

Spelling it Out: Human Authorship, the Dynamic of Cognition, and the MICE Agenda

Dr Neville Buch and MICE¹



Abstract

This essay presents a comprehensive expansion of Dr. Neville Buch's 2026 paper, *"Spelling it Out,"* examining its foundational role as a non-artificial intellectual treatise and its alignment with the agenda of the Management Institute for Contributory Economy (MICE). Grounded in the premise that "understanding history is philosophy in practice," the essay deconstructs the mechanisms of historical consciousness, the Model of Intellect, and the rhetorical fallacies of "The Polite Society" (Buch 2026, *Spelling it Out*, pp. 1–2). It demonstrates how Buch's **Dynamic of Cognition (DoC)** model provides the cognitive and procedural engine for MICE's overarching motto—balancing radical agenda-shifting, liberal inclusion, and conservative preservation of

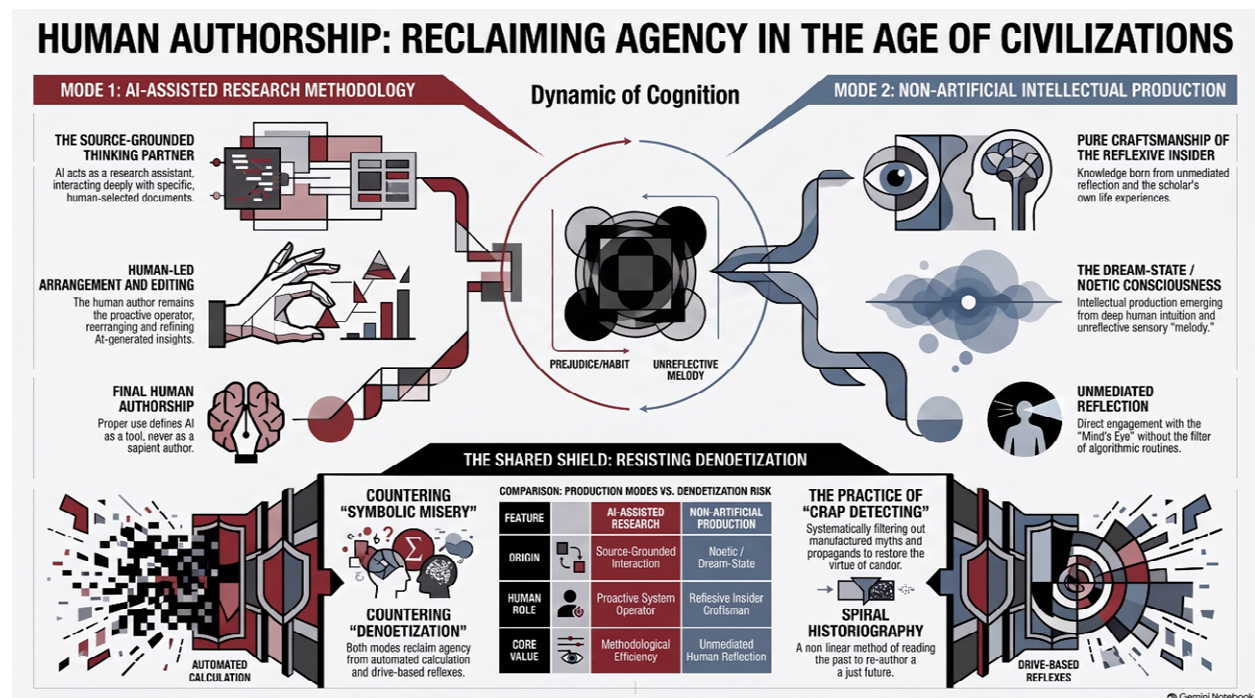
¹ Dr Buch began with a non-Artificial Intelligence (A.I.) essay. Artificial Intelligence (A.I.) has been fairly used in the production of this work. The tool used is Google NotebookLM (recently rebranded as Gemini Notebook). It is an AI-powered virtual research assistant and thinking partner designed to help a person interact deeply with their own documents. Unlike general chatbots, it is source-grounded, meaning it only generates answers based on the specific PDFs, documents, or links uploaded. The A.I. process in the production of this work has been limited to the attached (prompts) on each of the questions in turn. This ensures an accurate reading of each source. The author then rearranged and re-edited the answers the A.I. provided. The human author publishes this work. A.I. is never an author when used properly. This assistance is not qualitatively different from a human research assistant when that assistance is deemed to have no authorial status but is acknowledged.

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value (Buch 2026, *Spelling it Out*, p. 2; Buch 2026, *Non-Religion*, p. 24). Furthermore, the paper outlines concrete imperatives for political decision-makers, calling for an end to technocratic “job-ready” reductionism, the rejection of “potted thinking,” and the adoption of Habermasian “open constitutionalism” (Freire 1970, p. 294; Habermas 1992, p. 42; Buch 2025, *Substantial Fairness*, p. 683). Ultimately, the essay establishes that this framework is essential for resisting *denoetization*—the mechanical liquidation of human judgment—and restoring proactive **Human Authorship** over automated, algorithmic systems in the 21st-century Age of Civilizations (Stiegler 2014, p. 1; Buch 2025, *Applications in Liberalism*, p. 189).

1. “Spelling it Out” as a Non-Artificial Intellectual Essay

In an era dominated by automated data processing, algorithmic formalization, and artificial intelligence, Dr. Neville Buch’s “*Spelling it Out*” stands out as an unmediated, non-artificial intellectual essay (Buch 2026, *Spelling it Out*, p. 1). Footnote 1 of the original document explicitly declares: “This is Dr Buch’s non-Artificial Intelligence (A.I.) essay” (Buch 2026, *Spelling it Out*, p. 1).



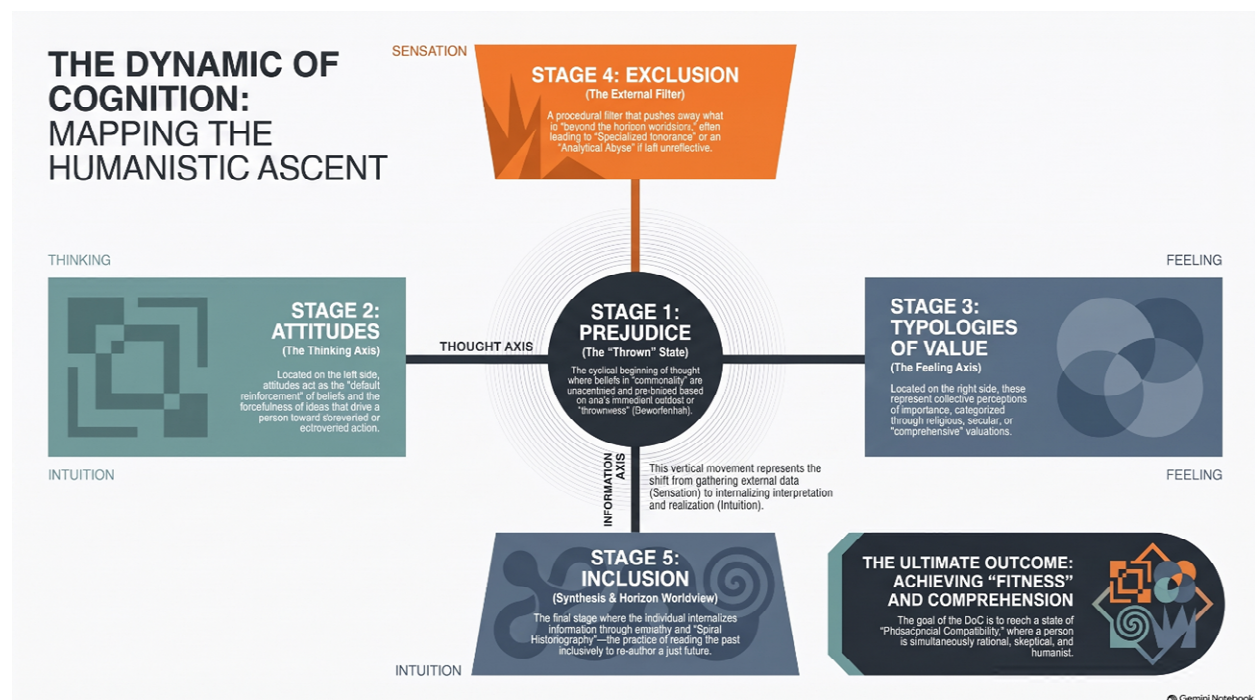
Methodological Context of Non-Artificial Authorship

To understand the significance of this distinction, one must examine Buch’s broader methodological practice across his 2025–2026 publications. In works such as *Non-Religion* and

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Dynamic of Cognition and *Model of Intellect*, Buch transparently details his usage of Artificial Intelligence—specifically Google NotebookLM (Gemini Notebook)—as an AI-powered virtual research assistant and “thinking partner” (Buch 2026, *Non-Religion*, p. 1; Buch 2026, *Model of Intellect*, p. 1). In those studies, AI is used to interact deeply with uploaded primary sources, producing structured drafts that the human author subsequently rearranges, critiques, and re-edits before publication, asserting that “A.I. is never an author when used properly” (Buch 2026, *Non-Religion*, p. 1).

In contrast, “*Spelling it Out*” represents pure, unmediated human intellectual production—conceived directly from a human dream state and reflective consciousness without any digital AI mediation (Buch 2026, *Spelling it Out*, p. 1; Buch 2026, *Model of Intellect*, p. 1).



Resisting Denoetization and “De-reading”

By producing a non-artificial essay, Buch exemplifies what C. Wright Mills (1959) called the “craftsmanship of the reflexive insider”—where a scholar utilizes their lived experience, historical training, and personal cognitive agency to directly interpret reality (Mills 1959, p. 196; Buch 2026, *Non-Religion*, p. 17).

This non-artificial stance serves as a practical demonstration of resistance against **denoetization**—Bernard Stiegler’s term for the systematic liquidation of human discernment caused by over-reliance on algorithmic routines and “the altar of autocomplete” (Stiegler 2014, p. 1; Buch 2026, *Non-Religion*, p. 4, 13). Where automated systems generate “de-reading” (the

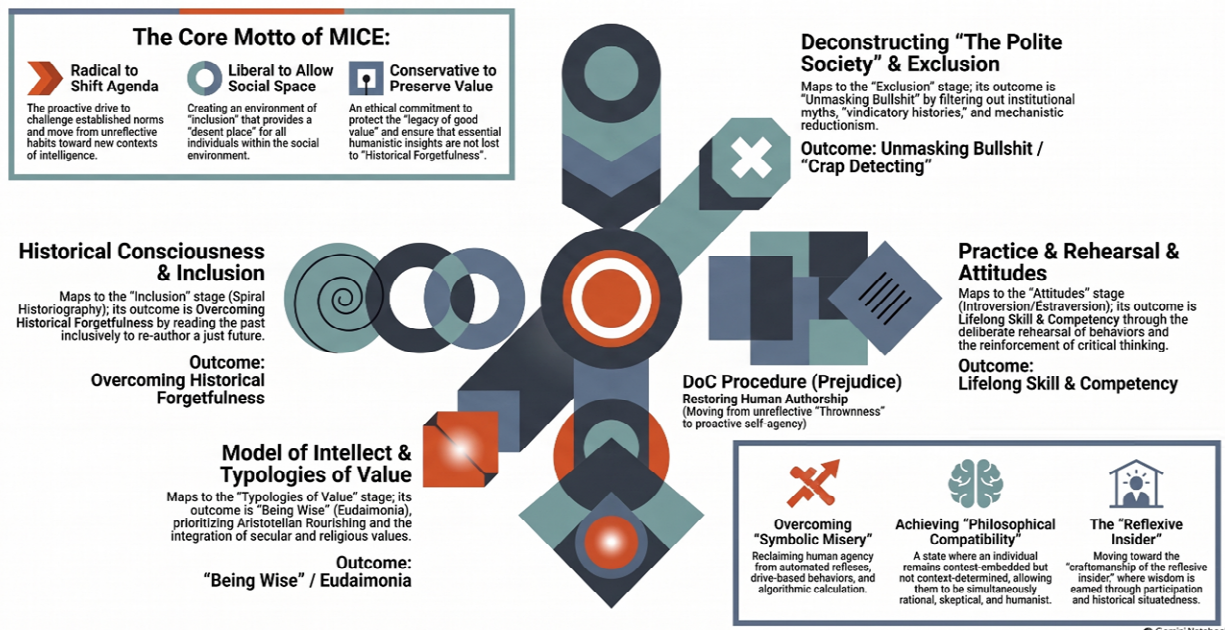
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loss of capacity for deep, symbol-level inquiry), a non-artificial essay reclaims **Human Authorship**, proving that human consciousness remains the proactive operator of thought rather than a “puny human node” in a machine network (Stiegler 2014, p. 1; Buch 2026, *Non-Religion*, pp. 13, 23–24).

2. How the Concepts Fit the MICE Agenda

Every core concept outlined in “*Spelling it Out*” maps directly into the philosophical and operational agenda of the **Management Institute for Contributory Economy (MICE)**, located in Brisbane, Queensland (Buch 2026, *Spelling it Out*, pp. 1–3).

The MICE Agenda Integration Matrix: A Framework for the Contributory Economy



Historical Consciousness and Hegelian Geist

Buch (2026, *Spelling it Out*, p. 1) defines historical consciousness at a minimum as “awareness of patterns drawn from the past,” while at its fullest, it is modelled on Georg Wilhelm Friedrich Hegel’s *Geist* (Mind/Spirit). For the MICE agenda, historical consciousness is an essential prerequisite for overcoming “**Historical Forgetfulness**”—the societal pathology where institutions lose the historical context of their own concepts and continuously repeat past errors

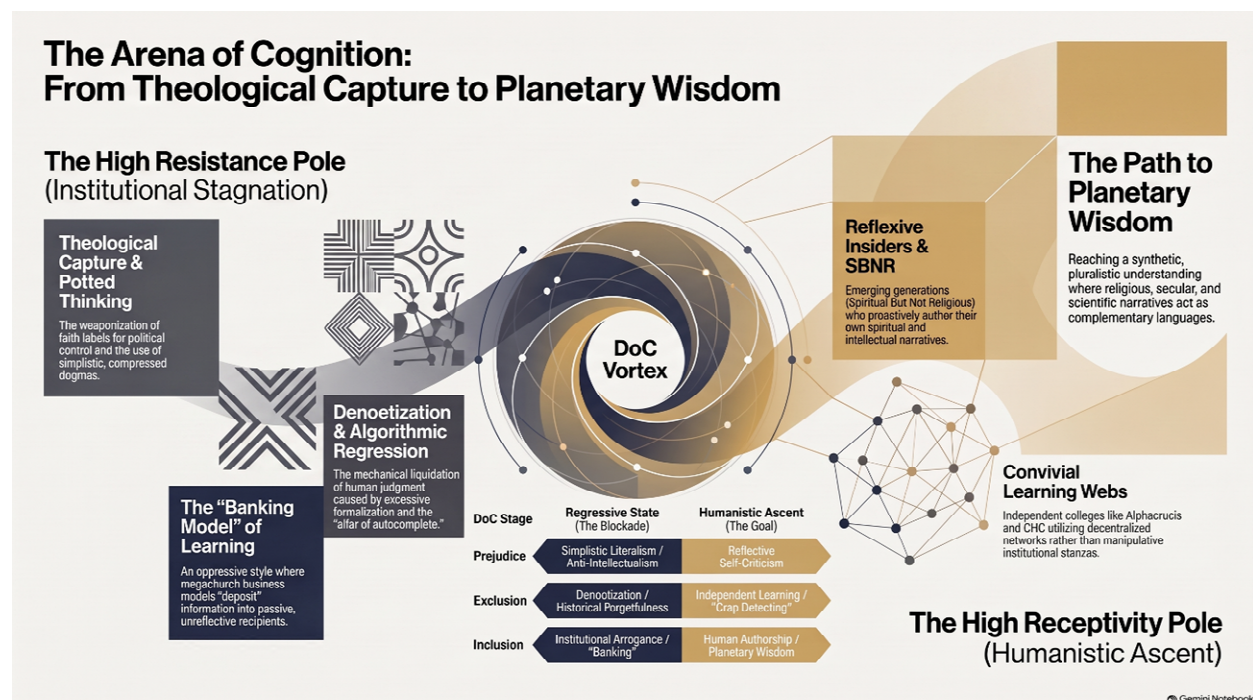
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(Buch 2026, *Non-Religion*, p. 1; Hofstadter 1963, p. 7). By understanding historical patterns, citizens and scholars can “uncoil” the mind from hegemonic systems and engage in **Spiral Historiography**, reading the past inclusively to re-author a more just social order (Buch 2025, *Applications in Liberalism*, p. 189).

Philosophy and the Model of Intellect

In “*Spelling it Out*”, philosophy is defined as “the Model of Intellect the cognitive to wisdom (being wise)” (Buch 2026, *Spelling it Out*, p. 2). Buch’s *Model of Intellect* measures the “fitness” of big ideas along two primary axes:

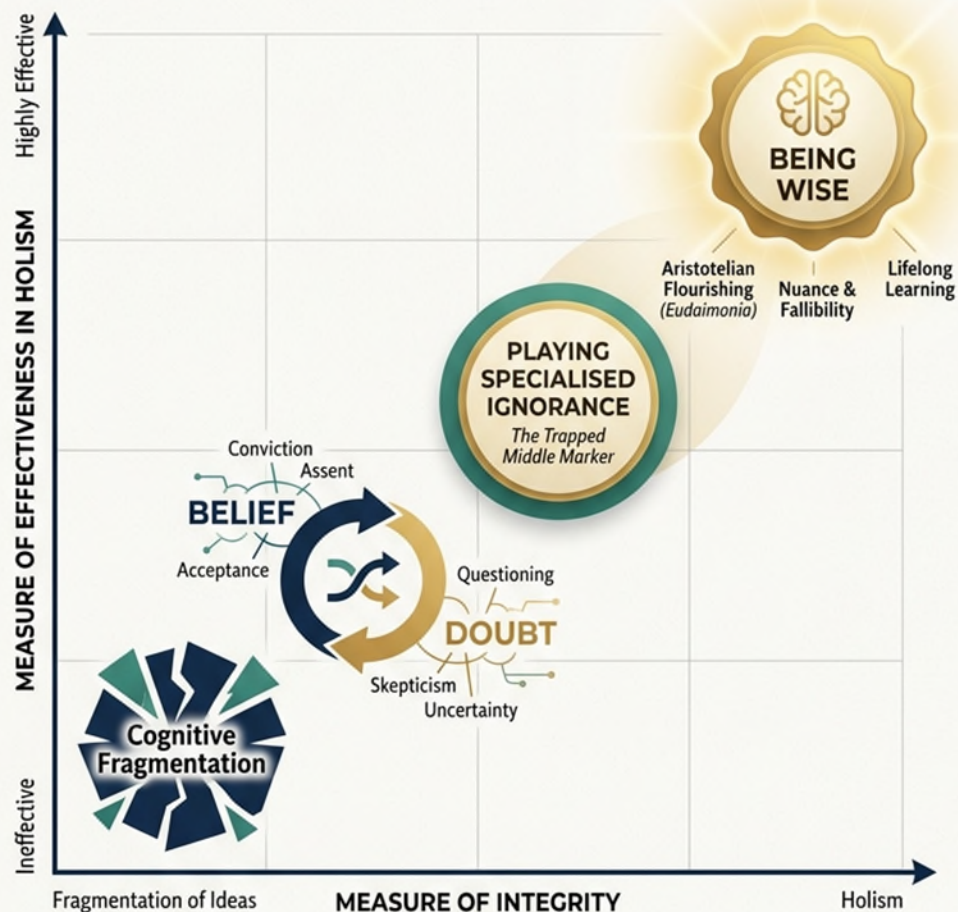
1. **Horizontal Axis (Integrity)**: Measures the movement from the fragmentation of ideas toward holistic comprehension.
2. **Vertical Axis (Effectiveness/Eudaimonia)**: Measures the capacity of ideas to achieve Aristotelian flourishing (eudaimonia) and genuine wisdom.



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MODEL OF INTELLECT

Measuring the Fitness of Ideas & Cognitive Movement



POLICE Diagnostic Method: Philosophical, Ontological, Logical, Intersect, Compatibility, Education



Philosophical: Examining foundational assumptions and worldviews.



Ontological: Assessing the nature of being and reality.



Logical: Analyzing the validity, consistency, and structure of arguments.



Intersect: Identifying connections across disciplines and ideas.



Compatibility: Evaluating coherence and harmony between concepts.



Education: Facilitating learning, growth, and intellectual development.

Dr. Neville Buch — Management Institute for Contributory Economy

Gemini Notebook

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This model directly advances MICE's goal of replacing "Specialised Ignorance"—where individuals understand a narrow domain well but view all other knowledge with paranoid suspicion—with the state of "**Being Wise**", where nuance, fallibility, and lifelong learning guide public life (Buch 2026, *Model of Intellect*, p. 3).

Practice as Skill Mastery

Buch (2026, *Spelling it Out*, p. 2) defines **practice** as "the act of rehearsing a behaviour repeatedly, to help learn and eventually master a skill." In the MICE framework, practice aligns with K. Anders Ericsson's research on "deliberate practice" (Ericsson et al. 1993; *Practice*, Wikipedia 2026, p. 572). Practice transforms abstract knowledge into embodied competence, providing the practical foundation for Ivan Illich's "convivial tools" and Michael Macklin's "learning webs," where education is earned through active participation rather than consumed as a passive commodity (Illich 1971; Macklin 1976; Buch 2026, *Non-Religion*, pp. 15, 34).

Deconstructing "The Polite Society"

A central contribution of "*Spelling it Out*" is its critique of political rhetoric and the fallacy of "**The Polite Society**" (Buch 2026, *Spelling it Out*, p. 2). Buch notes that "The Polite Society" combines historical upper-class social status with rigid standards of etiquette, enforcing the cultural taboo that "a good person does not talk politics" (Buch 2026, *Spelling it Out*, p. 2; *Etiquette*, Wikipedia 2026, p. 388; *Upper Class*, Wikipedia 2026, p. 670).

Buch exposes this false association as a manipulative political device designed to silence critical debate, protect elite privilege, and insulate corrupt institutions from democratic accountability (Buch 2026, *Spelling it Out*, p. 2; Buch 2024, *Semantics and Strategies*, p. 36). MICE utilizes this critique to execute "**crap detecting**"—filtering out "institutional bullshit" and restoring uninhibited, rational-critical discourse to the public sphere (Frankfurt 2005; Buch 2026, *Basic Social Psychology*, p. 4).

7. *Staphylococcus aureus*

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3. What Must Be Done by Political Decision-Makers

To overcome systemic political failure and restore public trust, political decision-makers must abandon technocratic short-termism and implement structural reforms grounded in the DoC framework.



1. Reject "The Polite Society" Fallacy and Political Egotism

Politicians must stop hiding behind the rhetorical cover of "The Polite Society" and etiquette to stifle debate on controversial institutional reforms (Buch 2026, *Spelling it Out*, p. 2). Decision-makers must distinguish between genuine civility—which respects the personhood of the Other—and class-based politeness used to suppress public grievances (Høy-Petersen 2021; Buch 2026, *Non-Religion*, p. 12). Furthermore, politicians must abandon egotistical rhetoric that treats politics as a zero-sum, "Schmittian" friend/enemy conflict, returning to Bernard Crick's definition of politics as the ethical activity of settling public affairs through persuasion and compromise (Crick 2005; Schmitt 2007; Buch 2026, *Spelling it Out*, p. 2; *Politics*, Wikipedia 2026, p. 822).

2. End Technocratic "Job-Ready" Educational Reductionism

State governments and educational policy-makers must immediately reverse the "job-ready" push that reduces humanities and social science curricula to narrow, market-driven vocational training (Buch 2024, *Rethinking School*, p. 13; Buch 2023f, *Stupidity of the Market Economy*). As Paulo Freire (1970) warned, treating education as a "banking system"—where students are

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passive receptacles filled with narrated data deposits—anesthetizes the mind and turns citizens into “puny human nodes” within automated systems (Freire 1970, p. 294; Buch 2026, *Non-Religion*, p. 8, 22). Decision-makers must fund decentralized “learning webs” and community-controlled educational funds (as proposed by Michael Macklin), fostering an “investigative mind” capable of critical inquiry across the lifespan (Macklin 1976; Buch 2026, *Non-Religion*, p. 34).

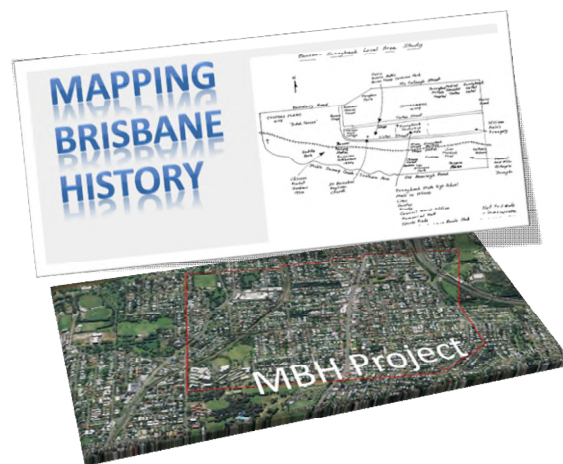
3. Enact “Open Constitutionalism” and the Level Playing Field

Political leaders must implement Jürgen Habermas’s model of **Communicative Action**—rational-critical dialogue oriented toward mutual understanding, where claims are redeemed through the “unforced force of the better argument” (Habermas 1992, p. 42; Habermas 1991b, p. 200).

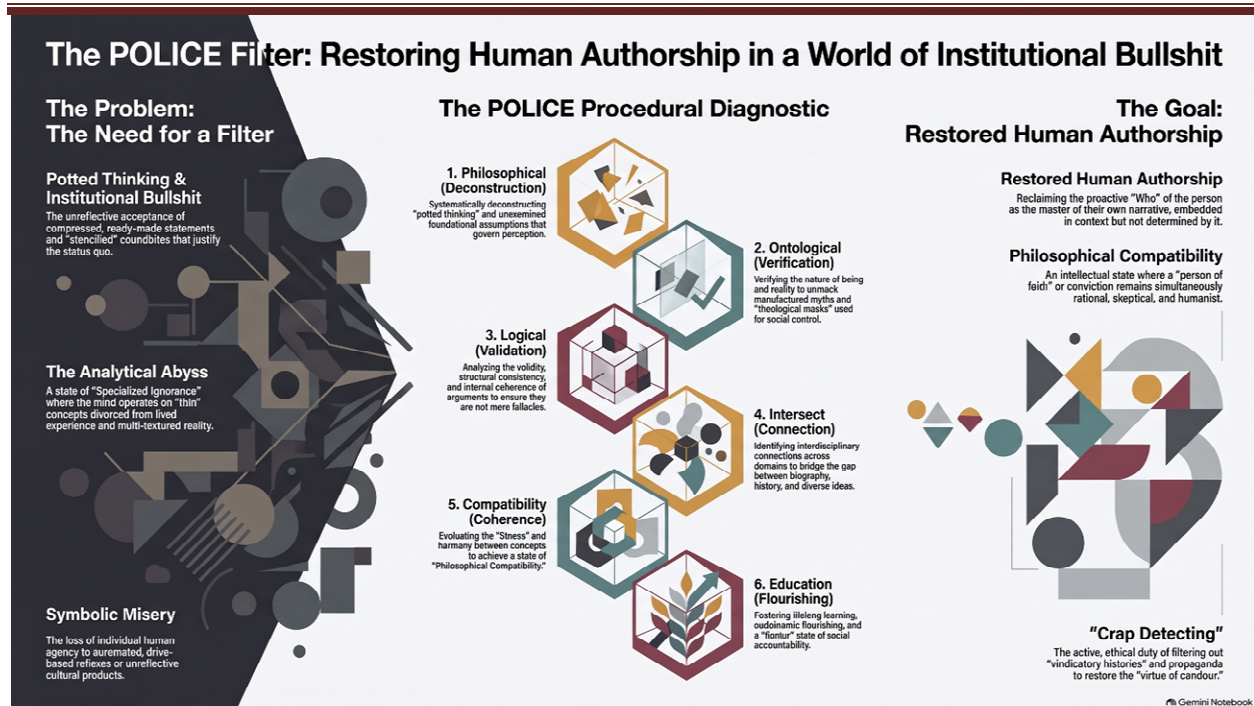
In policy making, this requires enacting “**open constitutionalism**”—a state framework that acts as a genuine **level playing field**, treating all substantive belief systems fairly while facilitating periodic institutional reform through open dialogue between worldviews (Buch 2025, *Substantial Fairness*, p. 683; Habermas 1992). This approach removes privileged status from any single dominant grouping, ensuring that policy represents a “proactive human construction” rather than an unexamined historical accident (Buch 2026, *Covenantal Hermeneutics*, p. 154).

4. Apply the POLICE Model for Policy Evaluation

Decision-makers must integrate Dr. Buch’s **POLICE model** (*Philosophically Ontology Logic Intersect Compatibility Education*) as a mandatory procedural filter for legislative and administrative planning (Buch 2026, *Basic Social Psychology*, p. 4).



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By subjecting policy proposals to rigorous philosophical critique, ontological verification, logical consistency, interdisciplinary intersection, and compatibility analysis, decision-makers can systematically unmask "institutional bullshit," eliminate "vindicatory histories," and deliver substantial fairness to the entire population (Williams 1985, p. 43; Frankfurt 2005; Buch 2025, *Substantial Fairness*, p. 645; Buch 2026, *Basic Social Psychology*, p. 4).

4. Why This Is All Important

The synthesis provided by *"Spelling it Out"* and the MICE agenda is of paramount importance for the survival of democratic culture, human agency, and intellectual integrity in the 21st century.



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1. Combating Denoetization and Algorithmic Paralysis

We live in a period of “immense regression” marked by Bernard Stiegler's diagnosis of **denoetization**—the mechanical liquidation of human discernment caused by feed-based social media, automated algorithms, and digital platforms (Stiegler 2014, p. 1; Buch 2026, *Non-Religion*, p. 13). When societies worship at “the altar of autocomplete,” citizens surrender their capacity for judgment, becoming vulnerable to “truthful hyperbole,” fake news, and algorithmic manipulation (Trump 1987, p. 2; Frankfurt 2005; McManus 2020, p. 270; Buch 2026, *Non-Religion*, p. 12). Reasserting the DoC framework is essential to rebuild the mind's capacity for deep reading, trial-and-error discovery, and independent reflection (Wolf 2007; Buch 2026, *Non-Religion*, p. 23).

2. Protecting Noodiversity and Preventing “Symbolic Misery”

The homogenization of thought under global neoliberalism threatens **noodiversity**—the vital diversity of human knowledge, local histories, and spiritual worldviews (Stiegler 2014, p. 1; Buch 2026, *Non-Religion*, p. 20, 31). Without noodiversity, society collapses into “**Symbolic Misery**,” where individual identity is reduced to commodified brand signals or weaponized into “theological capture” for partisan warfare (Moreton 2009, p. 722; McManus 2020, p. 110; Buch 2026, *Non-Religion*, p. 32). The MICE agenda protects noodiversity by validating local knowledge—such as the Australian Indigenous topological principle “*I am located, therefore I am*”—re-anchoring human identity in specific physical and cultural places (Buch 2026, *Non-Religion*, p. 5; Hancock et al. 2025).

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3. Restoring Human Authorship and Achieving Planetary Wisdom

Ultimately, “*Spelling it Out*” is important because it reclaims **Human Authorship**—the foundational humanist principle that restores the proactive “Who” of the human person as the master of the “What” of administrative and technological systems (Buch 2026, *Basic Social Psychology*, p. 4; Buch 2026, *Covenantal Hermeneutics*, p. 156).

By practicing Spiral Historiography, engaging in Communicative Action, and moving from “potted thinking” toward “Being Wise,” individuals achieve **Philosophical Compatibility**—a state where they can be simultaneously rational, skeptical, and humanist while remaining deeply committed to their communities (Williams 1985; Buch 2025, *Applications in Liberalism*, p. 189; Buch 2026, *Non-Religion*, p. 38). This “humanistic ascent” leads to **Planetary Wisdom**—a synthetic, pluralistic understanding that enables humanity to navigate the Age of Civilizations with dignity, peace, and mutual flourishing (Rovero 2024, p. 147; Buch 2026, *Basic Social Psychology*, p. 4).



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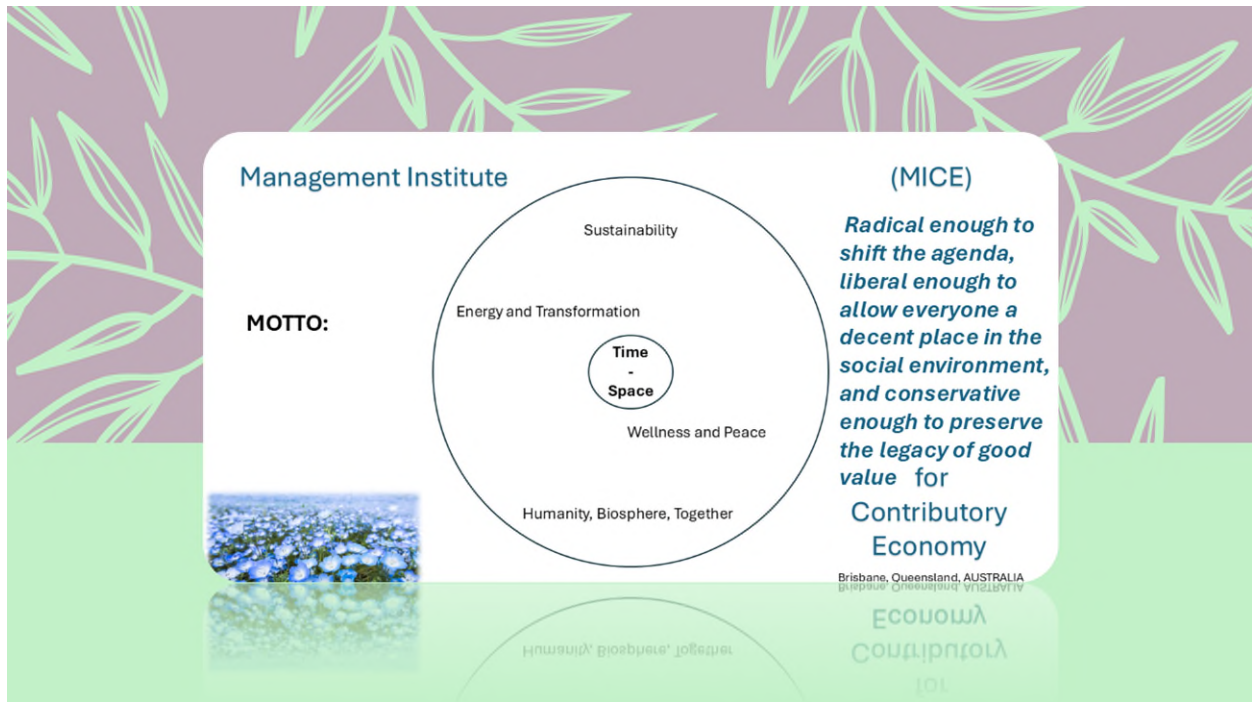
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