureaucratic leader to the letter to protect their position within the organisation. As such, the ethical-rules in a bureaucratic organisation are not uniform and are hewn with partiality and favouritism between bureaucratic leaders and their staffs, and between an organisation and their service-users or customers.

In commicracy, the performance or non-performance of ethical-rules of conduct do not lead to any action against any staff member until codified as a rule agreed in consensus by the collective members of staff. Unlike in a bureaucratic organisation where a private romantic affair between a leader and a staff member often leads to favouritism and different rules of engagement and diverse operational mode that governs the working relationship between staff members, the ethical-rules in a commicratic organisation, because it is imposed by the collective members of staff and not by an individual, is uniform and apply to all staff members equally regardless of their intertwined private lives.

As a result, the major concern of ethicracy is the ultimate rules of engagement by which members of an organisation can be known by their operational moral code in comparison with other organisations.

For example, the standard of bureaucracy gives the power to dictate the autonomous ethicratic mode of organisation to individuals who hold a leadership position, and as such the bureaucratic leaders actualise organisation action from personal desires to prescribe the organisational

moral code that governs the professional ethical-rules of members of staff.

That is why, it is often the case, that the ethical-rules that are appropriated within the standard of bureaucratic organisations conform to the purpose of ethics that define acceptable professional behaviour through the moral actions and the limits of what individual bureaucratic leaders dictate to be acceptable and consequences of what is dictated to be unacceptable. As such, new leaders means new ethical-rules, and new ethical-rules mean a different mode of ethicratic mode of organisation, and that in turn means a confused and dispartes professional operational behaviour of an organisation with every change in the leadership team that governs the same team of employees.

Whereas in a commicracy, since members of staff are responsible for the day-to-day operation of their organisation, they hold the power as a collective to direct the ethicratic mode of their organisation, and while new members cannot effectively change the existing rules, but they can influence its operation ever so slightly.

As such, unlike in bureaucracy where ethicratic mode of an organisation can change abruptly with new leadership, changes in an ethicratic mode of a commicratic organisation can only change at a slow and gradual pace with admittance of new mindsets, or through a sudden change in the organisation administrative team.

This is what makes any ethical-rules appropriated to govern any given organisational mode, regardless of whether it's a bureaucratic standard or a commicratic one, to exist only when the participant with the power of

decision-making projects what it is believed to be the best way to operate. As such, the theory of ethicracy is to evolve a system of accountability to project the idea of customary standards of right and wrong conduct in any given organisational standard.

The theory of ethicracy, in a sense, is the idea that the adoption of a universal code of conduct that appropriates the intrinsic part of the basic standard of all organisational ethos to evolve from a large part of conformable human ethical behaviour. From a commicratic perspective, ethicracy operates in a different form within bureaucracy. Ethicracy in civil service bureaucratic organisations are codified and made part of state legislation, or a rule of conduct thereunder. Thus, any conduct done contrary to the codified rules is expected to be either punishable under the law in some cases, and made the subject of improvement and learning above punishment and sanction in some other cases. The difference depends on the organisation and not on the standard of bureaucracy itself.

For example, the police authorities appropriate the 'improvement and learning' pathways in response to a breach of professional conduct above 'punishment and sanction'. And in the case of private bureaucratic organisations, the moral preference of individual bureaucratic leaders makes ethicratic rules of engagement a law unto itself that operates in its own right and not by the force of any outsiders. Hence, the flourishing of employment tribunals and independent ombudsman organisations to regulate and provide uniform or universal ethicratic codes of conduct that are appropriated to apply

and be enforceable against the hidden corruption in the conduct of bureaucratic organisations, as we are experiencing them everywhere in the world. The problem with that is simply that in Africa, bureaucracy is not regulated at the state level in the way it was in the western states, hence the monstrous garb of bureaucracy spurting bare corruption across social-systems of social-control in African countries.

In the proposed system of commicracy in Africa, there will be no ethicratic codes of conduct expected of any organisation regardless of whether they are state-regulated or privately owned, that will not be codified into State legislation and law. Govoxical structure in which the state apparatus is controlled by the citizenry-electorates to further the interests of citizenry society collectively, their collective power and shared resources as citizenry affairs conform to the ethicratic theory that supports the will of the collective to prescribe ethical-rules of conduct that governs their affairs at all times.

The state governmental system of govox-populi, when proven, would create promotional groups for the implementational development of commicracy for serving commicrats both at state-level and private organisations to uphold a universal ethicratic prerogatives that are defined and codified to be derived from the state constitution.

The proposed populocratic frameworks of govox-populi are designed to flourish under the ethicratic mode of organisation that operates under the organisational standard of commicracy, and thus the collective of citizenry society can meet their citizenry desire everywhere. While

commicrats working at state-level are expected to be govovical receptive under the direct control of the citizenry legislative platform, that in turn would regulate the non-interference of individuals' conduct in their private lives from conflicting with an express provision of ethicratic rules in their professional lives.

The basic characteristic features of govovical populocratic policy instruments conform to the process of ethicratic instrumentation that would operate to analyse the character of the administrative organisational mode of commicracy. The govov-populi administration of government aims at concretely integrating the convergence of ethnopublican legal-Directives and citizenry prescribed legal-Guidelines to shape the features of the ethnopublican nationalism-structure by using its society govovical populocratic policy framework. This in turn would be appropriated under the principle of ethicratic codes of conduct.

With such establishments to regulate the proposed unitary states of Africa, there would be no requirement for any independent organisation to regulate the standard of their organisational commicracy, as we are experiencing with bureaucracy; there would be no such requirement for an independent body such as the employment tribunal, ombudsman or trade-unions because the govovical instrument already taken care of all the accoutrements or patch-up independent organisations within its governmental system at state-level.

However, privately owned organisations are expected to be govovical involved in an ethnopublican society, so that their organisational conduct with staff and engagement with service-users does not violate an express basic provision of ethicratic conduct rules into a bare moral debasement across the social spectrum related to work in society. There is therefore a huge advantage in general, for those staff in privately-owned organisations in particular, like the accountants, factory workers, waiters, cleaners, receptionists, etc., do not require the establishment of employment tribunal or trade-union to deal with issues of corruptive ethicratic conduct in the workplace. Any allegation of corruptive ethicratic conduct would be expressly dealt with by the judicial system. And the litigation of a work-related case to court with regards to imposed rules of conduct would not be engaged to raise any moral issues against any individual, but merely raises ethical issues to be resolved by the judicial system.

Interpersonal skills are a virtue that workers would be expected to possess in a commicratic organisation and individuals' level of passion for their respective roles is expected to conform to it. Workers afflicted with impersonal skills in their respective roles do reputation damage to human relations with service-users or customers in their shared embrace of the provisions of economic service. This would be raised as an important consideration in situations relating to judicial arbitration and more so in the mediation of work-related disputes. The ethicratic conduct that governs commicratic organisation is the decision-making power of those affected by it in the workplace. Individuals cannot act otherwise, but to be

relational, reciprocal, mutual, communal or interpeer as a group as the entire populocratic process is interdependent on the collective.

Therefore, ethicratic codes of conduct create laws within the Ethnopolitan state apparatus that regulate the commissioning-rule of economic workers in their competence facilitating interaction and communication with others where ethicratic rules and guidelines are enforceable. However, this is what is expected of commicrats. Interpersonal relations at the core of organisational procedures have the potential to give an enormous amount of satisfaction to service-users apart from instilling humanitarian work-ethics in the individual workers themselves. Over some time, society would cultivate an altruist humanitarian culture and become role models for our younger generations.

While the workers would be capable of regulating themselves under the ethicratic mechanism, since members of staff are responsible for the day-to-day operation of their respective organisation and thus holds the decision-making power as a collective to direct the mode of their organisation, the focus of the judiciary would be to take care of the service-users and customers in any conflict. This is because, as should be expected, not all ethicratic codes or laws would be clearly defined or better understood by individuals affected by their performance.

If an ethicratic code needs to be interpreted under the law, it would be done by the palaver-courts in the interest of the consumers or service-users of the organisation. This would be an essential part of the

fundamental interdependent duties of the judiciary-arm of government with the economic-arm of government in an Ethnopolitan state.

While the collective workers must act to protect the interests of the organisations to which they belong and are responsible for the maintenance of its ethocratic managerial procedure, this may on occasion requires the invitation of consumers to fulfil a populocratic decision-making in an elective-process for the organisation. It would not only be ethical on the part of an organisation to give the decision-making power to their registered consumers to discharge their own prescribed rules of production of products and services to themselves, but it would also be practically beneficial for the workers as it creates an affinity of communal relations directly with their consumers. This is a fine example of the rules of ethical conduct of both workers and consumers administered and implemented in consensus by all those involved in the entire operation from production to consumption of products and services. Hence, commicratic workers should be seen as the pioneer of an advanced form of interpersonal economic relations in a commicratic society.

For example, if an organisation prevents its products or service consumers from having decision-making power over the delivery of products and services that concerns the service-users themselves, whilst the organisation cannot be legally penalised, it can do reputation damage to human relations between them in their shared embrace of the provisions of economic service.

However, it is ethically necessary as a duty or responsibility for the Judiciary to protect the registered consumers of any given organisation from any alleged claim of unethical ethicratic imposed rules of conduct that affects the consumers directly. Yet again, since the courts have an important role and duty of care to economic participants in society, their intervention at various stages of the arbitral process would remain beneficial to the service-users as they will be perceived as the group who have an overriding interest in the continuing existence of the organisation in the economic realm in their society. Service-users, customers or consumers, therefore, will be recognised and revered for their interest in the socio-economic direction of the organisation. In doing so, they will be displaying the altruist humanitarian culture of populocracy as well, which is ofcourse a fundamental element of commicracy.

Appreciating the altruist humanitarian efforts that shape a society's culture is not only ethically justifiable and, a necessity, but also creates optimistic energy that prescribes the moral and normative bases of commissioning-rule in societal values in all areas of social life. Since every member of the voting-age group in an ethnopublican society holds the decision-making power that governs their society government, each community would want to be complimented for their populocratic successes and, more often than not, each community will be found wanting in appreciating and emulating the positive decision-making trajectory done by other communities. As such, it is not only ethically desirable for a community voting-age group to be appreciative of the

positive ethicratic performance of others but it is practical as well. It boosts the populocratic morale of the entire voting-age group in a certain patriotic performance in an ethnopublican society.

The organisational procedure of ethicracy as a fundamental element of commicracy is revolutionary in the context of morality and also in the promotion of an altruist humanitarian culture in society. It, therefore, promotes altruist humanitarian efforts for an organisational procedure to be populocratically ethicratic. It is fundamental for an organisational standard to be characterised by an interpersonal environment that promotes collective decision-making power that is based solely on empathy and consideration of the feelings of others in our human relations and interactions.

The need for a collective decision-making power means that an organisation or a community have the power to build their own reputation (and not to be decided for them by the minority leaders as it operates across bureaucracies) based on their own prescribed ethicratic codes-of-conduct that can stand them both in good and bad stead at any time. Since ethicracy imparts an enormous amount of moral responsibility upon the prescribers themselves, the collectives will be expected to follow their own prescribed ethical rules wholeheartedly, because it would be unethical and quite extraordinary amounting to psychosocial dysfunction for one to be seen to breach own prescribed moral codes that govern own ethical organisational behaviour.

As such, the difference between bureaucracy and commicracy, as demonstrated, is the reflection of performance and outcomes on ethicratic lines.

ETHICRATIC PROCEDURE OF ORGANISATION	
BUREAUCRATIC ETHICRACY	COMMICRATIC ETHICRACY
The impersonal environment of bureaucratic organisation is transactional and people are viewed as objects.	The interpersonal environment of commicratic organisation is relational and people are viewed as sustaining humanitarian relationships.
Work roles in bureaucracies are arranged vertically, and lower office is under the control and supervision by its higher office.	Work roles in commicracies are arranged horizontally, and all offices are under a single supervisory Planning-dept.
Ethicracy of bureaucracy is run under the direction of bureaucratic leadership by individuals.	Ethicracy of commicracy is run under the coordination of commicratic cooperation by the collective staff members.
Bureaucratic leaders dictate the ethicratic rules of engagement that governs the operational mode of their organisation.	Commicratic members of staff prescribe the ethicratic rules of engagement that govern the collective operational mode of their organisation.
Bureaucratic ethicracy operates on the independent platform of a top-down <i>unilateral-structural approach</i> .	Commicratic ethicracy operates on the interdependent platform of <i>Interpeer organisational structure approach</i> .
Predetermined policies of ethicracy can change with a change of management of the individual bureaucratic leaders.	Predetermined policies of ethicracy can be influenced by the guidance of any of members of staff.
Bureaucratic ethics creates complexity and places accountability in the hands of bureaucratic leaders to resolve and prove the superiority of their managerial control.	Commicratic ethics creates simplicity and all members work together towards a common goal and thus undermines the superiority of managerial control in a bureaucracy.

Bureaucratic leaders take full responsibility for the success and failures of ethicracy that governs their organisation.	Individual commicratic members take full responsibility for the success and failures of ethicracy that governs their particular work output.
Organisational goals in the public sector are often very broad, with complex objectives, multi-dimensional and hard to verify or attributes to specific bureaucrats.	Organisational goals in the public sector are often very narrow, with simple objectives, specific focus-dimensional and easy to verify or attribute to specific commicrats.
The restrictiveness of bureaucratic ethics merely creates the platform for executing tasks, undermines learning on the job and is preoccupied with getting results above functions.	The adaptiveness of commicratic ethics creates the platform for learning and optimises the management for gradual improvement on the job, and more inclined to experimentation with functions in getting results.
Ethicracy of bureaucracy has the freedom to be governed or controlled by a force within the individual leaders.	Ethicracy of commicracy acts by the moral prescription of the collectives rather than by any individual's autonomous desires.
New bureaucratic leaders must protect the status quo of bureaucracy, hence their directions should not be seen as promoting creativity and innovation where individual roles can challenge the preset guidelines of bureaucratic norms.	New members of staff must protect the status quo of commicracy, hence their directions should be seen to promote experimentation and innovation where individual roles can contribute to the preset guidelines of commicratic norms.
Bureaucracy commits to using template solutions and rarely appropriates innovative solutions and thus undermines adaptation to new mindsets.	Commicracy is valued for the ability to balance innovative solutions in comparative measure with template solutions and thus promotes adaptation to new mindsets.

Positive outcomes of ethicracy are claimed to be delivered by the administrative regulation of bureaucratic leaders.	Positive outcomes of ethicracy are seen to be delivered by the administrative management of commicratic members of staff.
Bureaucracy promotes paradigms that thrive on complexity and complicated line of authority.	Commicracy project paradigms that thrive on simplicity with little or no requirement for a line of authority.

The key question is: why should commicracy be built on interpersonal ethicratic conduct in its organisational procedure? The theory of commicracy places equals managerial control by its members as the veritable accountability for outcomes or result output of a commicratic organisation. It simply means that the tendency of bureaucratic leaders to regulate the administrative performance of an organisation employs unrealistic targets as a starting-point and ended up undermining the achievement of the team management to prove the points of the superiority of their managerial control over their employees.

In commicracy, outcomes are managed by the collective team members, so individual participant members can actively concentrate on the tasks that need to be done and work together as a team to achieve them. As such, commicratic ethicracy creates the platform for learning and improvement with programmes developed by individual experts that can be trusted or used, while bureaucratic ethics creates the platform that produces theoretical excellent data that undermines learning and concentrates on executing tasks above consistency.

Therefore, the adaptation of commicratic ethics to new mindsets is the promotion of the ability of expertise of individual participant members for the job. Unlike the adaptation of bureaucratic ethics to new mindsets, bureaucratic leaders can assume leadership position based on their association with a class-system and thus undermines the ability of expertise for the job. Bureaucratic workers are trained to conform to impersonal procedures that treat people as objects, which thus operates to shield the creative skills of individual workers from actual innovative performance in the workplace.

Think, for example, workers are expected to possess interpersonal skills at job interviews and yet bureaucratic organisation procedures trained them to remain impersonal in their rules of engagement in the workplace. This in itself is a conflict; for, it is the same as wishing to adapt the interpersonal skills of employees to the impersonal ethicratic rules of engagement in the workplace. It means that as opposed to encouraging experimentation and promotion of innovation that drives growth as the fundamental element of interpersonal ethical rules, bureaucratic workers are mandated to muddle through expected solutions like confident tricksters. As such, the lack of any organised bottom-up participation in bureaucracy suppressed the interpersonal skills of individual workers in the workplace.

Whereas, the interpersonal ethicratic rules of engagement in a commicratic workplace institute organised collective participation of workers to generate consensus and cooperation in decision-making. This, in turn, mandate individual workers to adapt their interpersonal skills

dedicated to the expected useful solutions for the growth of the organisation as confident experts.

Unlike in bureaucracy where ‘adaptation’ and ‘innovation’ of workers act as an imposed burden, commicracy is built specifically for ‘adaptation’ and ‘innovation’ of workers to explore their possessed interpersonal skills in the workplace. As such, commicracy projects a paradigm that thrives on simplicity and simple procedures, while bureaucracy promotes a paradigm that revolves around complexity and complex procedures.

With the emergence of web-internetisation platform, the pursuance of a better quality of life in both our private and social life, demands and supply in our economic interactions that guarantee to provide far cheaper products online than in our local shops across communities, and the focus of enabling adaptation of human needs around computerised technology and all its web-internetisation apparatus, revolves around simplicity and uncomplicated standard of human social life. Therefore, the rise of commicracy for enabling adaptation in our corporate organisational structure, and institutions, including in our family dynamic also, purpose to enabling our mindsets to adapt to the simplicity and uncomplicated way of life. Here I identify three (3) basic reactions to be expected in a commicratic adaptation:

1. In any given commicratic organisational setting, staff members would be evaluated comparatively between their ‘expertise’ for the job on the one hand, and ‘passion’ for the job on the other. This would be prima-facie at calls for job interviews to

work at any commicratic working environment where, say, an employer could request for 100% passion and 0% expertise where training to become an expert for the job would be expected to be given. Essentially, there would always be a number attributed to 'passion' for the role applied for, even if that passion could be expected to be as low as 30% with an expected expertise rate of 70%. As such, any encouragement to adapt one's passion for a job would be required to be reflected in the evaluation criteria at the initial job interview.

For example, growing up in my teenage years I had what I believed to be a permanent passion as an Accountant. In my 20s, after gaining wide exposure to other areas of the work industry in society, I developed what I believed to be an overriding passion above all else to work in the Legal Service industry. Then, in my 30s, I was forced through an unfortunate event in my life that caused me to suffer memory loss. During recovery, I found both my passion for accounting and legal work could no longer be recalled and departed from the history and experience in my brain memory. With renewed vigour and unshakeable energy, I found myself with a new passion, of what I now believed to be a steadfast passion to work in the Research industry and to develop new history and experiences, which brought me here on this page.

Today, reflecting on how I relate with my 'passion' for my job from my past to present as an individual, I usually do find myself in a feeling of depressive mode and unmotivated whenever I am obliged to make a legal claim to court as a litigant on matters that strongly affects me personally, and that applies to anything relating with 'accounting' paperwork of my finances as well. And with a total loss in my desire for any of these types of work, there has always been the existence of the emotional feelings of wanting to get it over and done with very quickly, so I can move on to the research work that gives me personal joy and life satisfaction to my personality.

Therefore, 'passion' is the essential ingredient in a commicratic organisation, since anyone could be trained to become an expert in anything, especially with our heavily reliant on web-internetisation computerised software programs and all its accoutrements' artificial-intelligence technology. Without 'passion', motivation would be non-existent and the impersonal bureaucratic procedures would take control of one's day-to-day activities and promotes induced discontentment in one's life.

2. In any given commicratic organisational setting, procedural adaptation is not simply about giving total control of the decision-making mechanisms of the organisation to the collective participant members and allowing commicrats to have

overriding objectives that may cause departmental empire building over function or competencies. It was mentioned earlier that while it should be expected as part of the essential duty of the collective workers to protect the interests of their organisations to which they belong and responsible for the maintenance of its ethicratic managerial procedure, but there will be occasions, depending on the services the organisation offered to the public, where it would be required that consumers or service-users are invited to fulfil a populocratic decision-making in an elective-process for the organisation. Here, the same ethical-rules apply that in a conventional commicratic organisation, especially in larger corporations, the decision-making power to choose the right employee should be given to an independent employment agency.

Employment agents, having all the required information about what an organisation does, its aims, goals, mission and statement, are specifically trained to tailor the employment criteria at job interviews to choose the best candidate to join the specified organisation. Employment Agencies are better suited for deciding where the balance between 'passion' and 'expertise' should lie and where discretion should be granted in cases of individual organisational employment criteria, which would depend on what the organisation does and its future aims and prospects for growth.

There would be cases where members of staff would be better suited to choose their employee to join their organisation in a commicracy. But in most cases, the decision to choose should be better left to independent Employment Agencies in their independent capacity to act in the interest of the organisation and choose the best candidate on offer for it through the supervisory Personnel-department of the organisation. This is simply because individual participant members of staff in an organisation should be expected to see things from their perspectives in their collective decision-making power exercise. This behaviour is innate in human-nature and the only way to ameliorate this is simply to allow an independent agency to look at things from a judicious perspective that considers all demands in the interest of growth, innovation and development for the organisation without favouritism and helps the organisation meets its specific demands.

As such, it promotes impartiality to give the decision-making power to choose an employee to an independent Employment Agency whose role has been to act in an independent capacity for corporate organisations in choosing the best candidate to join them. Employment Agencies are professionally trained in specifying guardrails of what an organisation needs and needed to sustain growth, since they appear to have robust access to the internal management operation of various

corporations, beyond the knowledge and expertise of the supervisory Personnel-department of an organisation.

3. In any given commicratic organisational setting, commicrat members of staff with the decision-making power in the organisation should be able to balance between when to use template solutions and when to employ innovative solutions. The organisation, depending on the service they provide, would require a comparative balance between template solutions and innovative solutions at all times. But in all cases, there would always be an attributed number ascribed to innovative solutions, even if that innovative solution could be as low as 30% to improve the template solutions at the rate of 70% on the products or services they provide. As such, the interpersonal procedure of commicracy promotes encouragement to always adapt innovative solutions to improve the existing template solutions.

As such, adaptation of commicracy to new mindsets involves adaptive management programs that involve conducting research and developing initiatives derived from the social experience of evolving new patterns to improve the delivery of products and services the organisation offer to their consumers/service-users. Research is a separate area of work with a specific skill-set and average workers should not be required to possess it. This is where commicrats would benefit most from

outsourcing since commicratic organisations need to employ innovative solutions, it is the case that outsourcing the task to be conducted and done for them by an independent agent, or employing a researcher to join part of their team with equal decision-making power may be appropriate.

In any event, since working members of staff are responsible for the ethicracies that govern their organisation, it is part of their duty to work with researchers as part of the essential mechanisms that are required to enable the performance of adapting their commicracies in practice. As such, since adaptive management to regularly conduct research for innovative solutions form part of the basic reaction to be expected in commicratic adaptations, randomised control trials without research exercise through empirical analysis or experimental methods as they do in bureaucratic organisational management is completely avoided in commicracy.

CHAPTER SIX

INSTITUTIONAL DEVELOPMENT OF COMMICRACY

The interpersonal organisation procedure of commicracy thrives on promoting simplicity in both its formal and informal initiatives. Our human society, having endured organisational failures and discontentment under the impersonal organisation procedure of bureaucracy, helps us to learn its procedural mistakes in determining how best to improve our organisation's structural development through our collective social learning.

We have learned that successful development neither requires impersonal organisation procedures nor a complex organisational environment. Unlike in bureaucracy where the whole plan is rejected when its outcome produces unwanted results, the individual output is investigated in commicracy to re-plan their strategies with innovative inputs and experimentation wherever possible and output desired development.

The social culture of our human society is an inevitable catalyst for change. Change is always around us. Our human brain is the substance that continually synchronised the ethics of moral reaction with ourselves undergoing subtle social and moral change under it. The human brain drives our moral culture that governs our human society through this change continues to an infinite extent without limit. Whilst we have been able to apply our

intellectual capacity to acknowledge the many unknowns we encountered along the way, we struggle with our capacity to discontinue the known-knowns facing criticism for promoting inequality in our human society due to our fear of change to explore the known-unknowns that raised our curiosity for social development.

The culture of commicracy is the proposition that successful social development requires the organisational structure that promotes the confidence for change; in the continual explorations of the known-unknowns through routine experimentations and innovations in discontinuing every existing known-knowns that promotes inequality for the most number of people in our society.

In commicracy, there is the recognition to anticipate inevitable disruptions. This is not about trial and error – it is essentially about how policies and interventions are structured in a way that promotes and encourages experimentation. The culture to provides resources and best-practice guidelines for planning interventions that have broad application to behaviours of everyday living is borne out of our acknowledgement that moving with the tide of the inevitable prescriptive interposition of the collective human brain that continually catalyses our social evolutionary change, predestined the social roles of commicrats as the society prognosticators of social norms.

In other words, the ability to predict, forecast, envision and foretell social norms, where the tidal wave of the collective of human society's social conduct is changing or likely to evolve into in the immediate future, and the ability to be in preparedness for it and provide

contingencies in place for its provisions, informs how and in what measure that would conform to the existing State Constitution and what the government departments and agencies would require to regulate it. This is the institutional position that commicrats occupy in an ethnopublican society.

For the implementation performance of the Executive-branch of government, the ability of governmental Commicratic-Departments to be effective in proposing regulatory policies for both the Economy-branch and Citizenry-branch of government will have implications for everything that the supervisory Judiciary-branch of government does. From the Economy-branch, the implications will direct economic productions and services including the shaping of social learning that focus on market and social research into plans and programs to understand the process of when, where, why and how economic patterns evolve in society. From the Citizenry-branch, the implications will inform policy guidance and tools to course adjust, to modify the delivery of existing work-plans, prescribed timelines, material sourcing and resource facilitation structures, and monitoring existing strategies to work on those that require reassessment to track progress as they adapt to forecasting predictions.

Commicratic-Departments are the bedrock of the institution of government and they conduct the affairs of their delivery of bespoke research studies strictly to promote the duties and roles of the govoxiers in conformity with the Constitution under the supervision of the Judiciary. They rely on their research to engage both the Citizenry-branch and the Economy-branch of government in

proposing changes to the law where it is needed and suggesting amendments to ethicratic rules where necessary. Equally, they rely on their research to engage both the Executive-branch and Judiciary branches of government in submitting any flaws to existing implementation performance for the government to decide if it wants to raise a petition on ‘Constitutional Incompatibility’ against any of the branches of government responsible for the breach to amend or repeal such laws, legislations or decisions made that caused the contravention.

The way Commicratic-Departments operate in their research study delivery on any issues depends on the support they receive from members of the public – the populous, and they are passionate about bringing positive change and with professional skill-set to know what to do if a government program is not going as planned or as expected. Govoxiers would respect their research knowledge and would dedicate their time to acknowledging their expertise and trusting their judgments and advice.

Commicratic-Departments in turn would be expected to be equipped with useful tools such as research infrastructures to support their governmental roles and duties as principal-department for the government with the delivery of early-stage experimental research studies both nationally and internationally. Material resource facilitations would be made to them where necessary and goes towards purpose-built facilities in the country in any location of their focus research and to be able to afford a skilled workforce of researchers and support staff where needed. Their focus, whether their research location is within the country or outside of it, would be to provide

clear and flexible direction to the government in the interests of the populous. They thrive on simplicity and would back applications with little or no complications that could be applied to regulate social norms to bear on desired goals.

The approaches employed by Commicratic-Departments appropriate high-level strategic directives in developing policies to study where, when, why and how changes are occurring in the existing known-knowns, with regards to how the experimentation on the known-unknowns are developing or when they are expected to develop within a time-frame or why they are not expected to develop at all in some other specific areas.

The open-learning approach of commicracy directs commicrats through the process of continual reflection which thus encourages and promotes research in collecting data to be undertaken to improve the existing programmes and make adjustments where necessary. This reveals the positions of Commicratic-Departments as the underwriter of commicratic management for all government bodies including citizenry-centred commicratic agencies in an Ethnpublican state.

Commicrats are expected to possess a specific interpersonal set of skills and abilities. Their roles place them as informal intermediary public relations commissioners between the government and the governed. Their members of staff must be able to develop policies, have the right sets of skills to experiment with innovative ideas and how to get on with communities of people in achieving their targets and learning. They should also be

able to exert their authority to enforce restrictions and carry out plans. There are some Commicratic-Departments whose tasks evolve to include effective information gathering on a bottom-up approach, relationship and long-lasting friendship building with locals within their immediate communities and trust-building.

The system of commicracy promotes a high level of accountability above bureaucracy, and while Citizenry-centred Commicratic Agencies are responsible for dealing with citizenry complaints and promoting the secretariat implementation at the local level, the role of the Commicratic-Departments focus on research, policy recommendations and proposals. It is the responsibility of Commicratic-Departments to carry out research and document data to promote the work of elected govoxiers, councillors and commissioners in their govovical duties. The role of Commicratic-Departments would regulate to combat inadequacies across government offices.

For example, no one should have to go through the trouble to raise a concern or complaint or suggestion with their elected govovier or local councillor and not even have an acknowledgement or a resolution as we are experiencing in bureaucratic societies. Commicrats should be expected to be faced with greater public scrutiny and more public exposure in different areas in a commicratic society. In some extreme cases a league of a table of government officials who simply fail to carry out their mandate correctly might help people – the populous – make the right choice at every next local election, or in extreme cases an urgent decision on an elective-process for the demotion of individuals from public office.

Under bureaucracy, it is endemic for members of the populous to lament their disapproval of individual government officials: *“I have informed the Council or the Councillor and nothing gets done. I give up”* – these would be the areas that would take greater scrutiny and required to be published in research reports by Commicratic-Departments to the immediate attention of all branches of government. While the normal course of action in dealing with all initial citizenry suggestions or concerns is reverted to a complaint where there had been no response or update within a specified time-frame required from the responsible government office concern to give a direct response, to routinely ‘reverting’ all such suggestions or concern should not be acceptable in a commicratic society.

It is endemic in bureaucratic society how people report issues to local government officials, issues such as fly-tipping or illegal dumping of rubbish at some locations and it just kept recurring and local people become disillusioned until it eventually becomes a formal complaint to be escalated into a big social problem. The populous has got wiser with bureaucratic organisational failures in dealing with issues at the bottom. Bureaucratic procedures place greater resources on taking care of those at the top of the hierarchy and neglect those at the bottom of its social spheres.

Hence, the reporting systems in bureaucratic societies deployed by most local government officials are what people regard as ‘smoke and mirrors’ systems designed in such a way that, say, out of every 1000 reported cases over 500 could routinely be discontinued no explanations. Thence, the bureaucratic system is too

complicated and burdensome to both its staff and the populous, and in fact, it appears to be designed to deter complaints of inadequacies in the first instance and discourages the populous from an interest in the affairs of the government.

In commicracy, both the local councillors and citizenry-committees are responsible to drive complaints to the edge of government, and in extreme cases touch on the House-of-StateLords, to analyse citizenry concerns and introduce meaningful scrutiny in developing policies through citizenry elective-process to regulate and deter reoccurrences. In some cases, the regional StateLord governors can make interim orders to deal with issues until a permanent policy solution through the citizenry voting-process is achieved. The local councillors and the citizenry-committees do not have the same power as the Chief-Commissioners appointed to perform its service-delivery at the regional level to the people.

Commicratic society is designed to behave in opposite ethicracy to bureaucratic society. Once officials are elected into office in a bureaucratic society, the system creates an avenue for them to 'hide' until a few months before the next election only to be seen in public places again to sweet-talk the populous through into winning another election. And now and again, we only see them in local newspapers and social media by attending events designed to raise their public image.

Whereas, the populous living in the community are in relentless pursuits of care to change their environment and desire for social development. Most things are done in

most bureaucratic society is done by the collective force of members of the community. Unfortunately, bureaucratic councillors try to take credit for community efforts. And when confronted, they usually claim lack of government funding or government cuts – all these had been reformed and mitigated under the developing theory of ethnpublicanism in which the theory of commicracy stands as one of its fundamental elements.

Therefore, in commicratic programming management time is of the essence, especially in programming management between Commicratic-Departments and any of the branches of government. The more availability of material resources to implement a program the better. While this would not always be the case, the combination of accurate forecasting in plenty of time and good adaptive management is essential to keep both resources and time at their minimum level in terms of implementation.

As such, amongst the Commicratic-Departments, the ability to conduct research before the occurring event is the key to good commicratic programming management. And the developing framework of the theory of commicracy relies on the availability of resourcing and cooperative governance processes as the essential condition needed to enable innovation, adaptation and experimentation.

What role would commicracy play in institutional development? This manifesto placed significant interest in social and economic research on a bottom-up approach model, with a specific focus on evidence from social

experiments across local communities and administrative studies across governmental offices.

The study of commicracy as an organisational system consistent with the ongoing global web-internetisation era revolves around systematic relations to govox-populi, citizenry-centred commicratic agencies, and the branches of government for the most part, including other government bodies. While citizenry-centred commicratic agencies strengthen the populous systematic relations with both the Economic-branch and Citizenry-branch of government, the role of Commicratic-Departments is central to socio-economic development in systematic relations with both the Executive-branch and the Judiciary-branch of government. As such, having effective governing processes with effective regulations of social-system of social-control is central to effective commicracy to support its institutional development.

Sustainable economic development and commicratic effectiveness are closely intertwined and one cannot succeed without the other in an Ethnopolitan state. And I contend that establishing an efficient commicracy that is effective in appropriating simplistic management programmes around functions is essential to the establishment of the unitary form of all African States operating on the web-internetisation platform, particularly around functions such as economic development and social security.

Ancient Africa is the foremost early illustration of a proficient commicracy up until the decades preceding the year 1460 before recorded written history of Africans began

– demoralised by the imposition of the slave-trade era upon African people by the Europeans for their economic development across the Western States between 1457 to 1847; invalidated by the subsequent colonial era for the extractions of natural resources from Africa soils to produce excess economic-resource across western states in the advancement of the European economic system of capitalism between 1885 to 1980; nullified by the consequent ongoing protégé-society across Africa for the continuing economic sustainable development of western societies' economy. As such, every activity of the western States' actors in Africa and upon African people have seen the driving custom of bureaucracy as a rigorous system to aggressively maintain a monopoly over African natural-resources in their collective extractors-oriented cooperation and poverty aid-funding strategic structures.

Edward Blyden (1832-1912), in his research into the essence and mission of African culture famously said: in Africa "*all work for each, and each work for all*" as the African ethicratic mores of what he referred to as '*what is mine goes; what is ours abides*' – this demonstrates the early foremost illustration of commicracy embedded in African social culture; the commicratic organised interpersonal working environment, the particular horizontal organisational structure, its interpeer group levelled management, its collective peers-to-peers decision-making power, its economic promotion of altruist humanitarian culture, its ethicratic mores based on cooperation between collective-individualism, its fundamental element of populocracy, its based commissioning-rules of engagement, its equal

interdependent leadership, and its organisation base for a classless-society.

Today, across Africa, a trace or remnant of commicratic culture that has disappeared or no longer exists in most parts of African culture can still be found ingrained and embedded in our indigenous traditional cultures in certain expressions. Even with the proliferation of western bureaucratic culture across Africa, no indigenous African government is completely dedicated to the economic system of capitalism in their various countries. To be sure, we do not have capitalism in Africa. Indigenous African governments collectively are not fully dedicated to aggressively committing to taxing African-owned businesses to form government revenues. Even in countries where non-payment of tax is criminalised in Africa, there are many blindspots area that the government knew about and failed to police effectively and allow people to get away with non-payment of taxes.

In western states, contingencies and extreme forms of regulations are ring-fenced to deter non-payment of tax. As such, while commodities are highly vat-rated, economic services are highly taxed, with extremely bureaucratised social-system of social-control across western societies, the situation is complete opposite across indigenous African countries due to the conflicted bureaucratic norms wherever it was expressed to conform with the vestige culture of commicracy that remain embedded in African culture since the primitive era.

With the ethocratic conflict between bureaucracy and commicracy seething with all manner of confusing and corruptive activities in a rapid and hectic way across indigenous African societies, our economic development got trapped in protégé-socialism since the colonial era. And the institutionalised governing system of protégism is the socio-economic and political system that allocates scarce economic resources across indigenous African societies.

The efficacy is everywhere we looked across history – from African colonial expectations of formula $n = h + x + r$ that guarantee excessive economic resources across Africa, to western colonial economic activities of formula $n = h + x - r$ across Africa that committed to restricting resources from benefit African economy and at the same time committed to creating excessive economic resource across western societies.

Therefore, I agree with Edward Blyden (1832-1912), as noted in Judson M. Lyon's book: *Edward Blyden: Liberia Independence and African Nationalism, 1903-1909*”, where Blyden was said to have ‘insisted on the equality and the uniqueness of indigenous African culture. He strongly advocated for Africans not to waste time mimicking westerners or competing with them in the areas of science or politics, but that Africans should concentrate on perfecting their special gifts in the fields of morality and social organisation’. These have shown that the culture of commicracy has some positive human stock-assets effect ingrained in African traditional culture.

As this manifesto proposed to show, institutional development of commicracy is a positive system of organisation for Africans above bureaucracy. Some conditions must be met before we could successfully develop the proposed governmental commicracies, and I propose the transforming structure to achieve this for African society as a collective. To make a starting point from where we are from this generation henceforth, I advocate for all African nations to emulate the commicratic culture that was in practice in our ancient society across Africa, between 3150 BC to 1460s. The first step in the unitary form of all African states into a single national body would see to the establishment of the proposed commicratic governmental departments – as submitted in the next section of this chapter – in promotion of an effort to build our national State capacity for social and economic services commicratic functions.

A case in point would be the establishment of the professional academic subject in govox-populi under social science study, which would lead to a range of sandwich courses in commicracies that concentrates on duties and roles of working in particular official capacities or government department, during which the learner could spend some time working in a business or industry at the same time to attending lectures in the form of govoxical seminars in-between work. Participants must major in govox-populi and take two additional courses in commicracies.

However, participants are free to go beyond the two compulsory courses in commicracies and add more concentration to their knowledge in increasing their

chances of employment in most areas of the ethno-corporatist industry and govoxical government. Each sandwich course could run from 2-weeks up to 24 weeks, and a crash course or apprenticeship in Govox-Populi run for around 24-weeks and 48-weeks to qualify for high-level areas of govox-populi government like the secretariats.

Professionalising govox-populi requires that commicracy and govoxical skills have to be honed like any other social science studies, which would lead to the appropriation of competitive exams for entry into the national civil service jobs across Africa, and a specific professional skill-set to work in particular offices or governmental departments. This would be instrumental to the success of the ethno-corporatist economic system in its appropriation of a non-monetary economy. The proposed unitary form of all African divided nations is regarded in this manifesto as a paragon for building effective state-centred commicracies to promote economic development.

Commicracy is bound to gain a reputation as a highly effective institution that will play an essential role in sustainable and non-environmental pollutants industrial development – owing in particular to the fact that the citizenry-electories have the legislative-power of the State and are responsible for state-centred decisions. When members of a society have the legislative power of the State as their responsibility to prescribe, they would be better placed to decide how and where industries are positioned within their society, and in which capacity industries are regulated to function in terms of pollution that affects them personally.

To understand how the development of commicracy can be institutionalised in Africa, we would be better placed to study the mode of commicracy that operates across indigenous African territories before the slave-trade era, breaking it down into specific parts and studying in particular, how cooperative economic and collectivist social relations and culture are still expressed in an interspersed remote part of Africa at indigenous and traditional level till this present day. A prominent one was the fourth principle of Ujamaa ideology by Julius Nyerere's social and economic development policies in post-independent Tanzania that prescribed: *"To build our own businesses, control the economics of our own community and share in all its work and wealth"*.

A baseline study on the cooperative movement of nine (9) African countries across Southern and Eastern Africa, titled: *"Cooperatives in Africa: The age of reconstruction – synthesis of a survey in nine African countries"*, conducted by the *International Labour Organisation (ILO)* in 2009 based on data and evidence gathered from key-informants and secondary sources, on Botswana, Ethiopia, Kenya, Lesotho, Rwanda, Swaziland, Tanzania (including Zanzibar), Uganda and Zambia, found that *"Cooperative presence in each of the above mentioned countries was found to be significant, though poorly documented. Earlier findings (Develtere, Pollet & Wanyama, 2008), which indicated that approximately seven per cent of the African population have an affiliation to primary cooperatives, have been confirmed by data collected in this study....The reconstruction and maintenance of the cooperative movement's structure*

presents a challenge in Africa...often struggle with recognition and legitimacy (from government as well as affiliates), financial soundness and organizational stability....In the countries studied, cooperatives do not as yet provide additional systems of social protection (other than traditional in-group mutual support), nor do they bring about a voice on behalf of their constituency. Likewise, cooperatives are mostly not yet equipped to serve as a vehicle for life quality campaigns, such as gender equality, environmental awareness or HIV/AIDS prevention. However, it is important to emphasize that the state of cooperative development differs considerably by country. For example, in Kenya the cooperative system is providing members with comparatively more social protection services and 'voice' than other countries that were studied."

Research studies from West, East and Southern regions of Africa are found to embrace cooperative economic customs in their indigenous traditional culture. The western individualistic culture practised on the platform of bureaucracy has eroded the African collectivist culture practised on the platform of commicracy; thus the primary cooperative relations across African culture are no longer appropriated at the state government level to provide a system of sustainable socio-economic development, shared economics, mutual support, and no longer serve as a unified voice of the populous that are governed on state affairs that affects them personally, and no longer equipped to serve as a vehicle for the citizenry life quality campaigns that affect their various communities as it had been since

our ancient society before the western interposition of slavery.

“The Coop-AFRICA programme is based on ILO research presented in the publication titled: “Cooperating out of poverty. The Renaissance of the African cooperative movement” (Develtere, Pollet & Wanyama, 2008). The research undertaken revealed that cooperatives in Africa are about to enter a phase of “renaissance”, but need a favourable legal and institutional environment, greater visibility, a stronger voice, further diversification, improved governance, better management, solid horizontal networks and strong vertical structures, in order to make this a reality.”

The problem I raised with this research study is not so much about the set-up and design to revive cooperative socialism primordial to African traditional culture and customs, but the methodology employed is flawed. In the context of theoretically harmonising ‘*horizontal networks and vertical structures*’ to exist as a single or unified system is oxymoronic and bound to produce a negative affirmation at practical implementation.

It is agreed and it is not in doubt, that any given systematic vertical structure would produce the culture of bureaucracy, and horizontal network/structure would produce the culture of commicracy, and any act to combine two systems that are the direct opposites of each other would produce an antithesis result with irresolute conflicts, and both can only operate successfully in geographical antipode location to each other – a perfect example of the conflicts between the individualistic desire for money

and/or power and collectivist preference for shared-wealth and equality of shared-power relations. The so-called '*vertical/horizontal structures of cooperatives*' was referred to operate between a mid-range '*meso-level*' between the government at the macro-level and the populous at the micro-level in the ILO research intervention to support African people back to our cooperative culture.

I could see how it is theoretically easy to believe that horizontal networks and vertical structures could be viewed to unify harmoniously on a mid-range meso-level between the macro-level that the government occupy and the micro-level that the populous occupy. The end-focus on their differences is what raises their appeal. However, when these differences are implemented from theory to practice, they become a lot less attractive, complicated and conflicted.

Whereas, African governments have long abandoned their Africanised social systems in place for the western social systems of bureaucracy and capitalism – a trend for individualistic greed for money and power in society. Without naming names or making an accusatory submission at any institutions or government for their lack of cooperative sense in Africa, it is asking for too much of the current political situation and proposal for legislation across African countries for the so-called '*cooperative support organisations*' to believe that any proposed legitimacy and the functioning of the cooperative movement would be expressly allowed to act freely without political and capitalist conditions attached to that cooperative endeavours.

I contend that it is very much unlikely that any cooperative system occupied by the populous at the micro-level could be allowed to succeed under the political system occupied by the government at the macro-level. As long as the government has the monopoly of control over the political situations and decision-making power of state-centred legislation, no cooperative activity of the populous could succeed to bend vertical structures to harmonise in parallel shape with the horizontal structure.

The goals and ambitions of the meso-level that the so-called cooperative support organisations occupied are clear. It is assumed at face-value that bureaucracy and commicracy could exist side-by-side in Africa with little compromise here and there and both the government and the populous should be willing to make small adjustments. But what will be the end-point of the proposed adjustment? – Is it for the government to remain bureaucratic in their vertical structures and the populous to remain commicratic in their horizontal structures? - That indeed would mean that the government could be given the legitimacy to continue to plunder African natural resources and material wealth to the West, and the African populous would not benefit from their State income and instead creates their own cooperative economic system of mutual support to cater to their own collective economic needs in society.

This is exactly what is happening across Africa post-independent. African countries fit in this description because the populous created their own economy, they are responsible for the provision of their own necessities and education, they build their own houses and raise their own children without any viable state support system available

to them, they expend their mass labour power hawking on the streets across Africa and with the citizenry engaging in cooperative mutual support to one another outside of any imposed government regulations.

The failure has been that the collective African governments are having their economic power weakened by the western states' actors with the appropriation of bureaucratic structures that governs the political system and purports capitalist design economy, and none could exert bureaucratic economic regulatory control over the citizenry populous across Africa. I proposed that, since the bureaucracy that we purport to practising in Africa does not originate from our African structural systematic culture, the return to commicracy that originate from our structural systematic culture would become natural for the African governments to exert commicratic economic regulatory control over the citizenry populous that are governed in Africa.

In western society, if you don't have a work-permit as a foreigner, the only option you have will be to work illegally. To work illegally means you'd be subject to a whole range of inequalities – low rate of pay, no holiday or sickness pay and long hours of work with little income to sustain you till the next payday – you'd live in abject poverty essentially, and it would be almost impossible if at all possible to set up a business venture in public places. African small businesses hawk their products and services on the streets daily without taxations or imposition of vat on products and services to consumers – which is essentially under the condition of primary cooperatives at

the micro-level, and none of it has any input or direct regulations by the government at the macro-level.

While it is fair to say that food products commonly known to be generally sold on the streets of Africa are tax-exempt, and while I have chosen not to delve into detail in this area, African countries can neither claim to be capitalist nor corporatist but rather protégé. And protégé is dormant, and neutral and produces neither economic growth nor social development anywhere it is appropriated as a social-system of social-control. While African governments collectively are engaging in trading relations with other countries at state-level under global capitalist conditions, the citizenry-society are left to fend for themselves with a lack of viable infrastructures and state-centred necessities that others enjoy outside of Africa. This is a major problem that this manifesto proposes answers to.

Whilst our African government are supported by the western states to operate in parallel vertical structures of bureaucracy at the macro-level in economic favour to benefit the western societies, the populous of African citizenry are supported by the various western aid organisations to commit us to our Africanised horizontal structures at the micro-level for our economic survival – a conflict borne out of African political governments' deprivation of power to effectively regulates the economic life of their governed in their society.

When science says opposite-attracts, the vertical structure of bureaucracy and the horizontal structure of commicracy do not fall in that description in this case. For, when the African governments and the governed are by

design appropriated to conduct their affairs in complete opposite structures to each other, but when it comes to allocation of resources and distribution of wealth from the proceeds of trade-economy with the western states, those compromises and adjustments becomes bigger one, and the bigger they become the harder it is to resolute and thus results in power inequality relations in society.

Since the post-Independent era across Africa, the condition for such conflicting adjustments between the government and the governed becomes so irreconcilable that it kept extinguishing all moral civilisations that results in civil wars, rampant coup 'de tat or overthrow of governments, assassinations of government officials and power grabs – the consequence of this to the populous citizenry of the African people is lack of equal distribution of wealth from the macro-level to the micro-level, which thus results in resource poverty to afford the same material wealth in the same capacity as those in other countries outside of Africa.

The theory of ethno-corporatism to displaced capitalism from African consciousness proposed in volume-1 of this manifesto is a cooperative economy; the theory of ethnorepublicanism to displaced republican nationalism structure in Africa proposed in volume-2 of this manifesto is an egalitarian state government; the theory of commicracy to displaced bureaucracy from African organisational structure proposed in this third-volume of this manifesto is an equality organisational structure; the proposed theory of populocracy to displaced democracy in Africa in the upcoming volume-four of this manifesto is a collectivist mode of governance; the proposed theory of

ethno-socialism to displaced all others in the upcoming volume-five of this manifesto is a humanitarian social system.

I say, since the appropriation of the western-built system of bureaucratic structure, political system and purports capitalist economy across Africa, is the conflicts that the populous citizens of African people face in their collective pursuits of cooperative socialism. The solution is neither to interpose meso-level to harmonise the vertical/horizontal structures of cooperatives under the western aid organisational built 'cooperative support organizations', neither is the solution can be achieved with the conflicting values of power that sees the governments ambition to exercise authoritative power over the governed not to have their vertical structures be bent to harmonise in parallel shape with the horizontal cooperative structure of the populous.

I say, the only solution we have is to depart from the entire State governments vertical structures across Africa as they are reproducing the condition of underdevelopment across Africa and upon African people, and to reconstruct them in the horizontal cooperative socialism that is conveyed by the will of the African people and present in our various traditional indigenous customs and culture before recorded history began.

I claim that no matter how hard we tried to conform to the bureaucratic morality of a western culture, African society would remain conflicted politically and economically. Western societies would continue to dominate bureaucratic cultures, and their capitalist

economic system including republican and constitutional-monarch because all these systems originate from the western societies' primitive era and none of it is primordial to African culture.

African cooperativism is the micro-economy to the proposed macro-economy theory of ethno-corporatism. Commicracy and the collective structures of ethnoism originate from Africa and are primordial to African culture since our primitive era. But our African state governments are appropriating the western-built social systems that are the complete direct opposite of the cultural systems of the entire African people. This is the problem we face in Africa today!

Therefore, this manifesto proposed the unitary form of the divided African nation-states into a single national body by compounding all the 'cooperative' ideologies that originate in Africa and practised by African people and embedded or ingrained across our African indigenous traditional culture and customs before the interposition of the western social systems upon all African governments; to enter a renaissance under the ongoing global influence of web-internetisation platform; to outcome the proposed interdependent legal structure, institutional commicratic environment, greater visibility under populocracy, a stronger voice for the populous in their collective state's legislative decision-making power on bottom-up approach from the micro-level, with further diversification with the social and economic structure of a class-altruist-system, including improved governance with govox-populi, and better management with departmental commicracies at the macro governmental level.

A first-order challenge for the proposed institutional development of commicracy would be how we approach the measurement of performance at the state governmental macro-level to make this a reality. At the onset of the institutional establishment of ethnopublicanism under a monetary-economy, the institutional development of commicracy will pose certain difficulties owing to the ingrained conflicts that are envisaged to still exist in the vestige of the individualistic pursuit of self-interest goals for money and/or power. With the order of succession of non-monetary economy, a lot of the difficulties we face across African governments and public sectors at the present will disappear in a single stroke. Organisational goals in the public sector will become very narrowed, with simple objectives, specific focus-dimensional and easy to verify or attribute to specific commicrats.

Most commonly, a clearly defined ethicratic codes-of-conduct would involve robust analysis with measurable tasks that would be directed to often skirt around multiple facets or multi-functional analysis to specialised individual commicrats in civil service. As such, with each organisational department organised in parallel horizontal layers, the collectives within each departmental layer with equal decision-making power to aggregate outcomes would involve individuals with a specialist role as an essential part of the whole. This would results in a focused straightforward approach when measuring performance.

A simple incentive for synchronising commicratic output is greater use of utilising social-life incentives. These would be in the form of allowing individuals to create the ideal work/life balance that suits individual

purposes around their job role. With heavy reliance on web-internetisation platforms, it would be commonplace to see commicrats working remotely from the comfort of their own homes mostly, with no requirement to attend a specific building for work every single working day. A focused straightforward measure of performance would attempt to understand how such incentives contribute to individual well-being and life satisfaction in their social and family life on the one hand, and the effects it has on the commicratic work performance of a collective on the other.

For example, the incentives to work remotely from home may not be desirable to single young people with no family-life commitments in comparison to people that are married or with a child/children to raise. The thought of being cooped-up in the home often creates undesirable incentives for more extroverted personality type people who just love being out and about and amongst the bustling social life with other like-minded people, they have something in common with – such as affinity with work.

The role of performance-based incentives would apply in various contexts depending on the agreed-upon terms of the members of staff with equal decision-making power to decide their own incentives that affect them personally and would impact their work/life balance positively, as long as their prescribed incentives are accepted by the judiciary to conform with the ethicratic codes of conduct that govern commicratic work-ethics.

It would be the case that the type of work performance-based incentives that are preferable to a community based on their culture or custom, or people by

status based on their shared-sense of desire or passion, would be different to others. And it also would be the case that the type of incentives available in a specific type of work based on the nature of service delivery in a particular workplace that a group of existing workers appropriates would form the decision of individuals to acquire skills in that area of work and apply for jobs to join their desired organisation.

Therefore, it would be commonplace in a commicratic society to see like-minded people with a strong shared sense of something, or status of being married or single, or with a family commitment with raising children, or people around the same age bracket and so forth, would found themselves with a shared sense of affinity with a type of work in a commicratic society. In that sense, people would find themselves in job roles that suit their personalities and meets their immediate needs and want at any one time during their working-age in a commicratic society.

When people can achieve the ideal work/life balance incentives that create the condition of life going well for individuals in a non-monetary economy, it would encourage work/life performance in multi-tasking between the two at the same time with ease. With the web-internetisation platform as the basis for our economic relations and ideal social life, anything and everything can be achieved with possibilities.

As mentioned earlier, ‘passion’ is a powerful incentive that can be motivated by specific tasks with which a person or group find themselves to be charged with

its mission – either by patriotism to the State to work in the military, or naval relating to ships sailing, or NASA type work with the space mission. Another could be the innate desire to help people suffering from illness of one type or the other in a hospital or a clinical setting or as mental-health practitioners. There are also people with a passion for teaching, or travelling that may involve being a hostess or pilot. Performance of a ‘passion’ would always come hand-in-hand with a ‘mission’ for the job that often intrinsically motivates individuals to care about their impact on their work-output even if the incentives tied to the job are not of interest to the individual in a commicratic society.

Individual passion for the job has been what the system of bureaucracy exploits to keep people committed and loyal to their job in a bureaucratic society. The majority of bureaucrats remain dissatisfied with the vertical structure of bureaucracy, its inequality power relations and its impacts on their work/life balance as deficient and deprivation of family life, and yet individual emphasis of ‘passion’ for their job mission will appear to be the principal motivation that increases their long-term commitment to their work above monetary incentives.

As also emphasised earlier, the criteria for work selection at job interviews in a bureaucratic society gives higher consideration to those who can express or demonstrates high commitment value of passion for the job mission they are applying for above expertise – as training can be given in most area of work.

Quite often a lot of people felt obliged to exaggerate their passion for the job mission merely to satisfy their individualistic capitalist self-interest goal for the monetary incentives that come with the job. And after earning a substantial amount of money, they lose focus of their exaggerated passion and could no longer find themselves to keep up with the pretence, with discontentment with the job and a strong desire to leave and seek another type of job that suits them.

This is simply to demonstrate that work/life balance incentives associated with a job role raise higher consideration for individuals applying for a job. Knowing that human needs changes from time to time and nothing is permanent in human nature, the system of commicracy thrives in simplicity and provides the platform for individuals to switch passion for a job mission that suits their work/balance at any one time.

Like bureaucracy, commicracy also has the capacity for institutional multi-layered organisations that performs a large variety of functions and multi-faceted tasks. The structural difference is that bureaucratic workers are layered vertically with the overriding exercise of power with those at the top of the hierarchy having higher power authority than those at the bottom on a top-down approach, while commicratic workers are layered horizontally with equal peers-to-peers decision-making power on an interpeer group structural performance within internal commicracies. When viewing the horizontal structure of commicracy from a vertical frame of reference it gives the outward appearance of a reciprocal-approach with those at the

perceived bottom with equal power to influence the performance of those at the perceived top, and vice versa.

As such, while commicracy concentrates decision-making power to the peer-to-peer of each group within a department, whose collective decision goes on to influence the conditional performance of one group to another and vice versa, it by so doing effectively moves the entire organisation to be conditioned department-by-department where two or more departmental group decisions are arrived at on an interpeer group performance, starting from one end to rotate clockwise to condition the several separates departments that form the entire organisation. This is how tasks are coordinated and services are delivered within commicracies, as it forms how commicratic capacity for institutional multi-layered organisations will be performed to execute a large variety of functions and multi-faceted tasks.

The quality of the relationship between commicracy and govovox-populi is significant in determining the effective governance of the Ethnopolitan state's capacity to govern. While govovoxiers do not have the state capacity decision-making power over the people that are governed, they do typically are accountable to the citizenry-electorates in their govovoxical information-delivery to those they serve.

Similarly, while there is expected to be a possibility for inherent tensions between Commicratic-Departments and the govovoxiers in the provision of research infrastructures and resource facilitation to enable both in-country and out-country research where necessary, Commicratic-Departments have an inherent duty of care to

govoxiers and are accountable to the entire government agencies including the secretariat-ministries in the delivering of bespoke research studies on any areas of social-system of social-control. This, for want of a better phrase, is a govoxicalisation of governmental commicracy via the inherent interpeer duty of care between govoxiers and their Commicratic-Departments in their acting as the principal permanent advisory mechanism to all government agencies. This makes clear the line between the institution of govox-populi and commicracy in an ethnopublican society.

As explained in volume-2 of this manifesto, there are local Independent-advisory bodies on the streets and with offices at every city-centres that are govoxical-centred in their information-delivery on government matters to the public to aid the interest of the citizenry-electorates. Sometimes, it is possible to see govoxiers appoint Independent-advisory organisations to carry out specific research tasks on behalf of the government – nationally or internationally. The practice-guide that applies to the office of the govoxiers mentions the need to collaborate with external agencies, if necessary, especially if the collective interests of the govoxier's regional citizenry-electorates demand it, to source information and fact-findings on issues of public interest concern. This is one obligation that govoxiers would claim to take most seriously and to be prepared to engage in relations in the interests of their regional constituents.

Since collaborations such as this give credibility to Independent-advisory organisations, and it placed the reputation of the govoxiers involved as reliable

interdependent leaders to those they serve, the principal role of Independent-advisory bodies with offices on the streets is designed to influence the professional culture of governmental Commicratic-Departments to be more diligent, proficient and efficient in their expert advisory Information-delivery to the government, as they would not want to be seen to be outdone by Independent-advisory bodies on the streets that potentially will have less access to resources as the institution of government's Commicratic-Departments would have.

However, both the Citizenry-branch and Economy-branch of government will often be seen to highly recommends that Commicratic-Departments acting as the permanent institutional advisory-bodies to elected govoxiers in government are a more suitable solution for the electorates who want access to informed-knowledge of the happenings on the seat of government with such high-quality advice and guidance on policies that would benefit the people.

Since Commicratic-Departments are government-centred and provides advisory services, policy development and research studies only to government agencies including secretariat-ministries and do not provide advisory to members of the public, the Executive-branch of government (the secretariat) will often be seen to profess its impartiality in govoxical affairs and would be seen to encouraging citizens to create informal advisory-bodies and for those groups to register their organisations with the secretariat-ministry of Govoxical and Constitutional Affairs, and to be recognised as professional organisations working as informal experts advisory-bodies in different

areas of social life directly to members of the public through consultations to them, in areas of Science, Law, Govox-populi, Central Intelligence, National Archives and Records, Medicine and Health, History and Art, Geography, Chemistry, Behavioural-science, Family counselling and Relationship experts, Technology and Engineering, Computer Information Technology, Editorial policy group of experts, Agriculture and farming, and many more.

Since Information-delivery in the provision of advisory through research studies are an important driver for social development and economic growth, understanding their interactive patterns between commicratic organisations and how they are regulated under state-constitution is vital for the institutional development of commicracy in an Ethnpublican state. In analysing the govovical roles of the government and the governed where they interpeer and how their formation serves the essential structure in the context of social development and economic growth, it is vital to see a successful Ethnpublican state to display a close link with shared-interests between elected govovixers and the citizenry-electrates. This can promote the positive effect of a high-degree of consensus between the government and the governed on govovical affairs.

Finally, it is important to re-emphasise the obligatory roles of government-centred Commicratic-Departments and how they drive the institutional development of commicracy in an ethnpublican society. Government-centred Commicratic-Departments are the permanent advisory bodies of government.

While most of the Commicratic-Departments' research studies would be mostly commissioned for them to do on behalf of any government body, they can individually employ their initiatives to act as interest groups on any issues that affect their departmental office personally in the interest of the populous. In taking up such interest, the focus for investigation must have wide public interest elements that affect a significant number of people in society. They can only take up to investigate any individual cases only if at least two govoxiers co-signed a pact to commission them to do this. The number of govoxiers that can co-sign a pact to commission any of these government departments to conduct research may change with time, but it is limited to two govoxiers for theoretical reasons and may change in practice. While they do not have any decision-making power to refuse to investigate any matter submitted to them, the overall aspect of their commicratic roles could be seen to provide research data for policy development to influence the Information-delivery to the electorates by both the Economy-branch and Citizenry-branch of government, and as well as to influence the outcomes of govoxical regulations of the secretariats branch of government including the supervisory character of the judiciary.

In addition, particularly in the context of govoxical-decentralisation, Commicratic-Departments will often be seen as providing public services to local Independent-advisory bodies on behalf of the government. Since Commicratic-Departments are essentially a government body, they would be expected to have more robust access to resources than non-governmental bodies carrying out the

same duties as they do in society. There would be times when an Independent-advisory body that specialises in a specific field may require the government to provide its research-data on some issues to aid in an impartial Information-delivery to members of the public. Such a request would have to be made to the Secretariat-ministry of Govoxical & Constitutional Affairs, who in turn would submit the request to the Commicratic-Department concerned, and the service delivery is designed to have positive effects on freedom of information delivery by the government to registered and regulated independent organisations, and promote the integrity and open-government of govox-populi as a government by the people.

Understanding the interdependencies of commicracy and how the interdependent leadership of govox-populi interpeer with the governed, is an interesting avenue for future research on the advanced capabilities of the theory of ethnopublicanism on matters of moral and normative bases of commissioning-rules in societal values in our current 21st-century generation advance ways of life.

Institutional Commicratic-Departments in an Ethnopolitan State

The term 'Commicracy' literally means '*commissioning-rule*'. It places commicratic processes to involve a group of people entrusted with the decision-making power to condition other bodies or groups with equal decision-making power with the authority to do something. An instruction, command or role given to a person or group on a contractual interpeer basis. All participants in the action are involved in a commicracy. As such, commicracy is an authorising system where the culture of an institution employ staff based on their ability for knowledge, skills or expertise, conveyed through collaborative analysis of the collectives for the development of their individual skills, or contract a third-party to perform tasks and handle operations on their behalf.

In a commicracy, some existing organisations such as the various independent commissions in a bureaucracy would no longer exist or be required, and a new type of social organisational management would develop. The State institution of ethnopolitanism invests a great deal into commicratic culture and practices, and provisions for these administrative departments of the government would be outlined in the state-constitution under the supervision of the Judicial-branch of government. This involves several administrative departments of the government with duties

to regulate and/or administer commicratic rules and processes under State laws functions.

The various Commicratic-Departments of the government would be responsible for developing policies for the government, as well as guiding government officials and supporting each and every one of them in conforming with the constitution in their various govovical duties. However, while the govoviers have the obligatory duties to propose policies to their respective local citizenry-electorates on behalf of the Citizenry-branch and Economic-branch of government, it is not obligatory on both the citizenry-electorates including the working-group to accept government policies.

Since the citizenry-electorates as a collective hold the legislative decision-making power of the State under the regulatory responsibilities of both the Citizenry-arm and Economy-arm of government, they have the power under an elective-process to either accept, amend or reject any government policies introduced to them to make in the govovical empowerment of the populous to governing their own society.

Here is a list of some of the major Commicratic-Departments with particular reference to each of their policy focus to the govovical government departments in the proposed African Ethnpublican state:

The Ideal Formation of
Government-Centred Commicratic-Departments

No	COMMICRATIC-DEPARTMENTS	Acronym
1	Africa Civil Rights Regulatory Department	ACRRD
2	Africa Aeronautics and Space Regulatory Department	AESRD
3	Africa Asylum-Seekers & Refugees Regulatory Department	AARRD
4	Africa Central Intelligence Regulatory Department	ACIRD
5	Africa Election Commission Regulatory Department	AECRD
6	Africa Foreign Business Regulatory Department	AFBRD
7	Africa Obligations to Foreign Visitors' Regulatory Department	AOFVRD
8	Africa International Trade Regulatory Department	AITRD
9	Africa Maritime Commission Regulatory Department	AMCRD
10	Africa Postal Service Regulatory Department	APSRD
11	Africa Reserve System Regulatory Department	ARSRD
12	Africa Securities and Exchange Commission Regulatory Department	ASECRD

13	African World Nuclear Regulatory Department	AWNRD
14	Citzenry Legislative Interest Regulatory Department	CLIRD
15	Computer and Internet Development Regulatory Department	CIDRD
16	Consumer Product Safety Regulatory Department	CPSRD
17	Environmental Protection Regulatory Department	EPRD
18	Farm Infrastructure Regulatory Department	FIRD
19	General Amenities Services Regulatory Department	GASRD
20	Government Communications Regulatory Department	GCRD
21	Govoxiers Personnel Management Regulatory Department	GPMRD
22	Innovation and Intellectual Property Regulatory Department	IIPRD
23	Lawderly Affairs Regulatory Department	LARD
24	Leisure & Tourism Regulatory Department	LTRD
25	Media Communication Regulatory Department	MCRD
26	National and Community service Regulatory Department	NCSR

27	National Archives and Records Regulatory Department	NARRD
28	National Courts & Arbitration Service Regulatory Department	NCASRD
29	National Energy Authority Regulatory Department	NEARD
30	National Health Services Regulatory Department	NHSRD
31	National Industries Regulatory Department	NIRD
32	National Insurance & Monetary Deposit Regulatory Department	NIMDRD
33	National Labour Relations Regulatory Department	NLRRD
34	National Science Foundation Regulatory Department	NSFRD
35	National Transportation Safety Regulatory Department	NTSRD
36	National Endowment for the Arts Regulatory Department	NEARD
37	Redeem System Regulatory Department	RSRD
38	Selective System Regulatory Department	SSRD
39	Sports Development Regulatory Department	SDRD
40	Technology and Invention Regulatory Department	TIRD

1. Africa Civil Rights Regulatory Department (ACRRD)

This department investigates civil complaints of discrimination and allegation of denial of equal protection of laws. They evaluate the State laws concerning discrimination and human rights and submits their research data and recommendation to the branches of government whose office is directly related to the particular complaint.

Policy Focus:

- Secretariat-ministries
- Citizenry-centred Regional Commissions.

2. Africa Aeronautics and Space Regulatory Department (AESRD)

This department is tasked with the mission to collect research data in shaping the government's regulatory Information-delivery on aeronautics and space capability and put forward its recommendation for the citizenry-body's policy interest in this area and the benefit to African society and the world. They coordinate the materials and intellectual resources needed to accomplish space missions for the government, as well as to provide a recommendation to government bodies concerned with space industrial policy in line with African interests.

Policy Focus:

- Secretariat-ministry of Technology & Science Research
- Secretariat-ministry of Education & Apprenticeship
- Regional Education & Apprenticeship Commission

3. Africa Asylum-Seekers and Refugees Regulatory Department (AARRD)

This department provides policy support to government bodies regarding the rules of engagement and of representation to asylum seekers and refugees in Africa. And also provides policies recommendation with their integrations across regional communities.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Secretariat-ministry of Govoxical & Constitutional Affairs
- Regional Citizens Advice Commission

4. Africa Central Intelligence Regulatory Department (ACIRD)

This department supports the government in their govovical Information-delivery and interpeer activities with the populous, with policy development in areas of central intelligence and counter-intelligence activities, and other functions relating to foreign intelligence and national security, as directed by the State-Lords and the Defence & HomeLand Security secretariat-ministry.

Policy Focus:

- Secretariat-ministries
- Citizenry-centred Regional Commissions

5. Africa Election Commission Regulatory Department (AECRD)

This department is the advisory regulator of the government and provides guidance and intelligence work for the government on all matters that relate to an election

in the country, including identity-profiling and detailed background information on anyone or any person of interest who may or might be standing or campaigning in an election to become a govoxier. They also gather background information and identity profiling on anyone who may apply or apply to work in a key government office as a commicrat.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Electoral & Boundaries Commission

6. Africa Foreign Business Regulatory Department (AFBRD)

This department is an advisory body for the government in the provision of policies, feasibility research studies, guidance and business plans for the African government's international business establishments in other countries.

Policy Focus:

- Secretariat-ministry of National Insurance & Multinational Finance
- Regional Citizens Advice Commission

7. Africa Obligation to Foreign Visitors' Regulatory Department (AOFVRD)

This department supports the government in its obligatory 'duty of care' to foreign visitors and expatriate employees or migrants to Africa under the Constitution.

Policy Focus:

- Secretariat-ministry of Culture & Tourism
- Regional Culture & Tourism Commission

8. Africa International Trade Regulatory Department (AITRD)

This department serves the African government as its permanent advisory board responsible for implementing and contributing to the development of sound and informed African trade policies with other global State actors.

Policy Focus:

- Secretariat-ministry of International Affairs & Trade
- Regional Citizens Advice Commission

9. Africa Maritime Commission Regulatory Department (AMCRD)

This department is responsible for developing policies to regulate African government ocean commerce, including developing guidelines on the improvement of the African State Maritime Marine. While the Citizenry-arm of government has legislative jurisdiction over maritime matters, the Executive-arm of government regulates the admiralty law under the Constitution.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Secretariat-ministry of Transport & Innovation
- Regional Citizens Advice Commission

10. Africa Postal Service Regulatory Department (APSRD)

This department proposes regulations and carries out research in its policy recommendations to the government on postal service guidelines that are proposed to operate nationally across Africa. This government department is the

primary advisory source for supporting the government to ensure the guidelines are appropriate to incorporate best practices and help to ensure the safety of service-users documentations are adapting the postal sector to reflect changing trends in the advanced way of living.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Basic Utilities Commission

11. Africa Reserve System Regulatory Department (ARSRD)

This department is dedicated to the Africa Reserve System to propose policies that safeguard the operation of African resources. Its chief focus would be to promote the position of the African economy within the global economy and align the public interest in it. A part of its policy development for the govoxiers' Information-delivery to the electorates would be seen to conduct the State's monetary policy to promote any African citizen's interest in monetary activities abroad and directing the interest of the electorates to increase their activities in countries where state-to-state currency exchange rate is beneficial for Africa economy.

Policy Focus:

- Secretariat-ministry of International Affairs & Trade
- Secretariat-ministry of National Insurance & Multinational Finance
- Regional Citizen Advice Commission

12. Africa Securities and Exchange Commission

Regulatory Department (ASECRD)

This department is responsible for proposing government policies that protect and safeguards the securities exchanges of African citizens and their mutual funds with foreign businesses in an effort to prevent fraud and promote fair dealings between brokers and dealers, and disclosure of important market information including investments. Its policies' activities would be seen to promote and provide safeguards and protections for African citizens' business activities and money capital abroad.

Policy Focus:

- Secretariat-ministry of National Insurance & Multinational Finance
- Regional International-Travel Commission

13. Africa World Nuclear Regulatory Department (AWNRD)

This department conduct research studies in the areas of the nuclear industry, nuclear information management and nuclear energy communication in its provision of policy recommendations to the African government. Its policies would seek to provide authoritative information to govoxiers, would promote a wider understanding of nuclear energy across the world, as well as develop an understanding of African nuclear industry positions in the world.

Policy Focus:

- Secretariat-ministry of International Affairs & Trade
- Regional Citizens Advice Commission

14. Citizenry Legislative Interest Regulatory Department (CLIRD)

This government department collects data on what influences citizenry interests in their voting behaviour, and how peoples' beliefs around conspiracy theories and community narratives regarding beliefs in UFOs influence their decision-making and provide government agencies and govoxiers any subset of beliefs, opinions or sociological factors that may or have shaped community decisions in a legislative elective-process.

Policy Focus:

- Secretariat-ministries
- Citizenry-centred Regional Commissions

15. Computer and Internet Development Regulatory Department (CIDRD)

This department proposes policies to regulate national and international communication networking over the internet within and in and out of Africa. Internet communication networks by mobile phone, landline telecommunication, radio, television or webcam, wire, satellite or cable. This department is the primary advisory authority of the government on communication laws, regulations and enforcement. This department will be responsible for promoting government activities in technological innovations and investment in software development and internet services and facilities to be made available to every home across Africa.

Policy Focus:

- Secretariat-ministry of Technology & Science Research
- Regional Basic Utility Commissions

16. Consumer Products Safety Regulatory Department (CPSRD)

This government department is responsible for conducting research on consumer product safety and guiding the government with its policy recommendations.

Policy Focus:

- Secretariat-ministry of Environment & Public Health
- Regional Citizens Advice Commission

17. Environmental Protection Regulatory Department (EPRD)

This department work to develop policy recommendations for the office of the citizenry-centred Environment & Public Health Commission, with a specific focus in the aspect of Environmental health. It works to improve African wildlife and as well as to support the government in promoting sustainable development. Its policies would be seen as regulating major industrial waste, ecology and conservation. It also would be responsible for conducting research and providing policy guidelines on the treatment of contaminated land, and inland rivers and managing the risk of flooding from main rivers, harbour navigations, estuary, reservoirs, fisheries, water resources and their qualities, protecting biodiversity including sea health that borders Africa.

Policy Focus:

- Secretariat-ministry of Environment & Public Health
- Regional Environment & Public Health Commission

18. Farm Infrastructure Regulatory Department (FIRD)

This government department is responsible for providing advisory services to the government, including policy recommendations on adequate provision of farm infrastructures to African farmers, growers and foresters. The goal of this department is to achieve sustainable and inspirational policy solutions for farmers across Africa.

Policy Focus:

- Secretariat-ministry of Environment & Public Health
- Regional Agricultural & Farming Commission

19. General Amenities Services Regulatory Department (GASRD)

This department proposes regulations and policy that guides the general basic amenities services across Africa, such as free housing and provision of free basic necessities regardless of status.

Policy Focus:

- Secretariat-ministry of Housing & National Work
- Regional Basic Utilities Commission
- Secretariat-ministry of HomeLand Affairs
- Regional Identity & Social-Welfare Commission.

20. Government Communication Regulatory

Department (GCRD)

This department is the body of government communicators. It supports secretariat-ministers, the govoxiers and State-Lords' priorities and enables the effective operation of public services with an exceptional standard of professional practice to support the government, implementing the priorities of the Secretary-of-State and the branches of government in their effective communication skills to the public.

Policy Focus:

- Secretariat-ministry of Media & Communications
- Regional Citizens Advice Commission

21. Govoxiers Personnel Management Regulatory

Department (GPMRD)

This department is responsible for developing legislative policies for the govoxiers' Information-delivery to manage govoxiers and all government workers on the critical importance of effective and efficient commicracy in their public service to African society.

Policy Focus:

- Secretariat-ministries
- Citizenry-centred Regional Commissions

22. Innovation and Intellectual Property Regulatory

Department (IIPRD)

The State recognises that any citizen may generate innovative technology or new invention that if developed could lead to improving both the individual welfare and the African economy. This department is responsible for

introducing policies that cover how intellectual property will be managed, including the determination and estimation of welfare awards between the government and the inventor.

Policy Focus:

- Secretariat-ministry of National Insurance & Multinational Finance
- Regional Citizens Advice Commission

23. Lawderly Affairs Regulatory Department (LARD)

This department is responsible for developing policies for the performance management of lawder's policy. As this department is the primary advisory body for government policy development in relation to lawderly in African society, its policies must ensure an integrated and comprehensive approach to promoting lawders and their staffs to their role as the lower arbitrator to the courts. Unlike in bureaucratic societies, the organisation of the police force operates as law enforcers and exercises antagonist and bureaucratic legal authority against members of society. Commicratic societies give legitimacy to the organisation of lawderly that exercise their legal privilege in harmony with members of society as law umpires and law arbitrators.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Law & Human Rights Commission

24. Leisure & Tourism Regulatory Department (LTRD)

This department is responsible for conducting research and developing a wide range of policies for the government on

the importance of the tourism industry in African society and working with the government to produce the strongest possible tourism strategy to grow the African economy in this area. With African landmarks, wildlife, historical monuments, villages and cultures are magnets for visitors from all over the world and even within Africa. This government department would be responsible for developing policies for govoxiers in their Information-delivery capable of developing new tourists attraction in Africa and putting Africa at the centre of the global stage in the area of leisure and tourism.

Policy Focus:

- Secretariat-ministry of Culture & Tourism
- Regional Culture & Tourism Commission

25. Media Communication Regulatory Department (MCRD)

This department is responsible for developing policies for the legislative and govoxical action directed towards regulating the media industry in the African government's Information-delivery to citizenry-electrorates. The drive for this government department would usually be prompted by public complaints and opinions about the media. The main goal of this department is to develop policies that would align the media with the populous as truth-telling and not be known in the current generation's derogatory remarks against them as 'fake-news' propagators.

Policy Focus:

- Secretariat-ministry of Media & Communications
- Regional Citizens Advice Commission

26. National and Community service Regulatory

Department (NCSR)

This government department is responsible for developing policies and programs recommendation that engages Africans of all ages and backgrounds in community, educational and economic-based services that address the unitary form of all African States' ambitions for social development and economic growth. It engages with all government agencies to improve public safety for Africans at home and at abroad, as well as provide policies that meet the basic human needs of Africans in the diaspora. The comprehensive work of this government department would be recommending policies that would see the govoxiers as influencing and inducing passions in individuals, especially young people, to innovate and invents including the provisions of materials, training and resources to achieve anything, and the mission of this government department would be seen to sum up as the holy-grail of African ethnopolitanism.

Policy Focus:

- Secretariat-ministries
- Regional Citizenry-centred Commissions

27. National Archives and Records Regulatory

Department (NARR)

This department provides recommendation policies to improve the standards for providing quality record-keeping services in the country. It aims at promoting equal opportunity and diversity, service quality and public service standards, selection and caring for records and reducing environmental impact nationally. It provides policies

around records collection policy, preservation policy or how and where records need to be stored or archives, including providing policies around access to the use of records for historical, personal research and educational purposes.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Citizens Advice Commission

28. National Courts & Arbitration Service Regulatory

Department (NCASRD)

This department is the primary advisory board for the government in the proposal for policy guidelines to the electorates on the regulations that govern the palaver-courts system nationally.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Law & Human Rights Commission

29. National Energy Authority Regulatory

Department (NEARD)

This department promotes policies to improve the national energy network with a cleaner and more secure energy future, relying more on sustainable and renewable energy.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Basic Utilities Commission

30. National Health Services Regulatory Department (NHSRD)

This government department is responsible for developing policies for the government on the maintenance and improvement of the proposed African ‘HomeLand Healthcare Provision (HHP)’.

Policy Focus:

- Secretariat-ministry of Health & Social Care
- Regional Health & Social-Care Commission

31. National Industries Regulatory Department (NIRD)

This government department is responsible for promoting the holy-grail of ethno-corporatism in its policy recommendation to the government on improving and expanding economic industries across Africa. Its policies would focus on strengthening the capacity and efficiency of instituting all economic industries existing in the global economy in Africa as African-owned domestic industries.

Policy Focus:

- Secretariat-ministry of Labour & Industry
- Regional Work & Pension Commission

32. National Insurance & Monetary Deposit Regulatory Department (NIMDRD)

This department provides government policies to regulate monetary deposits by African citizens nationally. Given the condition of the proposed non-monetary economy in Africa, it is the case that all banks’ deposits across Africa would be resigned and their monetary assets are banked at the proposed *Federal Reserve Bank* that will be located in each African State so that people's money is protected and

free to be converted and spent abroad. This department would also be responsible for government policy proposals to regulate the provision of State welfare money for African citizens' foreign endeavours abroad (which is proposed to work on a point-based system), such as for tourism, education and training, visitation to friends and family, conferences abroad etc.

Policy Focus:

- Secretariat-ministry of National Insurance & Multinational Finance
- Regional Citizens Advice Commission

33. National Labour Relations Regulatory Department (NLRRD)

This department provides government policies to regulate the national labour relation industry, including apprenticeships.

Policy Focus:

- Secretariat-ministry of Labour & Industry
- Regional Education & Apprenticeship Commission.

34. National Science Foundation Regulatory Department (NSFRD)

This government department provides advisory services to the government through policy recommendations to promote research in science and engineering and identify areas for sustainable investment in medical research, technological research and education programs.

Policy Focus:

- Secretariat-ministry of Technology & Science Research

- Regional Citizens Advice Commission

35. National Transportation Safety Regulatory Department (NTSRD)

This department investigates every civil transportation accident across Africa as well as railroad, aviation, highway, and marine accidents, including the proposed ropodium road transportation network. This department also makes safety recommendations through policy development for the government aimed at preventing future accidents. It also conducts research around remote areas for possible transportation networks.

Policy Focus:

- Secretariat-ministry of Transport & Innovation
- Regional Road-Transport Commission

36. National Endowment for the Arts Regulatory Department (NEARD)

This department supports the government in developing policies around art programs by identifying resource investment areas in museums, artists, and arts-related programs for schools, communities and tourism.

Policy Focus:

- Secretariat-ministry of Culture & Tourism
- Regional Culture & Tourism Commission

- Secretariat-ministry of Education & Apprenticeship
- Regional Education & Apprenticeship Commission

37. Redeem System Regulatory Department (RSRD)

This department provides policy recommendations for the maintenance of the criminal Redeem-system. Unlike the Prison-system in bureaucratic societies where people are warehoused in cell-rooms like chickens in cages, the Redeem-system in African commicratic society is designed to operate in a way that had never been known before in human society. It is yet untested, but novel, futuristic, with clear room for experimentation and yet ultra-modern. This government department would be responsible for providing government policy recommendations to shape the Redeem-system in its creative theory that deter and inhibit reoffending behaviour and in that process makes amends to victims of crime in an ethnpublican society.

Policy Focus:

- Secretariat-ministry of HomeLand Affairs
- Regional Law & Human Rights Commission

38. Selective System Regulatory Department (SSRD)

This government department develops policy strategies around selective-system programs in key areas during a national emergency or environmental disaster. The basic criteria for a selective-service system in the proposed unitary form of all African States will be based on age, physical and mental capabilities and/or skill-set. The Constitution is proposed to require all abled body people and a selection of registered disabled people to register with the nation's selective service system in the national interest. As such, individuals would be required to consent to be assessed for selective-services under the secretariat-ministries to ensure the operational readiness of the African

state in the event of a national emergency. In accordance with any positive policy authorised and approved by citizenry-electorates in an elective-process, the secretariat-ministry would rapidly provide personnel to its operational regional commissions to assess and enlist individuals under their selective-services, while at the same time providing a supporting role for those who failed to be assessed or enlisted – conscientious objectors so to speak.

Policy Focus:

- Secretariat-ministry of Defence & HomeLand Security
- Regional Citizens Advice Commission

- Secretariat-ministry of Labour & Industry
- Regional Work & Pension Commission

- Secretariat-ministry of HomeLand Affairs
- Regional Identity & Social-Welfare Commission

- Secretariat-ministry of Health & Social Care
- Regional Health & Social Care Commission

39. Sports Development Regulatory Department (SDRD)

This government department is responsible for developing policies to promote the allocation of resources to address issues or achieve specific outcomes in the areas of sports development. The focus for this department would be the development of policies that maximise benefits to African social development and economic growth nationally and internationally. Given that sporting activities are an

essential part of the value system in African society collectively, this department would be responsible for providing government policies to promote sporting activities across regions in Africa on a professional level, on the basis of social identity that constitutes recreational social organisations that thrives on competitions.

Policy Focus:

- Secretariat-ministry for Sports & Recreation
- Regional Sports & Recreation Commission

- Secretariat-ministry of Culture & Tourism
- Regional Culture & Tourism Commission

40. Technology and Invention Regulatory Department (TIRD)

This government department provides policies and regulations that govern scientific research in medicine and technological inventions and harness innovations for sustainable development. Its policies would be seen as strengthening the technological capabilities of Africa on the global stage for sustainable development. Its focus would be on national efforts backed by international support.

Policy Focus:

- Secretariat-ministry of Technology & Science Research
- Regional Citizens Advice Commission

In this manifesto, the substantial body of research on commicracy and the interdependent leadership of govox-populi organisational procedures has produced credible evidence for the nationhood of ethnopublicanism. I argue that a transition from the organisational structure of bureaucratic phenomena towards understanding interpersonal and simpler organisational processes is an important next step to fully grasp how effective commicracies can support development and progress across African society.

To this end, I must put forward my claim: Having shown how govox-populi and commicracy can only exist to interact interdependently to produce a well-organised State capacity for social and economic development in equal proportion under the constructs of an Ethnopublican state, I claim that politics and bureaucracy can only exist to interact dependently with no capability to interact otherwise; where, everywhere politics and bureaucracy exists in their dependent capacity on one or the other, society suffers development deficiencies socially or economically, and in extreme cases, as we are experiencing across the divided African nations both our social and economic necessities are suffering sustainable development deficiencies.

Everywhere we looked in bureaucratic societies there is always an extreme factor of social or economic polarisation in society. Extreme issue of gun laws in one, excessive human-rights problems in another, a big social mess with freedom of speech in a couple, institutional freedom to propagate fake-news harnessed to their media reporting like a badge of honour everywhere and yet,

political tyranny or bureaucratic oppression attributed to leadership problem is the order of their social normality. Whereas, any materialised govovical tyranny or commicratic oppression would never be attributed to leadership problems in commicratic societies, but simply that of society's citizenry-electorates' problem.

While I claim that the problem of 'dependencies' between politics and bureaucracy is the material base that is reproducing the condition of underdevelopment, civil wars, the various populous protests, poverty and famine across the divided African nations; including both the recent leadership crisis that caused the military coup d'état in Burkina-Faso in Africa on 30 September 2022 and the October 2022 leadership crises that cumulates in the biggest citizenry protest by the populous in the African diaspora in Haiti.

The example of recent structural transformation in China and East Asia shows that studying the relationship of dependencies between politics and bureaucracy requires closer attention. Whether it is sufficient to continue balancing bureaucracies and politics to adapt to developing progress originating from the culture of human social life on the interpeer platform of web-internetisation, is gradually developing irrecoverable social implications for whoever had been a political leader everywhere – the consequences are re-coursing to giving more intensive-power of control to the police and policies design to deploy soldiers to combat streets protests has entrenched in our global trend across societies. Whereas, what both politicians and bureaucrats are perceiving as the solution

has been the funnel to the problem, and it's getting worse and would continue to get worse.

The recent July 2022 death of Shinzo Abe, the Japanese ex-political leader assassinated while giving a speech was a prime example – I can only hope that nothing will be too late for political leaders anywhere before these challenges are recognised for what they are becoming and recover and extricates themselves from it. For, no society should endure being polarised on issues attributed to the problem of leadership decisions or power to assert control or authority. Any polarity in society has got to be challenged, ungrounded and abolished by the power of the citizenry-electorates, and the populous to take responsibility for their own caused social problems and their polarities.

Commicracy as an Organisational Base for a Classless Society

Web-Internetisation and its digital technology have transformed human society and the organisation procedure of bureaucracy could not catch up. In the face of this transformation, the commicracy that developed in its stead is demonstrating an appearance as an organisational base for a classless society.

Computers have become a celebrated universal part of human nature. However, the organisational structure of bureaucracy that we appropriate to regulate human social life, developed from a departed social era in human society and thus remains operational on expired or outmoded organisational procedural principles. Whereas, humans omit the stark fact that the computer technology we find amiable to our human tendency to socialise on an interpersonal socialism operates on an opposing ethicracy to bureaucratic efficacy. My reason is this:

First, when the commissioning-rules of ‘Hypertext Transfer Protocol’ (HTTP) of web-internetisation connect the user to the remote machine, it interpeer both the user and the machine to have their activity governed in a commissioning-rule of commicracy, and not in a bureaucracy where either the machine or the user could be said not to have equal right over the connection. Whereas, interpeer communication is the first tenet of the universal laws of commicracy.

Second, when the commissioning-rules that govern interacting users place client's data under the ownership control of the host-user – while HTTP merely act as the interpeer connector between users in the same way humans are governed by the laws of Nature to connect with the environment in this natural word, so is the tenets of Data-Governance merely conforms to the universal laws of Nature that govern the 'laws of cause and effect' – existential reality or 'footprint'.

To explain, it literally means that just as humans shed their DNAs and leave traces of their biological-identity practically everywhere we go, the same existential rule applies when one connects to a computer server to interact with another user and leaves traces of their web-identity or data interaction in another user's domain. One cannot expect to visit a friend's house, sat on the sofa, had a cup of tea, and not expect to leave a piece of own DNA with every object one had interacted with in the house and access to the host – that is if the host has the skills to harvest the DNA data for any purpose.

This is simply to say that both the biological nature of humans and the *World Wide Web* of internetisation platform work in a commicracy and all their connections and activities are structured horizontally under the natural 'laws of oneness' principles – where everything is connected in some way, shape or form to the rest of the commicracy.

It is impossible for one who had existed in a place, or to have visited a library and touched books or walked on the streets, and then pray to undo that existential reality or

to erase the reality of being in the particular library or uncoupled their steps backwards from ever walked on the particular streets. In fact, every single activity one does in a commicracy leaves a universal databank that can be collected and reused for any purpose, just as the DNA data we leave everywhere we go is free to be harvested by any other party, and users who initiated the interactions and had left their data may be permitted access to their own data – it's simply the universal laws of existential reality applicable to human interactions everywhere, and this is the universal laws of commicracy.

Third, when the commissioning-rules that govern Data-Governance places the control and management of data in the ownership of the host user, it also gives individual users the equal right to connect to their own data at any time in an interpeer *HTTP* connection with the host user – from a single device only to avoid an inconsistent breach in user identification at any one time. This equal right to data allows individuals to obtain and reuse their own personal data for their own purposes across different services, also, according to the UK 'Information Commissioner's Office (ICO)':

- *It allows them to move, copy or transfer personal data easily from one IT environment to another in a safe and secure way, without affecting its usability.*
- *Doing this enables individuals to take advantage of applications and services that can use this data to find them a better deal or help them understand their spending habits.*
- *The right only applies to information an individual has provided to a controller.*

- *Some organisations in the UK already offer data portability through midata and similar initiatives which allow individuals to view, access and use their personal consumption and transaction data in a way that is portable and safe.*

This is the lived experience of every human interaction under the universal laws of commicracy – the consequence of the universal ‘laws of oneness’ that provides the organisational base for a classless human society is demonstrating its wave-effect that safeguards and protects the activities of the collectives – this means that every activity of individuals within a commicracy is knowable and accessible by other individuals in a supervisory capacity within the collectives of that commicracy.

For example, when we log on to websites such as eBay, Facebook, TikTok, Snapchat, Instagram, Youtube, Frontroom and many more, there are individuals whose job role is to regulate the smooth functioning of activities taking place on each websites’ platform. Every day of their lives they are exposed to a wide range of human activities that sometimes encourage them to issue sanctions or recommend improvements and in some cases provide encouragement to individual users within radar at any one time.

This confirmed the existential reality of commicracy as a system of unity and not division, of cohesion and not conflict, of togetherness and not alienation, of a bond and not segregation, of connection and not disconnection, of interrelatedness and not an intrusion,

and the action or fact of forming a united whole in a homogeneous classless horizontal socialism, and not the action of forming disunited relations in a heterogeneous class vertical socialism.

Fourth, when the commissioning-rules of interpersonal communications prescribe for a third-party machine to arbitrate the process of data transfer between interacting users on computers, it merely conforms to the universal laws of oneness, and the inclusion of third-party has proved to be desirable in order to provide value-added services or enhanced security and information features for the entire world of web-internetisation platform.

The internet as a means for worldwide data transport is in essence a network of internet servers, routers and clients. The low-level, packet-oriented transport of data through this network is controlled by the TCP/IP protocol, a description of which is given in section 5.5.2 of the book “*Computer Networks*” by A. S. Tanen-baum, 2nd edition, published by Prentice-Hall, 1989.

On the higher protocol levels, the usual way for communicating data across the internet is by means of dedicated client/server applications implementing a suitable application-level protocol. The protocol normally employs a request/response mechanism and uses some kind of status information to control the data transmission. A well-known example of such a client/server application in the context of the internet is the *World Wide Web*, using *HTTP* (hypertext transfer protocol) and *HTML* (hypertext markup language) as application-level protocols. Information about *HTTP* and *HTML* can be found on the *World Wide Web* at the *URL*

(unique resource locator)<http://www.w3c.org>. The *HTTP* protocol is defined in the document RFC 2068.

Third-party arbitration greatly enhances the ease and flexibility of data distribution via the internet and allows easy local language support and guidance and portal services. Think, for example, how easy it has been for individuals to re-access and reuse their own stored browsing history and/or bookmarks at any time on their own dedicated internet browser on their own devices such as google-chrome, Microsoft Edge, Firefox and all others, including access to historical activities on browsable websites and social media websites, because everything on web-internetisation platform is built on the ethicratic principles of commicracy.

The *Internet Of Things*, or IoT, is a system of interrelated computing devices, mechanical and digital machines, objects, animals or people that are provided with unique identifiers (UIDs) and the ability to transfer data over a network without requiring human-to-human or human-to-computer interaction. Internet of things (IoT) technology, in its third-party machine arbitrator, is any communication device that is capable of arbitrating data between devices or platforms to another over the internet or other communications networks. IoT connectivity now exists in all 'smart' technology devices, our smartphones, computers, vehicles, our smart watches, home security devices, traffic monitoring and location tracking, motion-sensor activators, home tech assistants and including wearable health trackers. In fact, it can transmit data to non-internet-enabled physical devices and everyday objects. Embedded with IoT technology, any device can

communicate and interact with other devices or objects over the internet.

Artificial intelligence (AI) is another third-party arbitrator and we rely on AI for a wide range of purposes to simulate human intelligent behaviour in our everyday lives, such as in the field of medicine, digitisation of medical records and for diagnosis. AI is also an important instrument we rely on in the application of email spam filtering in our inboxes, including in the prediction of preferences and recommendations on applications across social media websites. AI is also developing into an essential mechanism in our pursuit to develop accident-risk-free autonomous vehicles to operate independently on our roads without any, or with limited, human involvement.

Likewise, the collection, processing and transmitting of biometric data to and from a service provider's data centre (the Cloud) is another form of third-party arbitration. It is part of our everyday life and it serves as a source for increased security in our telephone banking transactions, including face and speech recognition and fingerprint scanning on our smartphone and tablet devices.

Fifth, when the commissioning-rules of interdependencies prescribe for the arbitration of data between multiple devices of a user by a third-party machine, it merely conforms to the ethicratic principle of commicracy that governs the homogeneity of collective-individualism. In volume-2 of this manifesto, I explored the theory of *collective-individualism* in the frame of reference of the theory of ethnpublicanism – the interdependencies of individualism within the collectives.

Put simply, the theory of individualism regulates the action of an individual to see their own reality and their own sense of purpose as the condition that revolves the world around the individual self and with no other. Everything the individual does, the words that were spoken, how the individual perceives their own reality and what culture or beliefs the individual had exercised to express their own self-concept at any one time, including the actions and activities the individual has taken, becomes the multiple devices within a wholesome machination by and of the individual alone and alone only.

In assessing the subject individual in the frame of reference of being part of a collective in an interdependent relation, it would be unnatural to assess the spoken words of the individual without any consideration of how the individual had conducted their own physical activity. Likewise, it would be odd to consider how the individual perceives their own reality without putting under scrutiny what role a religious belief or ethnic culture or educational background even may have contributed to the individual expression of self-concept. In proceeding further under the collective interactions of humans that appropriate web-internetisation platform to arbitrate and advance their social life, it is expected and commicratic to share the individual data between the individual own multiple devices during arbitration process by the third-party machine.

Therefore, when the commissioning-rules of interdependencies prescribe for the sharing of data between multiple devices of a user by a third party machine, it simply conforms to the universal laws of commicracy that govern the arbitration base for a horizontal interaction.

In contrast, when we talk of vertical interaction, it can equally be expressed when one ‘interrupts’ another during communication – this, essentially, is governed by the acquired laws of bureaucracy that are extrinsic to the desired nature of things in action – since people generally find being interrupted annoying and offensive behaviour, it cannot, therefore, be said to be intrinsic to the equality of interpeer relations that operates as an essential element of commicracy.

Finally, sixth, when the commissioning-rules of interpeer relations prescribe data sharing to be conveyed through a third-party machine, it effectively conforms to the ethicratic principles of commicracy. Think, for example, those expressing allegation of intrusions against third-party arbitration of their online activities that allow the transfer of their data between two interacting users are not only expressing bureaucratic ethics that acts contrary to the ethicratic principles of commicracy – since commicracy provides the arbitration base for an intrinsic horizontal human interaction, and whereas bureaucracy merely provides the base for an acquired vertical human interaction.

Their advocacy is also akin to saying that one can hope to take a walk from one place to another on this planet Earth of ours without requiring the gravitational-particle to arbitrates such action in a humanistic *positive insulated energy of body density in horizontal-forward motion* just like all biological species, or one can claim to swim in water without requiring the water-particles to arbitrates such action, or one can claim to live and feel alive to the essential nature of the reality of life itself without requiring

the inhalation of oxygen-particle to fill the lungs to arbitrates such action.

Therefore, every activity in a commicracy requires a third-party arbitative platform in the natural world of its existence. It is the same as when two people entered a contract, the contractual instrument is the third-party that arbitrate the actions of these two parties to the contract. In other words, before any two phenomena could commicrats or commission-rule between themselves in a homogeneous way, they would require an arbitative platform to which to exist in interpeer relations with each other. In the same way as a company may require the acquisition of a physical building as its arbitative platform to which to congregate its employees to work at set times every working day, so is it possible for an online company to create a website portal to which to congregates its employees to work remotely at set times every working day. Everything commicracy must have its arbitative platform.

Therefore, it is recognised that the arbitative platform for both the governmental system of govox-populi and populocratic governing mode to interpeer harmoniously is on the existence of an ethnopublican nationalism structure, just as the arbitative platform for the governmental system of politics and democratic governing mode to interpeer harmoniously can be on the existence of a republican nationalism structure or democratic constitutional monarchy.

Take the use of a ‘Virtual Private Network’ (VPN) as an example. It simply requires a user’s device to interpeer with a third-party VPN machine server to allow

the user interacts in interpeer relations with host-users' machines on the web anonymously by using the third-party's web-identity as one's own during the process. From the host-users' collective frame of reference, the third-party VPN would appear on their radar as their client's web-identity and not of the client's real web-identity. That is why with VPN, one who is located in America could display an anonymous web-identity with data that literally appear to be located in Australia, or in Africa, or Europe even. Even though individual users interacting within the collective of web-internetisation may have succeeded in hiding their web-identity from their host-users through the use of VPN, but they cannot hide their real web-identity from their chosen third-party VPN service machine – their chosen transport arbitative host platform.

This, essentially, places VPN within commicracy because it simply allows individual users to instruct it to convey their interactions with their host-users on behalf of their web-identity. Even in countries like China where online information accessible to others in a different location in the world is being restricted from their populous by the government institution, people use VPN to bypass this and access that information regardless. This is simply to demonstrate that there is no way any individual could escape from the natural 'laws of oneness' that governs the operation of commicracy anywhere. We are one, we are the same, and we are in unity under commicracy!

Everywhere we looked, the web-internetisation platform is reflecting the intrinsic behavioural patterns in humans. Whilst individuals own their data, on the one hand, they also own it as a collective on the other; further,

whilst individuals own their web-data, the natural ‘laws of oneness’ requires they share their web-identity data wherever they interacted on the *World Wide Web*; likewise, whilst individuals own their DNA-data, but the laws of Nature dictates that they shed their DNA-identity data wherever and with whomever they interacted with in one form or the other.

The Covid pandemic is a prime example, where people were obliged to conform to cover their noses with face masks and wash regularly to avoid the virus that attached to human DNA-data through Covid infection from being shared and spread around the populous. The DNA-data we share between the gender during copulation is another example, where the combined data goes through the process of recreating a new human into existence.

This is simply to demonstrate that commicracy is constitutional to the development and sound operation of the web-internetisation platform; that commicracy is the underlying principles of the material world of Nature and of our natural environment; that commicracy is inherent in the behavioural patterns of our human interactions in both its rules of engagement and rules of representations; and that commicracy is the necessary organisational base for a classless human society.

In concluding this volume-3 of the manifesto of the African Corporatist Society on the subject of commicracy, I say the abolition of bureaucracy simply advocates against perpetuating our past generations’ biases, prejudices and condition of class-system and class-society to continue to muddle and disunite us in our present. Our goal in uniting

African divided nations into a single national body is simply to become secure and efficient in the business of nation-building and interrelations for our social development and economic self-sufficient subsistence that will empower our younger generations into mastering the protocols of the future, and not of the past as we have found ourselves with bureaucracy. The desired future awaits us, and you too regardless of race or nationality can participate!

Therefore, the proposed unitary form of all African States would as a matter of course seek the immediate abolition of bureaucracy, to place our African society within the universal laws of commicracy, and to characterising commicratic organisational base as a necessary defining condition for a classless human society.

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