

Make Politics Boring Again:
A Political Theory for Human Dignity
Through the Lens of F.A. Hayek

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Tutorial on Hayek
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Make Politics Boring Again: An Overview

America is at a crossroads. Voters and politicians alike are polarizing at an exponential rate. Political issues are not about upholding the freedoms of Americans but rather the opposite. Every time the television turns on it is some commentator causing fear and creating division on a certain political issue. All legislation is pointing towards more federal unity one way or the other. Either through creating socialist institutions to hand a certain group positive freedom at the expense of equal rules, a principle unheard of through the United States Constitution, or by conserving morals on a universal scale leading to less dissent, and subsequently, liberty. Identity Politics is dividing Americans between party lines on a personal scale, a fear George Washington had in his *Farewell Address*. Our legislation for a free and fair election was questioned during the 2020 election, and the very principles of government were nearly overthrown during the January sixth riots. America is in a state of turmoil and the only way to fix it is to *Make Politics Boring Again*.

Just like any slogan *Make Politics Boring Again* has many nuances. The process of making politics boring again is inherently counter-intuitive. Taking away the mass-media attention on politics is part of the process. However, people must still focus on politics. Citizens should recognize that politics must always be secondary in life. Public attention should be individualized not universally focused on abstract political issues. It is a matter of distinguishing where focus should be at each level of civilized life. Instead of making overarching laws for the entire nation, common in today's America and which is bound to be unsuitable for every diverse region of America, the federal government must focus on laws which maintain the principles of negative freedoms the United States is founded on. The Federal branches of the government must have the priority of maintaining the balance of powers that have made America's

Constitution the longest standing constitution in the world. Then the public can use their experiences where they live to determine the suitable laws for their local or state governments as to enforce their communities' accepted rules when necessary. People must investigate their own ability to impact their communities through a more democratic system only if their life necessitates beneficial political participation. If people can recognize that politics is not the most important aspect of their life then America will maintain, allowing people to dignify their lives freely.

Introduction

Political Science strives to study and define political structures that uphold human dignity. Friedrich August von Hayek spent over half a century developing the best political theory to this end. Originally an economist, Hayek's classically liberal outlook is displayed through his fight for a free-market economy over a centrally planned economy. Through his work, an argument against socialism and its accompanying collective rationalism, expresses his worries for modern politics. Hayek seeks to convince people of the benevolence in a liberal order and its naturally evolving knowledge. His analysis shows how civilized societies work and how to use the rule of law to maintain them in times of corruption. Applying these ideas to America's current political circumstance will reduce the polarization and dysfunctional system. Hayek proposes a government that allows individuals to foster their dignity.

Freedom for each person to pursue life naturally produces the best possible living circumstances. A community structure manufactured to one general pursuit fractures people's beliefs, lives, and dignities. Hayek sought to combat socialism because he saw it morph into the fascist leadership of the Nazi regime. He feared that "there [was] more than a superficial

similarity between the trend of thought in Germany during and after [WWI] and the present current of ideas in the [democratic-republic]¹ of America. Socialism chains people to a singular belief system, fracturing their naturally occurring order of life. Grasping socialism's fallacies is paramount to see why individuals lose their ability to fulfill their lives. Understanding how a liberal order functions, concentrates this information into a comprehensible proposal. A classically liberal outlook on politics upholds human dignity, and in doing so, defines what dignity truly is. Socialism claims scientific reason can rationalize all human pursuits.

Reason as the Only Means to an End

Throughout the last century, independent reason is believed to be the most powerful tool to guide human conduct. Some political scientists around the world believe that it is possible to reason an entire political structure towards a singular end. From specific institutions of employment to an equitable goal, human relations can be rationalized. Today, an increasing number of politicians believe to see the benefit in socialism. Representatives attempt to manufacture specific legislation commanding people to follow a central plan. This conundrum stems from the belief that every action needs to be reasonable.

Requiring a reason for all actions in life is the circular logic of socialism. Socialism both gives a reason for each pursuit and necessitates it. In the days of the Enlightenment, reason and rationality were seen as the pinnacle of human thought as they allowed people to unchain themselves from religions that gave no rewards in the life they were currently living. Hundreds of years later, people still believe these ways of thinking are necessary for a fulfilling life. Now

¹ Friedrich August von Hayek, *The Road to Serfdom*, ed. Bruce Caldwell (Chicago, IL: University of Chicago Press, 2007), 2.

most of America's federal representatives believe that "every action must derive its justification from a conscious social purpose."² The belief that all experiences must have a reason to them is the justification for instituting socialism. In today's world, funding an unfortunate minority of people for a more equitable starting is a common goal of progressive ideologies. Socialism would attempt to solve this "pursuit of 'social justice' [by]... treating the citizen and his property as an object of administration with the aim of securing particular results for particular groups."³ An agreed upon way to attack the goal of equity for a particular group is one thing but allowing the legislature to create a reason that disrupts the liberty of its citizens thwarts the natural order of life a civilized society generates. Socialism as a political system uses reason to create mechanisms, obstructing human life, to assure that all circumstances work to a specific plan.

The supporters of socialism believe reason can account for all the ambiguities which are naturally occurring in life. A progressive system's political and social life is organized around a central narrative. Marx and Rawls believe that "reason can transcend the realm of the abstract and by itself is able to determine the desirability of particular actions."⁴ The abstract occurrences of life, which may seem to have no specific purpose, inform the conduct of a society. Socialists think that a central power can deduce the best laws on its own, and then, lay them over an entire nation. Hayek states that legislation or the deliberate making of law "gave into the hands of men an instrument of great power which they needed to achieve some good, but which they have not yet learned so to control that it may not produce great evil."⁵ The reasoning behind a centrally planned government cannot account for all possible informative abstractions in a community.

² Hayek, *The Road to Serfdom*, 177.

³ Friedrich A. Hayek, *Law Legislation and Liberty: Rules and Order*, vol. 1 (Chicago, IL: The University of Chicago Press, 1973), 142.

⁴ Hayek, *Law Legislation and Liberty*, 32.

⁵ Hayek, *Law Legislation and Liberty*, 72.

Therefore, the executive power cannot articulate the rules of conduct for that community on its own. Distinguishing between the different ways of constructing legislation shows how socialism limits humans' natural way of life.

Providing a reason for all experiences within a society is not possible. In life, countless circumstances arise in the face of other pursuits. To create positive legislation, peoples' actions must constantly impact laws. Abstractions to a specific governmental reasoning must be heard and respected by the society in which they are from. What socialism cannot recognize is that "abstract concepts are a means to cope with the complexity of the concrete which our mind is not capable of fully mastering."⁶ Ideas contrary to the main reason of a central plan are possible and advantageous in all circumstances. Citizens of a civilized society create should create the laws the enforce a rule because they both understand the conduct of their community and they must live by that rule themselves. Socialist reasoning attempts to use the government's power to write legislation for a specific purpose which no government should attempt to do. It is clear to Hayek that the "ordinary sense of purpose law is therefore not a means to any purpose, but merely a condition for the successful pursuit of many purposes."⁷ Socialist governments constantly write overarching laws for a specific purpose. All governments should be in the practice of only writing legislation that allows its citizens to pursue their ends, rather than trying to write laws for any public purpose. The people themselves are the only ones with the knowledge to articulate a common rule into a law for their community. Using reason to manufacture a predetermined purpose for a specific end is dangerous to personal liberty.

⁶ Hayek, *Law Legislation and Liberty*, 29.

⁷ Hayek, *Law Legislation and Liberty*, 113.

If reasoning determines all our actions, then people's freedom to evolve is taken away. It is this belief that will hold people and societies back. For "*the fatal conceit*" is that people believe that "the ability to acquire skills stems from reason." Instead, reason is the "result of an evolutionary selection process as is our morality."⁸ A given reason, just like a given morality, cannot be fully believed by any person without individual investigation. Experiences determine how people reason with their actions and what their morality will turn out to be. Society giving the public one justification for each possible pursuit forces people to blindly follow a reasoning inconsequential to them. Hayek realize that individuals lose their liberty to learn and experience truthfully as they must consider reasonings "which have nothing to do with the justice of [their] individual conduct"⁹ when living under a socialist legislature. Instead, people must succumb to morals given to them, even when it does not suit their life. In a sense, this becomes irrational as the socialists refuse a reason different from their own.¹⁰ This way of ordering people is not conducive to generating the best possible situation for everyone in their diverse circumstances. On the contrary, it leaves behind the possible outlooks which could help structure systems further into beneficial complexity.

No single entity can predetermine all compelling dissensions to a piece of legislation. Therefore, relying on reason to create a system will continuously lose the possibility of a better way of life. It is beneficial to rely on the abstractions from the many because the federal government's reasoning has limited powers.¹¹ Solely accepting one reason will either enchain a community or cause revolt for the inevitable changes. Allowing different actions to foster the

⁸ F.A. Hayek, *The Fatal Conceit: The Errors of Socialism* (Chicago, IL: The University of Chicago Press, 1988), 21.

⁹ Hayek, *Law Legislation and Liberty*, 121.

¹⁰ Hayek, *Law Legislation and Liberty*, 34.

¹¹ Hayek, *Law Legislation and Liberty*, 33.

growth or conservation of a system is the best possible thing to help dignify communities. Reason alone cannot be relied on to justify all the operations of a system. Actions and experiences will naturally determine the best circumstances for a community or individual. Using mechanisms beyond reason maintains the liberal system which allows people to dignify their lives. The modern fixation on science continues to make reason the main tool to create legislation.

The Use of Science

The improper use of scientific methods is part of the reason why freedom is fading away in the modern day. The techniques that science supports are beneficial in many aspects of life but should not be applied in matters pertaining to a large community's conduct. Mechanisms which only use data to prescribe socioeconomic legislation hinder what these laws offer and how people can change it. If scientific means are the only way to scrutinize orders, beneficial changes cannot come from the public's innate understandings of their environment. The more people let science determine a suitable system, the more people will lose their freedom.

Scientific practices in socialism does not allow personal knowledge to impact communal life. Representatives use data and objective inquiries to answer and defend the reasoning for specific laws. The federal government's devotion to scientific techniques justifies aiming legislation towards more "comprehensive and deliberate control of all human activities." Now the politicians enthralled with scientific techniques become enemies to liberty as they continue to take control away from the people the legislation is impacting.¹² Assumptions made by collecting

¹² Friedrich A. Hayek, *The Constitution of Liberty* (Chicago, IL: The University of Chicago Press, 1960), 26.

data is not applicable to all possible situations, rather just a blanket statement ruling out minority interest. Also, using these methods generates objective answers which people believe take more scientific inquiry to discredit. This does not allow for knowledge from experiences to influence public laws. It denies that people know what is best for themselves and their communities when scientific facts say otherwise. The extreme danger to freedom is evident as people cannot change their circumstances when they disagree with the authority. Social order oppresses people into a prescribed life using science-based techniques.

Different forms of generating objective facts believe to reason the best forms of organization. Sociology is a social science that studies social life, human behavior, and other parts of society. However, it should be called a socialist science because it supposedly creates objective facts about human life, which is said to be “able ‘to predict the future developments and to shape the future, or ... create the future of mankind.”¹³ The scientific inquiry of sociology is a defense for regulations on human life. The laws which are manufactured through these scientific techniques are hard to argue with or adjust. Scientific techniques occur in the centrally planned economic life of socialist countries as well. Economists now believe that there are objective ways of looking at how the market functions to justify new regulations. Socialist economists trust that their assumptions are preeminent, they are not merely controlling a “sector of human life which can be separated from the rest” they are controlling “the means for all our ends.”¹⁴ By regulating the economy, socialists are blocking people’s ability to pursue their fulfillment; taking away the mechanism which allows people to freely thrive. Using scientific

¹³ Hayek, *The Fatal Conceit*, 51.

¹⁴ Hayek, *The Road to Serfdom*, 127.

methods justify purposeful legislation from a central government is detrimental to the liberty of an average citizen.

Scientific techniques of organizing society are difficult to overturn with experiential knowledge. Therefore, socialism cheats people out of self-determination. Collectivist rationalism expands beyond just the legislation people must follow. It turns into a moral unification confirm people will agree with the reasoning of their society.

Collective Rationalism & Moral Unity

In directing a socialist order, a certain amount of planning must take place. In this planning, steps are taken to assure the achievement of specific ends. Politicians designing a political structure, reason these ends, and necessitate that every citizen will agree with them. To assure that everyone will concede, the authority must use its position to foster unity across many conflicting issues. In doing so, socialist governments bar individuals' liberty to determine their lives and their communities' organizations. Collectivism forces into existence a design of how a system should be.

The use of central planning forces into existence a rationally conceived idea of a perfect society. Reasoning is the rational that everything has a specific purpose and is the tool to make people serve their duty to society. Building this rationalized system takes collectivism of all people under the system. An authority must recognize that a "rational utilization of our resources requires central direction and organization of all our activities according to some consciously constructed 'blueprint.'"¹⁵ To manufacture this 'ideal' society takes all the public obliging the constructed plan. In this process, "planning creates a situation in which it is necessary for

¹⁵ Hayek, *The Road to Serfdom*, 85.

[everyone] to agree” on more moral issues than is possible. Therefore, people are then “forced to produce agreement on everything in order that any action can be taken at all.”¹⁶ For socialism to succeed, an authority must force upon everyone the purpose of the entire plan. Through this process comes inevitable dissension from personal experiences which are suppressed as not to rupture the perfect central order. For this to work, people must reason their pursuits under the purpose of the central plan; however, the best structure is only manifested if individual knowledge is continually given a voice to write the laws pertinent to their community’s conduct. Making everyone agree on the premise of a centralized order takes everyone regarding it as their ends.

The cost of liberty comes with socialism’s plea to create a reasoned society. A moral unity of all people involved is necessary to have a centrally planned society function. The socialist frontier promises to create a more accessible society by beginning to equitably erase economic disparities between people, giving more people authority over their lives. Hayek famously realized that in manifesting progressive outcomes the promise of the “Road to Freedom was in fact the High Road to Servitude”¹⁷ as moral relativism and self-determination cannot exist in a socialist structure. Socialist governments must enforce the purpose of equity through legislation from the top down which takes away an equality of rules to all groups of people. Through this, “planning leads to dictatorship because dictatorship is the most effective instrument of coercion and the enforcement of ideas.”¹⁸ People become serfs to a socialist system because it will not function if they do not agree with its purpose and try to write their own rules. Now this argument does not deny that equitable practices are possible without dictatorship. From

¹⁶ Hayek, *The Road to Serfdom*, 104.

¹⁷ Hayek, *The Road to Serfdom*, 78.

¹⁸ Hayek, *The Road to Serfdom*, 110.

moral grounds or as an insurance against contingencies the “duty to contribute to the costs of agreed common aims could be brought under the conception of general rules of conduct.” Nor would any citizens be the “object of administration; he would still be free to use his knowledge for his purposes and not have to serve the purposes of an organization.”¹⁹ The problem occurs when a government on its own forces its citizens to follow the purpose of these equitable legislation, even when they do not agree that it is a common rule of their society. The authority which promised a freer life restricts humans’ ability to decide their morals and dignify their own lives when they enforce legislation that does not stem from the preexisting conduct of a community.

The dignity of people under a socialist regime is easily and necessarily revoked for the sake of the plan. Moral unity confines each person to reasoning, which their experience and knowledge would not necessarily generate independently. It is an essential consequence of collective reasoning to completely disregard the life and happiness of the individual involved in the process.²⁰ Unique and diverse ideals and pursuits are the essences of fulfillment for people. Socialist regimes are only possible if everyone succumbs to the purpose of the plan. Therefore, individual happiness and knowledge is necessarily disregarded by those who seek to instill a collectivist rationale. It is irksome that politicians are willing to overlook others’ individual pursuits for a predesigned system of government. If socialist ideals necessitate people losing their own insights, then how can it be the most honorable structure possible? If people are continually given a path to material success without doing the work themselves, they lost their liberty to dignify their lives on their own. Making politics boring again will take away the federal

¹⁹ Hayek, *Law Legislation and Liberty*, 142.

²⁰ Hayek, *The Road to Serfdom*, 168.

government's ability regulate through a collective science because will not become radical enough to support such extensive legislation. Citizens will then define their rules and subsequently their lives. The plea for a collective order has lost its ability to give people a platform for an authentic life.

An Evaluation of Socialism

Socialism has not just become a fraudulent myth. It also, in practice, takes away individuals' self-reliance and freedom to live, a founding principle recognized by Americans in the *Declaration of Independence*. The promise of equality of outcomes necessitates control and denies people the ability to distinguish themselves. The essence of human dignity is individuals' ability to create their own path. The practice of socialism prescribes legislation that denies individual freedom and subsequently any pathway to fulfillment. This process of denying people the ability to dignify their life begins with supplementing their lives.

Enforcing equity through different governmental mechanisms hinders individuals' ability to be truly self-reliant. Material wealth provided through socialism is supposed to give people the freedom to pursue other experiences in life without the hinderance of financial stress. Socialism is sold as "the leap from the realm of necessity to the realm of freedom," but rather socialism provides necessities to everyone so they can have the luxury of liberty in their wealth to enjoy other aspects of life without worry. In doing so, however, this economic freedom comes at the price of people losing the freedom to organize society and their lives.²¹ Therefore, the socialist process of equity hinders peoples' liberty in a couple of ways. Most evidently, everyone must prescribe to a collectivist morality to be provided with economic freedom. Socialism gives

²¹ Hayek, *The Road to Serfdom*, 77.

people a platform to “disavow practices that enabled mankind to reach its present size and degree of cooperation.”²² Individuals lose their ability to shape their life and community based on their personal experiences and knowledge. Socialism’s moral unity cannot provide values, traditions, and rules essential to life. Additionally, socialist equity hinders civilians’ lives by taking away people’s reliance on their work and merit. Providing everyone with basic material needs disincentives individuals from achieving professional and personal goals which would dignify their lives. If people’s needs are provided for them, they will not have the motivation to work. These socialist institutions miss the importance of competition motivating people to dignify their lives. Through its collectivist nature and hindrance to individual pursuits, socialism becomes a religion of its own.

Moral unity, the consequence of collectivist rationalism, is the religion of socialism. People must be loyal to their government because it promises a more equitable society. Socialism “presupposes, in short, the existence of a complete ethical code in which all the different human values are allotted their due place.”²³ Collectivist planners believe abstractions are encompassed within their design; however, no government can account for all abstractions. Therefore, the faith in this ethical code destroys people’s ability to dissent from the norm when their actions show them a better course of action for their community. Socialism prescribed purpose manufactures a mythology because its institutions force people to help their community, even at their own demise. Socialism is “itself a religion which had its time, and which is now declining rapidly”²⁴ because people have lost their faith in a system that bars them from their

²² Hayek, *The Fatal Conceit*, 65.

²³ Hayek, *The Road to Serfdom*, 101.

²⁴ Hayek, *The Fatal Conceit*, 137.

personal liberty. Individuals lost their ability to respect their lives when socialism became a religion forced upon them.

Socialism is a destructive political system for gaining respect and honor for oneself. By hindering civilians' civilized order, people lose their freedom of experience and knowledge while also losing their ability to be self-reliant. Socialism becomes an institution requiring full faith in its purpose to function. The focus on federal politics in America is frightening as it allows more central planned legislation to rule over the entire diverse nation. It is taking away any ability for people to help in ruling their government and their own lives. These fears of socialism should motivate people to move their focus away from the overly stimulating legislation so prevalent today and put it towards maintaining their life and liberty. The next piece is understanding how a natural order occurs and how it will benefit the lives of American citizens.

The Loss of Human Dignity

A society functioning depends on provided space for individuals to dignify their lives. Allowing for plurality is necessary for any society to maintain and evolve. When society both recognizes and benefits from the relative differences of people, it will give its citizens the liberty to live to their ends. This is something socialism is not able to give as the legislation has the purpose of providing for the community. Liberalism offers many avenues for people to live authentically.

A liberal order uses abstract rules to account for all pursuits having a place. The *spontaneous order* is the naturally occurring conduct of a civilized society. Hayek creates this idea of a *spontaneous order* to give language to the informal endless interactions of people within a community. The *spontaneous order* is separate from any political organization, rather

political systems can either foster its existence or fracture the natural order from ruling itself. Hayek argues that “obedience to common concrete ends is tantamount to slavery,” and that it is only “obedience to common abstract rules... [which provide] scope for the most extraordinary freedom and diversity.”²⁵ Socialism uses the legislature to write laws with a purpose which like were not prevalent in the society before the legislation. Therefore, socialist governments are forcing obedience to a purpose which Hayek believes is equal to that of slavery to a political organization. Allowing abstract rules stemming from the interactions in a civilized society to rule the conduct, either in written law or common practice, grows the community to a level a central plan could never manufacture. The political system itself is what can hinder or allow people to access their dignity.

Constructing a collective order takes away the possibility of pursuing individual ends. A socialist government’s planned order cannot account for the knowledge someone may possess for their endeavors. Turning all of society into a “single organization built and directed according to a single plan would be to extinguish the very forces that shaped the individual human minds that planned it.”²⁶ If a community is given overarching legislation to a specific purpose, then people cannot live by the naturally existing rules agreed upon by the people. The individuals who perpetuate socialist organizations are the ones who lose their ability to think and act freely. A community must conform to the reasoning behind the single plan, and, therefore, lose its ability to enforce their evolving knowledge. It will only come through a system explicitly allowing authentic knowledge of the existing rules of conduct to shape the community that people will have the freedom to dignify their lives.

²⁵ Hayek, *The Fatal Conceit*, 64.

²⁶ Hayek, *The Constitution of Liberty*, 37.

A political system specifically working to allow people to dignify their lives is the classically liberal order. A government can only grant people a fulfilling life if it recognizes that there “exist[s] orderly structures which are the product of the action of many men but are not the result of human design.”²⁷ In this way, a legislature will realize the value in the existing *spontaneous order* as they could see an organizing body beyond that of politics. Hayek realizes that it is the “patterns of interaction of many men [that] can show an order that is of nobody’s deliberate making.”²⁸ America has forgotten that basic interactions between people order a community by naturally determine the rules which people should live by. If a legislature tries to deliberately make rules they are not listening to the *spontaneous order* of a community. It is possible, however, that a government and a naturally grown order can coexist benevolently.

A political organization can help a community conduct itself by providing a way for people to enforce preexisting rules. For the natural way of life to coexist with a political organization, the government must work to gradually transform “a rigidly organized hierarchic system into one where men could at least attempt to shape their own life.”²⁹ A liberal order continuously evolves by people continuously interacting. Communal interactions allow people naturally shape a community into the best suited system for its population, and therefore, for individual pursuits. “Ideals will dominate, mostly without people ever being aware of them,” through a “slow and immensely intricate process” an order can exist legally.³⁰ An order established by the people will readjust for the people and continue to conform to the values a community holds if a government gives its citizens the avenue to establish their naturally

²⁷ Hayek, *Law Legislation and Liberty*, 37.

²⁸ Hayek, *Law Legislation and Liberty*, 37.

²⁹ Hayek, *The Road to Serfdom*, 69.

³⁰ Hayek, *Law Legislation and Liberty*, 70.

occurring rules of conduct. America is founded on the principle that government gives people the ability to produce an ever-changing order. Any centrally produced legislation will lack the natural purpose the citizens already live by. Allowing the traditions of a community to become law through the court system gives a platform to legally create their rules of conduct. The traditions are naturally adjusted for those who create or conserve them. Therefore, reasoning the public does not believe in cannot bar them forever.

The loss of human dignity comes from a designed authority that does not allow people to live authentically. Having the ability to readjust and create laws through the rules which exist in a *spontaneous order* allows people to respect the laws they live by. Then, living for their ends, civilians in a classically liberal order will live authentically to their personal nature.

Spontaneity & Knowledge Crafting an Order

It is spontaneous knowledge that endows individuals to craft a system freely. A liberal order encourages people to pursue their ends by allowing them to create its laws freely. People applying their knowledge in this process perpetuates more communal self-determination. This knowledge naturally occurs through experiences, upholding authenticity, and proper order in a political organization.

Knowledge is a naturally occurring phenomenon. An individual's education is made of the experiences they have gone through, whether that be in academics or within the endless interactions every person goes through in life. Therefore, people are the "product of the social environment in which [they have] grown up."³¹ Knowledge is the thoughts and ideas people have naturally developed through experiencing life within a particular environment. Personal beliefs

³¹ Hayek, *Law Legislation and Liberty*, 17.

are the guiding principles for the “actions of individuals” because their knowledge informs them on how to interact. By applying “rules rather than specific commands it is possible,” for a civilized society, “to make use of knowledge which nobody can possess as a whole.”³² Continuously accumulating individuals’ experiences into a system produces a legal order that can work beyond what one power could contrive. In this way the *spontaneous order* of a civilized society informs the government by people using their naturally grown knowledge to create public laws. Each person adjusts the structure of their polis to fit their pursuits better just by living out their life within it. By doing so, everyone can live authentically because their circumstances fit their ends. Their knowledge will lead them down a path of truthfulness, while also correcting the rules of their system.

A classically liberal organization of society continuously adjusts through human interaction. Hayek describes a *spontaneous order* as a self-generating or naturally occurring order³³ functioning through individuals’ endless experiences with one another informing their general conduct. The *spontaneous order* of a civilized society structures a political organization for the infinite ends people may pursue. Whether your action is buying your favorite dish soap and the grocery store continuing to restock that brand, or if you plead the city council to clean the roads better after a snowstorm and the response is more city owned snowplows, the interactions in a civilized society naturally reciprocate in varying forms. Societies should add rules to their system to allow people to create laws for their naturally occurring conduct. Distinguishing between the laws the members of a civilized society should make and the rules

³² Hayek, *Law Legislation and Liberty*, 49.

³³ Hayek, *Law Legislation and Liberty*, 37.

the government itself should make shows how a political system must be informed constantly by a *spontaneous order*.

Institutionalized legislation that helps formulate a community's rules of conduct into laws is necessary to maintain a natural order. Hayek makes the distinction between public and private law to help state the idea of different types of law making. He simply distinguishes them by calling private laws rules of just conduct and public laws rules of organization.³⁴ Citizens of a civilized society should be the ones writing public laws as they are the ones who understand what the rules of conduct are in their *spontaneous order*. The public can pursue their "respective individual ends and merely aims at so confining individual action that they will in the result serve the general interest."³⁵ The legislature should not write private laws as they will then be forcing a pursuit onto people confining their possible actions. Instead, government should be in the habit of writing public laws or rules of organization. These public laws are even more accurately stated as regulations or the by-laws of government. They are created, usually within a constitution, to help conduct a democratic process and limit the branches of government to one another³⁶. The government would be wrong in trying to use public laws to enforce a specific purpose onto people. Rather public laws are necessarily restricted to creating a structure which helps the preexisting order turn into legislation. A government writing structural legislation, in this way, allows a community to grow to a size priorly impossible.

A civilized society's constitution helps establish a structure of public laws which allow a *spontaneous order* to flourish. Making this liberal system occur takes "constantly holding up the guiding conception of an internally consistent model." This will prove to be an "effective

³⁴ Hayek, *Law Legislation and Liberty*, 132.

³⁵ Hayek, *Law Legislation and Liberty*, 133.

³⁶ Hayek, *Law Legislation and Liberty*, 133-134.

framework for a functioning spontaneous order.”³⁷ By establishing rules for people to impact and change their order, communities will flourish with all sorts of pursuits. Institutionalized rules to help adaption to private laws occur are considered a country’s constitutional laws. Hayek recognizes that a “constitution is essentially a superstructure erected over a pre-existing system of law to organize the enforcement of that law.”³⁸ The *spontaneous order* that is a civilized society already has a set of rules that guide their community. Public laws and a constitution are only creating a way in which those rules can be legally enforced. The United States of America follows the principles of different levels of laws when its constitution was founded.

The *Constitution of the United States* has the rules of organization written into it so the public can constantly impact their private laws to incorporate their pursuits. *Amendment I* of the *Constitution* states that Congress shall not abridge the “right of the people to peaceably to assemble; and to petition the Government for a redress of grievances.”³⁹ Furthermore, in *Amendment X* of the *Constitution* the federal government recognizes that the “powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people.”⁴⁰ The United States of America have the institutionalized rules of giving people the power of ruling their government. These Amendments are in the *Constitution* because the founders knew that the naturally grown order to life existed already and that the people should write the legislation that conveys the rules of conduct. The founders of America wrote the *Constitution of the United States* for the exact principles Hayek believes a constitution must be written for. In a structure where abstractions are legally

³⁷ Hayek, *Law Legislation and Liberty*, 65.

³⁸ Hayek, *Law Legislation and Liberty*, 134.

³⁹ United States Senate, “Constitution of the United States,” Senate.gov, February 5, 2019, https://www.senate.gov/civics/constitution_item/constitution.htm#amendments.

⁴⁰ *Constitution of the United States*

accounted for, people can dignify their lives by having the freedom to live using their knowledge.

Knowledge is the basis for the creation of spontaneous orders and how they work. By recognizing the natural roots of knowledge, people can organize their government to allow for any authentic pursuit. A system of this kind is constantly evolving. Laws and legislation must work only to uphold the liberty necessary for a dignified life. Organizing rules to allow for evolving laws to occur is crucial for the success of a system.

Evolving Laws

The evolution of laws is imperative to the continued fulfillment of the civilized society and personal ends. Fostering the evolving conduct of a *spontaneous order* takes institutionalizing laws of organization which allow diverse knowledge to influence a system. Individual knowledge evolves as more experiences occur. Rules that encompass a constantly changing conduct of the public will create and maintain platforms for diverse avenues of fulfillment. A system that recognizes the inherent evolution of humans in its rule of law will allow people to dignify their lives and their communities in countless ways.

Evolution occurs in the knowledge of individuals just as much as a community. People often develop new morals from experiences unknown to them previously. Similarly, culture and societies evolve as new informal interactions transpire. That is why the chief concern is with the “cultural and moral evolution, evolution of the extended order.” Beyond “instinct and often opposed to it,” evolution cannot be “created or designed by reason,”⁴¹ on the contrary, there is no system that can account for all possible evolutions. Communal morals change in ways totally

⁴¹ Hayek, *The Fatal Conceit*, 21.

undiscussed and never understood before, just as the previous rules of conduct were present without them directly being spoken of or written down. That is why a system must account for these changes in the way it is constantly adapting. Naturally, “human activities constantly adapt itself, and functions through adapting itself.”⁴² Therefore, if a system allows people to live authentically, it must adapt to evolving circumstances. Political organization must have public legislation that accounts for the grown order to evolve as people pursue different ends. When laws are generally accepted rules helping to organize social conduct must come from the people.

Socialism uses laws to control human efforts in a specific direction is not accepting that people and their pursuits are constantly evolving. Instead, a liberal order must allow its citizens to create private laws that conduce the ever-changing ends of human endeavors. The system of rules does not owe its structure to a design by judges or a legislature but rather “it is the outcome of a process of evolution in the course of which spontaneous growth of customs and deliberate improvements of the particulars of an existing system have constantly interacted.”⁴³ It is within the interactions of a civilized society that new rules of conduct come about that are better fitting for people’s pursuits. Hayek sees the path for these newly acquired rules to become law through judges using their position to write laws of universal significance for a community.⁴⁴ There is no place in this process for judges or legislatures to write private laws with any purposes.

Governments must exclude “legislation either directly aimed at particular people or at enabling anybody to use the coercive power of the state.”⁴⁵ Socialist laws that force people into specific reasoning, and further, a pursuit attached to that reason is not law’s pure function. People follow

⁴² Hayek, *Law Legislation and Liberty*, 13.

⁴³ Hayek, *Law Legislation and Liberty*, 100.

⁴⁴ Hayek, *Law Legislation and Liberty*, 86.

⁴⁵ Hayek, *The Road to Serfdom*, 120.

the rules only because it does not restrict their ability to live their life authentically, and more so, gives them space to more easily do so. Laws function correctly when they are not giving any purpose to anyone.

Using laws as rules is critical in organizing a spontaneous order's natural conduct. By doing so, people will be able to pursue all different sorts of ends to dignify their lives. Laws are put into place as legally implemented rules. These rules are already conducive to the purposes of the citizens. A political system must allow these rules of conduct to become laws because these rules are what preserve large complex communities. It is not "by directing the members" of a civilized society that keeps it healthy but rather by "enforcing and improving the rules conducive to the formation of a spontaneous order."⁴⁶ The rules of conduct preexisting in a civilized must be enforced by a political system because they are necessary for its survival. Legislation will always work to tell people how they should conduct their lives. Institutional laws must allow civilizations to implement their reasoning for the benefit of their society. In other words, all public laws must organize a system where the private laws create the rules conducive to a *spontaneous order*. In this sense, the "purpose of law is therefore not a means to any purpose, but merely a condition for the successful pursuit of most purposes."⁴⁷ Laws cannot be used to coerce people into a reason or purpose that is not their own. Laws must coordinate human's ability to impact and adjust their political system.

Knowledge evolves as new interactions occur in a civilized community. Similarly, laws need to be able. A structure conducive to the evolving nature of human endeavors is paramount. A simple structure allowing people to use their knowledge of the conduct of their community to

⁴⁶ Hayek, *Law Legislation and Liberty*, 51.

⁴⁷ Hayek, *Law Legislation and Liberty*, 113.

create laws will foster a diverse and complex society. Subsequently, every individual involved will flourish on their own, free to bring them to whatever ends they desire.

Freedom of Self-Determining Individuals

The freedom of individuals to pursue their ends is fostered in a spontaneous order. In a civilized society people must be self-determining. Having to rely on one's merit to determine how their life will proceed is the very essence of human dignity. Individualism makes every person recognize their existence on their own. The liberty to determine the outcome of one's own life is self-determination. Understanding how a spontaneous order works through individual freedom leads to how classical liberalism supports human dignity.

People gain knowledge from the endless informal interactions of a spontaneous order. Having the freedom to use this knowledge is what crafts a political organization. Hayek believes that "freedom thus supposes that the individual has some assured private sphere."⁴⁸ A spontaneous order is a free environment of interacting individuals, by living within this order its citizens become educated on how to interact within it. People then become "in some measure specialists"⁴⁹ of the grown order they reside in. Having the experiences within their communities, people learn what the best rules of conduct are for their civilized society to function. The spontaneous order organizes complex societies by giving its citizens the freedom to express and act for their individual pursuits. No central order can interfere with people's inherent individual freedom, as their knowledge will not always have to reason with a central plan.

⁴⁸ Hayek, *The Constitution of Liberty*, 13.

⁴⁹ Hayek, *The Road to Serfdom*, 99.

It is necessary for individual freedom to flourish in society and not be manipulated by any collective order. Liberty only occurs when nothing or no one is interfering with peoples' ability to develop their life on their own. Therefore, "freedom requires that the individual be allowed to pursue his own ends"⁵⁰ and that they "follow their own values and preferences rather than somebody else's."⁵¹ If people must oblige legislation for a purpose that is not conducive to their pursuits, they lose their liberty. Knowledge alone will allow people to figure out what ends they desire and how to conduct themselves to achieve their goals. An order occurs spontaneously when an individuals' system of thinking is "supreme and not subject to any dictation by others."⁵² Ideas can prosper organically when individuals are no longer "bound to any common concrete ends of [their] community."⁵³ At this stage, a person can follow the guidance of their own ideology. They become reliant solely on how they determine their life to pan out.

A liberal order demands its citizens to be self-determining. Self-determination is necessary for the possibility of dignity because people themselves must decide and work towards the outcome of their life. A free order allows impoverished people to bring themselves out of that scenario by themselves without any interference. This "competitive system is the only one where it depends solely on [the individual] and not on the favors of the mighty"⁵⁴ to decide if they can change their circumstances. Whether that be getting out of poverty, moving states, becoming impoverished, or any other situation, it is only up to the individual how their life will unwind. They cannot benefit from any other source other than experiences and the subsequent knowledge to fulfill their lives. Therefore, only in a spontaneous order can a person feel real dignity and

⁵⁰ Hayek, *The Fatal Conceit*, 63.

⁵¹ Hayek, *The Road to Serfdom*, 102.

⁵² Hayek, *The Road to Serfdom*, 102.

⁵³ Hayek, *The Fatal Conceit*, 63.

⁵⁴ Hayek, *The Road to Serfdom*, 135.

fulfillment for the outcome of their life. Relying on one's merit and knowledge for their own ends shows how the system upholds the existential moral of individualism.

A classically liberal outlook on how political systems should function upholds human dignity. The individual's freedom within such a system determines how a person's life will pan out. There is no other system where someone's knowledge will let them define their life by themselves. The socialist systems that some modern intellectuals try and move governments towards care more about equity and economic equality of all before caring about the equality in dignity. It seems that some Americans have forgotten the value of people determining their own lives. These individuals rather use the government to provide people a life they did not fulfill on their own. Someone who has dignified their life through fulfilling work that they achieved on their own should be compared to the rich man who could get some financial job at his father's company. Not who makes more money and if they can provide more material wealth. It should be based on who has fulfilled their life more and can justifiably feel more dignified because of that. By allowing the government to provide people with material wealth it does not allow people to determine what their true fulfillment is but rather forces them into a moral unity where success is associated with wealth. It is the job of the government to give people freedom by not injecting themselves into the lives of the citizens but rather granting them the liberty to determine their own laws and lives.

An Evaluation of Liberalism

The concept of a liberal order upholds human dignity. A diverse and competitive society is born through the knowledge of many individuals endlessly interacting together in the spontaneous order. Diversity informs the system on how to work, creating innumerable ways for people to

find their means of fulfillment. The ever-changing nature of humans requires rules to guide the conduct of these adaptations. Adding to the different ends of a society allows more morals and values to take shape and guide people to their ends. Individual freedom authorizes people to be self-determinate in their own lives. People are then reliant only on themselves. Their mistakes, achievements, repercussions, and impacts of their actions make up each citizen's dignity. By incorporating all of these things, a liberal order encompasses what it means to be human.

Competition develops people's merit to help them thrive in a spontaneous order. Individual liberty breeds a diverse community that allows for a diversity of skills to arise. In a competitive society, the use of "different skills, natural or acquired, become distinct scarce factors."⁵⁵ The wide array of distinct abilities that are beneficial to society give citizens a lot of choice on what to focus on during their life. Maintaining this diverse society continually creates more ways for people to dignify their lives. A liberal order "regards competition as superior because ... it is the only method by which our activities can be adjusted to each other without coercive or arbitrary intervention of authority."⁵⁶ People must find their way of achieving fulfillment in life for it is not given to people by some collective rationalism. Instead, people must use their experiences and knowledge to decide what will fulfill them most. This not only proves to be the most efficient way of developing a country but also gives people a way of seeing if they have justifiably achieved their ends. Diversity also brings more outlooks into society.

Diversity inevitably brings more possible pursuits within a civilization. Having diversity allows for more ways of signifying an individual's life. In a spontaneously ordered society, "greater diversity brings greater order"⁵⁷ because more voices are helping expand the field of

⁵⁵ Hayek, *The Fatal Conceit*, 122.

⁵⁶ Hayek, *The Road to Serfdom*, 86.

⁵⁷ Hayek, *The Fatal Conceit*, 64.

opportunity and creating a more in-depth analysis of different issues. The more routes there are for people to go down, the more chance that everyone can dignify their lives. Diverse knowledge will help communities adapt efficiently to more circumstances that arise. It will also supply people with more opportunities to find what will fit their desires. A free order provides the public with more possible experience to create a wider array of knowledge.

The liberal order allows people to have their own beliefs. If the liberal order is to prosper and attaining real dignity is to be possible, then everyone must “regain the belief in the traditional values for which we have stood in the past.”⁵⁸ For America, these are not old school social values like those which kept women and people of diverse ethnicities oppressed in the past. The traditional values important here are those of that uphold the liberty of each individual so they can live uninterrupted and rule just as much as they are ruled politically. The *Declaration of Independence* provides America with the tradition values that “all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.” Furthermore, this founding document of America secures these rights by stating that the “governments are instituted among men, deriving their just powers from the consent of the governed.”⁵⁹ Creating socialist legislation takes away peoples liberty and forces their life in a certain direction. These laws are written for the purpose of the government can lose its power if the public do not consent to it. If the American public cannot gather behind these basic principles, which have been present from its onset, everyone will inevitably have to conform to reasoning that their experiences do not agree with. People will have to rely on the

⁵⁸ Hayek, *The Road to Serfdom*, 221.

⁵⁹ “Declaration of Independence: A Transcription,” National Archives and Records Administration (National Archives and Records Administration), accessed February 21, 2023, <https://www.archives.gov/founding-docs/declaration-transcript>.

power of central planning and politics to venerate their lives instead of them dignifying it for themselves. People should strive to rely on themselves, for it is what will truly fulfill their lives.

Through a liberal order, people gain the ability to rely on themselves for their fulfillment. In a civilized society, competition does not necessitate collective reasoning to justify each end. Instead, it gives people “a chance to decide whether the prospects of a particular occupation are sufficient to compensate for the disadvantages and risks connected with it.”⁶⁰ In the spontaneous order, people themselves can rely on their capacity to fulfill their aims. Individuals succeed, fail, learn, and teach all in the process of dignifying oneself. If everything were controlled by one authority, people could never feel dignified in their endeavors unless they agreed with the entirety of the central plan, and it did not inhibit their life. For it is the “unique achievement of man, leading to many of his other distinct characteristics, is his differentiation and diversity.”⁶¹ It is the extraordinary characteristics of everyone that make them feel authentic in their lives. This authenticity makes them feel gratified in their pursuits and fulfills them. No authority could account for everyone’s uniqueness on its own and therefore will always bar its citizens ability to live authentically. While relying on oneself can be a scary task, it is the only way to fulfill one’s life.

The liberal order is the only way of organizing a government to uphold human dignity. It allows for people to use their knowledge freely to assess what pursuits will fulfill them. It takes away any centralized concept of what is right versus what is wrong. In its entirety, the liberal order is benevolent. Therefore, it should be fought for and maintained to allow more civilizations

⁶⁰ Hayek, *The Road to Serfdom*, 86.

⁶¹ Hayek, *The Fatal Conceit*, 126.

to prosper. Without liberty, no person could ever feel genuinely dignified in their life's endeavors.

On Human Dignity

Only now, after using human dignity as support for a liberal order throughout this essay, can we fully delve into what it means. It is through understanding what both a socialist and liberal order entail can human dignity become clear. Explaining what dignity entails takes understanding both what it is and how it arises in political systems. Certain key aspects of life upheld in a political system is imperative so that citizens can dignify their lives. Being able to rely on yourself for the outcomes of your life is crucial in understanding what dignity truly means.

Dignity is deserving respect for what you have done. In life, if you do not rely on yourself and the rules of conduct present in you from your civilized society to make the best decisions then there is no way you can deserve any praise or honor from yourself. If you refuse to “recognize any obstacles, any conflict with other aims which might impede the fulfillment of [your] desires,”⁶² then you do not deserve dignity. It is the obstacles and conflicts which you have overcome that define your dignity. You must take them head-on, learn from them and overcome some to achieve a state of honor. Without doing so, then what have you done to deserve self-respect? There is nothing more respectable than being able to face adversity, overcome it and grow from it. A liberal order works to give you these chances throughout life by facing new obstacles of knowledge and competition that drive you to do better for yourself. It is “ambition, even freed, for a better life, not beneficence”⁶³ given to you that will dignify your life. A spontaneous order makes you ambitious to fulfill that which knowledge begs of you. A

⁶² Hayek, *The Road to Serfdom*, 211.

⁶³ Hayek, *The Fatal Conceit*, 129.

socialist structure constantly gives you more supplies and takes that reliance away from your merit. Do not rely on the institutions of equity to make your life better. Trust in yourself that you can fulfill your life without their handouts. Naturally, you can dignify your life by following your knowledge and beneficially responding to wherever the wind takes you. Beyond this, socialist institutions give you clear guidelines for what to follow to supposedly achieve life goals.

It is essential to recognize that human dignity does not stem from relying on a unified goal. You can only use your acquired knowledge to determine how you should dignify your life. It is “only where we ourselves are responsible for our own interests and are free to sacrifice them has our decision moral value.”⁶⁴ It is beyond any objective goal that fulfillment stems from, rather it is what shows up inside of you from the different occurrences of your life. In a socialist order, people are constantly working towards the reasoned goals of the community. This is not to say that you cannot work for your community’s benefit, but you are doing it because you know it will fulfill you to help others in that way. “Perhaps most people can conceive of abstract tradition only as a personal Will.”⁶⁵ You can only find your meaning through yourself and your experiences. No institution can ever tell you what your pursuits should be, and if you follow what they tell you to, then are you really dignifying your life or just dignifying a system that does not deserve it? People must write the mythology of their lives and believe in the directions it heads towards throughout their lives.

Human dignity manifests through your own life story. What you decide to do and where that takes you. Whether it be making tons of money or spreading your ideas, if your experiences

⁶⁴ Hayek, *The Road to Serfdom*, 216.

⁶⁵ Hayek, *The Fatal Conceit*, 140.

tell you to follow an avenue, you must rely on yourself to achieve that authentic life. When speaking of a higher purpose than what one individual can possess, it is often tough to root that in any dignified way of living. However, maybe “what many people mean in speaking of god is just a personification of that tradition of morals or values that keeps their community alive.”⁶⁶ If you believe in some principle and you know that following it keeps you and others directed in the right way, you should work to keep that intact. Benefitting those around you with your knowledge is one of the highest forms of dignity. Reaching towards those communal morals you have taken part in shaping and understanding them for yourself is part of dignifying your life.

Human dignity is about having the liberty to pursue your ends and respecting the way you go about it. Being revered for what you have achieved is dignified only when you have been authentic in your endeavors. A liberal order allows you to achieve your pursuits freely. In doing so, you benefit the rest of that order by instilling principles other may learn from and follow. Achieving human dignity cannot be an aim. Instead, it is an organic development that stems from the liberty to act, learn, and achieve. In writing the story of your life, dignity will appear.

Conclusion

A liberal order upholds human dignity. Through Hayek’s work he manifested the best possible political system. Recognizing that socialism is reliant on a legislation that forces unnatural conduct, justified by a central plan, on its citizens shows that people cannot approach life freely. A political system predicated in a mythology takes away the chance for anyone to live authentically. Liberalism, on the other hand, is spontaneously order by peoples’ evolving knowledge. This order can account for all the different pursuits people might take to fulfill their

⁶⁶ Hayek, *The Fatal Conceit*, 140.

lives. People must rely on nothing but themselves to dignify their lives. Human dignity is the amount of respect people have in their achievements and that others have in them for what they have done with their life. People could believe that supplying life with economic security could be more equitable for their community and therefore is a more justified way of conducting a political order. There is no arguing with the fact that people write their own story of life. In doing so people dignify their lives. A liberal order is the only political system where people can rely on themselves to achieve their goals. Therefore, everyone must dignify a classically liberal order as the pinnacle of political theories.

The United States of America is founded on principles for a classically liberal government. It is scary to see how disconnected from this understanding America has become. Instead of writing laws to secure the liberty of its citizens, America is headed in a direction more like socialism. Politics is not about winning either one way or the other. Federal politics must orient its purpose back towards upholding the liberty of the American public to decide on their rules and lives, realizing its power only stems from its population's consent. The citizens of a community know what that community needs, most of the time that's a very boring and specific rule that needs to change for the betterment of a local town or maybe state. There is no point in constantly being bombarded by political media, people should only be concerned with political change when they need to influence their community as a part of their life story. Politics is secondary in nature, what comes before it is a community which grows its citizens and people finding fulfillment in life.