



THE INTEGRAL LIBERTY PARTY PLATFORM

Preamble

A free people must recognize in their very souls
the truth of the principles by which they mean to live.

These truths are not inventions of ideology nor the claims of factions, but realities that reveal themselves in the nature of persons, in the structure of community, and in the order of the world.

A Republic endures only when its citizens honor these truths and build their common life in harmony with them.

We affirm that the strength of a nation rests on the dignity of its labor, **the nobility of its people's character**, the integrity of its institutions, and the proportion that binds liberty to responsibility.

Without nobility in the citizenry, no architecture can sustain freedom; with it, the simplest structure will endure—even in times of greatest challenge.

We believe that the purpose of public life is not the triumph of factions, but the stewardship of the common good.

A Republic requires leaders formed by truth, guided by proportion, and summoned by duty—men and women who understand Statesmanship as a calling rather than a career, and who lead by the moral weight of lives rightly ordered.

The commitments that follow are offered in plain speech.

They seek neither novelty nor ornament, but coherence with the ontological realities upon which any free and humane society must rest.

We submit this Platform in the conviction that when a people sees *truly*, they will live nobly — and that whosoever sees the ontological truth of another cannot help but love his fellow man.

SECTION I — The Principles of a Free and Coherent Republic

A political movement worthy of a free people must begin not with programs, but with principles.

Not with demands, but with truths.

Not with ideology, but with **ontology** — with the realities that disclose themselves in the nature of persons, in the structure of community, and in the order of the world.



The Integral Liberty Party rests upon four such principles.

They are the foundation upon which all subsequent commitments stand.

1. Ontological truth is the ground of freedom

A civilization cannot remain free when it ceases to recognize the truths that arise from the structure of Being itself.

Freedom depends upon **ontological clarity** — the capacity to see what is real, rather than what is projected, constructed, or preferred.

We therefore affirm:

- that public life must be governed by ontological truth rather than ideological assertion;
- that political judgment must be rooted in the nature of persons and communities;
- that institutions must conform to reality, not to abstractions detached from it;
- that truth is not manufactured by factions or narratives, but revealed through attentiveness to what is.

A Republic governed by ontological truth can remain free.

A Republic governed by illusion must eventually yield to tyranny.

2. Liberty requires proportion — in mind, in character, and in law

Liberty is not the absence of restraint but the presence of **right relationship**.

It is sustained by proportion: the moral geometry that binds freedom to responsibility and authority to the common good.

Proportion means:

- reward proportionate to contribution,
- responsibility proportionate to influence,
- taxation proportionate to the wealth being protected,
- institutions proportionate to the dignity and scale of human life.

Without proportion, liberty fractures into disorder or congeals into domination.

With proportion, freedom becomes coherent and sustainable.

3. Nobility of character is the first civic infrastructure

A Republic cannot outlast the character of its people.

No architecture, however ingenious, can preserve freedom if a people lose the virtues that sustain it.

Wisdom, humility, honesty, restraint, reverence, and courage — these are not optional ornaments of public life, but its foundations.



We therefore affirm:

- that human formation is a civic necessity;
- that a Republic requires citizens capable of attention, discernment, and imagination;
- that leadership is a calling, not a career;
- that Statesmanship demands a rightly ordered soul before it demands technical skill.

**Without nobility in the citizenry, no architecture can sustain freedom;
with it, the simplest structure will endure — even in times of greatest challenge.**

4. A nation is held together by love as much as by law

Love here is not sentiment, but attention — the willingness to see the other as real and to respond to what is revealed in them.

A Republic fails when its people cease to see *truly* one another.

A Republic is restored when its citizens recover the posture of right seeing:
the openness, humility, and reverence through which ontological truth becomes visible.

From such perception flows civic friendship, patience, cooperation, and the harmony that allows diversity and unity to coexist without coercion.

A nation that remembers how to see *truly* cannot help but love rightly.

These four principles form the moral architecture of Integral Liberty

They precede policy and program.

They name the truths a free people must recognize in their souls before any blueprint can endure.

Upon this foundation, the Platform now sets forth its commitments —
the structural and economic reforms through which a Republic may be restored to coherence,
proportion, creativity, and peace.

SECTION II — The Engine of Restoration

A Republic cannot flourish when its economic foundations betray the principles upon which liberty depends.

For too long, the engine of American prosperity has been diverted from its rightful course —
away from production and toward extraction, away from work and toward speculation, away from
community and toward abstraction.

The task before us is not to invent a new system, but to restore the one that once made this
nation exceptional:



the true form of capitalism envisioned by Adam Smith, David Ricardo, the Founders, and every statesman who understood that prosperity and character must rise together.

The following commitments re-align the economic architecture of the Republic with the ontological truths named in the Preamble and Section I.

1. Reward for Work, Not Extraction

A just economy honors the labor of its people.

It rewards those who build, create, innovate, cultivate, teach, repair, and serve.

It does not exalt those who profit from the manipulation of credit, the inflation of assets, or the extraction of value they did not create.

We therefore affirm:

- that prosperity must arise from productive endeavor, not from speculative privilege;
- that extraction weakens the economic engine by which a nation advances;
- that credit should flow first to the real economy, not to financial abstractions;
- that the craftsman and the entrepreneur must stand on higher ground than the rent-seeker;
- that those who contribute most to the nation's flourishing should receive the clearest path to prosperity.

We affirm the moral principle that prosperity must be earned, not extracted.

In technical terms, a just economy is one in which the rate of return on capital (r) stays aligned with the rate of real economic growth (g).

When $r \approx g$, capitalism finally keeps its promise: wealth created by one does not impoverish another. The full argument appears in *Integral Liberty — Architecture of Governance, Section IV-E*.

This commitment restores the moral center of capitalism.

It is the foundation upon which upward mobility and national renewal depend.

2. A Republic That Cannot Be Rigged

A free people cannot consent to be governed when the institutions that serve them have been captured by narrow interests.

We therefore commit:

- to ending the forms of extraction that privilege the few at the expense of the nation;
- to dismantling the structures that enable offshore evasion, speculative distortion, and financial domination;
- to restoring transparency, fair competition, and the equal protection of the law;
- to preventing any private power from bending public institutions to its will.



A Republic belongs to its people.
It cannot be bought, brokered, or bargained away.

3. The True Form of Capitalism That Lifts All Boats

We affirm this **stewardship truth**:

When markets reward production, not speculation, prosperity rises for all.

When the generator-function is corrected:

- poverty declines,
- homelessness recedes,
- wages gain real value,
- families regain stability,
- land returns to rational prices,
- tuition ceases to crush the young,
- cortisol drops across the population,
- and public goods become affordable again.

This is not theory. It has been proven before, wherever nations aligned their economies with reality.

It is the natural consequence of aligning economic structure with reality.

A nation governed by correct economic architecture is a nation that rises together.

4. The American Renaissance

When an economy is restored to coherence, the creative power of its people is released.

We therefore anticipate — and commit ourselves to enabling — a renewal in:

- the arts,
- literature,
- science,
- technology,
- craftsmanship,
- civic architecture,
- and the moral imagination.

A people no longer hindered by predatory structures can return to the creative work of a free society.

The nation's beauty will return.

Its excellence will flourish.

Its institutions will regain their dignity.



This is the fruit of restoring capitalism to its true form.

5. Taxation According to the Value Protected

A Republic that exists to protect the property and welfare of its people must levy taxes in the only morally defensible way:

in proportion to the value protected.

We therefore affirm:

- that income taxation is the most regressive of levies, burdening labor while sparing accumulated privilege;
- that employment taxes punish craftsmanship, eliminate apprenticeships, reward the replacement of human dignity with mechanical abstraction, and raise the cost of labor, making our industries less competitive internationally;
- that taxation must fall proportionately upon the wealth that benefits most from the Republic's protection; yet every citizen must contribute something for the sake of national unity of purpose;
- that those of modest means must be freed from the punitive burdens now placed upon their work.

This is not a penalty upon prosperity, but plain equity.

It is the only taxation consistent with liberty, fairness, and ontological truth.

6. These five commitments form the Engine of Restoration.

They correct the distortions that have weakened the Republic,

renew the economic foundations of liberty,

and restore prosperity to alignment with dignity, character, and truth.

Together they prepare the ground for the renewal of the nation's cultural and moral life—the deeper work through which a free people sustains itself across generations.

SECTION III — The Soul of the Republic

A Republic does not endure by architecture alone.

Institutions may secure liberty's form, but they cannot supply liberty's spirit.

The soul of a nation is sustained by the habits of its people — their ways of seeing, their moral imagination, their reverence for what is true and good.

A free society must therefore attend to the cultural, relational, and spiritual goods that make a people capable of self-government.



For without a rightly ordered soul, no structure can save a Republic; and with such a soul, even imperfect structures may endure.

We affirm the following truths as central to the soul of the Republic:

1. The renewal of civic friendship

A Republic cannot survive if its citizens regard one another as enemies.

Civic friendship does not demand uniformity; it demands recognition — the willingness to see *truly* one another and to acknowledge the dignity that inheres in every person.

We therefore affirm:

- that public life must cultivate respect across difference;
- that disagreement must be conducted without contempt;
- that political opponents must not be treated as moral adversaries;
- that unity arises not from sameness, but from shared devotion to the common good.

Civic friendship is the quiet virtue that holds a Republic together when every other bond grows thin.

It is the antidote to factionalism and the soil in which trust may grow anew.

2. The cultivation of cultural depth

A free people requires a culture capable of sustaining attention, imagination, and meaning.

Shallow culture produces shallow citizens; and shallow citizens cannot maintain a Republic.

We therefore affirm:

- that the arts, literature, history, and music must be restored to a place of honor;
- that the great works of civilization must be returned to public life as sources of nourishment and humility;
- that entertainment must not displace education;
- that a people deprived of beauty becomes vulnerable to cynicism and manipulation.

A Republic worthy of the name must cultivate a culture that elevates rather than debases, deepens rather than distracts, and forms rather than fractures.

3. The restoration of community and belonging

Isolation is the enemy of liberty.

When citizens become strangers to one another, society fragments, and the temptations of domination or despair grow stronger.

We therefore affirm:

- that local communities are the primary schools of civic life;



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- that families, neighborhoods, congregations, and associations carry responsibilities that cannot be outsourced;
- that a culture of solidarity must replace the culture of atomization;
- that belonging is not a luxury, but a requirement for human flourishing.

A people rooted in community becomes resilient.

A people severed from community becomes governable only by force.

4. The honoring of work as a calling

Work is not merely the means by which we survive; it is one of the primary ways by which we discover our place in the world.

We therefore affirm:

- that craftsmanship is a moral good, not a residual remnant of a bygone age;
- that the trades and the professions are equal in dignity;
- that mentorship and apprenticeships form the backbone of human development;
- that work is honorable when it serves the real needs of a real people.

A Republic that forgets the dignity of work forgets the dignity of those who work.

5. The protection of the interior life

The interior life — the life of reflection, conscience, attention, and imagination — is the wellspring of freedom.

Without it, public life becomes frantic, manipulative, and shallow.

We therefore affirm:

- that citizens must have the time and space to think, reflect, pray, contemplate, and attend;
- that silence is a public good;
- that technology must be ordered to human flourishing rather than human distraction;
- that a free people must cultivate inwardness to preserve outward liberty.

The health of a Republic depends upon the health of its interior life.

6. These commitments form the Soul of the Republic

They articulate the cultural and relational goods that make liberty sustainable and give shape to the life of a free people.

They form the bridge between economic restoration and human formation — the bridge upon which the renewal of the Republic must walk.



SECTION IV — The Spiritual Commons

Every Republic rests upon an unseen foundation — a shared reverence for what is higher than the self, deeper than preference, and more enduring than circumstance.

This foundation is not established by law, nor enforced by the state; it arises from the interior life of a people who recognize that freedom has a moral and spiritual dimension.

A free society must therefore protect the conditions under which the moral life may flourish, while refraining from all coercion in matters of conscience.

For no Republic can endure when its people lose the ability to distinguish good from evil, meaning from nihilism, reverence from derision.

We affirm the following truths concerning the Spiritual Commons:

1. The state shall not prescribe belief, but must protect the ground in which belief grows

A Republic cannot compel faith, nor enforce doctrine.

But it can — and must — safeguard the freedom of conscience, worship, reflection, and moral inquiry.

We therefore affirm:

- that every person has the right to seek the truth in accordance with conscience;
- that the state shall neither impose religion nor impede it;
- that freedom of worship is a pillar of American life;
- that public institutions must respect the spiritual dignity of all citizens.

The state must remain neutral in doctrine, but never hostile toward the spiritual life of its people.

2. A society that loses reverence loses its way

Reverence is not superstition; it is the posture by which a people orient themselves toward what is true, good, and beautiful.

It is the right-hemispheric openness that precedes wisdom, humility, and proportion.

We therefore affirm:

- that public life must not descend into cynicism or derision;
- that the great moral and spiritual traditions are sources of guidance, not relics;
- that a people cut off from the transcendent grows anxious, fractured, and inwardly impoverished;
- that reverence is essential to the preservation of liberty.

A Republic without reverence becomes a Republic governed by appetite alone.



3. The interior life is a public good

The spiritual life — the life of conscience, reflection, prayer, meditation, study, and silence — is not merely private.

It shapes the moral character upon which civic responsibility rests.

We therefore affirm:

- that interior life must be protected from the noise and velocity of modern distraction;
- that citizens must retain the time, attention, and stillness required for moral discernment;
- that institutions should honor the human need for inwardness;
- that a Republic must cultivate citizens who can hear the voice of conscience.

Without interior life, freedom collapses into impulse.

4. The Spiritual Commons is a realm of unity, not uniformity

Unity does not arise from shared doctrine, but from shared recognition of the sacredness of the human person and the moral law that binds us together.

This unity can hold even in the presence of profound difference.

We therefore affirm:

- that spiritual diversity is a strength of the Republic;
- that citizens may disagree on theology while agreeing on the dignity of the person;
- that a society ordered toward the good can honor many paths to it;
- that the moral life is the common ground on which civic peace depends.

The Spiritual Commons is not a creed or a church; it is the shared moral horizon by which a free people navigates its fate.

5. These principles form the Spiritual Commons

They protect conscience without coercion, honor reverence without establishing doctrine, and sustain the moral center without compromising liberty.

They ensure that the Republic remains grounded in the deeper truths without which no political architecture, however well designed, can endure.

SECTION V — The Renewal of Statesmanship

No Republic can rise above the character of the people who guide it.

Institutions may be well-designed, laws may be just, and the economy may be restored to right proportion — yet all of this can be undone by ambition untempered by duty, intellect ungoverned by conscience, or power without humility.



The renewal of the nation therefore requires the renewal of Statesmanship — not as technique, nor as ideology, but as **vocation**.

Statesmanship is the art of governing in fidelity to truth, proportion, and the common good.

It demands a rightly ordered soul, not merely a trained mind; courage balanced by restraint; conviction tempered by humility.

It is the practice of stewardship at the highest level of public trust.

We affirm the following truths concerning the renewal of Statesmanship:

1. Public office is a trust, not an entitlement

Those who hold power do not possess it; they borrow it from the people for a time, under conditions of accountability and moral duty.

We therefore affirm:

- that public officials are custodians of the Republic, not owners of it;
- that the authority of office flows from the character of the one who occupies it;
- that self-enrichment and factional manipulation violate the public trust;
- that a Republic must expect integrity before talent, and humility before ambition.

Public office is not a station of privilege but an arena of service.

2. Leadership must be formed by truth, not performance

A Statesman does not govern by spectacle or mirroring the passions of the moment.

He governs by contact with reality, by adherence to ontological truth, by the courage to say what is right rather than what is convenient.

We therefore affirm:

- that leadership grounded in truth has moral force beyond rhetoric;
- that the Statesman must resist both flattery and fear;
- that performance politics is a corruption of public life;
- that enduring leadership is rooted in the quiet mastery of attention, character, and judgment.

A Republic cannot be led by those who mistake attention for authority.

3. Statesmanship requires the right use of power

Power is necessary for governance, but destructive when severed from restraint.

The Statesman uses power proportionately — neither shrinking from necessary action nor overreaching into domains better left to the people.

We therefore affirm:



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- that power must be exercised with reverence for its consequences;
- that coercion must remain a last resort;
- that persuasion, example, and moral clarity are the primary tools of republican leadership;
- that no Statesman should seek to dominate what he is called to serve.

Power ordered to the common good becomes a blessing; power ordered to self becomes a danger.

4. Statesmanship demands loyalty to the whole, not to factions

A nation divided by factions is vulnerable to both internal decay and external manipulation.

The Statesman must rise above partisan allegiance and attend to the needs of the entire people.

We therefore affirm:

- that governance must not privilege the loudest voices over the widest obligations;
- that the Statesman must seek unity without erasing difference;
- that the common good is the horizon of all legitimate political action;
- that factionalism is the enemy of republican stewardship.

A free people cannot be led by those who serve parts of the nation at the expense of its whole.

5. The Statesman must be formed before he is elected

No election can supply the virtues it requires.

A people must therefore cultivate Statesmanship long before public office is sought or granted.

We therefore affirm:

- that the formation of leaders is a civic responsibility;
- that education must include the moral disciplines necessary for stewardship;
- that mentorship, history, philosophy, and the arts are essential to shaping leaders;
- that the renewal of Statesmanship begins within the soul before it appears in the Republic.

Leadership is not created by office; office reveals the quality of the leader.

6. These principles complete the renewal of Statesmanship

They name the character required for the restoration of the Republic —

the character without which no reform can endure,

and with which every reform may flourish.

They close the Platform not with ambition, but with proportion;

not with triumph, but with humility;

not with ideology, but with truth.



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A free people deserves leaders who see truly, judge wisely, and serve nobly.

Such leaders do not arise by accident.

They arise when a nation turns its face again toward the good.