

Project Webocracy

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Objective:

This report aims to explore the system of Webocracy, and its proposed mechanisms, with its effects and consequences, as previously explained in the book by the same author, 'The Dragon Needs Wings'. It depicts shortcomings in the ideal (and not merely the reality) of democracy - such as a lowering of social standards, inadequate prioritisation, et cetera. It then compares democracy to Webocracy, explaining the principle, working and advantages of it, alongside reasonable caveats.

Keywords: Democracy, Political Mechanisms, Webocracy, Governance

PART - I

THE FALL OF DEMOCRACY

'Democracy is the worst form of government, except for all the others.'

This quote by Winston Churchill has attained a nearly-proverbial status - with influential politicians and thinkers paraphrasing it on an almost regular basis. Yet, despite this heavy reinforcement of our usually cynical and occasionally staunch support of democracy, this quote is yet to prove itself. The key question which often appears in a "democracy versus the world" debate (a common agenda, even in debating competitions), is the veracity of this claim. In which notions is democracy a better form of governance? More specifically, on what real foundations can we base this idea of relative good? Whatever be the case,

to accept this statement as an all-encompassing axiom is to doom us to its unrelenting consequences.

A Necessary Disclaimer

Before plunging headlong into arguments over freedoms, rights and economics, it is critical to prioritise this debate. As probability has it, you probably possess a generally positive opinion of democracy - be it due to its own merit or the demerits of its peers. So, to disclaim before my less-appetising characterisation of democracy, I am not a defender of autocracy, theocracy, and similar totalitarian regimes. Neither do I claim to represent generally flawed systems such as Zapatista democracy or

Panarchy. As the title of this report gives away, I do represent a novel form of governance - the Webocracy - as this report further details.

Prioritisation

Pro-democracy policy-makers and political scientists often open arguments supporting their stances by pointing out the obvious - the ability of democracy to provide a level-playing field for ideas and ideals, citizens and representatives, majorities and minorities. They then move on to state the core pillars of democracy - the freedoms, the rights, the checks and balances, etc. After a gilded depiction of democracy as a humble panacea, they further thrash out points such as economics, power balances and reality. A well-made, conventional argument which wraps up quite nicely for democracy - all things considered. But to every traditional argument is

a traditional retort - one which balances delicately on prioritisation.

Imagine you were living in Liberia. Chances are that you are poor, as more than 80% of the population lives below the poverty lines. In your day-to-day life, you are probably required to pay bribes - whether for minor traffic violations or unintentional violations of obscure laws. In addition, you do not possess a fully operational public hospital to attend to your needs. But on the bright side, you have guaranteed freedoms and a functional democracy! The question is, is that what you want?

Quite often, the marginalised are forced to protest and riot against governments, hoping to address their ordeals. Yet, the solution which is often peddled to them is more democracy. The problem, often, is not the lack of democracy - rather it is its

lack of prioritisation. In short, what matters more - survival or democracy? What is the use of freedoms and rights, if one cannot live to use them? But then again, what is the use of surviving, if one is not free (as any pro-democracy thinker would quip)? After all, we have a history of honouring martyrs who would rather die on their feet rather than live on their knees. Nonetheless, a democracy which cannot provide for its citizens, riddled with corruption and rocked by scandal, is no democracy at all, right?

A common protest to this line of argument goes that such states like Liberia or Sudan are not true democracies - they are too autocratic to be considered such. But the important point to consider is that they started as democracies - not necessarily how they ended up. For all its talk of freedoms and rights, the experiment of democracy consistently fails to live up to

even the ideals it is supposed to exemplify. Democratic thinkers often pose the question, 'what is the point of living under perpetual control', but conveniently ignore the fact that they themselves live like that.

In this paper, I acknowledge that freedom and the right to self-governance are critical - but so is the right to sustenance and a life free of constant struggle. To me, the fundamental question is not 'survival or freedom', but 'harmony or struggle'. For the extent of this paper, we will not be affording the overbearing importance provided to the democratic process, but will also not facilitate the dictatorial tradition of claiming greater socio-economic development under totalitarian rule.

The Lowering of Social Standards

Yet, if democracy was truly so terrible, would we not protest against it. After all, there have been more authoritarian governments in the past - and several have fallen to the hands of the people. Be it in France or Costa Rica, Bolivia or India, people have shown considerable resolve to reaffirm their power over that of their state. So why not now? If democracy lacks any true value, it would be abundantly clear to the so-called 'common man'. The very fact that the common man, however cynical and defeatist in his attitude, still values democracy is often taken as a show of the true nature of the democratic spirit.

However, to a starving man, even the slightest morsel of a rotten loaf is a god-given grace. The question now is: are we such men, sociopolitically starved of attention, prostituting our

principles for a single shred of democratic dignity? I certainly hope not, but my hopes are in vain.

Decades of 'dysfunctional' (although I disagree with the placement of this term) democracy have eroded the very standards that we set for ourselves as citizens of a democracy. From expecting a government for the people, by the people, and of the people, we have reduced our expectations to a government for the rich, by the powerful, and of the corrupt. For today, the very act of honesty in government service is considered a rarity to be honoured and awarded - when in fact, it is but another supposed requirement of their job descriptions.

This deliberate withdrawal of our humane dignities for the benefit of those we ourselves have made powerful is an atrocity perpetrated not by us - as democrats would have us believe - but by this system

itself. After all, when we question dictatorship, we do not consider illiberalism and a lack of freedom as a 'failure' of dictatorship. It is often considered a feature - something which is bound to happen, especially in the wrong hands. At this time, it is not 'the people' who have caused the autocratic state of affairs - rather, it is hypocritically the system. Thus, to apply the same treatment to democracy, we should not consider corruption, marginalisation, and other concerns a 'failed democracy'. Contrarily, we must call them the result of democracy - the unintended objectives, in other words.

Thus, this unholy alliance of money, influence and politics has made us into malleable tools. We are constantly moulded against each other, for a cause, or even to supply resources. Yet, every time the system fails, it is the people who are blamed. They are blamed for their complicity,

their cooperation with undemocratic forces, their inability to protest and raise their voices. However, in a system which tends to consistently revert to a position where such action is required at a significant human cost on a periodic basis, the time has come to question the system itself.

Living in a democracy is akin to being a part of a toxic, abusive relationship between system and citizen. Ever-dependent on the citizen, the system exploits their value to fuel their own machinations, no matter the ideas and identities of its people. Yet, at every juncture where it fails and stops, it abuses and blames the citizen for their inaction and inability. This is the era to move on. It is time to question ourselves and raise our standards: before they drop further.

The Problem with Men

It is often said that autocratic governments rely heavily upon the personality of the men ruling them. After all, a truly benevolent leader has sound principles, allowing socio-economic development with the exercise of certain fundamental freedoms. But how much can we truly rely upon the honesty and personality of men? After all, comprehensive misgiving with autocracy is this argument of unreliability. In such a system, as democrats conclude, liberty is a gift, not a right. But what is different in a democracy? Certainly, we have constitutions and courts, but why do they relentlessly fail, succumbing to men with imposing personalities and leverages? Certainly, you will provide a few counter-examples - but you can count such examples on your hands.

Any system which relies on the behaviour of men is bound to fail. After all, men

are unpredictable, imprecise, egotistical, emotional - in short, everything a system should not have. A system (or its ideal, at the least) should function with acute precision and predictability - like clockwork. Democracy is not that system - not even close. Based on elections, discussions and an unearthly amount of red tape, it relies strongly on people - both the citizen and their leader.

To the leader, democracy asks (and more successfully enforces than its contemporary peers) an oath to follow the constitutional or natural guidelines set out for them. Democracy asks them to listen, even to their opponents, and sets out a stern division of the main functions of state. To the citizen, democracy asks (very weakly and meekly) a pledge to follow the rule of law and other contrivings of their representative bodies. It asks of it a critical task - to be politically and socially

conscious. And yet, it provides no enforcement to that end - for what good would come of truly conscious citizens to those in power?

Thus, whenever a problem arises in the democratic process, there are usually two parties to blame - and neither is the actual problem. This blame begins with news articles and editorials by prominent members of the political intelligentsia, denouncing the democratic breakdown. The first target is the leader. How dare he stand by and watch (or actively commit) such a treasonous act to the nature of democracy? The second target is the people. How dare they remain complicit in this conspiracy to dethrone democracy? As time passes, the blame shifts from the leader, almost entirely to the people. Sure, the leader becomes nationally reviled (if the movement succeeds against them), but a wistful lingering remains in the

political intelligentsia. 'If we had been more politically conscious,' they sigh, 'such an atrocious act would never have happened.' They blame the people for their lack of civic upbringing - their ignorance in the face of authoritarian evil. They even blame themselves and suggest a 'novel' approach to preventing such crises in the future - more democracy.

Systems Change: Humans Don't

More than two millennia ago, Homer wrote his epic, The Iliad. Yet, even today, it remains to be relatable, understandable and entertaining. This persistent success of The Iliad does not solely trace back to excellent writing. It is due to still-understandable emotions of loss, betrayal, love and loyalty which are the vein of The Iliad. Despite a huge socio-economic, technological and temporal gap between the

author and our present society, we are still able to enjoy The Iliad (not just as a period piece by a Greek poet, but as a truly fascinating tale). Human nature has barely moved for the past few thousand years. It is vanity to think that anything as trivial (in comparison) as political systems can impact it.

However, humans do not all react the same way to the same situations - they react in their own contexts and histories. Hence, the people of one nation can seem more politically agitated than those of another. The problem is not the people - it is the system that has conditioned them. It is this system which has created the people who now live within it. Their reactions, standards, criteria - they are designed to fit the system. And most people do fit it - the outliers are the problem.

Democracy is a system which reigns on a throne of lies. Most basic of these lies is the

axiom of the common citizen. Every school textbook (generally) on democratic politics/civics/social studies touts the informed and aware citizen as the model we should strive to achieve. However, the proportion of such aware and informed citizens is generally low - in a statistical democracy, anyway. In a system which does not intend to build and foster such intellectual courage and intelligence, it is difficult to find active citizens (although not impossible).

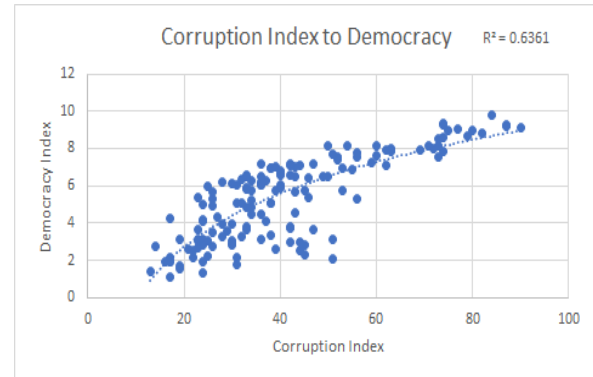
The Secret to 'Success'

Quite often, we point to nations with 'successful' democracies like Sweden or Denmark. However, what seems to make these nations successful? Is it democracy, or another more critical factor? Let us look at the world's 'most democratic nations' by The Economist Intelligence Unit's Democracy Index. In addition, I have also

gathered relevant statistics including population, median income, literacy rate etc. In this section, I will analyse the data through 2 approaches. Firstly, I will judge the relevant statistics with respect to the EIU's Democracy Index, analysing the impact of 'successful' democratic process on these factors. Secondly, I will judge the relevant statistics through a less quantitative lens of grouped nations historical processes, especially noting countries who began with democracies and have grown authoritarian over the years. Through both approaches, I have drawn several important conclusions which are given below. In both approaches, I ask the question of whether democracy has caused a certain factor, or vice versa.

DISREGARDED INDICATORS

Corruption



In recent years, there has been a noticeable positive correlation between corruption and democracy indices. This means that as democracy index scores increase, corruption tends to decline. However, some experts argue that the corruption index is a redundant measure that should be dismissed in favour of the democracy index.

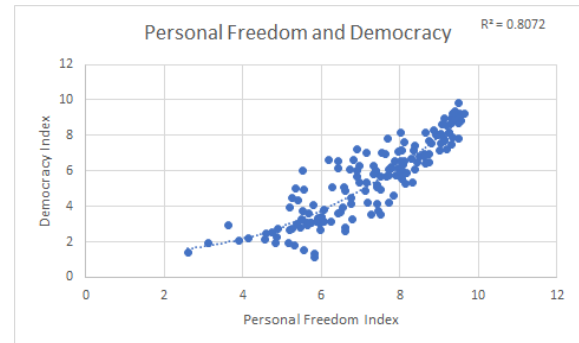
The reason behind this argument is that the democracy index already includes a calculation for endemic corruption. Therefore, the correlation between corruption and democracy indices is

considered to be of little significance. Some even suggest that the correlation might be coincidental, with other factors driving both democracy and lower corruption.

Nonetheless, it is important to note that while the relationship between corruption and democracy indices may not be the most accurate measure of corruption, it is still a useful metric in understanding the relationship between corruption and democracy. It provides a starting point for further exploration of the complex dynamics that drive corruption and democracy in different contexts.

Therefore, it is crucial to continue to analyse this relationship in order to gain insights into how to combat corruption and promote democratic governance around the world.

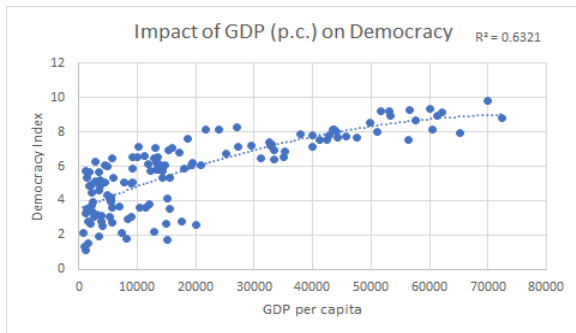
Personal Freedom



In a similar vein, it has been noted that several components of the Personal Freedom Index are already covered by the Democracy Index, particularly under the group of civil liberties indicators. Therefore, I argue that this indicator is also redundant and should not be relied on to accurately understand democracies. As such, the correlation between the Personal Freedom Index and Democracy Index is considered to be of little significance.

CORRELATED INDICATORS

GDP per capita



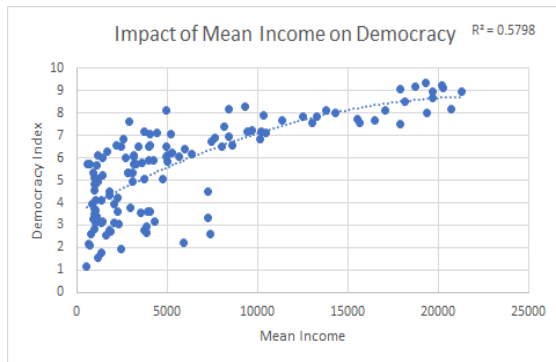
It is noteworthy that GDP per capita exhibits a stronger positive correlation with the democratic index. However, this correlation appears to be more pronounced above a certain threshold of approximately 20,000 USD (PPP). Given that the median GDP per capita globally is around 12,609 USD (PPP), this threshold represents a 60% increase over the median. As such, it is clear that this correlation is more applicable to richer countries.

However, it is important to note that democracies with lower output per capita still include a significant number of 'flawed democracies' with a score greater than 6. When

viewed in conjunction with other indicators, such as poverty rates, it becomes apparent that the causal relationship is not one where "better democratic processes cause higher GDP per capita." Instead, it is more accurate to say that "higher GDP per capita leads to better democratic processes."

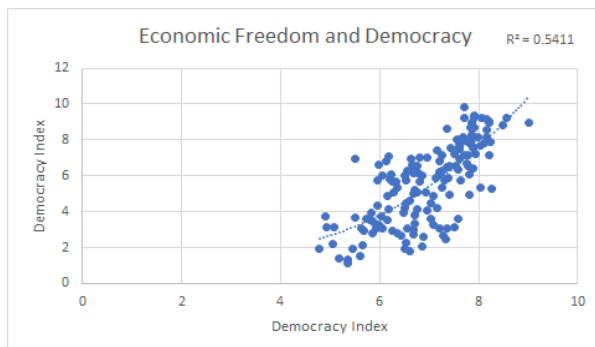
In conclusion, while GDP per capita exhibits a positive correlation with the democratic index, this relationship is more pronounced in wealthier countries. Additionally, it is essential to consider other factors that impact democracy and economic development, such as poverty rates, to fully understand the complex interplay between these indicators.

Mean Income



This graph provides a more comprehensive illustration of the correlation between mean income and the democracy index. As depicted, the relationship between these two indicators is more pronounced in countries with a mean income above approximately 6,250 USD (PPP). This supports the notion that wealthier countries tend to have a better democratic process.

Economic Freedom



There is a clear positive correlation between economic freedom and the democracy index, which can be attributed to the inherent structure of democracy itself. As democracies tend to be more capitalistic, it is natural that economic freedom would be higher in these countries. Additionally, several economic freedom indicators focus on the importance of a free market, further reinforcing this relationship.

However, it is important to question whether this correlation is necessarily a positive one. While economic freedom may be a hallmark of democracy, it is not necessarily a guarantee of prosperity for all citizens. In fact, unregulated capitalism can lead to a concentration of wealth and power in the hands of a few, leaving many individuals and communities behind.

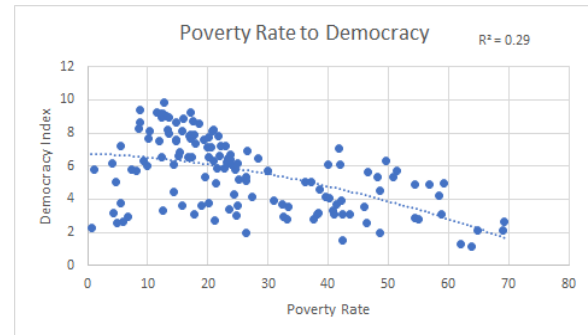
Therefore, it is essential to consider the broader social

and economic impacts of economic freedom within a democratic system. While a free market may provide opportunities for growth and innovation, it is also important to ensure that the benefits are shared equitably and that necessary regulations are in place to protect vulnerable populations.

In conclusion, while economic freedom is strongly correlated with the democracy index, it is important to question whether this correlation represents a positive trend. Ultimately, it is critical to examine the broader implications of economic policies within a democratic system and ensure that they align with the principles of fairness and equity.

LOW CORRELATION INDICATORS

Poverty Rate

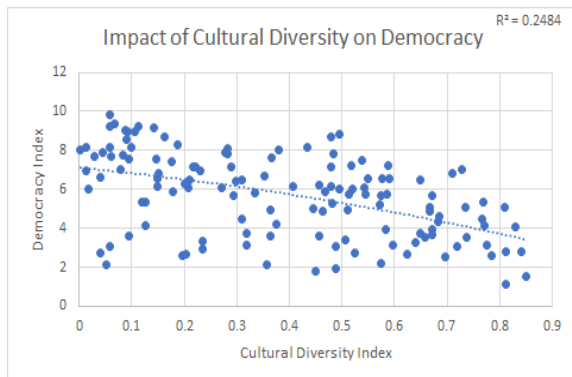


It is worth noting that the poverty rate has a slight negative correlation with the democracy index. However, it is essential to recognize that this relationship may not necessarily be a direct result of the democratic process itself. Rather, historical socio-economic factors may play a significant role in shaping the poverty rate of a given country.

Nonetheless, in this study, the correlation between poverty rate and democracy index reinforces the broader trend observed in other economic indicators, which suggests that countries with lower poverty rates tend to have

better democracies. However, it is important to recognize that this does not necessarily mean that a better democracy always leads to lower poverty rates. Rather, high poverty rates can lead to a deterioration of democratic institutions, while lower poverty rates may allow for more variation in the quality of democratic processes. However, it is clear that high poverty rates result in worse democracies, while lower ones have more variation.

Cultural Diversity



Erkan Goren's 2013 study on the "Economic Effects of Domestic and Neighbouring Countries' Cultural Diversity" highlights the importance of cultural diversity, rather than

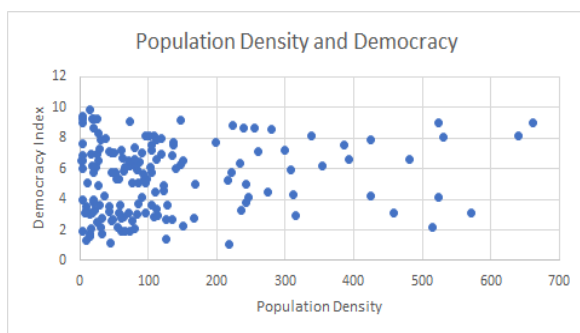
racial diversity, in understanding its relationship with the democracy index. While there is a correlation between cultural diversity and the democracy index, the strength of the correlation is relatively limited (with an R-squared value of 0.2075). However, upon closer examination, it becomes evident that cultural diversity may play a crucial role in shaping the democratic process.

Specifically, the study suggests that lower levels of cultural diversity may lead to better democratic outcomes. This observation is significant as it highlights the importance of cultural cohesion in fostering a robust democratic system. While the relationship between cultural diversity and democracy is complex and multifaceted, it is clear that a more homogenous cultural environment may be better suited to promote a healthy democratic process.

In conclusion, while the correlation between cultural diversity and the democracy index may be limited, it is essential to recognize the role that cultural cohesion plays in shaping the democratic process. As such, further research is necessary to understand the intricate relationship between cultural diversity and democracy and its implications for promoting a more robust democratic system.

NEGLIGIBLE CORRELATION INDICATORS

Population Density



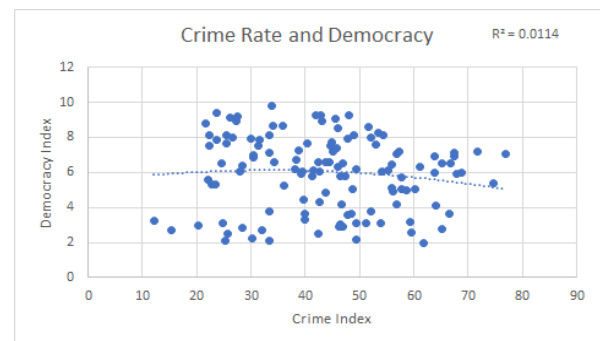
While many claim that population density affects the functionality of democracy, current data suggests that population density is not

necessarily an indicator of better or worse democracy.

The relationship between population density and democracy index is complex and varies significantly across different countries and regions.

It is worth noting that larger populations may pose unique challenges for democratic governance, but this is not necessarily a universal trend. Moreover, the impact of population density on democracy is highly context-specific and dependent on a variety of factors such as infrastructure, resources, and cultural values.

Crime Rate



There is currently no conclusive evidence to

suggest that democracy and crime rates are inherently related. While some may argue that non-democratic or democratic regimes can reduce crime as an aggregate, statistical analyses do not support these claims.

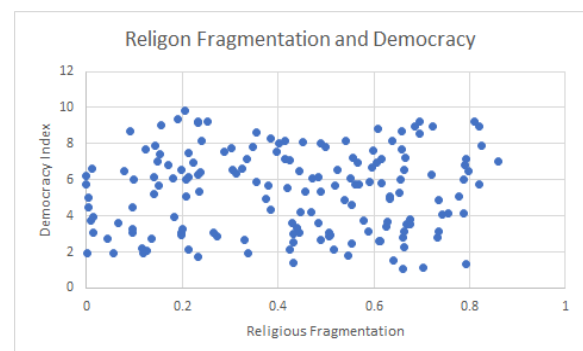
Research suggests that crime rates are influenced by a multitude of factors, including socio-economic conditions, cultural norms, and law enforcement policies. While democratic societies may prioritize certain policies and approaches to reducing crime, such as community policing and social welfare programs, these strategies may not necessarily translate into lower crime rates.

Moreover, it is essential to acknowledge that the relationship between democracy and crime rates is complex and context-dependent. Different countries and regions may have varying levels of crime rates and different democratic

institutions and practices, making it challenging to draw generalizable conclusions about the relationship between democracy and crime.

In summary, while democracy may be associated with certain policies and approaches to reducing crime, there is currently no evidence to suggest that democracy itself has a direct impact on crime rates. The factors influencing crime rates are multifaceted and require nuanced approaches to address effectively.

Religious Diversity



Initial analysis suggested that there is no clear trend between religious fragmentation and democratic

process. However, further examination has shed light on a more nuanced relationship between the two.

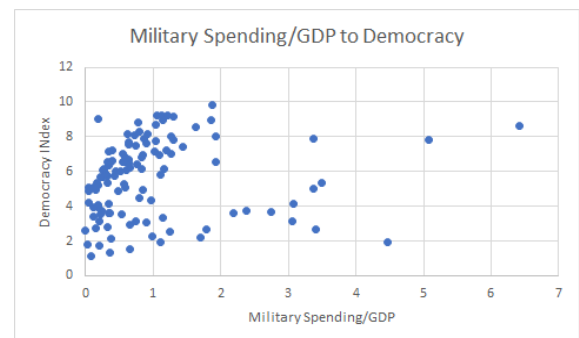
One factor to consider is religious assimilation, where religious cultures in close contact with each other tend to adopt unifying characteristics, resulting in greater similarities. On the other hand, there may be fears of homogeneity, which can lead to religions continually asserting their originality.

Both processes can occur simultaneously and may develop over the timescale of several decades of demographic shift. Thus, it is important to take into account the context of religious diversity and assimilation when examining the relationship between religion and democracy.

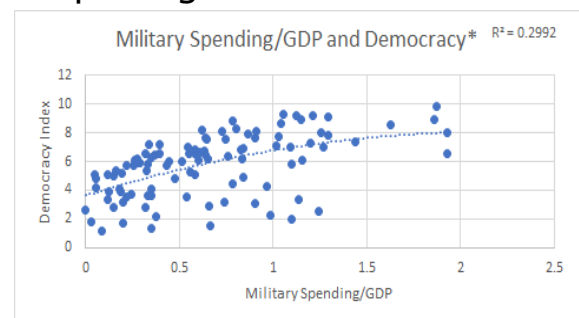
In summary, while religious fragmentation does not necessarily imply a clear trend

in democratic process, it is essential to consider the broader context of religious assimilation to gain a more nuanced understanding of the relationship between religion and democracy.

Military Spending



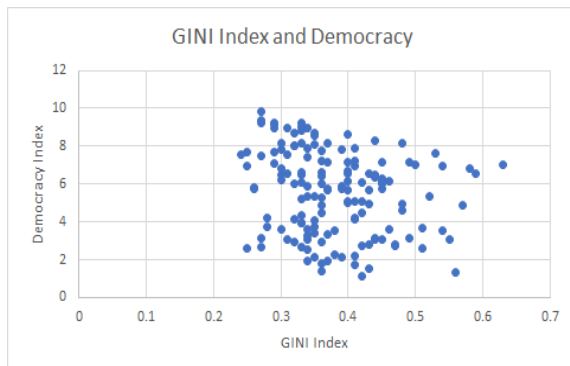
As the graph accurately displays, military spending and democracy cannot be easily related. However, upon scrubbing the graph of grave outliers, we find a slight correlation, which is surprising.



Here, it appears as though democracy tends to increase

military spending as a percentage of GDP. This is contradictory to general logic which dictates that democracies generally spend a lesser percentage of their GDP on defence/military expenditure. For an ideal dedicated to peaceful conflict resolution, the reality of democracies seems far from this understanding. However, it is critical to understand that certain autocracies also spend at greater levels (similar to some other democracies). Nevertheless, this graph is shocking, as it overturns an axiom of democratic process, a reliance on peace and diplomacy.

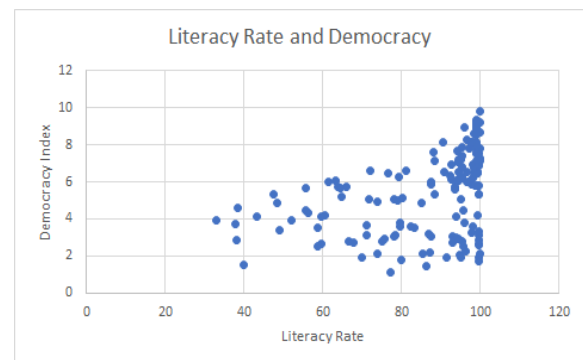
Income Inequality



This graph shows that there is no clear relationship between

income inequality and the type of regime - whether it is a democracy or non-democracy. It appears that income inequality is not necessarily dependent on the type of government, and other factors may play a more significant role in determining income inequality levels.

Literacy



Finally, this graph depicts that all kinds of states have high literacy rates. However, it is important to note that many states with a below 60% literacy rate are generally non-democratic. The lack of democracy in these states may be a direct result of this lack of basic education. However, above this mark, literacy rates do not show a

clear demarcation into democratic or otherwise.

CONCLUSIONS

From the above data, and further qualitative analysis, we can conclude the following:

1. Democracy is a political system designed for a specific type of nation, whose people can be best described as:
 - a. Rich (or possessing a high per capita income).
 - b. Homogenous (or possessing low diversity).
2. The economic system of this type of nation can be further classified as:
 - a. Free market
 - b. Capitalist
 - c. Capital-oriented
3. Contrary to popular belief, democracies do not increase a nation's amount of:
 - a. Economic growth

- b. Human Capital (via education)
 - c. Income/Wealth equality
 - d. Freedom from crime
4. Importantly, democracies show a weak trend of spending a larger percentage of their GDP on military expenditure than previously thought - similar to levels of its non-democratic counterparts.

Understanding These Conclusions

These conclusions are critical, as they define a specific category of nations which have 'successful democracy'. But why do some nations (specifically democracies) rank high on some indicators, while abysmally on others? This discrepancy, and others regarding the intuiting of these conclusions can be explained by the following concepts.

The Trade-off Principle

All democracies are the products of a web of trade-offs. Each trade-off in every situation sparks more, until different democracies are reached. For example, several democracies trade citizen privacy for national security. Here, a dilemma is first introduced: how can we encroach upon the fundamental right to privacy of a citizen? A counterargument is said: how can we ensure national security without infringing the right to privacy? A debate ensues: what is more important, national security or citizen privacy? A decision is made: national security is generally more important than citizen privacy (in times of need).

These restrictions and caveats notwithstanding, several democratic trade-offs are the summits of slippery slopes for governance. Continuing this

example, how far can you invade a citizen's privacy before it outmatches the need for information to match national security threats? Who can be designated a national security threat? Several other pursuant questions arise. Yet, no democracy can exist without these dilemmas.

Thus, it is these trade-offs which become the unique fingerprint, or signature, of a nation. Although several democracies begin in similar ways, their present-day variants are often quite different - majorly due to these trade-offs. Radically restated, all democracies have certain equilibrium states - states which they most commonly reach. Based on the initial conditions (which determine popular priorities and thus democratic trade-offs), a nation attains a befitting equilibrium state.

For a rich and powerful nation, democratic transition relates to an effectively

successful outcome - with a high democracy index. For a poor and weak nation, democratic transition relates to a more unsuccessful outcome - with a lower democracy index. Of course, this relation is too simplistic: several other factors also correspond to 'successes and 'failures' in a democratic set-up. However, at the root of democracy are its trade-offs.

The Illusion of Power

'Power to the people!' This exclamation, used by democratic politicians everywhere, is meant to reinforce the singular democratic motto: this nation is governed by its people. But is it? It is true that citizens vote for representatives on a periodic basis, but how much does this constitute power over these representatives?

Who really controls democracies? The powerful.

A famous quote by the twentieth-century American

gangster, Boss Tweed, goes, 'I don't care who does the electing as long as I get to choose the candidates.' This quote perfectly sums up the question of power in a democracy. We often perceive that the people are in power, for they elect. But the choices provided to us are not due to the people. Think about it: which kind of people generally stand for elections? What must they possess? In most 'democracies', the answer is generally one of the following (or both):

1. Power
2. Powerful sponsors

Power, especially in modern nations can be defined as an excessive influence over the opinions and beliefs of people (or the ability to excessively influence people). This is not an exact definition, but it fits the needs of contextualising power in an electoral context. Naturally, power can be built from the following:

1. Money
2. Crime
3. Fame

However, certain levels and types of these factors result in prominent (relatively) individuals with power. For example, merely being a famous scientist does not afford as much power as being the children of an ex-head of state. Power is relative. But the influential are often conspicuous: people understand their objectives and question their intents. Thus, they often occupy the role of the 'invisible' sponsor too. Through vassals, they continue to wield power over governmental policy.

Naturally, people are allowed to choose who can represent them - and can donate them. But this should also allow for common people without powerful backing to succeed, right? Incorrect. In a modern democracy, it is only on paper that every man has the ability to act as a representative. Most have obligations and roles to fulfil that they cannot leave just to fight elections. Many more lack the resources

to conduct campaigns to help public awareness of their presence and positions. In other words, they lack money and fame (although money helps make fame too).

Thus, the only people who can stand for elections are those who are powerful, or have powerful backing. Hence, no matter the positions of socialist tendencies or pro-worker sentiment expressed by politicians - settled democracies (i.e., those which have surpassed the initial revolutionary generation of their beginnings) are controlled by the powerful.

In more capitalist nations, the powerful are generally not people - they are corporations with corporate interests. This results in a stagnation of progress in polity. Instead of critical issues such as basic welfare provision, excessively large corporate control, or other impactful issues, politicians of all parties tend to focus on more trivial

issues. In the US, for instance, politicians bombard the public with the importance of the actions that can differentiate them - anti-gay laws, gun control, etc. While these concepts are important, they are pointlessly exaggerated for the purpose of political control and differentiation. These issues are consistently drawn out to show why Democrats and Republicans are not alike. But, in this heavy polarisation, only a single winner emerges - the powerful corporation.

Likewise, each democracy has their variant of this crisis of power. However, so long as the public remains hoodwinked by these displays of triviality, meant to elicit a reaction, there can be no true progress. So, whenever a person's political pawn of choice succeeds in their invented issue, it feels as though progress is taking place. In reality, this polarity is merely a vehicle for the powerful to continuously exert

leverage over the government in their favour.

A democracy which is not for the people, by the people, or of the people, is no longer a democracy. Unless it is: and this is the expected result. This is the equilibrium I have consistently referred to. Every democracy reverts to a state of control by the powerful - although its effects are stifled depending on the resources possessed by its citizens beforehand. Sometimes, the powerful also include other nations, which wield power through an economic neo-colonialism - making nations into semi-client states.

Reflection

Democracy, to its merit, has instilled the value of human rights and freedoms in people today. However, for most people these rights and freedoms remain just dreams. This is not due to the failures of democracy - rather it is

because democracy has succeeded. This wholly inefficient and oligarchic system has tended to concentrate governmental power in the hands of the already powerful elite, who have manipulated public interest in the favour of their interest. This unholy alliance of money, power, and democracy has resulted in a thoroughly fractured and short-term system which is often unable to provide the basic requirements that a state is intended to complete. By lowering our standards to accept this categorical inequality, it has shifted the

blame of bad public infrastructure and other problems onto the people, while still benefiting the elite. Although democracy was a necessary improvement to the monarchical and theocratic nations of the past, it is time to bring it down from the ivory towers to face the reality it has designed. It is time for an alternative, which does not boast of these flaws, but truly has the ability to answer the singular question of utmost importance - 'harmony or struggle?'

PART - II

THE RISE OF WEBOCRACY

Having deposed democracy from its position of untouchable integrity, it is time to turn to an alternative political system I have proposed in my book, *The Dragon Needs Wings*. The Webocracy. In simple terms, it can be described as a completely decentralised governance system based on 'parsamanity' working in tandem with other regional institutions, communicating with the assistance of the Internet. As wordplay goes, the term Webocracy stands for a political system based on the web - not merely the Internet, but also the web of institutions. This section of the report aspires to provide a comprehensive understanding of how Webocracy functions, why it functions, and what are its comparative advantages to democracy. However, I agree

that the concept of the Webocracy is still in its infancy, and has not evolved significantly, and ask in advance for apologies on any missed implications or errors I have overlooked in my judgement of Webocracy.

The Principle

The idea of the Webocracy's core tenets, can be summed up as follows.

1. A Webocracy does not have elected positions.

Webocracy is based on the concept of complete decentralisation. In other words, there are no 'leaders' in a Webocracy. Specifically, I refer to government ministries, representatives, et cetera. These people occupy positions of power provided to them at the behest of the

public. In a Webocracy, these positions do not exist. There are no elections or elected officials.

2. A Webocracy is completely decentralised.

This political system is meant to encompass the world. However, unlike most world government systems - the Webocracy has no government. But, unlike anarchic systems, the Webocracy is organised as a web. Thus, in a Webocracy, the Hobbesian concept of the national Leviathan is put to rest, and a new concept of global decentralisation into self-insufficient units is introduced, forcing regions to maintain peace as well. In addition, the system relies on a framework which will be explained later in this report.

3. A Webocracy has a Foundational Core of Inviolable Understandings

A Webocracy is founded on the notion of inviolable, or fundamental understandings.

These understandings result in a series of rights and freedoms for citizens of a Webocracy. These understandings will be covered in a later portion of this section. Laws and regulations created by a Webocracy will not be deemed legitimate if they do not follow these understandings.

4. A Webocracy functions through a Policy Ladder

For each unit within a Webocracy, a policy ladder exists, which allows for the discussion, suggestion, and implementation of policies. This tenet will be further explained in later sections.

5. A Webocracy is founded on One Man, One Vote and Not One Value

Based on 'Parsamanity', Webocracy is a system where each person has the ability to vote on the policy ladder based on the weightage allocated to them through the below-defined system.

The Working

Self-Insufficient Units

The Webocracy is a novel concept that operates without a traditional government or central authority. It consists of a network of self-insufficient units, where self-insufficiency is defined as the lack of complete requirements within a unit to fulfil basic needs. This deliberate insufficiency is designed to discourage separatism and maintain balance within the system.

Each unit is a small region defined by economic and population factors. For example, people in a certain neighbourhood in a city may form a unit, as they have economic interests in the same or similarly-located areas. Similarly, people in a small village may be considered a single unit, even if their economic interests lie in separate cities. In the context of units, economic interests are defined by the

point of production rather than the point of sale.

As a result of their self-insufficiency, units cannot provide for themselves while simultaneously developing. However, outside of the Webocracy context, these units do not exist, allowing for the free flow of goods and capital between them.

Units operate on their own schedules and have their own policy ladders to ensure alignment with the overarching Webocratic structure. Unlike traditional nations, the concept of foreign residents does not apply to the Webocracy. Instead, individuals who continue to reside with economic interests within a certain region for a specified period of time (such as 18 months) may be inducted into the unit and become citizens of the Webocracy.

Overall, the Webocracy represents a unique approach

to governance that prioritises decentralisation, self-sufficiency, and economic alignment.

The Policy Ladder

The policy ladder is a system of ranking policy proposals on a continuous basis. Every citizen, predominantly within their unit, has the ability to propose a policy. Why would they propose a policy? It is evident that every citizen acutely understands the problems that they themselves face. If these problems are not limited to the individual alone, they become problems of a community, or a portion of a community. It is in these matters that the ideal state is intended to intervene. However, the real state often does not, will not or cannot, due to a host of reasons. Nevertheless, the Webocracy is uniquely positioned to allow mechanisms for community-led intervention.

Within the group of affected individuals, it is true that a general understanding of the problem can be understood. Through this, two cases can arise:

1. There is one, or more, individual with an opinion or idea to solve the issue.
2. There is no individual with an opinion or idea to solve the issue.

In the first case, these individual(s) may again be of two kinds:

1. They can articulate their opinion or idea to prevent misinterpretation.
2. They cannot articulate their opinion or idea to prevent misinterpretation.

It may be said that, generally, individuals will fall into a spectrum between these types. Let us assume that the individual can articulate their opinion. In this case, the citizen would then write a policy proposal and submit it on the policy ladder. This is

essentially a scroll of all provided policy proposals. Here, citizens of a unit can 'upvote', 'downvote', and discuss policies. If accepted by the author, amendments to policy proposals can also be taken. Based on their upvotes and downvotes, policies will rise and fall in the scroll (or ladder). Thus, more popular policies will be reviewed and amended more, while less popular policies will be reviewed less.

If an individual cannot articulate their opinions or ideas well, they can utilise an AI chatbot to improve their legal fluency. This will ensure that policies are adhering to legal standards, while being suggested by citizens themselves without extensive legal knowledge. Thus, the AI chatbot ensures equity, despite possible differences in educational levels as well. Similarly, individuals who know the problem they face, but do not know the solution, will also be able to request

help from the same chatbot, to discuss more ideas, which may be more effective if no one (a rarer scenario) has any ideas. In addition, policy proposals can also be submitted by people outside the affected community, allowing for every person with a plausible proposal to suggest an idea too. To depict the veracity of my claims that AI can truly write policy at the moment as well, I asked it to write a proposal to get better roads and fix potholes in Bangalore.

1. Objective:
The objective of this policy is to secure funding for the repair and maintenance of asphalt roads and to fill existing potholes in the 7 major road networks in Bangalore.
2. Background:
The condition of the roads in Bangalore has been a growing concern for residents and commuters. The city's infrastructure has not kept pace with its rapid growth, resulting in inadequate road maintenance and an increase in potholes. This has led to accidents, traffic congestion, and damage to vehicles. The Bangalore Town Hall is committed to addressing this issue by implementing measures to repair and maintain the city's road networks.
3. Proposed Plan:
To achieve this objective, the following plan is proposed:
 - a. Funding Allocation: The Bangalore Town Hall will allocate a significant portion of its budget to the repair and maintenance of the city's asphalt roads and potholes. This will include funding for the purchase of materials, equipment, and manpower.
 - b. Priority Areas: The 7 major road networks in Bangalore will be given top priority for repair and maintenance. These areas will be identified based on their importance as major arterial roads and the frequency of accidents and traffic congestion.
 - c. Pothole Repair Program: The Bangalore Town Hall will implement a pothole repair program that is efficient and effective. This will include the use of advanced technology, such as infrared asphalt heaters, to ensure that repairs are long-lasting and of high quality.
 - d. Road Maintenance Program: The Bangalore Town Hall will also implement a road maintenance program to ensure that the city's road networks are kept in good condition. This will include regular inspections and repairs of asphalt roads and other infrastructure.
4. Implementation:
To implement this policy, the following steps will be taken:
 - a. Funding Proposal: The Bangalore Town Hall will submit a funding proposal to the government and private agencies for the repair and maintenance of the city's roads and potholes.
 - b. Collaboration: The Bangalore Town Hall will collaborate with the relevant government agencies, private organizations, and civil society groups to ensure the success of the policy.
 - c. Monitoring: The Bangalore Town Hall will monitor the implementation of this policy to ensure that the funds are being used effectively and efficiently.
 - d. Reporting: The Bangalore Town Hall will submit regular reports on the progress of the policy implementation to the relevant authorities and stakeholders.
5. Conclusion:
The proposed policy aims to address the maintenance issues of road maintenance in Bangalore. By allocating funding [Regenerate response](#) efficient and effective repair and

Notice here that while ChatGPT (which has been used in this example) does not possess enough quantitative data regarding Bangalore's budget and other requirements due to the lack of training on such data, the ChatGPT API allows programmers to train it on these datasets as well. In fact, Bing Chat already showcases this improvement.

Hence, I can effortlessly claim that AI has the ability to write text, or assist in its writing.

In addition, these AI chatbots also help in understanding. It is generally improbable that most citizens in a unit will be able to understand legal jargon. However, once again, AI allows us to bridge this chasm, providing a patient and easy explanation catered to the preferences of a citizen. Here is an example for the Electricity (Amendment) Bill proposed in the Lok Sabha. Please note the definitive change in tone and simplicity of text.

could you explain the electricity (amendment) bill

✓ Searching for **electricity (amendment) bill**

✓ Generating answers for you.

The Electricity (Amendment) Bill 2022 is a bill that aims to bring reforms in India's power sector by amending the Electricity Act 2003¹. Some of the key features of the bill are:

- It allows more than one distribution licensee (discom) to operate in the same area and removes the requirement for them to supply electricity through their own network. A network-owning discom will have to provide open and non-discriminatory access to its network to other discoms².
- It provides for a payment security mechanism to ensure timely payment to generation companies³.
- It empowers the State Commission to determine the floor and ceiling tariffs for retail supply, if there is more than one discom in an area⁴.
- It sets up a Cross-subsidy Balancing Fund to deposit surplus of cross-subsidy with one discom, and to provide for any deficit with another discom in the same or any other area⁵.
- It amends the qualification for chairpersons and other members of the Central and State Commissions⁶.

The bill has been introduced in Parliament amidst protests from some power engineers who claim that it will violate the federal structure, affect electricity subsidies, create differential distribution, and lead to monopoly of private players⁷ ⁸ ⁹.

Learn more [1. prindia.org](#) [2. dtophies.com](#) [3. business-standard.com](#) [4](#) [5](#) [6](#) [7](#) [8](#) [9](#) 1 of 15

could you explain it using very simple words like I'm five years old

Okay, I will try to explain it using very simple words. Imagine that electricity is like water that flows through pipes. Right now, there is only one company that owns the pipes and sells the water to people in an area. Sometimes, this company does not have enough water or charges too much money for it. The government wants to change this by allowing other companies to sell water to people using the same pipes. This way, people can choose which company they want to buy water from and maybe get better service or lower price. The government also wants to make sure that the companies pay each other fairly for using the pipes and sharing the water. The government also wants to have some rules about who can be in charge of making decisions about the pipes and the water. Some people who work for the pipe company are not happy with this change because they think it will make their job harder or less profitable. They also think that some people who need water for farming or living may not get enough water or have to pay more money for it.

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However, two pressing concerns remain about this notion.

1. Literacy Rates
2. Internet Connectivity

Clearly, for the propagation of Webocracy, both are generally critical. In terms of literacy rate, the struggle is common with that of democracy. The global literacy rate today is close to 88%. This number has tended to increase over time. While certain regions show more promise at eradicating illiteracy, it is also true that illiteracy tends to mushroom about certain regions more than others. It is clear that this posits a cause for concern to the Webocratic process. However, ensuring a better transit of educational resources to these remote regions is better possible in a Webocratic society, to whom education is a critical concern.

Internet connectivity is a concern for the Webocratic society. Close to 65% of the world's population are

currently digitally active. However, this statistic has also been rising. Yet, just like literacy and education, internet connectivity is also unevenly distributed. However, internet access and net neutrality programmes may be met with greater success, thus solving this critical crisis.

The Webocratic Unit Secretariat (WUS)

The WUS is a unit's public executive system. In the Webocracy, there is no control of the Executive on the Legislature - i.e. the citizens performing their legislative tasks. They consist of several portions of modern-day forces such as law enforcement, data management, accountants, etc. These members are critical to the day-to-day running of a Webocratic unit. They perform several important functions, just like the modern-day executive.

Working at the WUS is a profession akin to the government sector today. However, the WUS is also in charge of the enactment of policies decided by the Webocratic Unit. It is strictly forbidden, naturally, to abuse this position to influence the policymaking of a unit. Thus, while WUS can propose and vote, they may not be placed in charge of implementing any project (as officials of the WUS) which they have themselves proposed. Besides preventing conflicts of interest and division, the WUS officials are not restricted in exercising their citizen abilities.

Additionally, the WUS functions as a web, connecting the distribution and provision of public goods between units. However, individually managing distribution networks for small regions is an inefficient idea. Thus, units will be grouped together into economic zones having similar economic interests and demand. This

will be a strictly economic partnership, akin to the economic functions of the EU today.

The Two Days of Judgement (TDJ)

Within every month, a Webocratic unit will have two consecutive days with due compensation reserved for the Webocratic voting process. Within these two days, 18 hours of discussion will take place to discuss the policy ladder. During this period, fair compensation will also be provided on an hourly rate for the participants, possibly in the form of a tax rebate. During this period, the policy ladder will be closed, instead representing a static scroll.

Throughout the course of the TDJ, the policy ladder will be read from top to bottom. A discussion may be sought if motioned by a weighted quorum of at least 20%. However, as it is anticipated that a controversial policy has

been debated on the policy ladder prior to the event, debates will be restricted to the most optimal time period. After discussion, each policy will be thoroughly read and detailed. Post this, it will be voted upon. This voting will follow the rules of Parsamanity, detailed below. When voting is done, the results shall be instantly calculated and provided. Upon voting, two outcomes are possible:

1. The policy succeeds
2. The policy fails

If the policy fails, the proposal is scrapped and added to an archival scrap pile of failed policies. It will not be allowed to reintroduce scrapped policies for a definite period of time (or the short-run) wherein situations and contexts of the unit do not change. This period may be considered to be 5 years. Inspired proposals which do not meaningfully change the scrapped policy (in the sense that a foreseeable change in

the impact or significance of the policy, albeit minor, is not present), will not be accepted either. Content moderation will be a task left to following these simplistic rules (when put in the context of bots and AI already present today).

If a policy succeeds, however, the policy author and the WUS become critical. Here, the moderating WUS official appoints the required executive officials mentioned through the policy proposal and requests for the formation of an overseeing citizen committee, consisting of a minimum of 3 members and a maximum of 20. It is important to note that this body will be decided after the TDJ period, so as to prevent the wastage of precious citizen time.

The policies which are discussed will be either passed or failed. The remainder of policies on the policy ladder will be left for later discussion. This ensures

a continuous cycle of policy creation.

The Policy Committee

The policy committee is an important part of the legislative process in the Webocracy. It is constituted for the enactment of a singular policy. It consists of two components - the citizens and the officials. The Citizens form an Overseeing Committee of 3 to 20 members, while the officials (from the WUS) form a working group under the Overseeing Committee.

The WUS officials have their positions within working groups created by policy requirements, while their selection is done by the hierarchical head of the WUS. In addition, the officials are generally a part of several working groups at once. The Overseeing Committee, furthermore, are appointed primarily by self-nomination with the approval of the

policy's primary author. In the case that the primary author does not wish to be on the committee, they may nominate another candidate in their stead. However, the seat of the policy author remains in their control.

Upon the creation of this committee, a timeframe is decided for the complete policy implementation to take place. A schedule of meetings is developed, whereby the WUS officials can update the Overseeing Committee. In the case of a complication or policy concern, the officials may ask for the opinion (by vote) of the Overseeing Committee. However, it is critical to note that the Overseeing Committee has no powers beyond the scope of the policy, and cannot overstep their mandate. Secondly, there is no leverage or reason for larger corruption to take place in this system - but I shall discuss this later.

Upon automation of the processes of the policy - it has been implemented and standardised - the Overseeing Committee will effectively cease to meet as well. For every meeting, the Overseeing Committee will be adequately compensated, possibly in the form of a tax rebate.

Parsamanity

Although I already broached the topic of Parsamanity in my book (The Dragon Needs Wings), I have taken an excerpt here.

Let's stop considering the present and instead consider the future-Parsamanity.

How does an event affect a person in the long run? In essence, the idea of Parsamanity stems from a single sentence - what if we had equality of impact? Then, every stakeholder has a vote with a value depicting the amount it would

affect their lives (without considering any base effects that affect them all).

Parsamanity considers and weighs the impact of a certain policy on people to equate their value with regards to a certain topic. Thus, it is uniquely positioned to prevent the problems democracy faces with voting - such as herd voting and majoritarianism. To prevent these fallacies, the Webocracy utilises a weighted voting system per policy, where weights are discerned by the predicted impact of a policy.

The question arises, who is making these judgements? Unbelievable as it might seem, AI. Now, you may feel that such a task is too monumental for AI. However, I took the liberty of providing several examples I already collected displaying the same.

can you list the stakeholders and attribute a rough weightage to them based on how much this policy would impact them?

✓ Searching for stakeholders of personal data protection bill bills

✓ Generating answers for you...

Sure, I can try to list some of the stakeholders and attribute a rough weightage to them based on how much this policy would impact them. However, this is not a definitive or comprehensive list, and the weightage is only an estimate based on some online sources. You may have a different opinion or perspective on this matter.

Some of the possible stakeholders are:

- Individuals (or data principals):** These are the people whose personal data is being processed by various entities. They have certain rights under the bill such as accessing, correcting, erasing, transferring and restricting their personal data. They also have certain duties such as providing consent, verifying their identity and reporting breaches. They are likely to be impacted by the bill in terms of their privacy, security and autonomy over their personal data. I would assign them a high weightage of 80% - 90%.
- Data fiduciaries (or data processors):** These are the entities or individuals who process personal data for various purposes such as providing services, conducting research, delivering advertisements etc. They have certain obligations under the bill such as obtaining consent, ensuring transparency and accountability, implementing security safeguards and complying with cross-border data transfer rules. They also have certain exemptions under the bill such as processing data for state functions, legal proceedings or journalistic purposes. They are likely to be impacted by the bill in terms of their operational costs, compliance requirements and business models. I would assign them a medium weightage of 50% - 70%.
- Government (or data controller):** This is the entity that has ultimate control over how personal data is processed by various fiduciaries. It has certain powers under the bill such as issuing directions, imposing penalties, accessing data for state functions or national security purposes etc. It also has certain responsibilities under the bill such as establishing a Data Protection Authority (DPA), framing rules and regulations, ensuring public consultation etc. It is likely to be impacted by the bill in terms of its governance capacity, accountability mechanisms and international relations. I would assign it a low weightage of 20% - 40%.
- Data Protection Authority (or regulator):** This is an independent body that will be established under the bill to oversee and enforce its provisions. It has certain functions under the bill such as registering fiduciaries, conducting audits and inquiries, adjudicating disputes etc. It also has certain challenges under the bill such as ensuring adequate resources, maintaining autonomy from government interference etc. It is likely to be impacted by the bill in terms of its institutional design, effectiveness and credibility. I would assign it a low weightage of 10% - 20%.

Learn more: [1.introduction](#), [2.definition](#), [3.scope](#), [4.legislation](#), [5.conclusion](#) 2 of 19

☐ Do you agree with this list and weightage? ☐ How can these stakeholders influence or challenge the policy?

There are four districts, A, B, C, and D, all of whom have the same political system of direct democracy (i.e. governance by the people without representatives - no governments). The income distribution of populations of each district is: A: Wealthy - 10%, Above Average - 25%, Average - 40%, Below Average - 10%, Poor - 15% B: Wealthy - 7%, Above Average - 33%, Average - 35%, Below Average - 8%, Poor - 17% C: Wealthy - 2%, Above Average - 23%, Average - 45%, Below Average - 20%, Poor - 10% D: Wealthy - 11%, Above Average - 29%, Average - 20%, Below Average - 30%, Poor - 10% The religious distributions of populations of each district is: A: Hindu - 70%, Muslim - 15%, Christian - 8%, Jain - 4%, Atheist - 2%, Other - 1% B: Hindu - 75%, Muslim - 5%, Christian - 12%, Jain - 3%, Atheist - 3%, Sikh - 1%, Other - 1% C: Hindu - 50%, Muslim - 30%, Christian - 5%, Jain - 7%, Atheist - 2%, Sikh - 2%, Tribal - 3%, Other - 1% D: Hindu - 80%, Muslim - 7%, Christian - 4%, Jain - 5%, Atheist - 1%, Tribal - 2%, Other - 1% Sectoral distribution of workforce of each district is: A: Primary - 20%, Secondary - 50%, Tertiary - 15%, Government - 15% B: Primary - 50%, Secondary - 20%, Tertiary - 20%, Government - 10% C: Primary - 45%, Secondary - 35%, Tertiary - 15%, Government - 5% D: Primary - 25%, Secondary - 55%, Tertiary - 9%, Government - 11% Districts A and B wish to ban Muslims and Christians from working in the government and tertiary sector, citing the reasons of 'disruption of workforce' and 'disharmony'. A large amount of the wealthy in these districts are business owners. Many members from Districts C and D work in Districts A and B as well. What are the stakeholders in this policy proposal in districts A and B. Quantify the weightage of the impact this policy will have on each stakeholder.

- Muslims:** This policy would have a significant negative impact on Muslims as they would be effectively banned from working in the government and tertiary sectors, limiting their job opportunities and potentially reducing their income.
- Christians:** Similar to Muslims, Christians would also be negatively impacted by this policy as they would be banned from working in the government and tertiary sectors, limiting their job opportunities and potentially reducing their income.
- Hindus:** This policy would have a relatively minor impact on Hindus as they are the majority population in all districts and would not be directly affected by the ban on Muslims and Christians from working in the government and tertiary sectors.
- Jains:** Jains may be indirectly impacted by this policy if members of their community work in the affected sectors, but overall their community is relatively small and may not be significantly affected.
- Sikhs:** Similar to Jains, Sikhs may be indirectly impacted by this policy if members of their community work in the affected sectors, but overall their community is relatively small and may not be significantly affected.
- Atheists:** Atheists may not be directly impacted by this policy as they may not be discriminated against on the basis of religion in terms of job opportunities, but they may oppose the policy on principle as it discriminates against certain religious groups.
- Other religious groups (Christians, tribals):** These groups may also be indirectly impacted by the policy if members of their community work in the affected sectors, but overall their communities are relatively small and may not be significantly affected.

Based on the potential impact on each stakeholder group, it is possible that Muslims and Christians may be strongly opposed to the policy, while Hindus may not be as strongly opposed given the limited impact on their community. However, the final outcome of the vote will depend on a range of factors, including the specific demographics and political climate in each district.

From these examples it is clear that, with some training, AI has the potential to arbitrate the conflict of weightages more efficiently, through automated stakeholder analysis.

Parsamanity is central to Webocracy as it dictates the upvoting mechanism, the voting mechanism, and the committee formation mechanism as well (besides the policy author, that is). In addition, it is the central mechanism for the provision of punitive justice. To yet again take an extract from my book:

A person's punishment should be proportional to their income and power for any crime. Most of you would be appalled by such a suggestion as it appears to remove the perceived equality we possess. For example, If you fine an individual Rs 10,000, their life would be affected dramatically depending on their income. Perhaps a high-income doctor can afford it, but a street hawker cannot. In addition, we must also take into account their families. Maybe they are the only

earning members of their families. In this case, imprisoning the sole breadwinner is problematic because it leaves a family bereft of income.

Thus, even in terms of justice, Parsamanity will play an important role in sustaining society.

Policy Clash Resolution

Occasionally, it is plausible that a policy will come into conflict with previous policy frameworks or the inviolable understandings. There are two periods in which this may come to light depending on the nature of the clash:

1. Before voting on the policy

2. After passing the policy

Before voting on the policy, the inviolable understandings will be stringently checked. Proposals which possess elements harming these understandings will be removed directly due to AI

moderation. Thus, harming inviolable understandings grows difficult, as such policies do not come to fore.

However, the policy could also break down other 'violable' policies which have been made before. This could either be intentional or unintentional, explicit or implicit. Regardless of intention, policy conflicts noted by the AI mechanism will be displayed. However, it is plausible that the AI moderator will not notice more implicit nuances. If even citizens do not notice such conflicts, the policy may be voted upon without this knowledge. Regardless, a policy with complete awareness of the policy conflicts in question will be voted with appropriate stakeholder weightages, even for the cancellation or amendment of related policy conflicts. Thus, it is possible for units to cancel policies as well.

However, upon passage, if a policy is led to a position of conflict, a vote must first be taken by the Overseeing Committee. If the committee decides to side-step the policy, in a way which the WUS has outlined, no further action is taken. However, if the policy must change, another proposal must be added to amend the policy to remove the listed conflict.

Judicial System

Understandably, by this moment it is clear that human judges are few while cases are many. However, cases can be categorised by several bases, of which the most important for this political system are:

1. Criminal/Civil/Legal
2. Impact/Non-impactful

To alleviate the problem of pendency and bias, the judgement of cases can be divided into two parts. Firstly, trial by AI (as China is planning to introduce by 2025, and Estonia is trying to

implement), and secondly, trial by judiciary.

Part 1: Trial by AI

Cases which are criminal or civil, and of limited impact can be tried by AI. By this mechanism, cases are first tried by an AI algorithm. Like other judges in the Webocracy, decisions are generally final, unless:

1. The AI is unable to reach a conclusion.
2. The case is further appealed by both parties.
3. The case is continuously developing.

In these cases, a human trial will take place. However, it will be made aware that human trials are slower and take longer. Thus, parties will have human appeals, while being generally disincentivised to take up this offer for already discerned judgements. Thus, human trials are conserved and the process is streamlined.

Furthermore, so long as a discerning enough algorithm does not exist, AI can hand draft judgements for review to an Overseeing Board to review as well. However, judging by current progress in AI, I will not side with the defeatists who proclaim AI will 'never' have the capacity to judge fairly. Such an approach is both ill-informed and untenably pessimistic.

Part 2: Trial by Humans

Thus, the above-mentioned cases and appeals from AI-decided cases, will be decided by a human judicial system, with a jury dependent on several factors as well. A case can be regarded as impactful based on the following factors:

1. More than one unit is involved, and legal structures for the given case are different.
2. The case is novel, and the legal framework required for the resolution of the case is underdeveloped or

incomplete (an overlap with cases which AI is unable to decide).

3. The case involves large sentences, a large number of victims, or large amounts of money.

For crimes with large sentences involving singular individuals, or a small group of victims, will be treated by a jury of 12 members, unless the crime fits any other category. This is to ensure total fairness, in line with the notion that a man should have the opportunity to be tried by a jury of his peers. Naturally, when bias (or possibility of bias, such as a person of considerable influence over a region) is noted, evidentially, the jury will be cancelled and the hearing will be without a jury.

Upon the delivery of the judgement, law enforcement under the required unit's WUS will ensure the deliverance and implementation of the judgement.

The Inviolable Understandings

An inviolable understanding builds on the idea of fundamental rights. Fundamental rights have often offered citizens protection from the vicious tentacles of the state. Rights such as Equality, Expression, Justice, etc. have been vital to the preservation of some portions of democratic process (theoretically). Yet, they have often been legally challenged or differently interpreted - leading to a corruption of these free ideals. Secondly, these rights do not provide concrete guidelines for the existence of the state either. Thus, the inviolable understandings support the structure of Webocracy. Although up for discussion and debate, these inviolable understandings may include three sections - Understandings of The Individual, Understandings of The State, and General Understandings.

The Understandings of The Individual entail certain rights that must not be infringed upon by the state. These may include the right to life, liberty, and property, as well as the right to privacy, freedom of expression and association, and protection from discrimination. These rights are not only fundamental to the individual's sense of dignity and autonomy, but also serve as a safeguard against tyranny and oppression. The inviolable nature of these rights means that they cannot be taken away or diminished by the state, regardless of its perceived interests.

The Understandings of The State, on the other hand, outline the basic obligations of the state towards its citizens. These may include the responsibility to provide essential services such as healthcare, education, and security, as well as to ensure a fair and just legal system.

The state must also ensure that it operates transparently and is accountable to its citizens. The inviolability of these obligations means that the state cannot shirk its responsibilities or use its power to serve its own interests at the expense of the citizens.

Finally, the General Understandings are principles that apply to both the individual and the state, such as the principle of non-violence, the importance of environmental sustainability, and the promotion of social justice. These understandings serve as a guide for the actions of both the individual and the state, and are essential for the creation of a just and equitable society.

In summary, the inviolable understandings provide a framework for the coexistence of the individual and the state in a Webocratic system. By protecting fundamental rights, outlining the obligations of the

state, and promoting general principles, these understandings help to ensure that the system is fair, just, and equitable for all. While the specifics of these understandings may be subject to debate and modification over time, their inviolable nature ensures that they remain a cornerstone of the Webocratic system.

Examples of each of these may be:

1. The Individual - The irrevocable right to freedom of thought, expression, opinion and belief.
2. The State - The fundamental prevention of any attempt to centralise power.
3. General - The fundamental duty to afford political participation to all individuals.

These inviolable understandings form the basis of a greater understanding of

freedoms and rights,
preventing centralisation and
lacklustre political
participation.

Webocracy vs. Democracy

Having detailed the framework of the Webocracy, it is now critical to discuss its advantages and comparisons to the problems democracy faces. However, it is also critical to discuss its caveats, or disadvantages in detail. Finally, I will explain why, considering this analysis in entirety, Webocracy is a more sustainable and egalitarian model of governance compared to Democracy.

Prioritisation

In the beginning of this report, I asked the question of prioritisation - freedom versus survival - and later modified it to harmony or struggle. In terms of the Webocracy, the answer is clear. Regardless of

question, harmony and freedom can both be provided as outcomes of a Webocracy. I do not declare that the Webocracy provides all the basic amenities of people immediately without problems. However, by both decreasing their vulnerability to freedom and resource-deficiency, it provides them a better environment.

This is primarily because of the following listed reasons.

Civil and Human Rights

Like democracies, civil and human rights are protected by Webocracy through the inviolable understandings. Although the precise structure of these inviolable understandings is up for debate, it is clear that basic freedoms such as opinions, life, etc. will be protected by the state. However, unlike democracies, a Webocracy has a higher chance of protecting these rights - not falling to powerless equilibriums.

This is due to the lack, and banning, of centralisation on a general basis. There is no centralisation, preventing the rise of strong enough forces to hold such rights hostage. In most democracies, authoritarian transitions are carried out by central political or military forces (or religious revolutionaries, sometimes). Lacking such a power, a systematic removal of human rights has much lower chances. Secondly, any localised problems relating to such problems can be aptly dealt with through intervention by its people and other units.

However, both Democracies and Webocracy may face the problem of a majority-led corruption outside of institutions. Although in a Webocracy the possibility of institutional genocide or discrimination is rare, it is more plausible for a Webocratic unit to fall to large-scale non-institutional

majority-minority violence. This is because the Webocracy has a higher dependence on political participation by the community, not enforcing state regulation beyond law enforcement - which may well be corrupt too. Nevertheless, such a situation can arise within democracies as well. What is rare, however, is a localised conflict where a particular region within a democracy is affected alone. This is more plausible in a Webocracy - since other units being involved in the affairs of a unit is significantly less plausible.

To rectify this, certain systems of unit control may be put into place. These include legal provisions such as appeals in other units' courts to discern whether a unit is breaching the inviolable rights. If this is found true in at least 3 courts by judges and AI, units will send law enforcement from

their regions into the affected unit.

Alternatively, an economic embargo of the zone may be decided if the inviolable understandings are still repressed. This, alongside the involvement of outside law enforcement may represent a cause of concern reminiscent of imperial control. To prevent such dominion and hegemony, only law enforcement from neighbouring zones of the affected unit are allowed to send law enforcement. In addition, any further violation of the inviolable understandings by these law enforcement agencies will result in penalties for the economic zone as well.

This system enhances the Webocracy's protection of minority rights as well.

Policy Formation

In a democracy, policies are decided upon by

representatives with their policies written by bureaucrats in the shadows. Besides the several problems with democracy, this system results in the formation of polarised political parties with a lack of individuality in the political process beyond the party division. When taken in context of the larger corrupt and manipulative sections of an average democracy where people with wealth and power control the populace, democracy becomes inherently divisive and undesirable.

In a Webocracy, however, political parties are pointless. There are no representatives and no bastion of power. The very essence of the selfish motive for political power is eroded, and the pure desire for better governance remains alone. This enables better representation of a person's political views and opinions. For example, a person in the US today may support abortion while wanting closed

borders. However, they are unable to vote for such a stance, as such a political party does not exist (or is not prominent). Though this stance may be significant, it does not receive representation, resulting in the further polarisation of the population, preventing both originality and political process.

Hence, the Webocratic system is immensely superior in terms of policy formation. Here, there is no desire to grab political power (as such power is nonexistent). Political parties, although they may exist, do not possess enough power, as practical rights to voice and implement their opinions are given to the people.

Anti-Majoritarianism

Democracies do not have adequate safeguards to prevent majority rule. In fact, they seem to regard it as an advantage. However, rule by

majority functions adversely in a heterogenous setting. A lack of cultural or ethnic understandings can result in serious consequences, especially in a morally 'validated' system like democracy.

However, with Parsamanity in place, the Webocracy is uniquely positioned to prevent majoritarianism and return the rightful weightage of an issue to the people affected by it most. This way, even laws which do not violate the inviolable understandings remain to protect the impact of laws on minority stakeholders. Alongside its stakeholder and evidence-based policy analysis, it is a more accurate and representative system of governance.

However, the prior noted concerns regarding non-institutional mobs still remains - though this can be rectified by the given possible solutions.

The Problem of Men

Democracies rely heavily on the character of a small subsection of a population to be lawful. It has some safeguards to protect itself from the machinations of the selfish political evil - yet it almost always falls to their grasp. Any system which relies on the character of man is doomed.

Naturally, lacking elections and centralisation, the Webocracy does not rely on such a man. The problem with centralisation is that it concentrates far too much power in the hands of a select (and with good reason I also add, elite) group of people. These people may or may not be of lawful demeanour in their morality and objective. Alternatively, they may have strived to hold high moral ground but were brought down by the corruption of the lore of power.

In a system where making deals with the rich or influential is the best way to be heard, the cry of popular vote which democracy sounds is a forgotten, muted noise. And so, the Webocracy allows for greater reliance on crowds rather than men.

Corruption and Transparency

Unable to truly influence law and politics, those with wealth will see a considerable diminishing of their influence over legislation via corruption in the Webocracy. At the same time, transparency in the policymaking process rises. Now, every citizen is a part of the decision-making process - they are truly responsible for the governance of the state.

I admit that daily corruption, such as bribery to escape fines, or similar quid pro quo abuses of power may exist. However, it is also accurate that the level and scale of these would be considerably

reduced in the Webocracy. After all, a large amount of corruption goes unnoticed due to the defeatist mindset of the people - naturally, those in power can abuse those without and get away with it through their networks and connections. This system is significantly altered in the case of the Webocracy.

Here, true power rests with the people. Whether regarding economic decisions or law enforcement framework, corruption is significantly disincentivised. In a centralised system, bribing a singular person may be enough to gain an edge. However, is it truly possible to bribe a majority of people and expect the same result? Such a notion is peculiar and is not feasible.

In addition, through its novel judicial system, the Webocracy also provides localised but efficient justice, which is transparent. However, in certain situations

it possesses safeguards to prevent mob-rule through non-institutional means - or definite biases. To prevent this, legal cases may be decidedly tried in only one or two locations in an economic zone. This will prevent incompetence from overrunning the judicial system in remote settings.

Living with Diversity

It is evident that democracy functions less optimally in diverse settings. The formation of in-group and out-group in a population, often by way of political or religious manipulation, can disturb the fragile democratic balance in most of the world's diverse nations. This diversity grows increasingly problematic when groups segregate themselves and refuse to participate in the necessary process of cultural evolution. This worrying trend has occupied several global democracies today - the USA, India, UK, et cetera. By

polarising supporters into falling for the conniving 'us and them' narratives, politicians have convinced populations to turn against themselves repeatedly.

In a democracy, it is essential to view every citizen as an equal - and not only legally. In a sociomoral context, people often can be led to view other communities and cultures in a negative light, and as inferior (or superior). This can considerably skew the democratic process into a suppression of alternate identities in the favour of the powerful 'superiors'.

The Webocracy, however, prevents such psychological abstraction from affecting the political process. Through Parsamany, it notes that all people are not equal, and to claim such is to perpetuate the deep-rooted inequality within our social norms and institutions. Through its similarly-nuanced institutions, the Webocracy promotes a

respect of diversity and other communities.

Conclusions

It is abundantly clear from the aforementioned reasons that the Webocracy is a novel and potentially better system in comparison to democracy. While it possesses some shortcomings and caveats, it is clear that similar flaws exist in a democracy - and more flaws too. From this comparison we can draw several conclusions.

1. In a Webocracy, the balance of power shifts from the majority and/or the wealthy. This is due to the combined effect of the lack of centralisation and elections, and the use of Parsamany. Due to this, a large focus of the Webocracy relates to the provision of equal impact through stakeholder analysis.

2. Unlike in a democracy, this focus on civic responsibility and political participation implies a level of transparency that cannot be reached in a democracy. Here, the people truly have power over the arms of the state.
3. There can be no grab (generally) for political power in the Webocracy, thanks to its significant decentralisation and reliance on a transparent, interconnected judiciary.

Additionally, throughout this paper, there has been a stress on the ideal version of the Webocracy. However, in a world still waiting to fully digitise, problems of internet access and a certain level of dependence on AI remains. To assuage these concerns, it is crucial to understand that the Internet is **not the only way for the Webocracy to function**. Rather, it is the

easiest way. The functions of the policy ladder and political participation are possible to implement without the Internet, but they are not practical to bring about on a large scale.

Fortunately, we live in a constantly digitising world, where more than 60% of the population already has access to the Internet. It is clear that Internet access occurs more in zones rather than being evenly distributed worldwide. Thus, until pure digitisation (to the greatest extent) is finished, such a hybrid system of Webocracy is plausible. Building singular Internet access ports, if not already available, in regions of low Internet connectivity would function quite similar to voting booths - except here they vote for ranking policies, not people.

In addition, a major caveat to political participation is the problem of finding practical solutions. What if citizens give

ludicrous, but popular, policy proposals? How do we handle such a plausible situation? Firstly, the notion that democratically elected representatives are above doing this is incorrect. Secondly, the reason why democratically elected representatives function better on this scale than their citizen counterparts is their hired help, usually in the form of politically experienced aides or government appointed secretaries. This aspect is covered by lieu of the WUS, which assists in the creation of laws. Both through AI and discourse on the policy ladder, the idealism of ideas will be discussed. In addition, the requirements of the said proposal will also be mentioned, leading to a more nuanced, and informed opinion. If all else fails, the WUS' policy clash resolution mechanism will note the resolve of the populace most dramatically.

The Webocracy is a hypothetical, but stable idea for a plausible political mechanism to govern regions. In addition, it is a suitable mechanism for global governance as well. Whether via Parsamanity or through its several judicial programs, this system allows for greater discretion in policy formulation. Through discourse and amending, I hope that this system may be utilised for policy creation in the near future. After all, this system is truly of the people, by the people and for the people. Perhaps it is more democratic than a democracy.