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# Post Pandemic Social Systems Engineering (PPSSE)

*Stone walls do not a prison make, nor iron bars a cage...*

*Richard Lovelace, 1618-1658*

**S**ocial Engineering is within the purview of politicians and governments. As a term, ‘social engineering’ has an unfortunate history: it is ‘not in polite use.’ Nonetheless, it is what politicians do, with mixed results. Prior to the current Pandemic, UK’s social scene had been undergoing ‘progressive’ change over several decades, and was - is - evidencing some unfortunate and widespread social behaviour. Social behaviour? The way people *en masse* behave, indicators of their contemporary ‘culture,’ volatility, response to stimulus, compliance and group “state of mind.” Groups exhibit behaviours with which individuals in the group might not, individually, wish to be associated.

*“It is a notorious fact that the morality of society as a whole is in inverse ratio to its size...Any large company composed of wholly admirable persons has the morality and intelligence of an unwieldy, stupid and violent animal. The bigger the organization, the more unavoidable is its immorality and blind stupidity...”*

*Carl Gustav Jung, 1976*

Mob behaviour in: tearing down public statues; rioting; attending illegal raves; attacking police officers; and, flouting social-isolating rules by flooding to the seaside; gives testament to Jung’s observations. And social engineering by successive governments is intended to control such excesses, and to encourage individuals, groups, sects, classes, communities, etc., to behave in a moderate and cooperative manner yet, at the same time, to be liberalised. Contemporary social engineering, then, is not fulfilling its purpose, except for the older generation who, of course, have most to fear from the virus. Mob behaviour is on view, re-

ardless of the threat to that older generation... That is Jung's "unwieldy, stupid and violent animal" again; and, that may appear to some to be a "liberal society" that has been liberated too far, to the extent of non-compliance, to be un-governable in the event of national crises.

**S**o, who says society has a problem? Well, the signs are all around us, but they may be difficult to recognise, as we have become conditioned. Evidently, for instance, we do not presently have a compliant society while so many people are happy to flout lockdown and social-distancing rules.

It did not start out that way, at the beginning of the pandemic. Paradoxically, the change to significant non-compliance was brought about, seemingly, by the journalistic feeding frenzy over the misbehaviour of Cummings, the PM's advisor. Note: not by the misbehaviour, wrong though that may be considered, but by the highly-public, frenetic feeding frenzy over many days among journalists (and trolls) who seem careless of the effect that their self-righteous indignation was having on the morale of the watching nation. In the process, journalists were rude, disrespectful, even vengeful toward cabinet ministers on tv, adding to the impression the journalists evidently wished to create of an incompetent, untrustworthy government. Nonsensical behaviour during a major national crisis.

So, we have irresponsible press abusing press freedom against the interest of the nation. Needless to say, this would not have happened during WWII, when our national government knew better than to feed morale-damaging information to a beleaguered population...

Society has been exhibiting other signs of malaise for some time—long before the pandemic lockdown. How to tell? Well, one way is to wind the clock back, say, to the post war period, or better yet to the 1930s, when we had managed to salvage a reasonable, if impoverished, social environment out of the ashes of WWI and the Spanish Flu Pandemic of 1919—which killed some 50 million people worldwide, many more than all of the casualties on all sides of both world wars. Not to mention the Wall Street Crash of 1929 and the Great Depression. Which brings our current societal state somewhat into perspective.

Compared with that earlier society, the pandemic lockdown has highlighted a disturbing number of social issues in our current society. Question: were these social issues present in our earlier society, but hidden "under the carpet," "not talked about in polite society," or did they, in effect, not exist at all?

- Why are so many people subject to mental illness?
- Why are new mothers obliged to go to work, clearly against their very natural instincts, instead of suckling, nurturing and raising their child?
- Why are so many of our old folks in care homes?
- Why is there so much domestic violence, particularly during lockdown?
- Why are males and females resorting to surgery to conceal natural ageing?
- Why are younger people so risk-averse?
- Why do women seek equality (superiority?) instead of complementarity?
- Why do people seek to destroy their society's class structure?
- Why are so many people feeling that they are “of the wrong sex”?
- Why are so many of these unfortunates willing to undergo surgical alteration when surgery can never completely change their sex...
  - ...by doctors who “should first, do no harm”?
- Why are there so many homosexual people, male and female, when it seems that homosexuality is not inheritable, i.e. is not “in the genes”?
- Why is “marriage” between people of the same sex considered rational? Marriage is a public declaration to society. Of a pair-bond for life. A commitment between a man and a woman. To raise a family, the bedrock of society. As for *homo sapiens*, so for many other animal species on the planet

The last item in the bulleted list gives pause for thought. Does our current socially-engineered society recognize that we humans are animals? That we are apes, tailless monkeys? Or, have we evolved a society that is unfit for the human animal...but, instead fit only for some superior being that is no longer an animal, that has risen “above” the animal, is no longer subject to the pressures of natural animal life and to animal instincts? Human animal instincts such as: attraction to the opposite sex; pair-bonding between male and female; monogamy; respect for elders; caring for the young and helpless; protecting and teaching children; strong family bonds; male/female dispersion; work-sharing between male and female; cooperation in the face of threat; vigorous defence of family; fear of strangers who look different from “us;” adherence to “our” culture/suspicion of other cultures; etc., etc. All of these human instincts, and many more, can be seen to be in keeping with the universal prime directive of procreation, so that we may live and survive to pass our genes to successive generations...

**U**nder normal conditions, in their natural habitats, wild animals do not mutilate themselves, masturbate, attack their offspring, develop stomach ulcers, become fetishists, suffer from obesity, form homosexual pair-bonds, or commit murder. Among human city-dwellers, needless to say, all of these things occur. Does this reveal a basic difference between humans and other animals?

*“At first glance it seems to do so. But this is deceptive. Other animals do behave in these ways under certain circumstances, namely when confined in the unnatural conditions of captivity. The zoo animal in a cage exhibits all these abnormalities that we know so well from our human companions. Clearly, then, the city is not a concrete jungle: it is a human zoo.”*

*“The comparison we must make is not between the city dweller and the wild animal, but the city-dweller and the captive animal. The modern human being is no longer living under conditions natural to his species. Trapped, not by a zoo collector, but by his own brainy brilliance, he has set himself up in a huge, restless menagerie, where he is in constant danger of cracking under the strain”*

Desmond Morris, *The Human Zoo*, 1994

Lockdown highlights the situation that Morris described. Since that time, 1994, however, other factors have come into play:

- ever increasing global population, and population density in cities, towns and villages;
- the imposition of ‘political correctness,’ requiring each of us to effectively “snitch,” spy, correct, and report upon, our neighbour in case we say or do anything that might conceivably offend another—or NOT;
- social media, giving those ‘spies’ and bullies an anonymous platform from which to publish their accusations widely, very widely and without fear of challenge or retribution;
- social media, with the growth of divisive “fake news,” such that people at large, not knowing what to believe, become subject to “questionable social influencers.”
- social media, connecting people into large following groups, potentially *virtual mobs*, with the group morality of Jung’s “unwieldy, stupid and violent animal,” only now, on a truly supra-national, global scale;
- health and safety legislation, which has interfered with, censored and curtailed time-honoured traditions, pursuits, children’s playground games, family activities, outings, to eliminate even the slightest conceivable, perceivable risk, but without any regard to the values and benefits of said activities,

or the effect on children who no longer learn to recognize, and face up to, risk;

- censorship and redefinition of everyday language and expression which had stood for millennia; e.g. gender (formerly concerned with language) and marriage (formerly between a man and a woman);
- concomitant uncensored foul language and “four-letter words” becoming commonly broadcast on TV where previously these offensive utterances would have been “bleeped” out in accordance with Section 5 of the Public Order Act 1986
- requirement for public speakers, reporters, journalists, etc., to use uncontrolled limb movement/exaggerated hand gestures to emphasise their speech, like demented windmills; this, apparently to make their words “more believable,” whether valid or not;
- virtual *elimination of humour* both in everyday expressions and as entertainment, seemingly unaware that “British humour” and Service humour were, and are, an essential safety valve relieving social pressure, which - unrelieved - may result in cultural conflict, social unrest and public disorder i.e., political correctness having the reverse of its intended effects.
  - *Castigat ridendo mores* (“laughing corrects morals”) was coined by the French poet Jean de Santeul (1630-97), to show how satirical writing affects social change: ‘the best way to change the rules is by pointing out how absurd they are.’
  - Which suggests that censoring TV programs such as ‘Little Britain’, ‘It Ain’t Half Hot, Mum,’ even ‘Til Death do Us Part’ – on the basis that they were racist–was not only silly but would have the reverse effect of that intended by the censor.
  - Indeed, the vast majority of British humour is satirical and, having been largely censored in the pursuit of political correctness, is no longer around to “correct morals.”

**A**s a people, the satirical Brits have been characterised for centuries by their continental cousins, enviously, as having “*sang froid*” – cold blood. This implied a general calmness and authority, a disinclination to shout and wave our arms around in conversation or discussion, unlike some of the more ‘Latin’ of our European neighbours. To see UK TV announcers, reporters and even some politicians totally unable to speak – *literally* – unless

they first get their arms beating out some frenetic rhythm to coordinate and emphasise their words is singularly un-British and at the same time faintly comical (with the sound turned down, they present with debilitating limb twitches...) But, it is clearly part of the attempt to socially re-engineer our national persona, along with the increasingly widespread use of evermore guttural regional dialects by announcers, correspondents and reporters; challenging for native English speakers, surely incomprehensible for immigrants, visitors and overseas viewers of UK TV. Paradoxically, it is news readers of Asian background who now provide the best service on the BBC with perfectly neutral, Oxford English accents. Refreshing and endearing.

**S**o, the current Pandemic affords a once-in-a-lifetime opportunity to examine our contemporary society, and to invoke remedial “social systems engineering” (a scarcely-less unacceptable term) as we restart our society, post pandemic. There is a major risk in this, however. Politicians and governments have a poor record when it comes to social systems engineering. To be fair, it is difficult-to-impossible to predict the outcome, the unforeseen reactions, the emergent behaviour, from even the most innocuous-seeming law, tax, etc. And the tools at their disposal to effect change – new laws, taxation and financial adjustments – are rather blunt instruments. Besides, looking again at the quote from Desmond Morris above, our social problems appear to go deeper than that—much deeper.

Moreover, the road ahead is challenging. The world at large, and the UK in particular, faces an unassailable issue—over population. It is getting worse and it will continue to get worse until we humans run out of resources to sustain ourselves, or until we cause a global warming catastrophe/runaway—or both.

Of course, the root problem is explosive population expansion. The behaviour of the global human population is a major cause of global warming. And even if the brilliant scientific ape manages to find some way of sequestering global warming emissions and gases, the global population of “wise apes” will continue to rise unabated: as a species, we are over sexed, over fecund, and saddled with a belief that all human life is somehow sacred. At present that is some seven and a half billion sacred human lives. And rising exponentially.

*There’s the real global pandemic...* Meanwhile, back at the ranch...

**W**e have found, fortuitously, that greatly reduced air and vehicle travel during lockdown has encouraged a major reduction in air pollution and the emission of greenhouse gases.

Obvious conclusion? Do not restart after the pandemic by immediately encouraging more air and vehicle travel. Or, perhaps more practically, permit only electric and hybrid-electric cars to be sold in the UK as of, say, one year from now. And continue to discourage all non-essential flight, unless by electric-engined aircraft. In the interim, package holidaymakers and the like can travel by cruise liner or train, or both, to the benefit of both forms of relatively-low polluting transport which have, like air transport, suffered under lockdown.

**W**e have also re-discovered the essential nature of family to the human animal. Family, extended family, is the ground level building block of society and civilization. Disregard it, disintegrate it, at your peril. And that is what we have been doing for decades.

*Homo sapiens* is hunter-gatherer under the skin, and each new infant is endowed with those instincts. Like all Great Apes, human babies need to be suckled, protected and taught by their parents. And that means principally by their mother. Children need full time mothers. Not just at weekends. And children appear to need special care when very young: to be kept in a warm, quiet, dimly-lit environment without excessive stimulation, loud noises, flashing lights, unnatural smells, or digital media (sic). They evolved, we may reasonably presume, to be nurtured in quiet, protected shelter with only nature around, and their young brains, which continue to grow until they are seven, would have been protected as well as possible from trauma.

Since we do not know what constitutes trauma in infants, it behoves us to avoid anything and everything that could or might be traumatic. That includes being torn from mothers breast, thrust among strangers who make the wrong sounds, exude the wrong smells, and present the wrong sights. Where “wrong” to the child is being neither mother, grandmother, father, nor sibling.

So, post pandemic, we would do well to reconsider our contemporary policy of having women work, regardless of family. Instead, woman with children—who still needs support and protection by her pair-bonded male—should stay at home, nurture and raise the child, hopefully with the added support of either or both of the respective grandmothers. That, after all, is reputedly why women live longer than men—so that menopausal grandmothers can “arrange”

wives for their incompetent sons and help care for their grandchildren. Simply, it enhances the prospects of group survival.

There is much more to supporting the family. If wives with children are not working, that could take them off the employment registers, which will help the impending unemployment figures. The wives-cum-mothers will, of course, need support. Previously - in more enlightened times - this would have accrued because the husband-cum-father would be paid more than a woman doing a similar job, on the understanding that he needed more money to support his family. He was, after all, the “breadwinner,” or the modern equivalent of the hunter in the hunter-gatherer bonded pair. Contemporary social pressure demands that women, with no family to support, should be paid the same as men with family to support. That can now be seen as anti-family, as well as anti-hunter-gatherer nature. Perhaps that is another arrangement that should be wound back, post pandemic. Perhaps, as used to be the case in the Services, the husband could be given “marriage allowance.” Or, child benefit could be increased to support the family while the wife-cum-mother fulfils her natural rôle in the home, raising her family while her husband works to support her and their children. This is natural human work-sharing. Her turn will come...if she so wishes.

**I**n addition to learning the lessons that have been so starkly revealed by the pandemic lockdown – and there are many many more, if we have the nerve to face up to them – there are the more fundamental problems facing society.

There seem to be two levels/degrees of change that would benefit and potentially sustain society in a way best suited to humans, while remaining cognisant at all times of the impending global catastrophe:

1. Unwinding some of the prior social engineering legislation that can be seen in retrospect to have been flawed. And...
2. ...somehow managing, hopefully eliminating, the problems that living in our self-created Human Zoos/cities have created for us,.

The social engineering legislation which seems to be most at fault has already been mentioned: Political Correctness and Health and Safety legislation come immediately to mind, with the issue of social media following on closely behind.



# 1. Unwinding Antisocial Social Engineering

## Political Correctness Legislation

The concept of political correctness is based on the belief that speech or behaviour that might be deemed offensive to various groups' sensibilities should be eliminated, by means of regulations or penalties if necessary. Its origins are unclear, but one suggestion is that it came from Stalin's USSR as a means of effectively self-policing the population. It appears to have leftist origins...

Legislation in pursuit of Political Correctness (PC) is against the American Constitution, which guarantees the right of freedom of speech. In the US, then, there have been attempts to introduce PC, not by legislation, but by rules and regulations such as 'campus speech codes' that "seek in part to protect students from harassing comments." This has led, unsurprisingly, to charges of "rule by the tyranny of the masses..." i.e. undemocratic.

In the UK, the notion appears to have been to suppress/censor any language that might possibly give offence to others, and particularly to ethnic minorities, those with different religions and cultures, etc. and regardless of whether they *would* be offended or not. As we in the UK have no written constitution, it was straightforward to introduce such legislation, without due regard to its fundamental censorship and curtailment of free speech. Opposition was overridden.

And the result, as we have seen, is a fundamental change in the nature, persona and character of the British people. Instead we have a population grappling every day with the lack of freedom of expression. We no longer have our traditional British satirical humour. On the sur-



*Satirical Humour aimed at Political Correctness*

face. It has, of course, gone underground. Meanwhile, on the surface we have antisocial behaviour, foul language, mental disorder, widespread drug-taking, self-mutilation and a generally humourless society in press and in public. The UK has changed socially out of recognition from what it was before and after WWII. PC is not alone in causing that change for the worse. So, too, is liberalisation, which in some respects seems to have gone too far. Although, that was not so obvious until the Pandemic.

A parallel issue in altering the overt character of the British people is the demise of the Christian religion since WWII, not so much in the sense of deity worship, but in the sense that religion offered rules to live by, rules that enable peoples to live together in harmony and cooperation, to care for the old, looks after the poor, etc., care for nature, have a spiritual as well as a temporal life. And it is noticeable that people with faith seem to have weathered the Lock-down exigency. It also seems unlikely that trolls on social media would have a Christian, Hindu, or Muslim background.

Would people of faith be offended by words said against them? Probably. Would they do anything about the offence? Unlikely. For Christians, at least, it would be “turn the other cheek.” So, what need for PC? And anyone seriously offended has always had recourse to common law, in any event.

So, Political Correctness could be seen as “bad law:” law that is oppressive, censorial, and suppressive of free speech. And its imposition is a naked attempt to suppress British culture, that which made us the leading nation that we were. Political Correctness legislation should be *repealed*. But, how to repair the extensive cultural carnage that it has caused? That issue remain...

## Health and Safety at Work Legislation

Health and Safety at Work (H&SW) Legislation is different. It is well intentioned and protects many from accident and injury. However, there appear to have been significant flaws in its formulation. Anyone, any company, any business intending to undertake work - other than, for example, a person working in his/her own home - had first to carry out a risk assessment, and then plan to mitigate any risk.

Now that seems sensible and straightforward enough. Except that the vast majority of people tasked with undertaking a risk assessment—for which they would be held responsible if things were to go wrong—simply eliminated all risk. So, there would be zero risk. None. That way, they could not be blamed...

And that was why conkers were banned, and girls were no longer allowed to do handstands in the playground, why parents were banned from photographing their children in the school Nativity Play, or in the local swimming baths, or on school sports days. And those were only trivial examples. Risk assessment could become so complex and expensive that the organization concerned could no longer afford to bid for the business; or, alternatively, made the price skyrocket so as to be uncompetitive. Even for jobs like replacing a street lamp.

And then there was the subsequent litigation, which revealed that some aspects of the H&SW legislation had been based on a suspect philosophy. One policewoman sued - allegedly - because she had been sent to a petrol station at night in connection with some alleged crime; however, the station was closed, there were no lights on, she stumbled and damaged her ankle. Her force, she claimed, had not carried out a proper risk analysis of the site before sending her there, else this accident would not have happened...

That is a classic example of the issue. Prior to the H&SW legislation, the actor (craftsman, mechanic, engineer, policewoman, teacher, or whoever undertook the work) was expected to have been properly trained, examined, tested and qualified beforehand to undertake the work in hand: part of that training was, is, and should always be, concerned with safety. It was, therefore, within the actor's training, expertise, experience and remit to review the situation, assess the risks, and take mitigating steps. Without further legislation or superfluous supervision. The craftsman/fitter/mechanic/engineer/teacher etc. was the expert. Who was better qualified to supervise? Who could, would dare to, tell them how to do their job? No one.

And the policewoman? Did she carry a torch? If not, why not? Surely, part of her training and expertise when going out on night duties. Unfortunately, the H&SW legislation and practice appeared to have lead the policewoman (or, more probably her legal advisers) to believe that she was not the responsible party, but that others were responsible for her accident. And that was, and is, nonsensical...

H&SW legislation should be reviewed and revised to return the burden of responsibility for risk assessment and mitigation to the trained and qualified actor, or craftsman. Moreover, the concept of 'reasonable and acceptable risk' should be re-instated.

## Social Media

One of the issues emerging from the pandemic concerns the amount of disinformation going around, much of it on social media. What President Trump calls “fake news,” although this may refer to anything that disagrees with his views or policies. But disinformation and propaganda are just the latest in a long line of issues stemming from social media, including election-fixing, trolling, bullying, deception, fraud, grooming, revenge-porn, under-age sexting, etc.; the list is endless. and, of course, includes lots of non-PC “stuff.” Successful governments have vowed to clear up the mess, to no avail. The owners and operators of these multibillion dollar businesses are usually in the US, and – while agreeing that ‘something needs to be done’ – do not do very much. They are, after all, beyond retribution, and in thrall to that ‘bizarre Californian culture’ that seeks to impose itself on the West.

All of which is disagreeable, but not the major issue. Social media is counter democracy. How could that be? In the same way that the very first democracy in ancient Greece fell apart soon after it started. The first working democracy was set up in Athens by a strong leader, Pericles, but when he died, mobs formed among the voting public. [mob: L. *mobile vulgus*, ‘excitable crowd.’] These mobs sought to dominate each other, so dismantling the first democracy.

Democracies, and attempts at democracy, have always been subject to the threat of the mob, the ‘tyranny of the masses...’ Parliamentary democracies such as that in the UK, where the two sides in the House of Commons sit two sword lengths apart, could be seen as controlled, regulated, representative *proto-mobs* – of strictly limited size – facing each other, where the principle method of interaction, as ‘parliament’ indicates, is to talk politely rather than resort to aggression. And parliament pays representatives to oppose the government, with a view to compromise and the avoidance of extremes. It is a tried and tested approach. Not always successful, but a viable system, as it has the ability to pick itself up and reinstate itself.

No such niceties with social media. By its design, it favours the formation of large groups of ‘followers:’ situations, opinions, etc., particularly those of a flagrant nature, are liable to “go viral,” i.e., be seen by hundreds of thousands, even millions, and potentially billions of followers. These are the “virtual mob,”

and like any large group of people “has the morality and intelligence of an unwieldy, stupid and violent animal. The bigger the ‘virtual mob,’ the more unavoidable is its immorality and blind stupidity...” And that constitutes an undeniable threat to democracy and the rule of law. Not to mention the alleged attempts to interfere with the outcome of elections by foreign agencies.

But, what would we do without social media? Turn back the clock to pre and post WWII, and our social media was the radio, the newspapers and perhaps the cinema. We coped very well, thank you. Got through WWII. Then along came the internet, email, messaging, websites, etc., and society started to speed up—faster and faster. So, more and more instantaneous news. Continuous news broadcasts. And it was thought to be good – probably. Younger people enjoyed the increasing pace of life and of business - it was more exciting to them. They failed to notice the dropouts, the mentally-less agile who could not keep up. Or the older folks who gave up the unequal effort to maintain the accelerating pace.

And then along came social media which, together with PC, gave the general public the platform to air their views, to criticise others, to bully, etc., anonymously.

We should really have seen the danger and stopped at the internet, with its extensive reach, multitudes of websites, simple one-to-several messaging, etc. Basically we had created a largely “pull” system, where if you wanted something you could look it up on the ‘net, i.e. you could ‘pull the information to you.’ It was, and is, very effective and efficient. The mistake has been in moving towards a “push” system, where one source, any one with a ‘phone, laptop or desktop, can push information to millions, whether or not they want, need, or expect it. And that information may be unverified, incorrect, secret, defamatory, derogatory, divisive, inflammatory, anarchic...or the ramblings of a moron.

In retrospect, the social media that looked so inviting was a social quagmire, into which we stepped enthusiastically, without realising. The pandemic has helped to reveal the serious, irreparable downside to social media. In its present form, with unmoderated “push” capabilities, it really should be discouraged. And, if we wish to keep our democracy in good order, social media in its present form should be proscribed. It is antisocial.

## 2. Tackling Desmond Morris' "Human Zoos"

Cities are great places: centres of culture, entertainment, commerce, finance and business. They are also exciting, high-tempo places to live and work, particularly because, with such large populations, comes a greater variety of jobs, and people with the necessary skills to undertake them...

National governments favour cities for a variety of reasons: not only are they generally great national wealth generators, but they also simplify the logistics of providing their naturally-gregarious population with food, water & sanitation, energy, healthcare, construction, education, transport, police, entertainment and general infrastructure.

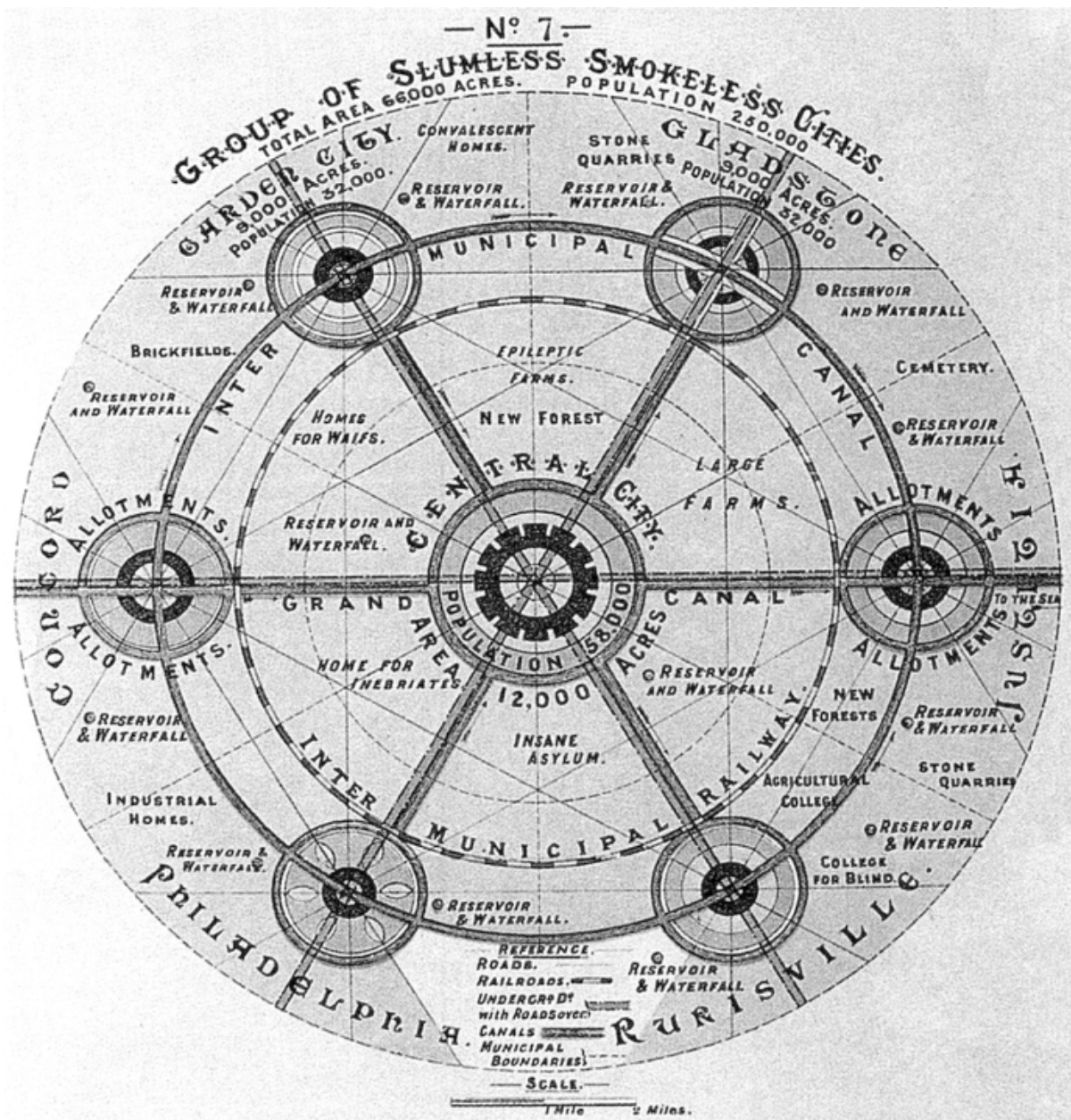
Like Topsy, cities grow over time, and in that growing there is little room for the natural world, so cities become monocultures in an environment of their own construction, not unlike honeybees, ants, termites and the other social insects. These social insects have a natural limit to the size and lifetime of their self-made environments. In general, they gather food from their surrounds and have to travel progressively further from (e.g.) the hive as their monoculture grows, until a point may be reached at which they have to expend as much energy in acquiring increasingly distant resources as those resources provide. They may then abandon their current abode and start a new one elsewhere... And so the cycle continues, but always so that the monoculture continues to live in balance with its local environment.

Social humans alone do *not* do this. Instead, they transport resources from progressively further afield, allowing their isolated monocultural environment to continue to grow and evolve socially without recourse to natural selection, to poly-cultural interchange, or any other regulation...

So the social evolution within a city may continue in relative isolation and result in a society that has little reason to recognize its simian origins. In this respect, it is not dissimilar to the hive, where the worker is denied any right to reproduce, and works herself to death - surely inconsistent with apian origins. Perhaps it is no wonder, then, that today's cities become Human Zoos, with all the attendant issues of 'captive human behaviour' that Desmond Morris describes. Not only human zoos, but vulnerable monocultures too...

Looking ahead, with global warming and overpopulation staring at us over the horizon, we can envisage the city's dystopian future. But, surely, it is too late to do anything about it; cities are too entrenched. And, besides, the threat is too far away for us to worry about...

Not necessarily. But to address the problems of the city in isolation would be inappropriate. If we were to greatly reduce the density of human population in a city, we would need somewhere, to, uh, ‘put the displaced people;’ who would also need food, water, energy, etc., and a more congenial environment than the one from which they had been displaced. So, one approach might be to address the problem UK-wide. And to reduce the density of city populations in all our major cities, while at the same time to develop a host of “garden cities” to be spread fairly evenly across the UK, including areas which are currently thought unsuitable for habitation.



Idealized Garden City (GC) . Sir Ebenezer Howard, 1898

The Garden City (GC) is an old idea: the figure shows a garden city ‘of its time.’ The notion was to have a group of cities—we might prefer to call them towns, or even villages—which are dispersed across an area and inter-connected, so as to form a viable ‘system,’ i.e., ‘a complex, organized whole of material and immaterial things.’

The towns would be well spaced out within the GC, and the space between them given over to farmland, woods, solar farms, reservoirs, hospitals, cemeteries, and so on, with the intention that the whole would be, potentially, self-sustaining in terms of food, water, energy, sanitation, primary and secondary education, healthcare and so on. Moreover, the natural world would be everywhere, in between the towns, in wilded areas with corridors to other wilded areas. And between the Garden Cities, there would be more farmland, woods, meadows, and wild areas with a vibrant natural world with everything from the invertebrates to the larger mammals, badger, fox, hog, beaver, otter, martens, red squirrels, deer, birds of all kinds, etc. Perhaps even the return of the wolf...

A modern version of the Garden City might be rather different from Howard’s original, of which several versions were constructed successfully in the UK (e.g. Welwyn Garden City) and in the US, notably in Florida. However the notion does seem to be on point. Additionally, however, we might expect to have some industries and industry feeder organizations housed in the typical garden city, and there could be logistic channels and dedicated communication networks connecting up various Garden Cities to provide a degree of “dispersed integration” of larger industries. And there would probably be a need for air conditioning throughout as the climate continued to warm up...

If, at the same time, we hollowed out our cities, we could have the displaced population, families, communities, etc., living the bucolic life in the Garden Cities, as the major cities themselves underwent necessary transformation. The pandemic has highlighted what was already known, that disease can run rampant through dense city populations/monocultures. So, raze areas of dense population housing, and recreate them as wilded areas within the cities. Wild all, or parts of, the beautiful parks left to us by our insightful Victorian forebears, and create corridors between wilded areas. Create solar farms and arable farms within the city area, spread around so that no person was distant from the natural world, which should be encouraged into our gardens, parks,



wilded areas and on to our streets—where the ubiquitous fox already makes himself at home.

So, we could, following this idea, disperse the population into evenly-spaced GCs across the UK, from the north of Scotland, the West of N. Ireland and Wales, to the southwest and southeast of England. Moreover, we could in principle make each GC self-sustaining, with those GCs able to produce an excess of produce exchanging the excess with other GCs, bartering with them to make up shortfalls... As global warming proceeds, more northerly GCs would continue to produce staples, while southerly ones might produce more exotic flora and fauna... And, of course, we would still be open to export and import to and from our neighbours, as we do now. Meanwhile, our major cities would still exist and function—from the outside, there would appear to be no difference...

There is a host of issues and problems that might arise if we were to attempt to implement such a far-reaching scheme. Too many, perhaps, for any government or community to countenance. It will not happen. But, it could, and if it did, we might just ride out the worst of what is yet to come with global warming, population explosion and, inevitably, more pandemics of an increasingly deadly nature: that is the fate of all monocultures, after all.

Food for thought...

## Summary & Conclusions

**A**nyone of age, who can remember our culture and society as it was just before and after WWII, will be aware how much it has changed. Our social mores and patterns of social behaviour did not recover to their pre-war state, as they appear to have done subsequent to the prior Great War, Spanish Flue Pandemic (1919) and Great Depression (1929+), after which, by the mid thirties, society was once again on an even keel, the middle classes had re-established themselves, and workers were, once again, proud to be working class, with ‘honest sweat and toil.’

No, it has not worked out that way since WWII. Of course, we have yet to get through “our” Pandemic, and we seem to be facing a Depression of equivalent magnitude to that of the early 1930s. Perhaps we have to experience these in order to ‘reset’ our culture and societal behaviour to near its prior norms. For our contemporary culture seems to be designed to accommodate “inhuman hu-

mans.” That is, humans who are not permitted the instincts and instinctive behaviours of the tailless monkeys, apes, Great Apes, that they truly are.

**P**art of this recent change in overt ‘British Culture’ has been brought about by deliberate legislation, notably Political Correctness and Health & Safety at Work: both have had a serious impact on, and significantly damaged, our traditions, our culture and our society. Social media has delivered the *coup-de-grâce*.

PC legislation should be *repealed*, and H&SW legislation *revised*. Social media in its present form should be abolished: it is antisocial and counter democratic, in that it encourages/requires the formation of virtual mobs which seek to overthrow the democratic process through ‘the tyranny of the masses;’ moreover it enables and encourages election-rigging.

**A** major part of society’s ills, however, have arisen because of the manner in which we have trapped ourselves in cities with high populations and population densities. We seem to have effectively trapped ourselves in self-made human zoos, in which we behave – not as free humans in our natural state – but as captive humans in a zoo, with all the associated undesirable behaviours that we recognize in our fellow city dwellers: murder; incest; masturbation, homosexual pair-bonding; self-mutilation, attacking offspring; suffering from obesity; stomach ulcers; becoming fetishists, etc., etc. We might add drug dependancy, psychological disorders, child pornography, rejection of new-borns, susceptibility to infections and pandemics, and many, many more.

Meanwhile, instead of trying to resolve these unfortunate “humans-in-captivity” issues, we ratify many of them as somehow ‘normal.’

These human zoos are monocultures, encased in their self-made environments, and, like honeybees in their hive, or termites in their mound, invoking both physical and psychological changes to individuals. And, like all monocultures, they lack the biological diversity to combat infections and pandemics: at the same time, they require large amounts of energy to protect and maintain their monoculture and its environment from infection, entropy and decay...

**W**e could, no doubt, continue much as we are, accepting the limitations along with the benefits of our cities, with their monocultures, subcultures and susceptibilities. Except that...we are facing accelerating global warming caused by explosive global population growth.

So, our country will inevitably face further population growth to exacerbate the city problems. And the mean temperatures within the UK will rise, with the south becoming warmer, much warmer, before the north—which will also rise. It is already happening. These factors will affect the way we live, and our food supplies. We may no longer be able to rely in all the imports of food as before: problems in food growth affect the world. Yet we will need even more food to cope with our rising population. It seems that we may be running into a dead end, and we probably are—but, we may yet be able to extend our time on the planet...

The solution for the UK, if there is one, would be to distribute our burgeoning population much more evenly over the full extent of the nation while, at the same time, reducing the population-density spikes with our cities, and opening up those cities so that they are no longer susceptible monocultures. In parallel, we would re-wild much of our land, returning it to its natural state and repopulating it with former native species. And, perhaps, carefully making way for other flora and fauna better able to accommodate our warming climate without displacing our native species as they adapt to the changes.

The redistributed population would, of necessity, feed themselves, and so, in principle, limit their local population to that which their local environment can sustain—as does every other social animal on the planet.

There is, then, a concept, a strategy and a plan...do we have the foresight, political nerve, determination and stamina to undertake such a major national enterprise?

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