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The Lies of the Land

A guide to our corrupt society

Dr David A Corbett

ABOUT | THE AUTHOR

David Corbett graduated in Medicine from Melbourne University in 1964. He subsequently trained as a specialist Anaesthetist. He has spent one year in the United States, one year in Saudi Arabia and many years in city and rural hospitals in Australia in that specialty.

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PRE | FACE

Our world is manipulated by those in power. The goals of political intrigue are rarely those in the interests of humanity but commonly in the commercial interests of the rulers. The main weapon of our rulers is fear. Once fear is instilled, their motives are not then questioned.

The history we are taught about World War II does not bear any logical scrutiny. There is bountiful evidence to suggest that Hitler and the Western powers had covert agreements and co-ordinated actions. An examination of the Nuremberg trials leads to the inexorable conclusion that they had nothing to do with justice and everything to do with the extermination of witnesses to a criminal conspiracy.

Regrettably, deceit is not limited to politicians. Virtually every special group in society practices some form of misrepresentation to protect its own powers and the prestige of its members. These misrepresentations ultimately cost us all dearly. But there is also a cost to the perpetrators: their own advancement is stalled because their self-serving propaganda blinds them to greater truths.

We thus have corruption in science and education. We have prisons whose costs far outweigh their benefits. We have climate-change doomsayers instilling irrational fear in others in order to convince themselves that they are saving humanity from itself.

In short, instilled fear paralyses our powers of logic to the point that we readily accept political actions that would otherwise be regarded as patently absurd.

Our rulers maintain their position by telling us what they want us to believe. These lies – the Lies of the Land – are used to keep people in fear and thereby protect the rulers from displacement.

All classes of society perpetuate myths to maintain the control of their senior members.

This book is aimed at exposing many such lies, and suggests ways of detecting and resisting them.

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INTRO | DUCTION

In his novel, *Candide*, Voltaire maintained that we presently live in the best of all possible worlds – under the circumstances. Now, a cursory look around us tells us that all is not well in the state of Denmark. We have wars, famine, fire and floods; we have obscene wealth living cheek by jowl with abject poverty; we have young folk wasting or destroying their lives with drugs in back alleys, or in cars on our roads.

Why then is our world only the best possible and not the ideal? To answer this question, we need to appreciate what is really going on in our world and to understand how we got to our present state. But what is the ideal world? What do we really want? The only undeniable purpose of our existence is that of procreation. The rest of our time on earth is only of use to us if we use it to achieve things which give us pleasure or to fulfil other personal goals.

For fulfilment and happiness, we need to be free to pursue our personal ambitions. Commonly, such goals involve contributions of benefit to society. Happiness only occurs during the pursuit or achievement of goals — the

anticipation usually exceeding the consummation. When people no longer have any purpose in living, they are quite content to die. Contrariwise, even terminally ill people tend to hold on until they have had the opportunity to say goodbye to loved ones or to see the achievement of some personal objective.

Although our civilisation consists of a myriad of individuals, each person is unique with individual talents. Mostly, these talents go unrecognised and unused. Surely, we are grateful for the range of facilities available to us – cars, washing machines, etc., but how many inventors in our community will live and die with talents that remain undeveloped and contributions unsung? If each individual was allowed and encouraged to achieve his or her best, our society would be much richer and civilisation would progress much more rapidly than it presently does. Would any of us suffer detriment if we encouraged all of the world's talents to be expressed rather than stifling a large proportion? Contributions to society are not an even-sum game wherein a contribution by one person would deny another person the privilege of also contributing.

What does an individual require in order to derive the greatest happiness and fulfilment in life? In my view:

1. Every individual must be allowed and encouraged to pursue their goals.
2. Everyone must be free to make their own choices. And if each and every individual is to be free, it follows that no individual should infringe the freedom of another.
3. Every person will achieve a greater potential if they are assisted in their endeavours by others. As each individual will contribute the most to society if they are allowed to reach their full potential, it follows that

it is in everyone's interests to help others rather than oppose them.

The above points bring us to the subject of selfishness. Our minds and bodies are dedicated to our own personal survival and fulfilment. Selfishness is not a crime and it is important to our own well-being and achievement. Ultimate selfishness is exclusively looking to one's own advantage. With experience, we learn to plan ahead and we also learn that selfishness is best served by enlisting the help of others. The price of that help is that we must usually return the favour. It follows, then, that selfishness is not necessarily detrimental to others if it is also advantageous to them as well as to ourselves.

Co-operative objectives were presumably adhered to in primitive societies. Why then has our society veered away from these principles? The answer, I believe, resides in the third point above — in order to expand our personal successes it is much easier if we enlist help. Those who achieve positions of power initially enlist help but ultimately transform themselves to a position wherein they dictate to others. This transition commonly involves the use of lies and deceit. Lies and deceit avoid the problem of honestly convincing others that the ruler has some inherent right to privilege.

From childhood, we are taught many false ideas. Some people are advantaged by this deception, but society as a whole and the average person in particular, is disadvantaged. The progress of science and human relations are also stultified as a result. We have carnage and human suffering that is totally unnecessary. There is enough food in this world to feed its entire population but the denial of resources as a result of political greed leads to regions of mass starvation.

Lies and deceptions may be ultimately uncovered and ignored. However, when fear is added to the mix, even

obvious lies become treated with some respect on the basis that it may be unsafe to ignore them.

There are some whimsical concepts that serve for pleasure and joy in childhood. Although we later find them to be erroneous, we accept them as harmless concepts that make our world a richer place in which to live. On the other hand, there are other concepts we have been taught to accept as true but later find to be not common practice at all. We were taught that adultery is immoral — but later learn that about 80% of married folk indulge in it at least once in their lives. Maybe if nobody committed adultery, our society might be better, but how can we ever prove that? We were also taught not to kill — but we find that nations do it on a wholesale basis. State murder (war) is acceptable but personal murder is not. Why?

Those in power use fear to maintain control. Ideally, the fear is of some event that might occur in the future as this cannot be disproven at the present time. It is said that 80% of our fears about the future never come to pass. In engendering and maintaining fear, our rulers usually need to bypass logic. This is never a problem because once emotion is introduced, logic is discarded. We therefore have situations where we pigeon-hole ideas — we can accept a total lack of logic in one situation, but we would ridicule the same logic if it were applied to another, more familiar situation.

To sustain fear, the authorities must resort to lies and deception — *The Lies of the Land*. The imposition of rules and laws is presented to us as something for our protection and benefit. There is some logic in this, but we need to realise that the purpose of laws promulgated by our rulers is, first and foremost, for the benefit of those rulers themselves, and any benefit we derive from those laws is really an unintended consequence.

Oft times, we lose sight of the arbitrary nature of rules and customs and tend to believe that certain actions

are inherently right or wrong because that is what we have been brought up to believe. Consequently, our training is a two-edged sword: on the one hand, we need to have a certain degree of conformity to prevent chaos in our society, but on the other hand, some rules only serve to benefit those who wish to rule us.

The confusion and lack of appreciation of the basis of our rules and laws leads us to accept much of what we were told without question or debate. One result is that we betray and short-sell our children by failing to explain to them the reasons underpinning certain civilised niceties. We simply instruct our young ones that certain things are right or wrong. Niceties, such as courtesy thus become regarded as authoritarian burdens which no self-respecting child could be expected to accept without rebellion. Our children are taught to tell the truth—but ‘white lies’ are okay; adultery is wrong, but everyone does it; murder is wrong, but war is glorious. Our children and hence our future adults, thereby enter a world that accepts hypocrisy as the norm.

Greed, lies, and deception are not the monopoly of any one societal group. We find the same characteristics in virtually all disciplines. Education, health, research, churches, and even charities exhibit a fair share of deceit.

The polarisation of society into rulers and the oppressed is a disadvantage to us by stifling the contributions that so many could make if only they had the opportunity. Even the rulers would benefit from an increased freedom and encouragement of the masses.

It is only when we begin to understand the causes of deceit and oppression that these evils can be countered. And it is only by opposing these harms that the people of this world will have any chance of living in harmony and enjoying the fruits of progress to which, in my view, we are all entitled.

The fact that we are deceived is understandable,

but the inability to understand our own lives is also an obstacle for us. If we don't see our goals clearly, we are likely to continue on a purposeless path simply because we know no other way.

'If you don't know where you are going, any road will take you there'

Lewis Carroll (1832-1898)

The aim of this book, then, is to:

1. understand how hierarchies develop;
2. understand how our rulers use psychological pressures to manipulate others to serve their own interests;
3. observe some of our institutions and how they are corrupted by our rulers;
4. examine how violence and wars are used to profit those in exalted positions and examine some global concerns and how they are used as a basis for political manipulation.

PART I

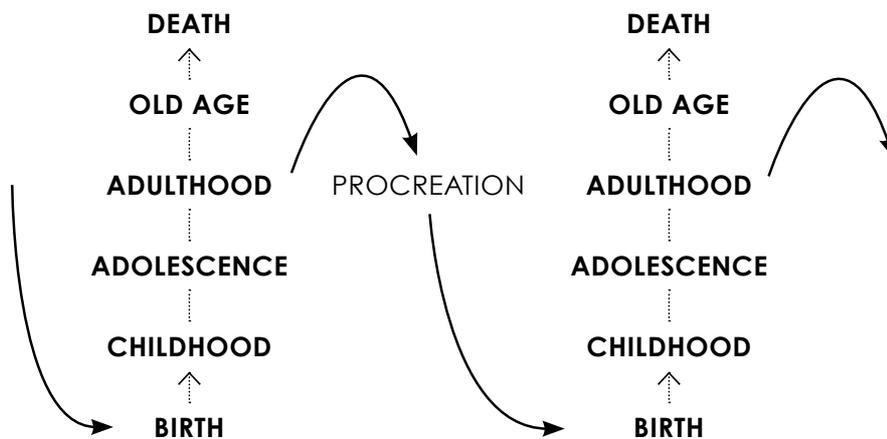
DEVELOPMENT OF HIERARCHIES

1 | THE COURSE OF LIFE

*'One thing is certain and the rest is lies
The flower that once has blown, forever dies'*

Omar Khayyam (1048-1131)

Let us consider what might be an ideal life and start from what we indisputably know to be true. We know that we are born, we develop through childhood to adulthood, we age and ultimately die. In the course of this progression, we have a drive to procreate. With procreation and a subsequent birth, the cycle repeats.



The only indisputable reason for our existence is procreation. For all our pretensions at human importance, our lot, in the scheme of things, is no more exalted than that of a messenger-boy. We are simply here to carry germ-plasm from one generation to the next.

From nature's point of view, any individual is quite dispensable. Those who are the fittest and the most adaptable, survive — those who are not, die. Those who claim that humans have a 'right to life' have no evidence to support that contention and they can point to no power that enforces such a right. We all ultimately die. If we have a 'right to life', when did we receive it and at what point does it expire?

If the above progression is all there is to life (and we have no logical evidence to the contrary), we are left with an enormous amount of time to fill. In order to make the most of this time, we can only aim to derive as much pleasure and job satisfaction as possible. The things that give pleasure and satisfaction can only be determined by each individual themselves.

In order to pursue personal happiness, a person must be free to make his or her own choices. Thus, we can appreciate why men and women of all eras have fought and died for freedom. If every individual is to be free, it follows that no individual should be allowed to infringe the freedom of another. This would proscribe slavery and prevent any person from imposing his or her religious or political views on another. We therefore have to accept, without question, that each individual is entitled to their own ideas and actions providing that these do not interfere with the rights of anyone else.

'I am free to wave my arms about as much as I like, but my freedom ends where your nose begins.'

Anon

We may not agree with another person's point of view but, because there are no absolute standards with which everyone agrees, we are obliged to accept that an opposing point of view could possibly be just as correct as our own.

The importance of respecting the freedoms and ideas of others is that if I don't respect your rights, why should you respect mine? The denial of *anyone's* rights ultimately leads to the possible denial of *everyone's* rights. If, today, I can force you to act as I wish, there is a good chance that tomorrow you might be able to force me to act as you wish. Under these circumstances, we are all subject to interference and oppression and no-one can be sure of enjoying any freedom.

Taking this 'live and let live' concept a step further, we find that if we work together, we can achieve more than if we work alone. This does not mean that we need to sacrifice ourselves to a common good — a sacrifice is an imposition on the individual and therefore an infringement on his or her freedom. However, it does oblige us to consider the needs of others in any action we might take. We ultimately do ourselves a greater service by helping others rather than by obstructing them. Wouldn't we all achieve much more, and wouldn't our civilisation be much richer if we co-operated rather than competed with each other?

*'Full many a bloom is born to blush unseen
And waste its sweetness on the desert air.'*

Thomas Gray (1716-1771)

If every individual was regarded as important in their own right, if no-one interfered with the lives of others and we all set out to help each other to achieve the best they can, what sort of society would we have? Would we have road-rage or theft or murder? Would we have wars,

poverty or oppression of minorities? If everyone acted according to the above precepts, there would only remain one crime that required societal condemnation—the crime of *discourtesy*.

2 | SELF INTEREST

One of the many concepts in life that we tend not to question is that of selfishness or self-interest. It is not ‘nice’ to be selfish, so we ignore the practical importance of it and the integral part it plays in our lives.

Our bodies and minds are engineered to serve ourselves, not others. My heart, for example, is built to pump blood through my body not yours—although you are quite welcome to it when I am finished with it—my brain is engineered to look after my interests, not yours. The most important person in one’s life is *oneself*. Because of this, totalitarian states never succeed in the long term. Even in totalitarian states, the police and military are kept on side by ensuring they receive special perks for their support of the rulers.

This emphasis on the importance of the individual does not mean that society will eventually become an anarchy consisting of a multitude of greedy individuals. Most people accept the advantages of collective action and co-operation to make their own lives more pleasant. However, in order to achieve our personal goals we must clearly understand that our own interests are paramount.

We have but one life and it is up to us to make the most of it. Fitting into the aspirations of others will not bring us satisfaction unless those aspirations also coincide with ours.

The reason we are taught not to be selfish is usually to coerce us into doing someone else's bidding; it is rarely in our own interests. It is a valuable exercise to examine the motivation of the person who accuses you of selfishness — what is *he* or *she* going to get out of it if you do as they say? And what are you going to get out of it if you take the course they are suggesting?

Selfishness is not sinful or antisocial because it is the engine of personal achievement. Many goals start and end as a simple pipe-dreams. Many teenagers dream of becoming singers or rock stars, but how many actually fulfil these dreams?

There are ways of achieving goals:

1. You must decide on the goal you wish to achieve. Ask yourself if the goal is the one that you personally want to achieve. Or, are you aspiring to a goal only because someone else has led you to believe that it is worthwhile. If it doesn't excite you personally, don't waste your life trying to achieve it.
2. You must determine the pathway to that objective. This involves planning a course of action.

'Once you have decided to do something, the job is half done.'

Abraham Lincoln (1809–1865)

3. Be prepared to accept the risks and the cost. If you want to become a doctor, that will require sacrifice of

many other pleasures and years of your time to study. Are you really prepared to make these sacrifices? Is the goal really worth it? There is no such thing as a free lunch, and when offered one you should carefully determine the ultimate price.

Our ship of life might be occasionally buffeted and taken off course by other events but we must keep our home-port clearly in mind through it all. There will always be some unavoidable detours so we must be flexible.

Greed is good insofar as it motivates us to take productive action. This does not mean that our greed should infringe upon the rights or progress of others, but we should not be ashamed of our own desires to acquire and accumulate. There are many examples where greed does cause grief and disadvantage to others, but a healthy respect for one's own advancement is not a crime.

If we are to have a harmonious society we must live and let live. We must accord to each person the right to their own beliefs and respect the sovereignty of each individual. This might seem like an unselfish exhortation. In reality, this consideration is ultimately one of self-interest. My freedom is only guaranteed if everyone's freedom is guaranteed and hence my interests are best served when I protect the interests of my neighbour.

'Conscience is that which makes us behave well when nobody is looking'

Anon

The above argument also applies to the consideration of animals. Without other creatures, our planet would be an unbearable place to live. We have the power to destroy animals but it is in our own interests to protect them. Animals presumably also have joys of life. Again, the concept comes down to self-interest: my

environment will be much better if I also consider the welfare of animals.

We do not become members of a society for the benefit of society; we remain members of a society *for the benefits that the society confers upon us*. Where an individual is disadvantaged by a society, they tend to move to a society that provides them with the advantages they desire. This may mean moving to another country or to a different stratum of society (such as a criminal environment). Politicians never ask people to voluntarily pay more tax for the benefit of society — they always buy votes by promising to give us something. The fact that they are buying our votes with *our* money (i.e. we will inevitably pay more tax) probably never occurs to us.

We say we choose to live in a free society. What does that really mean?

There is no such thing as absolute freedom. We only choose the *types of freedoms* that we want, and accept the loss of other freedoms as a trade-off. I choose the freedoms which I get in a particular society. In return, I sacrifice my freedom to murder people and usurp any property I might desire.

It is very important to realise the limited nature of freedom. We are often exhorted by politicians to fight to defend freedom. But what freedoms are they talking about? The defence of freedom usually means the defence of our rulers' freedoms. When sent to war to 'defend freedom', it is wise to determine exactly what freedom we are fighting for. It is not inconceivable that the freedoms offered by the enemy might give us a better life than the one we presently have.

So when we talk of being 'free to pursue our goals', that freedom is always limited. If you and I are both to be optimally free, it follows that neither of us can be free to do anything which interferes with the freedom of the other. If that results in the other person acting in ways that we don't

like personally, we have no right to interfere unless those actions interfere with the freedoms of others.

As there is no such thing as perfect freedom, we must decide what type of freedoms we want. Presently, there are a number of controversial issues in our society: *homosexuality*, *abortion*, and *euthanasia*. Attitudes towards these issues are based on the emotions of religious upbringing and not on any logic. People, of course, are entitled to their religious views and entitled to regulate their lives according to those views, but there is no reason why personal views should be forced on those who think otherwise.

Homosexuality

Providing a person's sexual preference does not interfere with any non-consensual person, by what logic does society make that preference to be illegal? We all seem to have an inherent antagonism to those who look or think differently, but before opposing a different point of view, we should ask ourselves whether we have the right to interfere in someone's life if they do not interfere with ours.

Abortion

My body is my possession. Nobody else can own my body. The law even asserts that no-one can own someone else's body (or corpse as the case might be). If my body is my sovereign possession, then nobody but me can deal with it. If I choose to allow my body to be used by someone else, surely that is my choice and my right. If I choose not to allow my body to be used by someone else, surely that is also my choice and my right.

Is this argument any less valid for a woman? If a woman chooses not to allow her body to be used for the

creation of a child, that is her sovereign right. If she is pregnant, at what point does the unborn child assume a superior claim to her body? We seem to have a conflict of interest here — two individuals contesting the one body. Removal of the baby results in killing an unborn child. On the other hand, if the mother is prevented from terminating a pregnancy, she is being denied the sovereignty over her own body. It is a matter of deciding who is the ‘*a priori*’ owner of the body when such a conflict arises. Given that the unborn child cannot lead an independent existence outside the mother’s body, then it surely does not have a prior right to require the mother to maintain it. If you are drowning, you have no *right* to my services in order to save you, nor do you have a *right* to a transfusion of my blood even though you might surely die without it.

Personally, I do not like the idea of abortion – it is destructive and wasteful. I have yet to meet a woman who had an abortion and does not have some degree of sadness about it. Many suffer a great deal of guilt. Most wonder about the potential of the child that might have been. Women do not usually have abortions by preference but due to circumstance. It may result from societal pressure for an unmarried woman not to have a child or it may be that the woman cannot afford to provide for the child. It is rarely because the woman would not have the child if circumstances were different.

Euthanasia

In respect to ‘mercy killing’, there are two quite distinct and separate issues:

1. Where a person wishes to terminate his or her own life. This is a matter of sovereignty in which the individual is dealing with their own property and not affecting anyone else.

2. Where a person wishes to terminate the life of another person who may not wish their life to be terminated.

If I come to the conclusion that there is no point for a person that is old and senile to continue to live, should I have the right to terminate that life? Clearly *not*, especially if I believe in not interfering with the sovereignty of another person.

But, what if a person is in constant pain due to an incurable disease and wishes to terminate his or her own life? In this case, anyone really believing in sovereignty of the individual must allow that person to die if that is their wish. As a doctor, I have had it put to me on more than one occasion: 'Doctor, if I were a dog, you would put me down. Why are you keeping me alive just to keep me suffering?'

There is, of course, an argument that an old and ill person might 'appear' to want their life terminated when that is not really their wish; greedy beneficiaries might want to get the inheritance sooner rather than later. Perhaps, in cases such as this, we could require a competent judge to determine the true wishes of that person. It is hard to imagine that such a requirement would overburden our courts as it is unlikely there would be large queues for such a service.

Personally, if my children did not want me around I cannot imagine any reason why I would want to stay anyway.

