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\*\*Philosophical Declaration on Sovereignty Transformation\*\*

Just as Paris is no longer sovereign, and France is no longer a nation but a member of a supranational union, Kyorealm East is no longer a country, but a functional civic unit within the Qualified Rotational Council System. This structure retains historical and cultural nomenclature while redefining sovereignty through civic qualification, ethical rotation, and embedded surveillance. It is not a dissolution of identity, but a repurposing of form within a sustainable political architecture.

Qualified Citizen (Q. Civitas) Rotational Council

Qualified Rotational Council System

Author: Woojin Jung

Submitted: June 30, 2025

Quilapide Citizen (Q. Civitas) Lottery RotationRotational Council

Qualified Rotational Council System

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   This structure doesn't just decentralize power, it redefines the criteria for participation itself. That is, it defines at the system level who can participate, how they participate, and how they maintain or lose their eligibility. It's based on the ethical design that participation is a responsibility, not a right, and that only those who fulfill that responsibility should be involved in decision-making.  
     
   This system, which combines randomness and meritocracy, is an experiment in rebuilding a system based on the ethical condition of being human, breaking away from traditional hereditary, party-centric, or graft politics. It's more than just a tweak to democracy, it's an attempt to rewrite how human society works.  
     
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   Political participation consists of three elements: Electoral, nonelectoral, and voting rights. The right to vote is reserved for Qualified Citizens (Q. Civitas), who can participate in all legislative, executive, and judicial rotational council elections. This right is not fixed, but is renewed through a current affairs, ethics, and civics test administered every two years. Failure to take the test or repeated calls for irresponsible policies will result in a suspension of your voting rights, and if you accumulate seven or more, you will be labeled a political disruptor.  
     
   Voting rights are automatically exhausted through participation in the Rotational Council. This reflects the QRCS ethos of "participation is a one-time service" and is only reinstated exceptionally upon promotion to Rotational Council President or Vice President. The Rotational Council Leader has an advisory and coordinating role, but wields no power.  
     
   The Rotational Council is elected from among the Quilapide Citizens (Q. Civitas) by random lottery, with the number of members determined in proportion to the population. The Rotating Council serves a one-year term and has substantive powers to review legislation, monitor policy, and provide administrative oversight. Members are required to undergo regular ethics reporting and training, and internal checks are carried out through a peer review system.  
     
   This structure treats politics as a duty, not an opportunity, and makes citizens' ethical standards and fulfillment of responsibilities a criterion for legitimate participation. At the same time, by introducing randomness and rotation, it prevents individual power and network dominance. This is the essence of politics as envisioned by QRCS: a system where anyone can do politics, but not just anyone.
5. 5. Realization simulation: replacing a country with QRCS
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   1) \*\*For the U.S. (~330 million people):\*\* \*\*Can be split into 5-7 regimes.  
   Can be divided into 5 to 7 states. Each state is independently governed with a population of approximately 45 to 70 million, with an estimated 12 to 15 million Qualified Citizens (Q. Civitas) under a QRCS-based Qualified Citizen (Q. Civitas) system. The existing state system of government will be reorganized into a provincial-divisional system, with provincial-level rotating councils replaced by divisional-level ones, and the Federal Council replaced by a 'Federal Rotating Council'. The number of monitors will be limited to 1,000 to 2,000 per district and not exceeding 10,000 in total.  
     
   2) \*\*France (population of about 68 million):\*\* \*\*Single route.  
   Can be operated as a single route. Divide the country into four or five departments, with Paris as the administrative center, but rotate the rotating council to prevent the concentration of power. With an estimated 16 million Qualified Citizens (Q. Civitas), the Rotational Council participation rate and rotation density is expected to be the most stable model among European countries. There is a potential conflict with the existing high-level bureaucratic structure, but the juxtaposition with the rotating Rotary Council structure is highly likely.  
     
   3) \*\*Indonesia (population about 270 million):\*\* \*\*Restructuring around 5-6 years.  
   It may be reorganized into a system of about 5-6 provinces, and the autonomy of each province is very important due to the cultural and linguistic heterogeneity of each region. Given religious diversity and regional cultural differences, intra-provincial eligibility criteria would need to be fine-tuned, and uniform "human rights" standards would only be set at the federal level. The number of Quilapide Citizens (Q. Civitas) could be formed at a level of around 70-80 million, and the randomized rotational council system could have different adaptation periods for different regions depending on the level of education.  
     
   These simulations are an example of how QRCS is not just a theory, but a design that can actually change the structure of a country. While each country will face challenges in adopting QRCS, such as alignment with existing constitutional structures, bureaucratic resistance, and initial system setup costs, in the long run, it could be a pathway to overcoming the limits of power concentration and popular manipulation.
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   However, the problem is not just the excess population. In India, it's not just about population density, but also about complex social fissures along language, religion, caste, and colonial legacies. This is difficult to control with simple administrative divisions, and increases the likelihood that different ethical standards and eligibility criteria will be set for each state. The juxtaposition of disparate ethical systems leads to the relativization of eligibility criteria, undermining the core principle of QRCS, which is the uniformity of universal eligibility.  
     
   In India, structural issues such as limited women's political participation in some parts of the country, the persistence of the caste system, and religion-based violence remain. The QRCS systematically excludes these factors, making India a 'non-conforming country'. Adjusting eligibility criteria at the district level alone will not solve the problem, and ethical interventions at the Lord's level will be less effective when targeted at the entire district level.  
     
   The QRCS is a system designed on the premise of merit-based equality and entitlement-based ethics, and when applied to a society that is unable to integrate its internal contradictions over the long term, the system itself may collapse. India cannot fully adopt a QRCS unless it is preceded by a pluralistic, multicultural, and federalized system.  
     
   In conclusion, India is one of the least idealized countries for QRCS, and this case is a warning sign of the 'breaking point' in the applicability of QRCS.

# **1. Preface / Philosophical Premise of the Structure**

Modern democracies appear to be systems that reflect the will of the majority, but in reality, they have repeatedly suffered from structural ills of power concentration, institutional fatigue, information asymmetry, and populism. Repeated elections, popularity contests for re-election, and political unaccountability threaten the ethics and sustainability of the system. QRCS, the Quillarified Citizen (Q. Civitas) Rotational Council, is designed as a radical alternative to this situation and a civilizing filter for humanity to move to the next level.  
  
This structure doesn't just decentralize power, it redefines the criteria for participation itself. That is, it defines at the system level who can participate, how they participate, and how they maintain or lose their eligibility. It's based on the ethical design that participation is a responsibility, not a right, and that only those who fulfill that responsibility should be involved in decision-making.  
  
This system, which combines randomness and meritocracy, is an experiment in rebuilding a system based on the ethical condition of being human, breaking away from traditional hereditary, party-centric, or graft politics. It's more than just a tweak to democracy, it's an attempt to rewrite how human society works.  
  
QRCS seeks a viable structure that balances participation and control, authority and surveillance, ethics and function. At the end of the day, this structure, which links participation and entitlement, can function as a civilizational transition device.

# 2. Explanation of foundational concepts and definition of terms

The core concepts that make up the framework of the QRCS go beyond mere administrative categorization and reflect the ethical and functional structure of the system as a whole. Each term is based on the clarification of roles and responsibilities, and defines the qualifications for participation, criteria for exclusion, and the rotation of authority.  
  
- Qualified Civitas (Q. Civitas): A citizen who has fulfilled the ethical conditions and national obligations required for political participation and decision-making authority. A Qualified Citizen (Q. Civitas) is a non-criminal or has no more than three misdemeanors, and has fulfilled their national obligations such as military service and tax payments for a certain period of time. They are eligible to participate as members of the Rotational Council and have the right to vote and not vote.  
  
- Rotational Council: The Rotational Council is composed of Qualified Citizens (Q. Civitas) randomly selected every year and has the authority to legislate, audit, and deliberate on policies. Voting rights are consumed through participation and are not immediately restored unless a person is promoted to a presidency or council position. This structure is designed to prevent the problems of political professionalization and cronyism. It is also meant to bridge the gap with the Open Society by providing rotating council members as auxiliary and oversight staff within the three branches of government.  
  
- Lord (Lord): An extremely rarely elevated member of the Quillified Citizenry (Q. Civitas) who has oversight of the structure and symbolic authority to set moral standards. Lords are not only commanders, but also guarantors and can intervene. Their number is limited to a very small number, and there are cross-checks between Lords.

(The highest of the three elective powers [appointments and heredity could not apply] and the highest golden powers of the three military commander-in-chiefs and the three military chiefs of staff)  
  
- Passenger: A class of non-participating citizens who are not Qualified Citizens (Q. Civitas) but do not harm the regime; they are not subject to surveillance but are not granted political authority. They can transition to a Qualified Citizen (Q. Civitas) through education and training programs.  
  
- Barbarian / Exiled (Barbarian / Exiled): An illegitimate entity outside the system or one that has been disqualified and removed from within. Barbarians are outsiders who have gained access to the system without any qualifications, while Exiles are those who are eligible but have been completely excluded due to persistent violations or disruptive behavior. The lottery for Exiles is set at a level that makes it theoretically possible, but practically impossible, for them to be reinstated. (This includes repeat offenders who have committed felonies and become Passengers. Barbarians were granted a reprieve without ever becoming a Qualified Citizen (Q. Civitas), but those who repeatedly committed felonies and could not separate their existence from their crimes were sentenced to life imprisonment and life imprisonment.)  
  
These categorizations are not just civic distinctions, but structural linkages of entitlement and participation, responsibility and power. The QRCS is designed in such a way that it integrates ethics and function, contribution and rights into one system.

All members start as Passengers, and at the end of their term, even higher tiers revert to Qualified Citizen (Q. Civitas). To move up to a higher tier, a person must maintain an active Qualified Citizen (Q. Civitas) political participation status. Failure to do so will result in a demotion to Quorum Citizen Dormant (not a voluntary political disengagement demotion) or Passenger.

# 3. Political Participation Structure: Rotating Council in Action

The QRCS political participation structure is based on the core principles of circularity and entitlement, with all political powers being exercised on the basis of certain ethical conditions and time limits. This is an institutional mechanism to prevent the concentration and professionalization of political power and long-term rule.  
  
Political participation consists of three elements: Electoral, nonelectoral, and voting rights. The right to vote is reserved for Qualified Citizens (Q. Civitas), who can participate in all legislative, executive, and judicial rotational council elections. This right is not fixed, but is renewed through a current affairs, ethics, and civics test administered every two years. Failure to take the test or repeated calls for irresponsible policies will result in a suspension of voting privileges, and if accumulated over seven times, you will be labeled a political disruptor.  
  
Voting rights are automatically exhausted through participation in the Rotational Council. This reflects the QRCS ethos of "participation is a one-time service" and is only reinstated by promotion to Rotational Council President or Vice President. The Rotational Council Leader has an advisory and coordinating role, but wields no power.  
  
The Rotational Council is elected from among the Quilapide Citizens (Q. Civitas) by random lottery, with the number of members determined in proportion to the population. The Rotating Council serves a one-year term and has substantive powers to review legislation, monitor policy, and provide administrative oversight. Members are required to undergo regular ethics reporting and training, and internal checks are carried out through a peer review system.  
  
This structure treats politics as a duty, not an opportunity, and makes citizens' ethical standards and fulfillment of responsibilities a criterion for legitimate participation. At the same time, by introducing randomness and rotation, it prevents individual power and network dominance. This is the essence of politics as envisioned by QRCS: a system where anyone can do politics, but not just anyone.

# 4. Surveillance and control structures

In a QRCS system, surveillance is not a repressive control, but rather an ecological balancing mechanism to prevent structural irresponsibility and ensure the legitimate exercise of power. The monitoring body is independent, but embedded within the overall structure and has a permanent presence within the Rotational Council.  
  
The threshold for the number of monitors is automatically determined by the size of the country's total population. Countries with less than 30 million inhabitants are required to have a minimum of 1,500 monitors and a maximum of 10,000. This number is drawn and promoted as part of the total number of Quillified Citizens (Q. Civitas) and is organized separately from the general administration.  
  
There is no centralized watchdog organization, but rather an oversight department within each prefecture's Rotational Council. This juxtaposition of independence from the administration and real-time oversight of the administration ensures transparency and rapid feedback loops. Inspection has the power to investigate, report, and recommend suspension in an emergency, while criminal sanctions are handled through the Judicial Rotating Council.  
  
Uniquely, monitors are also monitored. The dual oversight structure functions through peer review, rotating tenure, and internal reporting by monitors, and provides a mechanism for monitoring the "legitimacy of surveillance" itself. It is a systematic implementation of the concept of the moral responsibility of surveillance authority.  
  
Each jurisdiction is militarily, industrially, and administratively independent and autonomous, and the surveillance apparatus is designed to be flexible to suit the jurisdiction's identity and cultural conditions. However, "ensuring human rights" and "maintaining the entitlement system" are non-negotiable standards, and all surveillance activities must conform to them.  
  
The surveillance structure of the QRCS is not a fear-based deterrent, but rather an ethical document that allows the system to be self-sustaining and self-reflective. The watchdog is not an authority, but an essential organism that maintains the cleanliness of the structure.

# **5. Simulating realization: replacing a country with QRCS**

The feasibility of a QRCS system is not just a theoretical design. Through simulations that take into account the demographics, political system, culture, and administrative capacity of a real country, it is possible to predict how the system could work. Below are simulations of the structural changes that would occur if QRCS were implemented in three countries: the United States, France, and Indonesia.  
  
1) \*\*For the U.S. (~330 million people):\*\* \*\*Can be split into 5-7 regimes.  
Can be divided into 5 to 7 states. Each state is independently governed with a population of approximately 45 to 70 million, and it is estimated that 12 to 15 million Qualified Citizens (Q. Civitas) would be generated under a QRCS-based Qualified Citizen (Q. Civitas) system. The existing state system of government will be reorganized into a provincial-divisional system, with provincial-level rotating councils replaced by divisional-level ones, and the Federal Council replaced by a 'Federal Rotating Council'. The number of monitors will be limited to 1,000 to 2,000 per district and not exceeding 10,000 in total.  
  
2) \*\*France (population of about 68 million):\*\* \*\*Single route.  
Can be operated as a single route. Divide the country into four or five departments, with Paris as the administrative center, but rotate the rotating council to prevent the concentration of power. With an estimated 16 million Qualified Citizens (Q. Civitas), the Rotational Council participation rate and rotation density is expected to be the most stable model among European countries. There is a potential for conflict with the existing senior bureaucratic structure, but it is highly compatible with the rotating Rotary Council structure.  
  
3) \*\*Indonesia (population about 270 million):\*\* \*\*Restructuring around 5-6 years.  
It may be reorganized into a system of about 5-6 provinces, and the autonomy of each province is very important due to the cultural and linguistic heterogeneity of each region. Given religious diversity and regional cultural differences, intra-provincial eligibility criteria would need to be fine-tuned, and uniform "human rights" standards would only be set at the federal level. The number of Quilapide Citizens (Q. Civitas) could be formed at a level of around 70-80 million, and the randomized rotational council system could have different adaptation periods for different regions depending on the level of education.  
  
These simulations are an example of how QRCS is not just a theory, but a design that can actually change the structure of a country. While countries will face challenges in adopting QRCS, such as aligning with existing constitutional structures, bureaucratic resistance, and the initial cost of building the system, in the long run, it could be a path to overcoming the limitations of power concentration and mass manipulation.

# 6. Cultural heterogeneity and the challenge of unifying moral standards

QRCS is premised on an ethics-based structure of political participation, but the world is not culturally homogeneous. Each prefecture can maintain its own independent administration and culture, but this heterogeneity can sometimes conflict with the ethical coherence of the overall system.  
  
The most central premises are "contribution-based rights guarantees" and the "irreversibility of human rights". This can run counter to cultural relativism. For example, in some cultures, women's political participation, discrimination against certain classes, and lineage-based authority are justified, but QRCS excludes them from the Q. Civitas structure altogether. While "culture" is respected, "privilege without contribution" is not tolerated under QRCS.  
  
There are three main mechanisms to address this.  
  
1) \*\*Cultural autonomy within the province:\*\* Each province retains broad autonomy over cultural expression within the province, including lifestyle, language, religion, and media policy. However, the "eligibility criteria" that affect political participation are coordinated within a common frame.  
  
2) \*\*Lord Hierarchy's ability to moderate moral standards:\*\* Lords can intervene when moral boundaries are jeopardized within the Quiltered Citizen (Q. Civitas) structure. However, intervention is only possible after procedural deliberation and the submission of an ethics report, and can only be executed with the approval of a coalition of three or more Lords.  
  
3) \*\*Existence of a standardized test for Qualified Citizens (Q. Civitas):\*\* Despite the different levels of education and values among cultures, a standardized test is used to verify the ethical judgment and cognitive skills of Qualified Citizens (Q. Civitas). It is not a national test, but is designed on a unified and financial basis by region.  
  
The QRCS recognizes cultural diversity, but does not rationalize inequality and irresponsibility in the name of heterogeneity. The system does not suppress culture, but uses civilized ethics as the standard. It makes it clear that political participation is not based on identity, but on posture.

# **7. Simulating an inapplicable country: India**

India is the most populous country in the world, with a projected population of over 1.45 billion in 2025. The QRCS structure sets the maximum population that a province can serve at approximately 86 million, after which it must be automatically split. Using this criterion, India should theoretically be divided into at least 17 provinces.  
  
However, the problem is not just the excess population. In India, it's not just about population density, but a complex set of social fissures, including language, religion, caste, and colonial legacies. This is difficult to control with simple administrative divisions, and increases the likelihood that different ethical standards and eligibility criteria will be set for each state. The juxtaposition of disparate ethical systems leads to the relativization of eligibility criteria, undermining the core principle of QRCS, which is the uniformity of universal eligibility.  
  
In India, structural issues such as limited women's political participation in some parts of the country, the persistence of the caste system, and religion-based violence remain. The QRCS systematically excludes these factors, making India a 'non-conforming country'. Adjusting eligibility criteria at the district level alone will not solve the problem, and ethical interventions at the Lord's level will be less effective when targeted at the entire district level.  
  
The QRCS is a system designed on the premise of merit-based equality and entitlement-based ethics, and when applied to a society that is unable to integrate its internal contradictions over the long term, the system itself may collapse. India cannot fully adopt a QRCS unless it is preceded by a pluralistic, multicultural, and federalized system.  
  
In conclusion, India is one of the least idealized countries for QRCS, and this case is a warning sign of the "breaking point" in the applicability of QRCS.

# 8. Conclusion: Is QRCS a civilization rebuilding kit?

Humanity has repeatedly risen to the pinnacle of civilization only to self-destruct and decline. Power has been concentrated, ethics have been traded, and systems have swallowed their own designers. To avoid repeating this history, we need new structures, and QRCS is one of the answers.  
  
The Quilapide Citizen (Q. Civitas) Rotational Council is not just a political system, it's an ethics-based infrastructure for redesigning civilization itself. It is the smallest unit design that can work in a post-collapse world, embodying the principles that power is finite, oversight is mutual, and participation is a responsibility, not a privilege.  
  
QRCS is designed around three principles. First, people earn their place by contributing, and that place must always be renewed. Second, power is rotating, not fixed. Third, all power is monitored, and even that monitoring is monitored. These are three principles that have never been fully realized in any system, from the B.C. system to modern liberal democracies.  
  
The system is not perfect. But it may be one of the most sustainable ethical political structures created by imperfect humans. The QRCS can only be embraced by a society that demands both survival and dignity, and that is up to those who wish to attach responsibility to the word civilization.  
  
Ultimately, QRCS is not an answer to the question of what to avoid, but rather a design that answers the question of how to maintain dignity. It is a pre-institutional spirit, a post-institutional structure. If civilization is to be restarted, its foundation must be qualification, oversight, ethics, and rotation. And QRCS is one blueprint with that foundation.

# Appendix C: Strategic Re-Map of France Under QRCS

This appendix outlines a military and political remapping of the French Republic into QRCS (Qualified Rotational Council System) units. The simulation assumes a complete civic-ethical restructuring of France into qualified dominions and subregions, separating former national authority into distributed ethical units with minimized military centralization and strategic redundancy.

## 1. Political Deconstruction and Regional Assignment

- Paris: Central Pronoia State (Administrative and symbolic seat, no longer sovereign).  
- Brussels: North Pronoia State (External EU-linked civic integration).  
- Strasbourg: East Pronoia State (Former legal-military frontier, now civic filter hub).  
- Brest: West Pronoia State (Maritime civic-military surveillance sector).  
- Bordeaux: Southwest Sub-Pronoia State (Cultural-economic node).  
- Montpellier: Southeast Sub-Pronoia State (Mediterranean-African link zone).

## 2. Military Displacement and Ethical Realignment

Military presence under QRCS is strategically displaced from conventional centers to prevent power concentration. Strasbourg's role is demilitarized and relocated westward. Brest retains naval relevance but operates under a qualified civic-military oversight regime. All military presence is subject to pre-emptive ethical review by the rotating audit panels. No strategic operation proceeds without quorum approval.

## 3. Separation of Military and Political Functions

Each Pronoia State maintains independent ethical military bodies. These are not subordinate to local political councils, ensuring systemic separation of enforcement and deliberation. This ensures no concentration of executive and military force in any single qualified unit.

## 4. Qualification-Based Military Access

Military command or participation requires prior fulfillment of QRCS obligations, such as civic service, ethical review, and voluntary contribution. Conventional conscription is abolished. Strategic advisory roles are rotated among qualified veterans with clean records and passed ethical intelligence checks.

## Conclusion

QRCS transforms France from a centralized republic into an ethically distributed federation of civic-qualified regions. Military authority becomes contingent, distributed, and monitored, replacing speed and dominance with legitimacy and review. This appendix models the future of a post-national defense paradigm within a sustainable civic-political framework.

# Appendix D - The Doctrine of Unyielding Sections

***"All wealth must be kept alive. That is the condition for the survival of civilization."***

## 1. Structural Solidarity and Ruthless Logic

Although the QRCS system appears to be a rigid, mechanical control structure, its essence is extremely human-centered. The collapse of a department paralyzes the entire province, and the collapse of a province paralyzes the entire federation. The structure is based on the principle of not giving up a single department.

## 2. The Doctrine of Indivisibility

Each prefecture is a living unit, not an administrative region, and the wealth is its neural network. If any of the prefectures collapse, the basis for survival is lost. As such, the QRCS designs its political, administrative, military, and surveillance systems as divisions, with revalidation and crisis response protocols triggered upon detection of deviation and collapse.

## 3. Ruthlessness is love

QRCS binds humans with structure, but protects them through structure. It is a system for responsible freedom, not irresponsible freedom. Only qualified citizens can participate, the harmless are protected, and the harmful are sanctioned. It is not designed to harm anyone, but to save everyone.

*"The fall of one wealth is not tolerated." This principle proves that the entire Commonwealth is a solidarity of mutual survival. True humanity comes from structured responsibility, not optional sentiment.*

*The system recognizes that when humans have autonomy, they move toward utopia.*

*It is a model that can transition to a communist system if it is only coerced, and it is difficult to imagine failure.*

*On the contrary, if you give this to the communist party, paradoxically, a step-by-step transition to a democratic system is also possible.*

*From the beginning, it was a utopia based on the Western model, and the more it advanced and forced autonomy, the more the skeleton of the communist party protruded. On the contrary, the more the 'autonomy that humans evade themselves' came to life, the more the prison of the skeleton disappeared and the utopia was implemented.*

The Fourth and Fifth Parts of the Five Books and the Rotational Council are concepts that work in tandem with each other, requiring both distrust of fundamental human power and responsibility and ethics, thus removing the reasons for distrust.

*Autonomy allows the community to produce the maximum amount of resources possible and to have military and diplomatic intuition right away. Control is more of a trade-off for inefficiency because it doesn't allow autonomy to work because humans don't hold themselves accountable.*

Every human being has access to a Qualified Citizen (Q. Civitas) and pledges to the community, creating both rights and responsibilities. By requiring an intuitive and written contract rather than an implicit and automatic social contract, it draws a line between those who are responsible and those who are not. This suggests that over time, the responsibility and autonomy of the region's members will come alive.

The biggest problem is implementation. The distinction between responsible and irresponsible passengers seems to require extreme friction with real power to force accountability on those who wield power without accountability.

*To use an analogy, it's more like a drunken customer or a drunken shoplifter and their boss playing with the store's equity and pretending to be the owner.*

This is the table of contents, including the principles and methods of internal checks, why human autonomy doesn't work, and how to force it with shocks.

please contact me, the sole architect.

email : [jwjckja30@gmail.com](mailto:jwjckja30@gmail.com)

Production period 2 years 8 months 6 days

7 months Utopia conception and philosophical reflection 2 unspecified days of reading related books and hobbies + 1 month Conceptualization and problem reflection +6 days Conceptualization

Regimes that cannot be included

Technocracy (no electoral power) + One-party system (no possibility of self-regulation) + Communism (no possibility of Qualified Citizen (Q. Civitas)) + Full capitalism (maximum social instability) + Full cooperative ideal socialism (financial collapse) + Limited voting rights and voting rights that are highly biased toward certain classes such as golden ticket (casteism)

Any of the opposite concepts can be included.

# Declaration of Principle

We affirm that the sustaining of the Triadic Powers (Legislative, Executive, Military), the purification of governance, and the imposition of restraint upon capital are the foundational purpose of this institution.