

BLUE LECTURE

SENEPYARD COURT

ANNE ARBOUR, AURORIA

10 DECEMBER 2024

FELLOW CITIZENS,

This past year has witnessed a distinct break from our fifteen years of existence as a micronation, since the work customarily done by my office has been minimal. This year, I have stopped asking for charity taxes, publishing solstice and equinox reports, and even coordinating other officers of state as the guardian of our constitution. Though this relative inactivity arose in part due to my research activities as a future doctor of philosophy, completing my dissertation has merely been a contributing factor for why I decided to strip bare the activity of our state. Many have expressed to me, over this past year, how they could not see themselves continuing our micronation if they were to be put in my position, since they saw how much work I put into our micronation. That is, at least in years past. So, I was primarily encouraged to lessen my activity as monarch for one reason in particular: to ensure that our micronation would continue to exist by showing you, my fellow citizens, what is actually necessary to do as our micronation's leader—and also to encourage your ownership of this special project where we call each other fellows and citizens.

Despite the fact that we have not been as active this year, we have not been inactive. Our state has been relatively inactive, but our micronation—as a public community of citizens—has not. We have grown in our good will toward one another, and I rejoice in seeing our fellow citizens and former citizens persist in their daily interactions with one another. We have come to count on one another as friends associated with one another through this political and social entity where we share a common aim and vision. This is further shown since many of us have decided, in the last year and more, to discern livelihoods that put others above ourselves, to make ministry for others our life's mission. I applaud the work we have taken on for ourselves—setting up religious communities, beginning our first steps toward ordination, making decisions about our futures that break with difficult pasts and allow us to become better people. We are a community of people who have made the solemn affirmation that all people suffer in this life, and that it is our micronation's endeavour to overturn that suffering with the hope we have for liberation. As your *upasaka*, it is my job to attend to you and to support you, and I invite you to tell me whatever way I or our state can do so.

One realm where our activity has not faltered is in bringing Sandus from an aethereal, philosophical plain into the realm of our daily lives. Many of us continue to find community in the apparatus of our Sandum state, and we have brought the elements of our Sandum culture into our homes increasingly: the Armilustrium and our other holidays, the deep value of our philosophy, and the noble ideals of our political theories and our constitution. So well have we brought our culture and philosophy into our daily and leisurely lives these past fifteen years that citizens and adjacents have now come to expect these things of us, and those who merely meet and hear of us too. I reflect on the number of students I taught this semester who were surprised to hear of my micronation and wondered about its significance, but that significance is certainly known to our *klatschende* friends.

This December also marks the end of the first term of our heir, the Well-Honoured Homard C. Flavius Ithacus. In May 2018 the Council passed a law that created a succession process whereby an election for an heir is held, and in December 2019 we elected C. Flavius Ithacus to be our first heir. According to the Law on Succession of May 2018, at the conclusion of the heir's term, two things may happen: a new heir may be elected over the course of a year-long process, or we may prorogue the current elected heir—that is, to prolong his term.¹ With the Homard's consent, I thereby prorogue the heir, duly elected, for another five-year term, and I thank him for putting the wellbeing and longevity of our micronation before his other interests.

Last year, I announced that I would reform provinces and local governments in our micronation. I plan, after I defend my dissertation, to draft the proposed edict on local government and *stationes* that will include a schedule of the provinces, municipalities, and *stationes* where our citizens dwell. This edict will cover the practical matters of who and where these places are, but will also introduce new principles of local government. Chief among these will be the principle of the commune, ensuring that every level of our government remains responsive to the collective interests of the citizens and adjacents who belong to that entity. We have long viewed our republic as a commune by virtue of its being a community of citizens motivated by common action, but this commune principle will help to justify mutual aid on a local and interregional level. I will enact this and other proposals from the *Sandus for Householders Plan* (summarised below) in due course.

This year, my government will foster mutual aid in Sandus with a new kind of personal economic organism that I will add to our economic system by decree: a collaborative. Like communes, which are the realms where citizens exercise public and collective activity for the

¹ This is an ancient, obsolete meaning of the term that means to prolong a term.

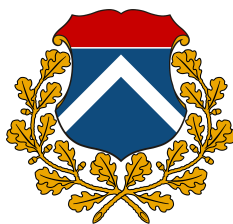
common good, collaboratives will be economic partnerships established for a finite purpose between workers party to the collaborative's agreement. Collaboratives will be nonpublic although subject to our public laws, allowing citizens to decide to create collaboratives with their fellow citizens or adjacents for their common good and will reap their own reward—without state involvement, except in matters of justice and equity. Collaboratives will join coöperatives and state enterprises that represent our state-run and command economy legacy, but this type of organism breaks from the principle of the public good that has long been our economy's purpose. Collaboratives will have the wellbeing and benefit of their workers, not necessarily the public good, as their purpose. I can already foresee my dreams of a dinner club opening up here in Anne Arbour!

This year, I will either draft a decree or propose a law in our Council, revamped, that will simplify citizenship in Sandus. Instead of having three forms of citizenship—peregrine, social, and full citizenship—we will have only one form of citizenship that will mean to have membership in our micronation. Peregrine citizenship will be folded into adjacency, while the Council and the Upasaka will grant social citizenship to persons or collectivities of our common choosing. This new law will relax the restriction on dual micronational citizenship, simplify the application process by changing our public vote into a public objection period, and bring greater emphasis to the affirmations of our philosophy with a single oath and affirmation affidavit. In place of our customary ban on dual citizenship, I will propose to subject applicants who are dual citizens to additional scrutiny to ensure that they will place their allegiance to Sandus first when it comes to their activity in our micronation. These changes, I hope, will provide greater flexibility and make it easier for adjacents and others who hold our philosophy to become citizens, while giving citizens appropriate oversight of the citizenship process.

In the new year, my government will reform the charity tax system and pass our country's first law to regulate this system. To date, the charity tax system has relied on the good faith and will of the Sandum people, but it has been entirely governed by custom. In the new year, I will work with the Council to pass a law to levy two taxes: charity and service. This law will set due dates and one singular rate by capitation for each tax, as well as penalties and rewards that have also become customary. These taxes have, in some sense, been levied for over a decade now, since the current charity tax system includes both financial contributions (donations) and labour (volunteer hours) given to charity, but for the first time this law will expand the system to include the Sandum state as the default object of our charity tax.

Comrade citizens, I wish you a happy holiday season, a joyful solstice, a fortunate New Year, and an easy election. It remains my joyful duty to be your Upasaka, and I hope that I shall continue to be the leader of our republican state—with the benevolence of your suffrage.

IN THE TRUTH AND TEACHINGS OF THE THREE JEWELS AND THE BENEDICTIONS OF ALL THE GODS!



THE HONOURABLE UPASAKA GAIUS SOERGEL PUBLICOLA
MONARCH OF THE STATE OF SANDUS

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SUMMARY OF THE PLAN OF THE 2024 BLUE LECTURE

1. PROROGATION OF THE WELL-HONOURED HOMARD
2. EDICT ON PROVINCES, MUNICIPALITIES, AND STATIONES
3. COMMUNE PRINCIPLE AND MUTUAL AID
4. NEW ECONOMIC ORGAN, COLLABORATIVES
5. DECREE OR LAW TO SIMPLIFY CITIZENSHIP
6. LAW TO LEVY CHARITY, SERVICE TAXES

SUMMARY OF THE «SANDUS FOR HOUSEHOLDERS» PLAN OF THE 2023 BLUE LECTURE

1. AMENDMENT OF THE 2018 LAW ON SUCCESSION
2. ADOPT UPDATED FOUNDING LAW BY REFERENDUM
3. RESOLUTION TO AMEND COUNCIL'S RULES AND PROCEDURES
4. EDICT TO ESTABLISH THREE STATE COMMITTEES
5. EDICT TO RESTRUCTURE PROVINCES & MUNICIPALITIES
6. DEVELOP SYSTEM OF LOCAL GOVERNMENT BY COMMITTEE
7. FACILITATE SERVICE PROJECTS & SEASONAL QUADRANTS
8. COMMUNITY OWNERSHIP OF SANCTA CULTURE & PROJECTS
9. VIEW OF SANDUS AS BODY OF COMMUNITY, ASSOCIATION