



The Zennist Manifesto

Introduced by the Zen Parti Nationale

I. Introduction to Zen

Zenport was the original city upon which the Zen People formed their national identity, and it is where the early ideas of their people were forged. Communal living was a staple, and nearly every city was constructed around a central building known as an Officer's Lodge. The governing officials would reside here and give residents unlimited access to the town's collective resources.

The school of thought of the Zen People has always been one of anarcho-communism. While the original ideas of the United Cities of Zenport were not the best, the ideas that have been derived from the original Zenport have grown and blossomed in a system that time and time again, has shown to encourage the voluntary building of the people in surplus, and in good quality.

To understand Zennist thought, one must understand the history of the Zen People and how their government has adapted through their many trials.

II. What is Important?

Before we delve further, a very important question is asked. What is important to us? And who represents us? The government? The people? In the school of Zennist thought, one must understand that a system of government is dynamic; it must be able to shift itself to re-align with the needs and desires of the people, following the theory of self-repairing government. Any government that is not designed to accommodate the whims of the people, will ultimately fail.

The aforementioned type of government ultimately invites a hostile populace. The hostile populace seizes control of the government. The international community is now facing a new threat. This is where the first part of our question is answered: who represents us? In theory, a good government is able to bridge the gap between the system and the people. We are represented not by the people in our nation, but by the collective desire of people across the globe. We must decide what is important to us not by what benefits us as a nation, but by what would serve as the standard of well-being for the international community and global unity.

Although, this by no means is support of globalization. This is simply an indication that we should work for the betterment of our fellow man, and not for the sole betterment of our own people. However, this shouldn't be interpreted as being selfless-- or soft. Revolution is key in taking back the government from an oppressor, and conflict may be necessary to destroy a greater evil. Zennist thought asks that you think about what would be good for the overall betterment of man, and why certain actions must be taken in order to ensure that this betterment is sustained.

III. Zennist Anarchism

Since the foundation of the United Cities of Zenport, the Zen People have governed broadly with a distant approach. Although the government controlled nearly everything, their power influenced the nation through nearly indirect means; giving the people the freedom to prosper using the power of the government to uphold that freedom. Without the right manpower, this model of governing can not be used to its maximum efficiency. This is primarily what we saw with the UCZ.

It's successor, the Republic of Zen, was able to improve on that by placing the Executive Branch directly above the Federal Branch in their system of governing. This resulted in the President being able to directly maintain the Federal Branch if it ever began to fail, with the people able to keep tabs on the President. The United Provinces eventually adapted this into the Council of Magistrates, giving the people even more power to keep checks on the government. Over time, Zennist thought has indicated that the key to maintaining perpetual prosperity is a very specific relationship between the citizen and the civil servant. It is as if citizens choose to give the President the right to dictate the government, to keep it operating.

However, the Republic of Texas saw a unique change in how Zennist government has evolved. The centralized power was split between three equally powerful leaders, one of whom was elected. This eventually adapted over time to have two authoritarians keep checks on and elected President, who holds nearly all of the power. The President governs from a distance, and merely provides the tools for which the people can use to create their own growth. This type of governing is known as Zen Anarchism.

Zen Anarchists believe that all property should exist as public, creating public infrastructure that allow people to collect the collective food, or utilize the collective resources. Not to say that personal property shouldn't exist, just not encouraged. This creates massive growth in a short amount of time, who eventually begin to grow themselves. This gives the people a lot of power to influence the government and help keep the designated leader in check. It should then be the designated leader's job to make sure everything is running smoothly and that citizens are provided for.

Unfortunately, an isolationist approach to this system is forced to deal with a weak economy. Without money flowing in, the people keep it between foreign nations and themselves. This results in a small net loss, slowly letting the money flow out. This system can be maintained without taxes, though some Millennial Zennists believe otherwise. The freedom of the people does not need to be violated by the continued theft of revenue, as they can ask the people to purchase goods and services from them instead. This manifests in state companies, transportation, and administrative services.

IV. Zennist Nationalism

Over time, the Zen People have grown to cling strongly to their culture, believing their culture to be more advanced than all others. This kind of Zen Nationalism has can push the people to serve the government's purposes in short bursts, winding back down slowly over time. This allows the government to make sure the citizens are maintained by rallying them against international threats and maintaining respect on the world stage.

Zen Nationalists are usually those who are chosen to pilot the government, while the Zen Anarchists are those who keep everything in check. The two schools of thought are key in maintaining this system of governing. It allows nations to rally together with other friendly nations, forming a stronger bond

between the two cultures and maintaining international unity. It is almost as if the government of Zennist nations keep a check on the international community.

What is unique about Zennist Nationalism is that it is not inherent, it spreads through the people over time; through interacting with the Zennist community. Even though Zen Millennials disagree with Zen Anarchists, Zen Millennials eventually become Zen Nationalists as well. These new Zen Nationalists grow the next generation of citizens, who eventually become Zen Nationalists themselves. This sustains and constant flow of new leadership, who push out the old leadership and represent the next generation of ideas.

V. Conclusion

The Zennist school of thought is the most efficient way for a government to run. It creates a self-repairing system where the people are given the tools to grow by the government, who maintain the system with centralized power. The government is maintained by the people, who together maintain the international community. With more nations following these ideas, we could create a world where every nation works together to preserve international unity, and the people are given the freedom to create a cultured world.

Help us spread the word of the Zen People, as we work together to assemble a better community. The Zen Parti Nationale is expanding worldwide as we try to spread freedom across the globe. We will be offering economic and diplomatic alliances with nations who have a Zen Parti Nationale organization set up within their borders. In addition, we pledge to back military action in the international community to overthrow toxic and corrupt governments for our support.

Contact InvaderXYZ#0098 on Discord for more information. Those who join will be given an embassy within the Kingdom of Zen and be asked to attend the announcement of your induction to the press.

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