

# Zeitgeist

## of the YEAR



# Zeitgeist Magazine

Volume 9, Edition 31

December 23<sup>rd</sup>, 302ap

*Printer-friendly version*

*Pages 33 - 45*

Description:

**Zeitgeist of the year**, the underlying theme in Vexillium that is a story that needs telling. In 302ap, the story is Citizen Pedro Carmonte, the university lecturer sentenced to ten years imprisonment for crimes against Lendosa's rigid state secularity law.

Also included is the runners-up: Roven's President Weissman and Finance Minister Gottlieb, who appear to have turned a moribund economy and destitute country around.

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## What IS this?

If you must know, seven months of our lives

So, you're looking at this document. It's ten or more pages long, and you're wondering, just how did this monstrosity come about?

Thomas made the terrible mistake seven months ago, in May, of adding a third item to an LNN bulletin, about a university lecturer who was arrested for espousing one religion, his own Cruisianity, over others in the context of a state job.

The reaction around the Vexillium was immediate, with Thomas suddenly finding himself on the back foot having to explain on behalf of the Lendosan Confederation.

While it cost Pedro Carmonte ten years in prison, it cost Thomas many hours cooperating with Zeitgeist Magazine (that's me!) to write this monstrosity of an article. I approached Thomas to write a Zeitgeist Magazine article on the Carmonte situation, and he agreed. After many abortive attempts, we finally started a conversation on the night of the Ireland-Spain quarter-final of the World Cup in June. Several characters evolved out of that many-hour text conversation, and I interviewed them all while Thomas *channeled* them. :-)

Then, I went away to write. And write, and research the Lendosan Confederation's background and back history, forcing Thomas to get into areas of Lendosan facts that he wasn't quite... omniscient about yet.

Meanwhile, unable to convince myself to make this my life's work, time dragged on, while I tinkered with the article. It was **too big**. **Too much** information. **Too many** angles.

But, seven months and several editorial passes later, 9,400 words in 400+ paragraphs, and on some ten pages, we have ourselves one of the biggest joint-efforts in Vexillium's long and illustrious history.

And we humbly submit it to you now.

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## One of the Biggest joint-ventures in Vexillium's history!

**Vexillium's first in-depth feature article by one player of another's nation**

No other court case in the history of Vexillium has received the same level of international media attention than the trial and sentencing of Pedro Carmonte, the Lendosan university lecturer who was recently sentenced to ten years imprisonment for "insecularity".

**Zeitgeist Magazine**, determined to get "the story behind the news", has gained an exclusive interview with Pedro Carmonte, the man behind the storm. We also interviewed several other people, including the Administrator of Justice, Senator Reinara da Tenio, to find the real criminal behind this sensational case.

Is Pedro Carmonte guilty, or the victim of a cruel and unique law that victimises the religious? Is Lendosan society corrupt, or is their government pursuing a line that few agree with? And who could have prevented this trial, or was it an simply unavoidable set of circumstances?

Most importantly, how safe are YOU in Lendosa?

All these questions and more in Monday's edition of Zeitgeist Magazine.

For the Story behind the News.

Interested persons should take note and amuse themselves with the fact that Zeitgeist Magazine's "Zeitgeist of the year" is starting for the very same reason that Time magazine started their "Man of the year" -: something happened during the year that Zeitgeist failed to adequately report on - Pedro Carmonte - so we're playing catch-up. For Time magazine, it was Lindberg's flight.

“ I certainly didn't set out to make this 9,400 words long. I just started writing. ”

**Mike Ham, Author**

This space for rent, rates neg.

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Mike Ham: Zeitgeist Magazine, layout and content, all matters relating to Utania and Rovens. Refer [www.jaggedblue.com](http://www.jaggedblue.com)

Thomas Robinson: all content relating to the Lendosan Confederation, including history, politics, Senator da Tenio, Pedro Carmonte and the Insecularity law.

Any foreign government keen to write their own Insecularity law should contact Thomas via Vexillium.

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**Zeitgeist**

of the YEAR



Lendosa's  
Citizens  
Carmonte

**Volume 9, Edition 31**

Zeitgeist Magazine would like to thank the wider Vexillum for another wonderful year, for their support, and their private thanks and applauds received during the year for this service. We wish all our subscribers, indeed the world, a very safe and happy Cruismass whatever you do and where ever you are. Thank you, and Cruis bless.

- the Vexillum This Week team.

**Finally here**

After months of wrangling, editorial and legal, Zeitgeist magazine publishes the Carmonte story, which began in May with Carmonte' arrest. The university lecturer in Comparative Religion was sentenced to ten years prison for 'insecularity' -- using state resources to promote a particular religion, his own. Zeitgeist Publisher, Miguel van der Ham describes it as the "biggest story" in Zeitgeist magazine' s history

Meanwhile, in Cimera, two normally distant churches issued a joint statement calling for a softening of the Insecularity law. Liberals are also celebrating the fact that the Cimeran government, vocal on matters of religion in the past, has remained silent.

A new nation is born, Gichadia, and a new leader, John Newfield, has been elected Prime Minister of the island paradise off the coast of Rovoyok (albeit obscured by the word "Meerton" on the latest maps).

**Noticing there is a Drought**

Governor Hope, along with his new "deputy-candidate" (as many facetiously refer to James Angorit as), spent most of the week campaigning in the rural cities of the south of the country, pressing his message that jobs were the path to "economic equality". However, the Governor was struck by the severity of the drought in the south and particularly the west of the country and pledged to provide some relief.

The drought is also affecting Belson Corporation that admitted this week that it is struggling to fulfil grain and meat export contracts. Food prices in Utania have most definitely risen, says the Reserve Bank, and inflationary pressures are re-emerging. While campaigning in Agraam, President Okarvits said his water project would "ease the health risks" associated with the drought, and further works he promises will ease the drought.

However, the President took something of a blow this week when the elder states- men of Utanian rock dis- endorsed the President, saying his policies, such as land reform, would "create chaos" in the country.

**President still leads**

An average of polls released this week are signalling that the President is recovering after the "military spending scandal", rising to 37% this week, while the gap between Gov. Hope and Kyle Langley is again widening: 16% to 13%. Other/ undecided voters remain a significant group, 17%, though the Democrats' Olds has risen above Republican Talin, 8% over 6%, as Boornal drops to 3%. One internet poll has left pundits stunned: the President is outvoted 3-1 by Gov. Hope.

Kyle Langley this week told manufacturing workers in Hamilton that only his administration would be prepared to back unions in "certain fights". He said that workers may have better pay in Gov. Hope' s state, but that their working conditions had declined, and the benefits of their labours were not being "appropriately shared".

Eight thousand former jungle-timber workers converged on Isaston this week to protest their treatment and rally for pro-labour Republican candidate, Robert Talin. Their lives and livelihood, they say, were ended when the President halted cutting of timber from the Ujam-Yoamith jungle, and accuse jungle "guards" of brutality.

**Slightly closer to peace**

In Rovens, Pataki Communist representatives briefly met with the Lendosan chief mediator over their walk-out the week before, and agreed to terms for future talks next year. The communists walked out claiming the Weissman government is "giving no ground", while President Weissman accuses the communists of "poor

negotiating tactics".

Starlight Corporation ended speculation over its share issue by issuing, Monday, fifty million Ú18 shares. The Ú900m will go toward paying back the government the one billion it effectively borrowed interest-free through the year. While some domestic buyers have emerged, there has been no international interest, and overall demand has been poor. Gov. Hope blamed the President for the poor response, accusing him of not understanding the corporate sector by issuing the shares at such high value, and doubling the value of the company overnight.

Almost as if to further damage the President, Utania' s Army Supply Corps admitted this week that an undisclosed number of "surplus-to-requirements" bolt- action rifles have gone missing. The President' s opponents predictably blamed the President, but Lt. General Edward A. Sharp, commander of the Corps, refused to hear of it, accepting full responsibility himself.

In science news, it was confirmed that Vexillum still only has one moon, Luna.

**Debacle**

ICARA' s Alpha 300 race, on the island of the same name off Deucoland, turned into farce when twelve cars piled into eachother seconds after the race began. The seventy lap race became shortened to 40, after heavy and intermittent rains plagued the race keeping it from becoming anything serious.

The Vexillum Games are due to commence in Samsarini in days with the Utanian squad departing this week.

Finally, "Sullen Girl" has dropped out of the top position on Utania' s CMC top 40 charts to #3, while "Another day" by Maddix climbs into the top spot. "Rise FM" remains the top selling CD with sales of "triple-gold" status.



*Utanian Presidential Complex – critics welcome*

# Zeitgeist of the year

## Saint Pedro, martyr?

He used a personal opinion in his lectures. Now he is facing ten years imprisonment for his crime of misjudgment. Has the Lendosan Confederation gone too far?

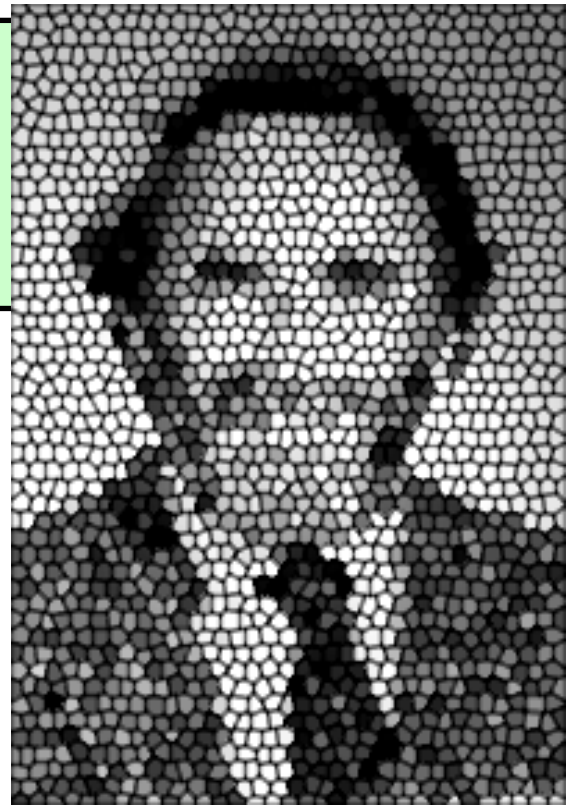
In Zeitgeist Magazine's *News Item of the year*, we are aiming to chose the one piece of news that may not have been the most explosive, but the one that best describes the changing times of this world. In previous years, the editorial staff have chosen the collapse of two empires, Guwimithian and Gronkian, the rise of a new generation of democratic leaders, and the emergence of new trends. We have profiled the Burovians, poked fun at the poorest political fashions, all the while trying to retain a sense of perspective about what was the most important news item that would shape the world. Sometimes our choices have been controversial, and this year will prove to be no exception.

Pedro Carmonte is a victim of a cruel misapplication of a law designed to keep religion out of the running of the state. However, that very law is part of a very disturbing trend that otherwise democratic and free nations are embarking upon, one in which religious citizenry are disadvantaged more than those who hold other philosophical beliefs. Registration of religions, banning public or free expression, and university lecturers having to watch their every word for fear that a religiously prejudicial statement might escape, is part of this disturbing trend to box religion as a lesser philosophy, one that should not share the same rights.

Freedom, the ideal that nations over the past decade have emerged and fallen over, is not just summed up in democracy. Many an abhorrent fascist state was elected by the people. Freedom means open and honest government; it means freedom to be and to do; it means equality; it means the rights of men and women to hold opinions that may be out of step with the rest of the world. Equality cannot be restricted to economic or social equalities, it must extend the rights of individuals to the ideas they can hold and can express.

State secularity is indeed a noble ambition: the citizenry should not be forced to believe in one or another god. However, neither should they be forced to not believe, or should their belief illicit additional penalties upon them by the state. This is not secularity, it is religious persecution. However distasteful it may be to the framers of these *secularity laws*, the religious in their midst should be free to espouse until blue in the face the benefits of their religion, even as the communist is free to express the virtues of his.

Zeitgeist Magazine humbly proposes that this is an emerging trend in our world. In this special, end of year edition of the magazine, we examine the man who symbolizes this trend.



### Inside

- Carmonte's lines of appeal
- The History of the insecurity law
- Lendosan religion
- Who is Senator da Tenio?
- Utanian politicians and the insecurity law, what do they think?
- Interview with Pedro Carmonte

# “The Carmonte Affair”

On May 11th this year, a small news article from Lendosa hit the international news services through the LNN, the Lendosan News Network, one of the planet's premier news services. Yet, neither LNN, nor any other news service, let alone the Lendosan government, anticipated the international uproar and attention that would result from the news item.

Pedro Carmonte, a lecturer in Religious Studies at the University of Asala in the Lendosan Confederation, had been arrested for the crime of "insecularity". Lendosan law demands that all employees of the state refrain from ANY statements that imply support, favour or bias toward one religion or another. What is particularly draconian about this law is that it applies to ALL employees: from the highest policy maker to the lowliest cleaning staff.

It spread like a wildfire on the news services, with the Lendosan government forced to defend itself against charges of religious persecution by several nations. Even the Okarvits government, which has repeatedly shied away from any criticism of Lendosa, which makes up 40% of Utania's export market, made comparatively strong statements of "concern" about the situation.

There is no denying that the Carmonte case is the biggest, most read about case on the planet this year.

Zeitgeist Magazine has gone to Colchisia to seek the truth of this matter, to find the story behind the news headlines. Is Pedro Carmonte sacrificing himself to exploit the international press to repeal a discriminatory anti-religion law? Is the Lendosan government ruthlessly applying a law that has no real control over a mere University lecturer? Are they heartless practitioners of legal principle or do they share sympathy with a man being persecuted? And the Lendosan public - what do they think of the case, and of the international furore that has resulted.

It was a mild Thursday afternoon in the equatorial Lendosa city of Asala, when **Pedro CARMONTE**, 44, began his day on May 2nd. He had started classes in his Comparative Religion course at the University of Asala two months before, and was pleased with the rapid progress of the students through the coursework. He'd lost one or two students, but that was nothing out of the ordinary.

That was, until members of the Lendosan Police confronted him in the underground carpark that day and arrested him. Carmonte would later learn that one of those students had complained to police about the course. While students will often complain about courses -- too much work, too little focus on this or that, or that their grade is too low -- this complaint was an accusation that Pedro Carmonte had used his lectures to promote his own Cruisian religion.

Carmonte denies that he attempted to proselytise, but does not deny that he used his own Cruisian religion as a basis for comparison for other religions. In fact, he planned the lectures from the beginning of the year this way.

However, what he did not appreciate was that the Insecularity Law prevented any state employee from speaking favourably about a religion included university lecturers. To Carmonte, the law applied to only "real" government employees. The law disagreed.

"Although Citizen Carmonte may well have identified his views as his own opinions, they were still spread and delivered

by means of his official position", says Justice Administrator, **Senator Reinaro DATENIO**. "Had Citizen Carmonte presented other viewpoints to his own, he would not have suffered so badly under our laws."

Carmonte faced trial, was found guilty and sentenced to ten years imprisonment for his crime.

## INTERNATIONAL STORM

The international reaction to the case of a university lecturer being sentenced to ten years prison for crimes that would, in many other nations, be guaranteed by religious freedom, was explosive, and unexpected. The Lendosan news broadcaster, LNN, mentioned the story in passing in a May 5th bulletin, as a *filler* in a slow day's news. But, it prompted a massive outpouring of outrage and contempt worldwide. Governments from Cimera to Listonia were protesting, and even Utania's pro-Lendosa government was left in disbelief.

(It should be noted that not all press or government reaction was unfavourable. The Aethelnian Labour government has recently introduced a watered-down but similar "insecularity" law. And the anti-religious, socialist governments of Armatirion and Solelhada made only supportive comments, or none. At a local level, Utania's own Liberal Party called for a similar law to be introduced in Utania, a quote sure to have embarrassed their Burovian allies. Still, the over-whelming world press opinion was one of shock and condemnation.)

If it surprised the Lendosan press, it

momentarily stunned the Lendosan government, and even took the Lendosan people by surprise. But, few *people on the street* are listening, or are prepared to listen to the international criticism.

"I read that some other countries were complaining about it" Ricardo Verencio, a Corporate Attorney in the country's capital, told Zeitgeist Magazine. "It's none of their business, actually."

"They should keep out of our affairs. Plain and simple" Pedro Velturo told us more bluntly. Still, some are more cautiously critical. University student Maria Coralia has no objection to international criticism in principle.

"But I think it says something that it's heavily Cruisian countries like Cimera and Listonia that are complaining, not countries known for their rights record like Christiana.

"I don't think we should pay any attention." she adds.

“ Should the people of Lendosa be convinced that Citizen Carmonte should be freed, the Senate is obligated to respond. ”

**Senator Da Tenio**

In a Zeitgeist commissioned poll, of 1,000-plus Lendosan adults, 69% of people polled who had heard of the international reaction, a massive 89% thought it wrong that the international community expressed outrage, and 82% thought the wider world should "butt out" of Lendosan affairs. A stern rebuke. Yet, Lendosa's politicians may be less scathing.

"While some of my more nationalistic colleagues might object," Senator da Tenio, the Administrator of Justice, says, "justice is not a branch of geography, and the idea of fairness does not somehow shift at Lendosa's borders. Other nations are perfectly within their rights to comment on the matter.

However, Senator da Tenio admits that, in the end, it is only the Lendosan people who can decide.

"Ultimately, it can only be the Lendosan people who decide this matter. Should the people of Lendosa be convinced that Citizen Carmonte should be freed, the Senate is obligated to respond.

"It is perfectly acceptable for foreign nations to influence Lendosan public sentiment - we do not pretend that our citizens should not be free to listen to whatever viewpoint they wish."

## ENEMY OF THE STATE

Few men could inspire less fear. Bookish, absent-minded, adorned with a mop of unruly greying hair he is not likely to bring down a government, or threaten dozens with a terrorist bomb. Yet, Pedro Carmonte has seemingly been judged as a dangerous threat, condemned to a prison term that, in other nations, he would have had to take a human life to receive.

His crime: to breach a code of conduct for the Lendosan Confederation's millions of government employees that, amongst thousands of pages of regulations, dictates that no man shall, in the context of his or her government role, appraise or opine one religion or belief system above another, even in the context of expressing personal opinion.

Pedro Carmonte could be thus considered a martyr, a willing victim of the state's anti-discrimination zeal. Yet, but his own admission, he is not.

"I don't think I could be considered a martyr," Carmonte says, "Martyrdom is only possible when you do something by choice."

Carmonte admits that he did state personal opinions in the context of his lectures, but made clear that his personal opinions had nothing to do with "truth".

"I stated my belief that Cruisianity was correct, and stated my belief that the other religions were not," Carmonte told Zeitgeist Magazine, "and I pointed out the differences. My statement of my beliefs and my comparisons of religions were separate."

However, to the law, no matter how qualified the statements are, it is not enough:

"Although Citizen Carmonte may well have identified his views as his own opinions, they were still spread and delivered by means of his official position" says Administrator of Justice, Senator da Tenio. "Personal opinions are respected by this government, and may be freely expressed, but to use a governmental position to do so is not acceptable." Carmonte claims to have been ignorant that this principle applies to lowly university lecturers.

"I certainly didn't set out to *defy the state*," he says. "But on the other hand, I did set out to state my belief clearly and without shame - I always have. So I'm in a situation where I sort of violate the law as a side-effect of my belief - I didn't act against the state directly, but I seem to have ended up doing so because of another choice I made."

Carmonte was the unwitting victim of his own ignorance, and of the unpyiting bureaucracy of the Lendosan government. In the middle of an appeal to the nation's highest arbiters, the Tribunes, Carmonte is

## History of the Insecularity Law

The concept of an insecularity law may be new to many readers, but it is thirty year old law in Lendosa, and state secularity is hundreds of years older than that.

For centuries, Lendosa had been a single-religion state, Veldanism, until Cruisianity seeped into the region, splitting the people religiously and creating an air of unease and disunity, and riots and internecine clashes became more and more common. Eventually, some six centuries ago, in order to avoid a full-scale civil war now that the Empire was evenly split, and with the full backing of the excluded Cruisians, the leadership declared that there would no longer be a state religion. The Veldanists were disenfranchised, and the state would evermore remain neutral in matters of religion: Lendosan state secularity was born.

While attempts had been made to subvert the law and reintroduce a state religion by Cruisians, at all times the Council, Imperial Council and Republican before it, squashed such moves. The nobility, too, found it more convenient to not associate directly with one religion or the other, and thus continued their entrenched position. The Churches, the Papaists particularly, cooperated with the state, in particular, the latter-day Emperors, with whom they formed a corrupt political influence peddling bargain. But all attempts to have the state protect or enshrine in law the Church's influence and power were rebuffed.

Thus, peace in the region was assured. And turning the practical guideline of state impartiality into a rigid, death penalty-inducing mandate would require the work of a particularly nefarious character.

Unfortunately, such a character arrived in 234ap, when was **Emperor Carigo "the Mad"** ascended the throne. Emperors by Carigo's time had become little more than figureheads, divorced from the day-to-day running of the Lendian Empire, they were little more than advisors for the Imperial Council. Carigo altered this with the help of allies in the Panopticate, the Empire's shadowy intelligence agency, which began surreptitiously "disappearing" and murdering Councillors and other opponents of the Emperor. By 269ap, he was in complete control of the Empire, and all "modernisations" and political liberalisation were halted.

Naturally, opposition to the Emperor's coup grew, but opposition was not to be tolerated. Thousands were imprisoned. Thousands more would die under horrific purges against "rebel influences".

Amidst this calamity, the Papaist church slowly drew a voice, and became the de facto leader of popular (largely religious) dissent. Reports spread that the Papa, head of the Papaist Church, was planning to excommunicate the Emperor, and though nothing came of the reports, the suggestion alone infuriated Carigo. Dissenting Priests were arrested, jailed or killed, but the influence and power of the Church was far too large for the Emperor to ignore.

In 271ap, Carigo promptly sent his most loyal army commanders to launch a full-scale military assault on the Papa's residence. The entire Empire was stunned, no one expecting even he would go so far. Carigo then negotiated a treaty, known now as the **Antario Accords**, with the Papaist Church: It would stay out of politics, forever remaining politically neutral, never supporting nor commenting on the government, in exchange for peace.

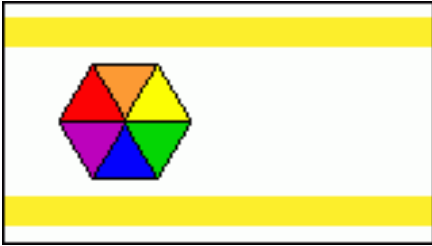
The Church, not surprisingly, agreed.

The Insecularity law was also created, that ordered the execution of any government employee that showed any favouritism to the Church, indeed any religion.

However, by 275ap, the Panopticate's pro-Council members had retaken control, and the Imperial Council was restored to power, telling the Emperor to "sit down and shut-up", as one Councillor famously did. Numerous legislative changes reversed Carigo's reign of terror, including the removal of the death penalty for "Insecularity". However, the Council did not remove the law altogether. All were horrified that Carigo could have launched such a raid on the Church, yet many were not disappointed that the Church's power and influence had been curbed. Thus, the Insecularity law remained, and the Imperial Council continued to finance Carigo's propaganda campaign to *curb* the church.

Once the Empire collapsed, the new Senate of the Lendosan Confederation re-created the laws in their modern and even more moderate form, stating that no officer or representative of the church may comment on politics, and that the government would not show favour to any religion, faith or belief system.

It is this very law that a 44 year old Comparative Religion studies lecturer at the University of Asala would fall prey to, as had some 63 other people in the twelve months to last May.



### More than just a decoration

like a child accused of a crime he barely understands, and certainly one he never believed he was committing by simply giving lectures in comparative religion.

## THE LENDOSAN PERSPECTIVE

Yet, it is hardly the first time that Lendosan authorities have imprisoned a victim on this pretext. It is a law entrenched in the blood-soaked history of the Lendian Empire's last absolute ruler, and a judgement that contravenes the very essence of the Lendosan "Virtues".

The Lendosan Confederation's famous six-coloured hexagon is more than just a flag decoration. It is rooted deep in the tradition of the "six virtues", including (loosely) vigilance, patience, seriousness, diligence and discretion. *Merecedato* is the sixth and least easily translated virtue: it loosely means reward for deeds done. It is loosely called justice, but represents the good being rewarded, and the guilty punished without mercy. (To Utani, it would be known as "Kahma".) From these, the Lendosan tradition is not one of Christian-inspired liberal-democracy. Instead, if the guilty are to be punished without mercy, they must be tracked, found and punished.

To quote from the Lendosan government's own statement of philosophy: "The key value of the Lendosan Confederation is essentially security... It is impossible to be safe when one is not in control, and Lendosa aims to control very thoroughly indeed." Lendosan law is, therefore, one of the most intrusive and harshest of any democratic state on Vexillium.

Lendosan sentencing follows suit, though magistrates have significant scope to work within. For example, murder sentencing begins at five years, typically for accidental death (manslaughter), and extends into decades for premeditated murders, even "life". (And one can be sure that in Lendosa, a "life sentence" means life.) This is the same penalty for a government employee who displays racism or sexism, while it is a hefty thirty years for a common citizen. Spreading demonstrable-untruths about religions, cultures or philosophies attracts five-plus years, while

hate crimes attract life imprisonment, regardless of the actual crime. It is "political correctness at gunpoint" argue critics. "Fighting intolerance with intolerance."

Similarly, sentencing for "Insecularity" begins at five years, with a premeditated breach able to also attract decades in prison. Ten years for Pedro Carmonte is certainly not as harsh as it could have been.

While this might be thought to be widely unpopular, the Lendosan system benefits from the strongest popular support. Despite the apparent unfairness of Pedro Carmonte's situation, 86% of Lendosans support the Secularity law, and 77% believe Carmonte is guilty under the law.

Furthermore, Carmonte himself concedes his guilt according to law, and holds little hope that a retrial will find otherwise. Carmonte's own union, the Teacher's Guild, is reticent to make any comment that could endanger his chance of repeal, but does not seemingly oppose the law.

The popular support for a strong "Insecularity" law lie not in a hatred of religion -- 65% of the country is religious, two-thirds of those Cruisian -- but in a strong belief that the state must be without a preference for one religion over another. Indeed, asking any Lendosan on the street what they think of the Carmonte case, and they are surprisingly adamant that Carmonte's case is one of "abuse of power", not religious persecution.

This belief is derived from two sources: the thirty-year propaganda war fought by the Lendian Imperial government, and the diverse religions that inhabit the country (see box).

The Lendian Imperial government's war on the Papist Church (the primary, almost only, Cruisian body on the islands) began only when the Church gained a conscience, and began to defy the ruthless and corrupt Emperor Carigo (see box, previous page). Until that time, the Church and the Emperor were symbiotic, one supporting the other in a mutual dance of corruption. Carigo was happy enough to imprison and execute dissident priests, and the Church was happy enough to permit it.

However, after Carigo seized power in a subtle coup, the upper echelons of the Church, including the Papa, began to oppose him. An incensed Carigo "the mad" ordered a full-scale assault on the Papa's palace, stunning the Empire. Carigo forced the Church to sign a "treaty", known as the **Antario Accords**, with the Church, forbidding it from speaking on political matters ever. The "Insecularity" law was then introduced, forbidding any state official from favouring one religion or another, on pain of death, and, finally, a concerted propaganda campaign against the Church,

## The Church in Lendosa

55 million Lendosans can't all be wrong.

Based on this "Insecularity law", and the Confederation's public support for it, the international community could be forgiven for thinking Lendosa is a religion-poor nation. However, in fact, two-thirds of the Lendosan population are religious, and two-thirds of those are Cruisian. At 55 million Cruisians, Lendosa is one of Vexillium's largest Cruisian nations.

Eclesia dolo Cruzo Sacrado do Cruiso, or *Church of the Sacred Cross of Cruis*, also known as the *Papaist Church*, is the largest religious body in the country, having a flock of some 38.5 million Lendosans, including Pedro Carmonte. There are several other smaller Cruisian churches including the *Eclesia dala Verdade (Church of the Truth)*, an Ulanovan immigrant church of some 5.5 million members, the liturgically-informal *Eclesia Libera (Free Church)* with some 3.3 million members, and the highly formal, traditional *Eclesia do Veneracano Verdadeiro (Church of Truthful Worship)* with two million members.

There remains five or so million Cruisians of smaller church organisations or none. Despite this high level of membership, critics claim that the faith of the participants is not as strong as all this suggests. Families belong to churches as they have always done for generations, but individuals do not always have the same *personal connection* to the faith that their ancestors did. To this end, successful, fast-growing churches are often small foreign, or domestic *revivalist* groups. Revival movements exist in all four main churches, and while the Lendosan government permits such groups operating in the country, it casts a wary eye on them.

There are another 29.5 million religious believers in Lendosa, including two non-centralised religions, the Larists and Veldanists, who occupy the islands of Lendosa and Piolhosa respectively, plus the smaller Kha, Ranhi, and Paspalहितe faiths.

Larism appeared shortly after the great plague, while Veldanism pre-dates the Cruisian church by several hundreds to thousands of years.

For more information check the Lendosan government site under the subject of "religion".

[www.geocities.com/CapitolHill/9054/lendosa/](http://www.geocities.com/CapitolHill/9054/lendosa/)

There is only one thing  
Utanians really need...

**HOPE**

Hope for a future

Hope for a growing economy

Hope for a fairer tax system

Hope for a new beginning

**HOPE HOPE**  
**GIVE HOPE TO UTANIA.**

against religion in general, was commenced so as to prevent it interfering in state matters again.

While there may be some debate in the minds of historians how supportive of these measures the Council was (as opposed to how opposed to Carigo they were at the time), there is no doubt that the modern Senate is favourably disposed toward the Antario Accords and "Insecularity law", reintroducing the modern, watered-down version of the law when the collapse of the Empire invalidated all Imperial law, with the Communists voicing the strongest support, and hardline Imperial Party Senators close behind. However, There are voices for change: the Lawyer's Guild has recently called for the Church to be unmuzzled, and there are Senators who are open to moderating the law.

**JUSTICE OR THE LAW?**

The government is also taking a hard line, emphasising that Carmonte broke the law, and must accordingly be punished. No wavering. No possibility of clemency. To be sure, the Tribunes have ordered a retrial for Carmonte with another court, but the retrial cannot overturn the verdict, only alleviate the severity of his sentence. A pardon would require the Lendosan Senate's concession that the law is not working as designed, a result considered unlikely.

Only 52% of Lendosans believe Citizen Carmonte received *justice*.

Yet, almost perversely, the Lendosan government is acutely aware that law does not equate to justice. Indeed, to admit it is a very culturally-Lendosan characteristic. Once more, there is a warning associated with the Six Virtues that says that moderation must accompany the virtues, that strict application of the virtues was tyranny.

The Lendosan Administrator of Justice, Senator Reinaro da Tenio, himself admits that "Justice does not always correspond to law".

However, he did believe that "the law has been satisfied."

But, was justice done?

Only 65% of Lendosans believe Carmonte should have been charged with "Insecularity", and even fewer, 52% of Lendosans, believe he received a **just** sentence. Ultimately, the decision of whether Carmonte received justice, indeed whether the Insecularity law is "working", is down to the lawmakers themselves in the Senate. While the Tribunes can declare a

law unjust, says Senator da Tenio, they can be overruled. The Senate, he says, is the ultimate authority.

So, was Justice done according to the Senate?

“ Justice does not always correspond to law. ”

**Senator Da Tenio**

Senator da Tenio "chose not to" provide even a hint of his personal opinion on whether Carmonte was receiving *justice*. Another of the Six Virtues is *Discrisano* -- discretion -- controlling the flow of information to maintain social trust. Senator da Tenio, aristocratic Leader of the Imperial Party, is a master of *Discrisano*.

"My sense of responsibility compels me to wait until I have all the evidence before me," he told Zeitgeist Magazine.

Perhaps what the Senator will not say is spoken in his actions.

If Senator da Tenio was happy that the law has been satisfied, why would his own Justice Section conduct an internal investigation in response to claims that Carmonte was not aware the law applied to him?

Pedro Carmonte certainly does not believe the Secularity law applied to him. To Carmonte, far from the hussle-bustle of policy framing and real influence on society – the tasks of REAL government – University Lecturers are not **real** government employees.

"While I acknowledge the government's intent in stopping religion from being forcefully promoted using its power", Carmonte told Zeitgeist Magazine, "I do not accept that it should apply to a university lecturer."

Senator da Tenio disagrees. "If it is wrong for the state to promote religion - as we believe it is - it is wrong no matter how important (or unimportant) the person breaking the rule is.

"Moreover, who is to decide what constitutes an 'important' breach of insecularity? Where does one draw the line?"

While Carmonte may not need to appreciate that he is guilty to **be** guilty, an investigation suggests the Senator believes all is not right. For there remains a serious question yet to be answered, one being investigated by the Senator's own department: why did Carmonte not know the law applied to him? If Pedro Carmonte was covered under the Insecularity law, if even his humble teaching profession is to comply, why was he ignorant of this fact?

**IGNORANCE OF THE LAW**

The Educator Guild's **Guildmaster Xavier CALINDOR** definitely has his ideas.

"We have suspected that the universities' attitude would end up with a teacher inadvertently breaking the law", he says, speaking on behalf of the Guild that represents some one-and-a-quarter million teachers, professors and associated professionals. "And there have indeed been cases where staff have not been aware of the law."

While precise numbers are not available, the Guildmaster says that numerous other cases of teachers being caught up by the Secularity Law, something his Guild has been fighting for years, albeit on an administrative front, not a legal one. The Guild, like most

**Lines of appeal**

**Does Carmonte have a hope?**

The ancient Liliiani Tribunes were charged with defending the people's rights, and today the Lendosan Tribunes continue this function. Paid by the government, they are an independent body of investigators and judges who have the power to reverse bureaucratic decrees, and accuse and sentence the guilty. They are appointed by the Confederation's Praetor, leader of the First Concillium, but are independent of the Praetor. The Tribunes have called for the retrial of Pedro Carmonte, and while the retrial can alter his sentencing, it is unlikely to question Carmonte's guilt, such is the strength of the case against him.

Carmonte can appeal then to the First Concillium. The First Concillium is an assembly of the heads of state of the six nations of the Confederation, is the most powerful assembly of the Confederation, and is the only body specified to exist under the Confederation Constitution. This body, which rarely meets, is designed to resolve constitutional and Confederation crises, not intervene in criminal cases. Beside which, to intervene would require overruling the Courts and Senate, a highly unpopular, thus unlikely, move.

Carmonte's real line of appeal lies with the Senate, the body Senator da Tenio says is responsible for ensuring that the law is working, that Carmonte received justice. The Tribunes have the power to challenge the law, and declare it unjust, but that is subject to overrule by the Senate.



like most people and organisations in Lendosa, is not keen to directly challenge the Senate, albeit via its law.

To remedy teacher ignorance or misunderstanding of the voluminous legal code that applies to them, the Guild operates regular seminars to educate the educators on the implications of various laws, "Insecularity" included. "Obviously, now that this particular law has been applied to publicly, we will be making sure we give it particular attention."

However, no one knows if Carmonte attended such seminars. Furthermore, says Guildmaster Calindor on remedying Carmonte's ignorance of the law, "the University is unlikely to have done anything."

"The University authorities have acted with their typical lack of concern for the people who genuinely make the organization work, a tendency which is becoming all too common among today's generation of management-trained provosts."

Fifteen years ago, university councils,

representatives of teaching staff making up a virtual University board of directors, were abolished by the government, and replaced by autocratic Provosts, executive managers with financial accounting, not educational, backgrounds.

"And nothing but bad has come of it", says Calindor.

The Justice Administrator, Senator da Tenio, says the university Provost assured him that "the university does indeed communicate all necessary regulations to its staff."

"The University does endeavour to make certain that its staff understand their responsibilities," says **Provost Alvarono HERANTRO**, the head of the university, "and our guidelines for staff specifically include mention of this law."

"We are, of course, reviewing matters after this incident, and will look at whether it should be given greater emphasis, but we believe that the provisions currently in place are reasonable."

This *communication*, the law and its application to their specific jobs, is made

available to all university staff by the University Administration in the form of a twenty-two volume tome of several thousand pages of regulations and advisory statements. Few university staff know all the laws and how they apply, and even fewer have read this tome in its entirety.

In any company, in most nations worldwide, the management must ensure that staff are aware of the law as it pertains to them. For example, in health and safety measures, all staff are made aware of correct and incorrect practices, with the company ultimately responsible for ensuring that staff protect their lives and limbs by complying with correct practise.

Provost Herantro rejects the implications of this assertion.

"While there is probably an obligation on an employer to ensure that laws are made known, we do not see it as our responsibility to chase up every one of our many staff to make certain that they understand what we tell them."

## Who is Senator da Tenio?

The moderate voice amidst Lendosan conservatives that may yet lead the country

The Lendosan Administrator of Justice, **Senator Reinaro da Tenio**, is arguably one of the more powerful figures in the 150-member Lendosan Senate, the highest legislative body of the Confederation. More recently, he has been elected leader of the fifth most powerful party in the Senate, the Imperial Party.

Senator da Tenio would best be described as a calculating man. In interviews, every reply the Senator provides is carefully worded, carefully considered and weighed. He often takes time to provide an answer while he carefully weighs what to say. This is reflected also in his actions, when he is patient, calculating and cautious.

Da Tenio is, in this way, arguably a true leader, as well as a master politician. While lesser political lights are only too happy to provide the unedited flashes of their insights and opinions, da Tenio is restrained, dignified and patient: the facts will be revealed, and then we shall act.

Which is what makes da Tenio's recent and unheard-of criticism of his predecessors, whom he blames for the Imperial Party's failure to engage with voters in a new age, something to be taken seriously.

Senator da Tenio is an elected representative of Avris region, a region in the western centre of the northern Lendia

island. The son of a minor aristocrat, he studied Politics at the University of Gloria Libertatis, and took a career in the civil service, before becoming ardently political when the Lendian Empire began to fail, ultimately giving way to Lendosan Confederation. The Imperial Party was his obvious choice of party, one that harks back to the Empire that provided "stability and strength of purpose", a party that is arguably Lendosa's only major "conservative" party in a country ruled by communists, socialists, pro-market reformers and centrists.

However, da Tenio is no ardent imperialist. While he remains committed to conservative causes, he is also the leader of the Imperial Party's *reformist* wing. Change, but *limited* change. Consequently, he now stands as leader of the party, and as Administrator of Justice, a position the party had long coveted.

What makes this man even more important to Lendosan politics is that in the Confederation's April election, the Imperial Party was the only major party to increase its vote -- and of all parties only the tiny Fascists outpaced them almost tripling from 0.6% popular support. While the Socialists, Reform, Balance and Communists lost between 9% and 21% of their popular support, the Imperial Party more than

doubled its share from 4.2% to 9.4%.

Furthermore, it was one of only three parties to win more electoral Senate seats than party list seats, eleven to six (the Socialists did better winning thirteen electorates and seven list seats). That support is also the strongest on the two main islands of the Confederation, Piolhosa and Lendia, where the Imperial Party won nine of forty-two possible Senate electoral seats, ahead of any other party. This means the party has a very strong regional support base from which to expand its support nationwide. Finally, for what it's worth, the Imperial Party was the first and only to receive vocal foreign support: from the Cimeran Prime Minister.

Not bad for a party reinventing itself after 150 years of almost single-party rule.

And, now, with a new leader at its head, the party's appeal could well be dramatically expanded.

What this means is that the left-centre dominated Lendosan Senate could yet again be dominated by the Imperial Party. And Senator da Tenio could be the most influential person in that Senate.

"Ultimately, it is an individual's responsibility to obey the law, not the responsibility of whoever employs that individual."

"Should we, for example, go around all our staff and tell them that it is illegal to park their cars in front of military-designated accessways, just in case they do? To tell them not to avoid their taxes, just in case they do? Not to throw rocks at people, just in case they do?"

That the Provost should reject this assertion should not be surprising. Under the safety example above, any injuries sustained by the employee contravening company safety policy would be on their own head. If, however, the policy was not enforced, was not made known, or was not prepared, then the corporation in question would be responsible.

"That is typical of an executive's twisting of words," retorts Guildmaster Calindor. "The University can't be expected to make Carmonte obey the law, but it most certainly ought to make sure that any violation of the law he makes is done by choice, not ignorance."

Herantro disagrees.

"While I believe that it is reasonable for a university to provide information to a lecturer about this sort of thing, it seems to me that you simply can't blame a crime on anyone who could have warned (the perpetrator) but didn't.

"Should we blame Carmonte's wife for failing to warn him?... Lots of people could have told Carmonte not to do it, but we can't just blame the people who could have given a warning, while letting the actual person who committed the crime go without punishment."

It is perhaps easier for Provost Herantro to be flippant about this case when he believe he is immune from prosecution for the actions of his staff. No penalties exist for university management whose staff are sent to prison. Or should we say "penalties known-to-Provost Herantro". Perhaps poetic justice in this case would be that Herantro's ignorance also manages to condemn him for failing to appropriately warn Carmonte.

Perhaps there is such hope. Senator da Tenio says that while there is no such obligation to forewarn staff of the law, "there is indeed a requirement that they act to warn staff should they believe a breach of law is imminent."

The Provost is adamant that ignorance is no excuse, not even for Carmonte. The law does not need to be well-advertised to be well-known. This is true, as the majority of the Lendosan population has heard of this law. But, a far better question is whether they understand how far-reaching it is.

"You can't deny that a university should warn staff that something which could very,

easily arise in their classes might be illegal" says Guildmaster Calindor. "This is something that could easily be encountered, and yet is not obvious to everyone, even if they generally have a good grasp of the law."

The Provost dismisses this: "Why would a teacher of religion be not aware of this, perhaps the most important law pertaining to religion?"

### WHAT NEXT?

Pedro Carmonte's case is currently with a new Judge, undergoing a review, as ordered by the Tribunes. An acquittal is highly unlikely. A reduced sentence the best result Carmonte can hope for. Popular opinion is against him (in a poll, 77% say he is guilty, though only 52% say he received a just sentence), and his own church, for which religion is imprisoned, is unable to help him.

"The Papaist Church is still bound by a 'treaty' signed between them and the old Imperial government which prevents them from commenting on something like this" he says. "As such, there's been no official support at all."

“ Ultimately, it is an individual's responsibility to obey the law, not the responsibility of whoever employs that individual. ”

**Alvarono Herantro  
Provost, University of Asala**

Nonetheless, Carmonte admits to surprise at the level of personal support he has received, squeezed between the bars of his cell. "The Lendosan justice system tends to keep one isolated from all that - officially to protect criminals from mob justice, I'm told."

A judgement in his retrial is expected any day, but it will not be the result Carmonte nor his supporters, domestic and international, want to hear.

"I think Carmonte should be set free," says Colchisian retiree Pedro Velturo. "Maybe give him a fine or something and order him not to try it again."

His waitress, Diana Ulandra, agrees. "Carmonte ought to be set free straight away."

Certainly there is ample scope for the Justice Section's investigation. For example, why is imprisonment the punishment of first resort? Why aren't fines or University administrative *advices* tried first? Carmonte certainly did intend to take the course of action he took in his lectures, but is there any doubt he would have reconsidered had police or the University

issued a stern warning of the consequences?

Even Senator da Tenio makes reference to the fact that there is a "requirement (on university management) that they act to warn staff should they believe a breach of law is imminent." No such warning, according to Carmonte, was provided. One moment he loses a student in his class, the next he is being arrested.

Why didn't police turn the complaint over to university authorities, or did they, and Provost Herantro failed in his managerial duty?

Furthermore, there remains the unanswered question of the need to inform staff of their obligations under the law. Asala University's Provost denies it is his, indeed anyone's responsibility to ensure Carmonte knew the law, other than Carmonte's. Making available a several thousand page encyclopaedia of Lendosan law to university staff, expecting them to appreciate the subtle nuances of law, is too much. What is clear is that the University has failed Carmonte, but like all bureaucracies, the plight of one small man is immaterial. Furthermore, as there is no law that Provost Herantro has broken in failing in his *duty of care*, there can be no justice here.

Guildmaster Calindor says that in order for teaching staff to not be victims of bureaucratic failures, the government needs to return administrative power of universities to their staff. "We do not expect to see any significant changes in how universities look after their teachers unless the government acts to restore power to the actual educators", he says. However, "The current government has ignored our requests for change."

Simply, the law is not working as planned, and it is up to the Senate to make the necessary corrections.

All hope seems to rest on the shoulders of the Justice Section's internal investigation, despite its absence of independence. Senator da Tenio must guide the department to develop a convincing case for the Senate to consider a re-evaluation of the "Insecularity Law".

And there is every indication that da Tenio is the man for the job. Despite membership of the party that helped forge the Insecularity Law and the dreaded Papaist Church-muzzling *Antario Accords*, da Tenio is the leading light of the party's reformist faction. His cool exterior belies a sharp mind and an apparent determination to sift out the truth. Furthermore, there are signs that he may be taking a personal interest in the case: da Tenio was recently reported to be

at the University of Asala on "unspecified business".

If Senator da Tenio can convince the Senate that something is amiss in Carmonte's case, then for Pedro Carmonte there is still hope. Should the Senator prove unworthy of the task, then the only hope left will be for the Tribunes to initiate their own investigation, and subsequently so advise the Senate. However, a criticism not emanating from one of their own is unlikely to be *appreciated* with quite the same level of concentration.

### LENDOSA'S CHALLENGE

However, there remains one further, more difficult change that required to return Lendosa to a more balanced approach in applying the law. It can be found as a warning in the tale of the Six Virtues.

The Regal successor to the Virtue's founder, while a good man, allowed his scheming advisors to codify the Virtues, to be applied without moderation. Instead of producing a stable and reasonable social order, the unmoderated Virtues produced tyranny. Vigilance became paranoia, so a

**It is both time for a rebalancing of Lendosan society's application of the Virtues, particularly *Merecedato*...**

secret police was formed to spy on every citizen, leading to mistrust. Discretion becoming secrecy and enhanced the mistrust. Diligence became ruthlessness. Seriousness became intolerance for human side of life. Patience became inactivity, and a resistance to active change. And *Merecedato*, Justice, became bureaucratic application of the legal code, a disregard for the individual, for human motives, for human failings. There was no mercy, no compassion, only the rule of the law. The *moral* to the Virtues is that they are to be applied in moderation, not as an absolute code.

The Lendosan Confederation shows definite signs of demonstrating the Virtues without moderation: a secretive State, an intrusive and suspicious domestic Intelligence, a bureaucracy resistant to change, and a ruthless and bureaucratic legal system that applies the law without consideration for human failings. It was the bureaucracy that failed to forewarn Pedro Carmonte of his crime. The Bureaucracy that arrested and tried him without providing a warning first. A bureaucracy that sentenced him to ten years prison without questioning whether Carmonte's sentence was the "desired aim" of the law. The bureaucracy simply went about applying the law to the letter of the

law. No one deviated, no one questioned. Bureaucracies are the heads, not the hearts, of a government. They do not question, think or consider the implications for individuals, but consider only the total result, over the entire population. It is *Merecedato* grown wild.

For there are few nations in which one can be sentenced like a murderer for a legal "misunderstanding". Fewer still where the infraction is an arguably minor abuse of power. Most civilised nations will impose fines, perhaps even dismiss the case if the accused has not been *sufficiently forewarned*. At the very least, warnings are issued before prison sentences.

It is true, though, that the Lendosan Confederation is not like "*most* civilised nations". Civilised, yes, but not a liberal democracy in the Christianan tradition. It has evolved from an empire, from an ancient tradition, and from a post-plague history that, like most nations of Vexillium, was brutal, tyrannic, and paranoid.

However, this can be no excuse.

If it is to survive beyond the Fourth Century, the Lendosan Confederation must find a path of reform. It must relearn the very lesson of the Virtues, and wind back the Bureaucracy. It must learn to trust its people again, learn to be vigilant without paranoia, to provide justice with a heart.

For the people are suffering, being imprisoned, and lives are being turned upside down, because of misunderstandings of the law.

Unfortunately, this is the most difficult problem to overcome, for the Virtues are so integral to the Lendosan culture and work. However, it must be overcome, for there are possibly thousands of individuals, like Pedro Carmonte, that are suffering under the weight of the Virtues-as-absolutes.

It is both time for reform of the law, reprieve for its victims, and a rebalancing of Lendosan society's application of the Virtues, particularly *Merecedato*, to ensure justice is achieved, not merely the law. While the case of Pedro Carmonte is certainly a domestic issue, the continued security of Lendosan society demands that the international community continues to persuade the Lendosan people and their leaders that these changes are necessary for their own sake.

This news magazine, indeed all the world, will be looking very carefully at the results of the Justice Section investigation, Carmonte's retrial and the response from the Lendosan Senate to this case. However, since the wheels of bureaucracy turn slowly, Pedro Carmonte may yet have to accept his fate as a very small man facing down a very large machine.

## An Utanian Insecularity law?

**"Unnecessary" say Utania's politicians**

**M**ost Utanian Presidential candidates were careful not to make harsh judgements about the Lendosan people, government or culture in their comments, but almost all were against introducing the law to Utania, at least not such a harsh version of it.

There was, however, wide difference of opinion as to the "extent" of secularity required. At one end of the spectrum, Kyle Langley told this newspaper that "if a people and their culture are to survive, then their government must be at the forefront of protecting their culture." However his position was somewhat self-contradictory, suggesting that government should be unifying the people, not dividing them.

Burovian presidential candidate, Max Boornal, echoed a similar theme, when asked: "Government is about healing division, not creating them."

"Government must be neutral, impartial in any debate or discourse on race, culture, religion or gender. And I believe government should be impartial on matters of sexuality, too. Promoting any one group ahead of others can only lead to national divisions."

Boornal was the only candidate against using government funds to support "cultural events or programmes", something other candidates found hard to advocate.

"The government, I agree, should not be in the business of promoting a specific ethnic culture, or religion," conservative candidate, Gov. Edward Hope said. "Government must instead be equally fair. But to not provide funding for at least some cultural activities for fear of showing bias is simply political correctness gone too far."

President Okarvits was even more relaxed. Utania's civil servants, he said, understood that the state was to maintain a strong tolerance of other cultures and religions, but added that, "Utania already has a strong Cruisian tradition, and separating that characteristic of the people from their own government is a worthless exercise at best."

On the subject of introducing a secularity law, only Max Boornal advocated a law to protect public funds from abuse.

*Continued on page 45*

## An interview with Pedro Carmonte

He's no martyr, he says. "Martyrdom is only possible when you do something by choice."

By Claudia Verans

I am sitting in the interview room of Rejmungo Prison, in the Lendosan capital of Colchisia. I haven't been in many Lendosan prisons, but I am impressed that it is more friendly-looking that I expected. Lighter, less dark colours, more comfortable seating. Still, I sense an overwhelming sadness in the room, as though a part of the prevailing emotion the room would see has been left behind. It is here that families greet their imprisoned loved ones. It is here that I meet Pedro Carmonte.

Pedro Carmonte shuffles into the prison interview area like a man defeated. He is not shackled, as Rejmungo is a low-security prison, and Carmonte is hardly a dangerous man, yet there remains an omni-present pair of guards who watch over everything we do and say.

Sitting hunched in the visitors area of the prison, the small Citizen Carmonte looks like a philosophy professor in bright orange overalls. And that is what he is. Arrested in May, convicted June 1st and sentenced, the following day, to ten years imprisonment, Carmonte appears still shocked by the situation he finds himself in, yet with an almost bemused detachment to it all, Carmonte does not, at times, appear to quite comprehend what has happened.

Every answer I get refers to his lawyers saying this or that. Carmonte's future, it seems, is not in his hands, to his mind; he is a hapless pawn in the games of government and lawyers. He is perhaps most like a child who has been caught being sexist: he barely understands the charges laid before him.

Yet, the lecturer of Asala university is a keenly intelligent man, who would ordinarily be shuffling his way around the university hallways in a ruffled plaid shirt, evidence of a pen that had leaked months ago in his shirt pocket, and pants dating from the 80s, carrying an armful of books and papers. Absent-minded? Yes, apparently so. A devious criminal mind? We shall see.

So, the first question that needs answering is how did he end up in this mess.

"I stated my belief that Cruisianity was correct, and stated my belief that the other religions were not, and I pointed out the differences. I don't consider myself to have been pointing out differences as regards truth. My statement of my beliefs and my comparisons of religions were separate."

Do you regard yourself as having been

harshly done by, an inadvertent victim of an inhumane law?

"I do indeed consider myself to have been harshly done by. Even were I to accept the government's position, I would consider the treatment I have received to be excessive. While I acknowledge the government's intent in stopping religion from being forcefully promoted using its power, I do not accept that it should apply to a university lecturer - it may very well be a correct application of the law as it stands, but such a law should not exist."

What support have you received, if any, from the local Cruisian Church? Are they regarding this as an injustice against you also?

“ I certainly didn't set out to *defy the state*, or anything ”

**Pedro Carmonte**

"I am a follower of the Papaist Church here, and the Papaist Church is still bound by a 'treaty' signed between them and the old Imperial government which prevents them from commenting on something like this. As such, there's been no official support at all. Nevertheless, the personal support I have received has been quite surprising to me, although the nature of the Lendosan justice system tends to keep one isolated from all that - officially to protect criminals from mob justice, I'm told."

There is currently an appeal called for by the Tribunes calling for a retrial. With the same evidence presented, the same witnesses and the same arguments, do you hold any hopes that your retrial will reduce or even quash your sentence?

"My lawyer tells me that regardless of whether the law is right or wrong, I did indeed break it, and so I have little doubt that I will be found guilty again. The only way that this could be avoided is if the Senate strikes down its own law, something I can't see it doing. The only thing I can hope for is that the sentence, which I consider excessive anyway, is made much lower. According to what I'm told, the Tribunes could actually remove the minimum sentence rule, which currently demands I serve at least five years. But I don't think they'll let me go."

Assuming then that the retrial does find you guilty, that the Senate does not suspend its own law, and the court sentences you, once more, to the ten years you are currently

sentenced, what other avenues of appeal, of sentence reduction are available to you? If none, what next?

"As far as I am aware, the only thing I could do would be appeal to something called the First Concillium, which is some sort of constitutional body that basically does nothing for most of its time. But they would probably look poorly on any sort of appeal, and would -according to my lawyers- probably just tell me that regular courts would do. I could probably ask the Tribunes to give me another retrial, but given that they've already done it once, I would probably be seen as someone trying over and over again to escape justice, appealing until I got something I liked. I don't think there's anything much I can do if this trial goes badly for me."

Are you prepared, should the state refuse to "cut any slack", to accept your fate, so to speak, as a martyr against this law? Do you think of yourself in this way?

"I don't really have much choice in the matter, so I don't think I could be considered a martyr. Martyrdom is only possible when you do something by choice. Would I do this, if I had the option not to? I don't know, to be honest. I like to think that my faith is strong, but... well, all humans have weaknesses, and I can't guarantee anything about what I would do, sorry."

Senator da Tenio says you presented "the world's religions (compared) to Cruisianity as if Cruisianity were some sort of 'yardstick' for truth". Is this how you regard the situation?

"I don't believe that the senator's statement reflects how I was teaching. I merely presented the world's religions in contrast to my own, without necessarily using my own faith as a 'yardstick of truth', if that's what he said. I stated my belief that Cruisianity was correct, and stated my belief that the other religions were not, and I pointed out the differences. I don't consider myself to have been pointing out differences as regards truth. My statement of my beliefs and my comparisons of religions were separate."

"I certainly didn't set out to 'defy the state', or anything - I consider myself to be a good citizen. But on the other hand, I did set out to state my belief clearly and without shame - I always have. So I'm in a situation where I sort of violate the law as a side-effect of my belief - I didn't act

## An Utanian Insecularity law?

Continued...

From page 43

"There has to be a law to protect public funds being abused by civil servants or politicians for the benefit one or another community group," Boornal said. "I would consider a law along those lines, but that is more about public accountability than cultural or religious favouritism."

Langley, a former lawyer, was unconvinced legal enforcement of secularity for government employees was required, adding that "codes of conduct" should make such laws unnecessary. Gov. Hope concurred that a strong "code of conduct" was all that was required, saying such a law would be "counter-productive". President Okarvits said such a law was "entirely unnecessary" in Utania.

Yet, all were happy enough for Lendosa to enact such a law. "Ultimately, the people of Lendosa make their own choices," said Gov. Hope. However, President Okarvits openly questioned the sentencing applied to Pedro Carmonte.

"I think the Lendosan Senate should carefully consider whether the law is too harsh, or being applied too tenuously," he said. "There is perhaps nothing wrong with the standard the law demands, but the sentencing can only be described as somewhat draconian."

"For a mere university lecturer, in these circumstances, I think sacking should be the limit of disciplinary action."

## An interview with Pedro Carmonte

Continued...

From previous page

against the state directly, but I seem to have ended up doing so because of another choice I made."

You didn't qualify those statements?

"I don't believe I explicitly stated 'these are opinions' or anything. But I do believe it was perfectly obvious that these were simple viewpoints, not something that was uncontested."

"Do people seriously think that I would expect my class to be ignorant of the fact that not everyone in the world is Cruisian? How could my statements be anything but opinions, given that they were obviously Cruisian in nature?"

Runners up

## Achieving the Impossible

President Weissman and Minister Gottlieb turn around their dinosaur.

One year ago, international financial analysts were prepared to accept that Rovens would never be a good investment opportunity. President Kope was on target for agreeing a power-sharing deal with the communist rebellion that would split the country in two, and also ensure a communist-lead government.

By November this year, investors, albeit mostly Utanians, had poured over a billion crowns into the *basket case* economy, investing in upgrading the country's archaic infrastructure, particularly in Gvonj, the poorest region in the country.

At the same time, Rovens recorded its first sign of economic growth for the first time since the collapse of the Guwimithian Empire.

Though only a mere tenth of a percentage point of growth – the economy grew by only a one-thousandth – it was the first sign of hope in the otherwise moribund Rovenian economy. Unemployment stands at over 60% in parts of the country, the economy has embarked on an inexorable slide for the past three years, but, in this one quarterly report, there was a glimmer of hope.

The quarterly report also reported a slight decline in unemployment, or, more precisely, a growth in jobs, for, again, the first time in years. In addition, it suggested that domestic investment was rising, a clear sign that local investors, particularly businessmen, were feeling more hopeful about the economy.

### HARSH MEDICINE

Understandably, most remain skeptical, wanting to first see the January report for the final quarter of full-year 302 before breaking open the champagne. Yet, for President Weissman and his Finance Minister, Adolph Gottlieb, the November figures were solid gold. The report had been delayed by a full month so the Finance ministry could double-check the figures, just to be certain.

Most importantly for President Weissman, this represented vindication. The faith ten parties, including his own, had placed in his harsh formula for success had been proven well-placed.

For the journey has certainly been rough, with the President's so-called *Green Coalition* government teetering on exploding in April, when Finance Minister Gottlieb presented the country's harsh medicine. Worse yet was the medicine for the country's



Miracle worker?

government workers, 180,000 of whom found themselves unemployed by July in the worst job-seeking conditions in decades. Those that remained were then forced to carry the load of the missing almost-third of their co-workers.

Protests became commonplace, with workers and non-workers alike protesting the government's "cruel" policies. Even leftist members of the coalition regularly harangued Gottlieb for trying to run a budget surplus in the middle of a vicious economic depression.

“ I feel physically sick. ”

**Rovenian Assemblyman in the Weissman government after the coalition agreed to the Gottlieb austerity measures**

But, now that medicine is paying dividends. With the budget deficit reined in, investors had more confidence, while interest rates declined to their lowest levels in years. This made it easier for businesses to borrow so they could restart their factories, and rehire their workers. That means wages paid, which means more spending, which means other factories could get going, meaning more employment, and so on the cycle goes.

It certainly was not easy for the Board of Editors of this magazine to not choose these two *miracle workers* as our men of the year, because their achievement is one