



MANIFESTO OF THE NEW PHYSIOCRATS

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PREAMBLE

The cries for economic justice have become louder, and have rattled political establishments the world over. Housing has become unaffordable. Politicians offer easy answers and handouts, but no meaningful solutions. Meanwhile, the deep rot that underpins the current economic structure will continue to fester until the land beneath it finally collapses. Until we understand what the land is, we are at odds with everything we touch.

However, it is the land itself, and its treatment in economics, which is at the root of of this tumult. When one owns land, it is the location - the physical space - that is owned. The owner becomes a monopolist, and no one can gain the right to live on the said land without paying the monopoly price for rent. It is not the price of a competitive market.

BACKGROUND

- The entire increase in wealth inequality for the past decades is attributed to the unjust real-estate market.
- The real estate market cycle is a primary cause of economic booms & busts.
- Access to locations is critical for access to employment and amenities.
- Wages earned from labour and entrepreneurialism are wages earned by individuals, while gains from land price increases are a result of nature & community.
- Labour is currently taxed, with the proceeds spent on projects which inflate the gains of land-owners & speculators.
- Free money, handouts, easy lending, and price controls, do not address supply constraints and purchasing power; they raise rents and decrease supply respectively.
- The peculiarities of land such as its fixed supply can be applied to a select few other assets as well, but land is the especially critical due to its necessity for life.
- Credit in the economy has been directed toward inflating land values rather than productive capital.
- Shifting the tax burden towards land values, away from labour, is the first and most crucial step to correcting the imbalance.
- We must beware those offering solutions that overlook land and supply issues.



WHAT WE STAND FOR

- Respecting the differences between bounty gifted by nature, and that which is earned by our labour.
- A positive rate of taxation on products of nature & community - for example land values, air [pollution] - with zero and negative rates of taxation on products of labour.
- Seeking liberty; by expressing its ideals politically, and also by pursuing adventure, freedom, and knowledge in our own lives.
- Justice, fairness, the resulting success by merit, and insisting it be reflected in the systems by which we're governed.
- Absolute transparency in government.
- Unifying the original Physiocratic-Geoist ideas with distilled wisdom of tradition and the reality of modernity.
- Implementing a long-term vision rather than short-term reactions, and attempt to understand how such a vision may be remembered in history.
- Recognizing that each individual and each group has its own distinct strengths, which must be capitalized-on in order to maximize opportunity within our economic ecosystem.
- Exploring our world,, understanding it is ours to travel and learn from, and our responsibility to protect and be stewards of for future generations.
- Defending individuals, cultures, economies, and environments from injustice.

OUR LEGACY

The original Physiocrats were a precursor to the later Georgism, which demonstrated the value of separating land (products of nature) from the other factors of production (labour and capital) when addressing policy. This long-known wisdom is a concept that was also touched upon by the Stoics and in imperial China. The New Physiocrats see how each iteration of the Geoist philosophy has developed, and have created the latest iteration as a comprehensive platform to unite Geoist organizations; intended to be applicable for the present and the future, with an emphasis on political feasibility.

This also includes ensuring our public physical space & architecture is that of great beauty. It also means a deep respect for private property, liberties, and one's labour & entrepreneurialism. These products of human labour should ideally have a zero or negative rate of net taxation, in order to amplify their expression. These products must be represented politically, and not crowded out by special interests. The New Physiocratic philosophy draws a morally consistent line between products of nature and products of labour, between public and private. Respecting these boundaries allows us to live within a consistent and integrated political philosophy, in harmony with nature at large, and within our own human nature.