

Unveiling a Better World

Deconstructing the Veracity
of the American Fable

Corey David Haag

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Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done, to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free, if we mean to preserve inviolate those inestimable privileges for which we have been so long contending if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!

They tell us, sir, that we are weak; unable to cope with so formidable an adversary. But when shall we be stronger? Will it be the next week, or the next year? Will it be when we are totally disarmed, and when a British guard shall be stationed in every house? Shall we gather strength by irresolution and inaction? Shall we acquire the means of effectual resistance, by lying supinely on our backs, and hugging the delusive phantom of hope, until our enemies shall have bound us hand and foot? Sir, we are not weak if we make a proper use of those means which the God of nature hath placed in our power. Three millions of people, armed in the holy cause of liberty, and in such a country as that which we possess, are invincible by any force which our enemy can send against us. Besides, sir, we shall not fight our battles alone. There is a just God who presides over the destinies of nations; and who will raise up friends to fight our battles for us. The battle, sir, is not to the strong alone; it is to the vigilant, the active, the brave. Besides, sir, we have no election. If we were base enough to desire it, it is now too late to retire from the contest. There is no retreat but in submission and slavery! Our chains are forged! Their clanking may be heard on the plains of Boston! The war is inevitable and let it come! I repeat it, sir, let it come.

It is in vain, sir, to extenuate the matter. Gentlemen may cry, Peace, Peace but there is no peace. The war is actually begun! The next gale that sweeps from the north will bring to our ears the clash of resounding arms! Our brethren are already in the field! Why stand we here idle? What is it that gentlemen wish? What would they have? Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take; but as for me, give me liberty or give me death!

Patrick Henry, March 23, 1775

OPENING STATEMENTS

I am authoring this book to illuminate the divisiveness of our society, and how we can come together to fight the real monster hidden in plain sight among us. I am writing this book for the silenced politician who wants to make this world a better place but is faced with the social pressure and implicit violence in divergent expression. I am writing this for the homosexual, gun carrying Muslim immigrant who is faced with acute social pressure from other Muslims and much of the general population as well as higher chances of prejudicial violence from police and the justice system. I am writing this for the gentle warrior who feels incapable of making a significant change in our corrupted world. I am writing this for the violated and incarcerated cannabis grower who has to endure prison with murderers and rapists for growing a plant. I am writing this for the police officer who sincerely wants to serve, who deals with death daily and makes the best of those experiences and being despised by much of the population he serves, continues to stay uncorrupted. I am writing this for the widowed mother who works three unfulfilling and grueling jobs to provide a modicum of wellbeing for her children. I am writing this for the college graduate with a hundred thousand dollars of debt and no job prospects. I am writing this for the 64-year-old man who prays every day for his benefits to still exist tomorrow that he worked his whole life accruing. I am writing this for the people who have been consumed by the obese and insatiable media indoctrination system. I am writing this for the seventy percent of Americans who are overweight and encouraged to be so by their local fast-food restaurant and mega-box store. I am writing this for the 7th generation family farmer who is standing on their property for the last time before they are forced to leave it because the government cited eminent domain to run an oil pipeline for Exxon Mobil. I am writing this for the father of a child who, after being diagnosed with cancer, was killed with chemotherapy so their doctor could profit off the sale of that poison. I am writing this for the orphan who is raped by the government and religious officials charged with their care. I am writing this for the people living in gated communities who have never witnessed poverty or pain, and never had to work to survive, yet firmly believe that all people who do not pull themselves up by their bootstraps are lazy. I am writing this for the Native American women who are kidnapped by sex traffickers and police all the same and very rarely looked for when they do go missing. I am writing this for the anarchists, the whistleblowers, the revolutionaries, the futurists, the radical roots, the believers, the farmers, the laborers, the truth-seekers and truth-speakers, and all the people who are waiting for the right moment. I am writing this for the nations that have been destroyed by the greed and apathy of a few men in suits. I am writing this for the human being who is forced to watch as multinational corporations and the average people decimate the environment that keeps us all alive. I am writing this for the children, who will live longer than me and be witness to a world tomorrow when I am gone, that I have the ability to make better today. I am writing this for me, and I am writing this for you.

What happened to honor and valor? Where have courage and strength of will been lost? What manner of evil has triumphed, to conquer our basic and natural dispositions? Who can yet hold firm in righteousness in a world so full of disease? Who can yet remain simple and grateful in the excessiveness and avarice of our modern society? Are we not yet ready, even after so much destruction and wasted life, after uncounted years of unnecessary divisiveness and petty disputes? Who is above reproach, and equally unadulterated to such degree that they have the right to rebuke others? Is it not an easier and more beautiful and fulfilling world, one in which we forgive ourselves, our kin, and our appointed enemies? Is it not a wiser world, one that requires no greater deeds than that which burns passionately in the hearts of each to their own? Is death really so terrible a threat to be defended against at any cost? Is friendship and family so meaningless as to be traded in for social positioning and worthless shallow interactions that leave everyone in solitary grief? Who are we as a species? What is our character? What is our future?

The design of the current models of governance, economics, and culture in the United States can be analyzed from multitudes of different perspectives, and while these perspectives can offer benefits to the system in parts, the vast majority are not inclusive of the needs and desires of the entire population. In other words, they do not offer holistic solutions to the problems that exist today. Any solution that resolves an issue for an entire population can be considered holistic. When a population is as diverse and complex as the one we encounter in the United States of America and worldwide, our solutions need to be simple and encompassing of the wellbeing of the entire group on general terms all can agree upon, while leaving the complex affairs to the localities and individuals. This means that when government attempts to answer complexity with ever larger bureaucracy, the result will be mismanagement and micromanagement. This can be seen at any level of organization.

When a business owner attempts to resolve all the issues of their business, the workload they encounter is enormous, but when that owner releases control to the ability of managers and employees to resolve issues, along a general guideline of what the business is and where it needs to go, the business will profit from being able to resolve issues in the dynamic environment they exist in. When our managers and employees are also owners of the business, and share in the success, the business becomes even more successful and profitable for everyone. If government exists, it must operate the same way as a worker owned business, such as a co-op. It must exist for the benefit of the individuals within the population, rather than at their expense and slave labor.

We are all of our government, or at least we should be. From the perspective of governments everywhere, they would say that this is the exact model in place, and that enterprising and capable individuals rise naturally to become managers of the business, while less capable remain simple employees. The difference between what I am proposing here and that perspective is that while free markets would support this process, we do not live in a free market. Our government is as much a business entity as Amazon or Bayer Pharmaceuticals are businesses. Our courts are financial institutions operating under layers of legal systems that have been built on top of one another like layers of cities built on top of one another, but while some aspects remain above ground or make up the bones or foundation of the current city, much of the old falls away. Its true nature is an extremely interwoven mesh of legal systems that has less to do practically with its written history than it does with current interpretations by whomever is in a position to dictate opinion. Much of the legal system is based on maritime laws, or the laws that exist on the ocean, which is where much of the international laws that exist today became codified. The reason I say they are financial institutions is that whatever they may be otherwise, currently, courts exist to extort funds from the population through ever increasing “laws” and codes and such, and direct those extracted funds to the federal or state government. The courts are siphons for the mining of the people’s pockets in what is likely the most successful extortion racket ever produced. And the people of the nation are the chattel. The free market does not exist for cattle, and neither does it exist for the chattel. What I am proposing then, is the necessary changes in our social construction that will free the slave population and bring about a true free market and individual-centric responsible society, free from Plutocratic overlords and corporate titles used to abuse the people.

When we allow government to dictate and control the entire organization of human social design, we make it impossible to offer holistic solutions within that organism. Government is an organization of humans that endeavors to provide a more or less representative, decision-making body for the population. Representation, management, and leadership are the key aspects of what government has been created to provide. Representation is a way to increase the efficiency of producing results that benefit the population as a whole. The power included in governance is available only under the discretion of the population. The system is abused when we see a governance system that no longer represents the population as a whole, but rather selectively represents aspects of the population. When this occurs, the government is no longer a government for the entire population, but rather a government only for those it represents. This means that the population of unrepresented people no

longer have a representative government, and they are subjected to designs and implemented systems that do not lend to their wellbeing.

Systems that create more centralization of power, increase the possibility of the abuse of that power. The more decentralized the power structure becomes, the more unlikely abuse of power will lead to detrimental effects upon the whole population. The point in decentralizing governance is not to eliminate human greed or abuse of power, but rather to reduce the possibility and probability that those that abuse will be able to influence the population as fundamentally or potentially. The abuse of power by a monarch or other ultimate central power can be difficult to overcome, even more so a clever democratic republic with hundreds of collaborators, whereas an abuse by a figure in a position of authority in a decentralized governance system would be much more easily, and with much less harm, eradicated.

Even if we ended this conversation here, we would see the benefit in reducing the power and control of any centralized governance structure. This will not be the case here, as we will discover through delving into the benefits and costs of various systems that individual empowerment leads to the greatest wellbeing of the entire population of any organized group of people.

The main problem that can be seen, in the argument for centralized governance is the argument for voluntary slavery. It can be easy for an individual to see benefit in central governance when they are presented with the ease of living without responsibility. In effect, the people can remove their personal responsibility over the outcomes of decisions by giving the power of decision-making to another, or in this case all the people giving that power to a single organization of select individuals that presumably speak for their benefit. When the results do not meet the expectation, as in the government not making decisions that benefit the individual, the individual can easily place blame on that government, while never accepting the responsibility of their original choice to allow the small representative group to make those decisions.

Decentralization is often misinterpreted as promoting unaccountability of participants. It also suffers a perception of synonymy with deregulation, chaos, or inefficiency. Decentralization is more aptly an action of creating more accountability through the mechanism of individual responsibility. This is the responsibility of the individual to be involved in and in control of their governance system. Governance itself is not in opposition to decentralization, which supports government on the level of bottom-up power structures. This is the form of governance that empowers and is responsible to the wellbeing and quality of life of the individual. I will talk about solutions through reformation and other means later in this conversation, but I will say minimally that the entirety of the current governance model in use in the United States would need drastic and fundamental changes to produce a bottom-up model that supports the individual and the right of the individual to create their lives in their own ideal image with respect to the land and their neighbors.

The models of economics that are commonly discussed, sponsored, and supported are of the same basic misconstruction as those of government. The same basic issue is present in that, any model proposed that does not serve the entirety of the population of people the system intends to encompass, it does not actually serve that population. In today's world, with modern technological advances, it is feasible that no person on the planet must suffer from lack of food, shelter, and basic wellbeing, let alone unobstructed access to wellbeing in the way each individual requires and desires. The perception of scarcity is the singular reason for the poverty, or lack of abundance, in the world today. With this in consideration, how is it possible to overcome our current situation and bring about a holistic economy?

While I will be discussing various solutions further on, the basic principle of economics, by which I do not only mean financial economics, but rather the movement of energy from place to place, is to provide for equitable exchange to balance the needs of all participants of a system in the most profitable and efficient manner possible.

While capitalism offers a method of measuring activity through the use of currency, a medium of exchange, in a free market environment, it does not operate within a centralized and monolithic government in its pure form. A free market within a controlled and regulated governance system is oxymoronic. Thus, it is no longer a free market, and thus it is no longer capitalism.

Without government interference, capitalism becomes unregulated, and pure. In its pure form capitalism still does not support the wellbeing of all the individuals in the system, but rather supports individuals with certain characteristics that are favorable in its particular economic design. In other words, capitalism serves those who are productive in the way the society demands at any given time. When economic success or wellbeing is determined by how willing a person is to conform to the demands of the society, the benefit is obvious. It is when we look at the desire of many people to live in ways that do not conform to the demands of the majority, or accepted normality, that we see the problem. It is the people who do not desire to shape their lives around the shifting superficial demands of society that are left out in a capitalism. These are people who wish to live outside of the accepted perception and direction. With this we see that there is a lack of benefit holistically in capitalism whether we use it in conjunction with democracy or other government or in its pure form. When this is seen, we must endeavor to discover another method, or combination of methods, by which to cultivate our economic wellbeing.

The economic benefit in decentralization includes the increase in personal responsibility, in the creation of one's own wellbeing within the economic environment. While a free market may not support all the individuals within the population, when we look to maximize the value of the individual, we see that by localizing, or structuring the economics so that an individual is supported by supporting their local or direct environment, the individual is empowered to find solutions to their economic condition within populations that they are directly involved in and by which they can have an important role to play in the structuring of the systems that are used by that population. This means that individuals are empowered in their direct environment to create wellbeing for all the individuals in that environment, which would reflect upon their own wellbeing. This localization of economic incentive also benefits the population as a whole by lessening the tendency for apathy in employers, corporations, and businesses in general toward their employees, as well as the apathy that is felt from employees toward their employers. This increases incentive in the individual to work for the wellbeing of the group rather than working only for their singular benefit at the exclusion of others. The economic wellbeing of the whole population of a nation, or even the world would be directly related to the wellbeing of the local economies that make it up. The local economies would be beholden to the wellbeing of the individuals that make up their populations. By localizing the economy and eliminating the ability of large corporations and government to plunder and export those economies, we can allow for growth of wellbeing in the local populations based on their own social design. The size of these local economies would extend as far as the needs of the individuals would require. The extraneous desires of the population would be secondary and would be beholden to the will and investment of local populations.

At the same time that we are localizing the focus of economic wellbeing, we also allow local governance, if individuals choose to have such a thing, to determine regulations that can promote wellbeing in the population, while inhibiting the abuses that are common in markets where manufactured scarcity exists. Local governance means that people decide for themselves what social design is most suitable to their needs. They determine to a great degree the rules and regulations of their own society.

If we allow for the fact that scarcity exists only inasmuch that markets are limited by control and design, we can see that any system designed on the limits of privately owned currency will involve scarcity and all of the detractive qualities that follow it. Manufactured scarcity is the fundamentally harmful practice of convincing populations of people that a resource or resources are limited so as to make that resource a commodity that can be sold at increasing rates as the resource becomes more and more artificially scarce.

Our technology has advanced in correlation to financial backing by private interests rather than in correlation to human needs. Sometimes these two patterns intersect, but they do not complement each other, except in the technologies that were created that enhanced the wellbeing of people and the environment. When we consider the controlled and selfishly moderated advancement of technology under the perception of scarcity, and just how easy it would be in today's world to create idyllic environments with the use of the technology available to us currently, the fact that we have not used our advancements to their optimum potential means that we have failed greatly in providing wellbeing with the current and previous economic and social models.

Rather than attempting to elevate populations to ideal situations, which would be practically impossible in current conditions, we must focus upon eliminating the practices and models that no longer serve while promoting and implementing the systems that do work in iterations that allow for the system to gradually but determinedly and without deviation from the purpose, change, to elevate the conditions of the individual and thus the entire population and the world as a whole. The sickly world we live in today can become completely renewed and revitalized within one lifetime if the systems, environments, and societies we live within are given the ability to regenerate naturally and the practices that are causing disease and destruction are put to an end.

Rather than exploitative and argumentative rhetoric regarding what is best for entire populations, one fundamental agreement must be made, which is to allow for the active testing of differing practices, and thus to allow for that which perseveres, in absence of intervention, to be the greatest form and structure. Universalizing systems and imposing them upon populations by centralized authorities is the absence of liberty and the implementation of slavery. If we make this one agreement, that different localities can implement unique economic designs based on the desires of the individuals that make up the population, we can provide a real and active experiment without limiting the freedom of the individual. By retaining basic regulations regarding abuse of power and trade at the municipal level more so than the federal or state level, we can observe the ways in which the populations create their abundance. I will continue this in more detail later, but that basic principle will be a model I will promote throughout this conversation. When we decentralize, we create more profitable interactions between the smallest and largest components of an economic design in regard to the inclusive benefit of the individual rather than the exclusive benefit of mega-monopolies and large politically supported corporations. This system of melding self-serving governments with monopolizing corporations is the essence of mercantilism and plutocracy and the single most significant reason for the revolution that formed this country, if not the truest motive for the powerful figures who commanded the revolution. We must recognize the system we have for what it is, recall our history and make the necessary changes to create a future that supports all life. When the individual prospers, so must the system that they operate within. When the system promotes holistic wellbeing, any individual's success will support the wellbeing of the entire population.

In regard to cultural designs in the US, we must look to the components of the mechanism. What we are discussing here is the value of life as is determined through the lens of wellbeing and what that means. What gives quality of life to the population, and in what ways does our current model support actual wellbeing. What can be done to produce actual wellbeing?

What makes it so foreign, strange and difficult for people, especially in this country, to do what is of greatest service to the entire population, when it is of disservice to the interests of small groups of self-identified elites, who themselves live hypocritically in regard to the very same interests or rights being given and sponsored for the entire population?

The normalizing of the corporate mentality and behavior. Apathy becomes a desired trait in business and other parts of life. Lying, stealing and cheating become symbols of the methods to success, which is then emulated. Constant and pervasive activity aimed to result in greater levels of material abundance

represent achievement as follows the corporate design. Somewhere along the way, vast swathes of people forgot they were human while they became corporations.

GOVERNMENT

“We live, indeed, in a world where in actual fact the government, the constitution, the whole moral, juridical, political structure of the United States is just about the oldest, the most continuously functioning, of the great states of our world. The paradox is unavoidable: this new country is in some senses one of the oldest—older than socialist Britain, older than the Fourth French Republic, older than any soviet republic, older, incredibly, than the governments of those immemorial lands of the East, India and China.”

— Crane Brinton¹

As I said before, there are multitudes of perceptions that circle the issue of how and why governments should exist. Rather than perpetuating the arguments which lead inevitably to more arguments, we must begin to practice various governance models to determine the true benefit of any of the models. Discussion leads to more discussion, while action proves or disproves the ideas proposed. This, along with the dire need for change in the current situation in the United States and the world leads me to conclude that we must take action without delay.

The most prosperous way to move forward is to allow for all the ideas available to be studied in action. This can happen in a structured way that allows for the transitions between systems to accommodate for the desires and needs of the population.

Currently in the US, we have a governance system that gives ultimate power to the federal government, while state governments and municipalities are beholden to it due to multiple factors, not the least of which is that whenever a state or municipality diverts from the will of the Federal Government, they will be threatened with removal of federal subsidies. Without the subsidies, many programs within states and municipalities would end and put political and social pressure on the politicians of those places. When we consider this process, we can understand how the federal government creates a condition of subservience in states and municipalities.

Another control system of our current governance model as used by most parts of the United States, from federally to the smallest municipalities is the way in which voting is conducted and in the way elections offer preferential or mandated choices. Regarding voting, the issues are Duopoly Parties, Factionism, Political Coalitions, the American Electoral System, winner takes all elections, and Plurality Voting amongst others. In the duopoly system we have now, the population of the United States is egregiously manipulated to conform to one of two political parties.

“When people break through the abstractions and labels they often find themselves on the same side with their opposites, especially once discussion gets down to the reality, of where people live, work, play, and raise their families. It is precisely because people want the same basic things in life, with obvious variations, that the ruling powers have driven their divide-and-rule strategies throughout history. Such tactics pit people against people over abstract dogmas or ethnicities. This enables self-interested, corporate-sponsored political parties to thrive from such destructive and distractive hostilities.”

— Ralph Nadar, Breaking Through Power²