

OMBUDS MANUAL

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United States of America, In the City of
Washington, District of Columbia

“Whatever happened to philosopher kings, and high priests of art and science? ... Ink Djedi em Djedu, Sem Wasir Neb Djedu, Khenti Djadjat Nedjeru in Dwat, Sesh Maa’kheru, Nesut Sabat-meri ... Come now and hear ye the adjudgment of true speech, which is like unto to the adjudication of the Law and administration of the Order.”

-- Mahamanvantarah

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ADJUDGMENT PROCEEDINGS

1.0.0 *We the Free Thinkers, Truth Speakers, and Light Workers United, to all to whom these presents shall come, Send Greeting. We come now and to offer this service of process in the 3rd Degree of the Office of Ombudsman, to which this Scribe Antarah hath borne witness in his heart and, having found it to be right, true, and worthy to be holden, hereby declares it to be Ma'akheru Djeduek in Heru Wedja Medu, or, True Speech to be Recited on the Day of Judgment.*

1.0.1 Dramatis Personae:

Ombudsman, *Djed and Jurist*

Deacon, *Clerk of Court*

Warden, *Sheriff-Tyler*

Assembly, *Audience Members (Syndicate)*

Begin The Liturgical Rite of Adjudgment, Ur Djadjat em Djedu Ma'a Heru Wedja Medu (Tribunal of the Declaration of Truth on the Day of Judgment.)

1.1.0 [Enter Ombudsman (O.), whereupon O. (or Deacon) shall open Adjudgment with three raps of the gavel, at which custom Deacon says "All Rise," and the Assembly rises.]

1.2.0 [Djed (meaning, "to be recited by") Deacon]

- 1.2.1 *The Most Worshipful the Office of the Ombudsman of the Noble and Holy Order of the Knights of Djedu, Free Thinkers, Truth Speakers, and Light Workers United. Oyez! Oyez! Oyez! All Syndics come now and to hear adjudgment are admonished to draw near, for this Congress is Assembled.*
- 1.2.2 **[All Raise Right Hand]** *Dieu Garde L'Order Universel de Ma'at.*
- 1.2.3 ALL: *Dieu Le Garde.*
- 1.2.4 Deacon: *Now please be seated, for this Hearing of Adjudgment is come to Order.*
- 1.3.0 [Djed Ombudsman (Opening the Mouth)] *iu erdja'uni rei djedui imef mbahe netjer aah neb duat. ne kesefetu a'i em djadjadt en nebu netjeru. Djak ni rei djedui imef, semi abai en unnutef nebedjet khereh.*
- 1.3.1 [Djed Deacon (in Translation)] *May be given to me my mouth that I may speak with it before Un Netjer, the great god in the Duat. Not may mine arms be repulsed by the Divine Chiefs of the Great Netjer. Give thou to me my mouth that I may speak with it, according to my heart at the season of fire and night.*
- 1.4.0 [Djed Ombudsman (Offering Formula)] *Hotep di nesu in Wasir neb Djedu netjer aah neb Abdju neb ament ta-netjeru di ef peret kheru ta Henqet kau Apedu shese menhet het nebet neferet wabet anhet netjer im in ka amaakhy akhu maakheru.*

- 1.4.1 [Djed Deacon] *An offering which the King gives (to) Osiris, Lord of Djedu, great God, Lord of Abydos, the Lord of the West of Ta-Netjer, so that he may give a voice offering (in) bread, beer, ox, fowl, alabaster, linen, everything good and pure on which a god lives for the Ka of the revered ones the Ancestors, Truly.*
- 2.0.0 Sabat Salaam. We call to order this Public Service of the Order of Djedu, being the open lodge and mission and shul and direct action and collective working group of the Free Thinkers, Truth Speakers and Light Workers Assembled in Syndicatus Ecclesia in Sui Juris Diction.
- 2.0.1 ALL: *Dieu Le Garde!*
- 3.0.0 May it please the Court who is on high; We appeal to thee, O, Netjeru, thou archetypal forces of nature, the Divine Company of the Gods who dwell in Dwat, in the place of conception and judgment, the human subconscious, deep space, and the Womb.
- 3.0.1 *Dua Paut Netjeru. La Illaha Ill Aahla Amenti.*
- 3.1.0 Dua Ma'at, the Natural Law and Order of the Universe.
- 3.1.1 *Dua Ma'at em Maa' Sen Re.*
- 3.2.0 Dua Djed Djedi Djedwu Djhoudi-mes lah, Thoth Tehuti Trismegistus, Grand Master Archetype of Thought and Mind.
- 3.2.1 *Dua Djed Djedi Djedwu Djhoudi-mes lah.*

3.3.0 Dua Waset, this Holy Church, our Mother, Great Mystery, Womb-bearer, High Priestess and Grand Lodge of all of Humanity. Let us assemble our bodies, our temples, and remember our true self, Wusar, just as Waset remembered Wusar when she assembled all of the members of his body. Of his body she builded a temple wherein to receive the Holy Spirit, and bore a son, “maaHeru,” who speaks truly, who sees clearly, who has ears to hear, who is our risen and justified consciousness;

Dua Wasar Khenti-amentiu, the Chief of the Foremost West, the Archetype of the Human Subconsciousness, thy name is “Khem Ur Malachi Tzaddik”; and

We, thy sons and waters of Humanity, Children of the Light, Defenders of the Life Force, Custodians of the Ancient and Sacred Mysteries of the Light Source.

3.3.1 *Dua Waset Nebet Het Heru, em Dua Wusar Khem Ur em Djedu, em Dua Maa’kHeru.*

3.4.0 Seqeri Sutekh, Netjer em Isfet, Archarchon, Artificer of illusory light, lord of the red land, lord of hosts, Resistor of the Lightsource of consciousness. We strike you down by your Barbarous Name, ALL: *Ya-ho-vah Yaa-kob Baal Lamech bin Cain.*

4.0.0 [The Testimony of True Speech (Voir Dire)]

4.1.0 Who will come now and bear witness in the matters of this hearing, finding them in thy heart to be true? Who among you hath seen

and heard the truth, come now and testify, for whosoever cometh and to bear witness to the Truth will have mounted their Defense against Isfet.

- 4.1.1 [Comes now a Witness from the Syndicate, and to represent the Defense.]
- 4.1.2 Wherefore the matter in re [the Defendant] comes now on for Hearing; Now Let them be tried and examined [on the Day of Judgment].
- 4.2.0 Djed Medu [meaning, “to make an affirmative declaration by”] the Defendant [who seeks to be identified with Wasar]: *“O my heart which I have from my mother (x2), O my heart which I have upon earth, do not stand witness against me in this tribunal, for you are my soul within my body and my god is with thee.”*
- 4.2.1 [Whereupon cometh the Witness to Testify from their heart; they enter “the Hall of the Double Truth” and take stand; they may speak freely if they know themselves, or, should they entreat for counsel, Ombudsman may administer unto them, i.e. instruct them in, the Catechisms for Examination by Oral Hearing (5 N.S.C. 21).]
- 4.3.0 Djed Medu Djhouti, the Square Ruler, the Finder of Fact, and Measurer of Weight in the Balance Scale, to those who are in the Company of Wasar: *“Hear ye this decision in very Truth. The heart of Wasar [the Defendant] has been weighed, and their Ba stands witness for them. Their voice is true;*

their deeds are righteous. They will not be resisted from joining those who dwell in the Field of Peace.”

- 4.4.0 Djed Medu Anup, Who Watches the Plumb-Line: *“Pay attention to the Judgment of Truth and the plummet of the Balance according to its stance.”*
- 4.5.0 Djed Medu the Jury of Divine Chiefs Who Are In The Company of Wasar: *“That which comes from your mouth is true. The vindicated Wasar [the Defendant] is righteous. They have no imbalance; there is no [longer any] case against them before us.”*
- 4.6.0 Djed Medu Wasar, Sovereign Judge of the Duat: *“Let the Ka of Wasar be at peace with Ra, and the Ba of Ra come to rest in Wasar, that it may enter into the Hall of the Double Truth and come out as a living soul in the form of its desire. It is good for the dead to know this, but also for whoso does it on earth.”*
- 4.7.0 Hotep. Thank you for your testimony. [If the Defendant is vindicated] You are truly a Knight of Djedu, MaakHeru, Free in Thought, True of Speech, a Laborer of the Light.
- 5.0.0 Hear you now, and heed the Djedi Creed:
- 5.1.0 I affirm and bear witness that there is One Universal Lightsource, from which all lifeforms are begotten.

- 5.2.0 I affirm and bear witness that there is One Unified Force Field, through which all light is borne by and through Nature.
- 5.3.0 I affirm and bear witness that I am that I am, begotten not made, of my Father in spirit, and my Mother in flesh.
- 5.4.0 Light of the Light, which is born of the night, my body established a Temple, my spiritual life as my natural Rite, divinely and perfectly human.
- 5.5.0 Doing Ma'at upon earth, by the Rite of my birth, I deliver me into mine Kingdom; upon my foundation of spiritual labor, I Self Law am Master and Savior.
- 5.6.0 I observe and bear witness to the One Universal and Holy Church, our Mother; to the One Universal Law and Order of Ma'at; to the One Gnostic Baptism of the Holy Word; and in the Kingdom of Heaven on Earth, and Everlasting Life,
- 5.7.0 And I know that I am is the only true Light.
- 5.8.0 La Illaha Ill Allah, Amen.
- 6.0.0 Grace, Intelligence, Perception, and Understanding be with the Holy Scribe, Eugnostos the Beloved in Spirit — My Worldly Name is Mahamanvantarah — And my Fellow Luminaries in Incorruptibility, Amen.

SERVICE OF PROCESS

1.0.0 DEFINITIONS.

1.1.0 The word “Ombud” or “Ombudsman” shall mean one who is charged, delegated or appointed to provide fair and equitable representation to affected persons.

1.2.0 The word “Service” shall mean work performed for client(s) per hour.

1.3.0 The word “Case” shall mean work performed for client(s) pursuant to contract, retainer, or other agreement, including all scheduled, deliverable work-product.

1.4.0 The word “Process” shall mean the act of giving notice of interest or concern in some matter or information to the Office of Ombudsman and/or to enter into an agreement therewith toward the comprehension and resolution of said matter.

2.0.0 TERMS OF SERVICE; RATES.

2.0.1 The following rates of service shall apply to the respective clients in all cases:

2.1.0 Individual Rate: \$36/hour/person. (Serve 1-6 persons in a session.)

2.2.0 Organizational Rate: \$72/hour. (Serve population on behalf of organization.)

- 2.3.0 Institutional Rate: \$144/hour. (Serve a corporation or governing body.)
- 2.4.0 Pro Rata: Free Will Offering. (Applied only to one-off and ad hoc jobs requiring less than one hour's work.)
- 2.5.0 A Happening: Free to Public; Give Thanks Offering.

3.0.0 DUE PROCESS CASE MANAGEMENT; SERVICES.

- 3.0.1 Office of Ombudsman's main line of service shall be styled "Information Process Service Provider". Such service may be ordered according to client's need and desire, so as to conform to such lines of service as (a) "Government Engagement Partner"; (b) "Neutral Third Party/Arbiter"; or (c) "Assessment/Assurance Auditor".
- 3.0.2 Office of Ombudsman services client's needs in three degrees of work by which to perform an equitable adjustment of information based on client's intelligence:
 - 3.1.0 **1st Degree: Information Processing.**
 - 3.1.1 **Step 1: Filing:** To raise a matter of interest or concern to the Office of Ombudsman, client(s) shall submit information, being a contract to which they are party, a matter of policy in which they have an interest, a

grievance, an inquiry, or a petition for investigation (respectively, “the matter(s)”, or, “in re [the matter(s)]”) in electronic or hard copy to the mailbox of the Ombudsman.

- 3.1.2 **Step 2: (A) Reading Comprehension:** Help client(s) to read and understand the terms of complicated, formal, or arcane language in the matter(s) in order for them to make informed decisions and good judgments in their own right. If the client acquires the knowledge and understanding needed to resolve the matter(s) in their own right, close the case. (B) **Charging Documents:** If further work/action is required, paper charges and pass the case to 2nd Degree.

3.2.0 **2nd Degree: Parliamentary Session.**

- 3.2.1 **Step 3: (A) Discovery:** Collect and gather evidence in the matter(s) through discovery of further information by and through Audit Assessment and Assurance Service, investigation (within proper jurisdiction), research, or other lawful and appropriate means. (B) **Findings:** Try, test, and examine client(s)’s working knowledge in the matter(s) and make findings of fact. If findings resolve client’s understanding in the matter(s), close the case. (C) If further

work/final action is required to resolve the matter, raise the case to the 3rd Degree.

3.3.0 3rd Degree: Adjudgment.

3.3.1 Step 4: Oral Hearing: Hold oral hearing examination in the matter; call witnesses, documents to formally deposit evidence into record; weigh evidence.

3.3.2 Step 5: Judgment: Upon a preponderance of the evidence, Ombudsman shall render Declaration of Judgment in re the matter.

3.3.3 Step 6: Verdict Sui Jure: Client renders personal conviction or vindication in light of Judgment, the opinion of the verdict being either unanimous or dissenting.

3.3.4 Step 7: Sentencing: Issue final Writ of Judgment memorializing the resolution.

3.4.0 Office of Ombudsman shall carry out the equitable administration of the rights of: (a) Free Thought: the Right to read, write, and be educated without censorship; (b) Free Speech: the Right to speak truth to power and to petition for a redress of grievances; and (c) Free Assembly: the Right to gather and form representative bodies, make authoritative declarations, and designate or appoint members.

MODEL MUNICIPAL REGULATIONS

1.0.0 BE IT ENACTED BY THE [CLIENTELE] OF THE [MUNICIPALITY], That this act may be cited as the “Ombuds Act of 2019”.

2.0.0 DEFINITIONS.

2.1.0 In this Act –

2.1.1 The terms “Ombud”, “Ombudsperson”, and “Ombudsman” shall mean any contractor-service provider performing in their own right, capacity, and private practice as an advocate, consultant, or representative of their clients’ interest.

3.0.0 COMMISSION OF INFORMATION AND COMMUNITY INTELLIGENCE; ESTABLISHMENT.

3.1.0 There is established independently within the [Municipality] a Commission of Information and Community Intelligence (“Commission”), which shall exist by and through the institution of a profession of qualified Ombudspersons (“Commissioners”), who shall render, unto whomsoever shall desire and pay for (“client(s)”, “clientele”), such services as are set forth in Section 6.0.0.

4.0.0 OFFICE OF OMBUDSMAN FOR
EQUITABLE REPRESENTATION OF
INFORMATION; ESTABLISHMENT;
TERM.

4.1.0 There is established among each Commissioner an independent Office of Ombudsman for the Equitable Representation of Information (“Office”), which shall be performed by each Commissioner in their own private practice, and pursuant to such lawful business practices as set forth by them.

4.2.0 (a) The Ombudsman shall be a District resident within 180 days of appointment.

(b) The Ombudsman shall serve for such terms as defined by their client(ele), and may, in good standing, renew such contract(s).

(c) After notice and an opportunity to be heard before their client(ele), the Ombudsman may have their contract terminated only for cause that relates to the Ombudsman’s character or efficiency.

4.3.0 The purpose of the Office of Ombudsman is to serve in an impartial, independent, and neutral position of trust in order to to equitably represent the interests and

concerns of clients and the state of community intelligence.

4.4.0 (a) The Ombudsman shall have exclusive authority to administer its own business practice, laying its foundation on such principles and organizing its powers in such form, as shall seem to them most likely to affect their economic longevity; wherefore

(b) Each Ombudsman shall be empowered in their own right to pay and/or receive market-rate compensation for labor and services rendered and to make and/or receive payments and distributions in furtherance of the purposes set forth in Section 6.0.0.

4.5.0 Neither the Ombudsman nor the Commission shall purport to represent the opinion of the [Municipality] or any government entity.

5.0.0 QUALIFICATIONS.

5.1.0 The Ombudsman shall:

(a) Be hired or contracted on the basis of demonstrated social reform consciousness;

(b) Be hired or contracted on the basis of integrity;

(c) Possess a demonstrated ability to analyze issues and matters of law, administration, and policy;

(d) Possess experience in the field of social work, counseling, mediation, law, policy, or public administration or auditing, accounting, or other investigative field; and

(e) Have personal business experience that demonstrates an ability to fairly transact goods and services and competently enter into contracts on their own behalf.

6.0.0 OMBUD SERVICES.

6.1.0 The Ombudsman shall:

(a) Provide outreach to clients, and to further this purpose, have the due regard of all individuals within the [Municipality];

(b) Encourage communication between clients and the venues of society and government about which they raise concern;

(c) Serve as a vehicle for clients to communicate their complaints and concerns and to petition for a redress of grievances (i.e., to submit information) regarding matters of their personal or collective interest or concern through a single office;

- (d) Respond to inquiries and information with helpful information according to the applicable business terms and conditions;
- (e) Receive information from clients concerning matters of their interest or concern, including policies and procedures;
- (f) Determine the validity of (“vet”) any information quickly and professionally;
- (g) Examine and address valid information;
- (h) Generate opinions or options for a response, and inquire into the outcomes of each response.
- (i) Refer client to appropriate venue of mediation or resolution of the information, or respond appropriately;
- (j) Except when the parties have initiated legal or administrative proceedings involving the information, resolve inquiries regarding information presented by clients, either through judgement by arbitral tribunal, or through other informal measures.
- (k) Develop and maintain database that archives and tracks information, identified by client, and the resolution or judgement of the information.

(l) Identify systematic concerns and recommend to the client, or, to the Commission, policy changes, staff training, and strategies to affect the public or private perception of colored people.

(m) Within 30 days of the next regular Public Meeting of the Commission, submit to the general public of the [Municipality] a report summarizing the work of the Ombudsman during the previous [term], which shall, at minimum, include an analysis of the types and number of:

(1) Information received;

(2) Information examined and resolved informally;

(3) Information examined and resolved through a formal process;

(4) Information dismissed as unfounded;

(5) Information pending judgement or resolution;

(6) Referrals made; and

(7) Number of contracts privileged.

(n) Identify community-level concerns based upon a pattern of information and render

opinions or judgements to affect the knowledge and perception of clients.

(o) Have the authority to issue reports and proclamations related to the Office of Ombudsman’s work without prior review or approval by another entity, subject to the terms of active and in force operating agreements.

7.0.0 AUTHORITY.

7.1.0 The Ombudsman shall:

(a) Have access to the information and any books, records, files, reports, findings, and all other papers, forms, or media of information (“documents”) which are submitted by a client to their Office in the course of regular business practice.

(b) Speak in regard to the issues of clients under the purview of the Office of Ombudsman with any person whatever.

(c) Be permitted entry onto any property to which their client is permitted entry in order to observe matters pertaining to inquiries and information which has been raised by the client; provided, that the property manager or owner have a reasonable expectation of personal privacy, safety, good faith and confidence.

(d) Examine and investigate acts pertaining to information, including whether such acts are inequitable, unreasonable, or discriminatory, even though in accordance with the law;

(e) Determine which information warrants further examination and investigation;

(f) Bring persons together to resolve conflicts that are not in formal legal or administrative proceedings;

(g) Examine any matter under the purview of the Office of Ombudsman, whether initiated by information or another means;

(h) Be permitted to enter into private contracts styled “Charging Documents” or “Papers” wherein the Ombudsman may be charged by any client to perform ombud services regarding specific subject matters or affected populations; which contracts shall identify a term limit, subject matter jurisdiction, schedule of deliverables, and hourly rate of work; and which may provide for agreements or designations of “confidential privilege” or “non-disclosure” relating to workproduct, findings, opinions, and/or judgements made thereto pursuant;

(i) Forward to the Commission of Information and Community Intelligence all

information that requires further action by the body.

8.0.0 LIMITATIONS; PROTECTIONS

8.1.0 The Ombudsman shall not:

(a) Disclose personally identifiable information regarding a client or persons named in information submitted by clients without the specific written consent of the client;

(b) Have the authority to take any personnel action regarding clients;

(c) Examine or investigate any matter that would be under the exclusive jurisdiction of the [Municipality];

(d) Provide legal advice or legal representation.

8.2.0 The Ombudsman shall not:

(a) Be compelled to testify in a legal or administrative proceeding regarding a current or past Office of Ombudsman examination or investigation or to release information, including documents and records, gathered during the course of an examination or investigation;

(b) Be held personally liable for the good faith performance of his or her

responsibilities under this act, except that no immunity shall extend to criminal acts, or other acts that violate District or federal law; or

(c) Be subject to retaliatory action for the good faith performance of his or her responsibilities under this act.

8.3.0 The Ombudsman shall not be held personally liable in damages for any official act performed by them in good faith pursuant to their applicable business terms and conditions.

9.0.0 COMPLAINT RESOLUTION SERVICES.

9.1.0 The Office of Ombudsman shall provide complaint resolutions services, which shall be available to clients.

9.2.0 Participation in complaint resolution services provided by the Office of Ombudsman shall be voluntary.

9.3.0 Before submitting information to the Office of Ombudsman, the client shall knowingly, intelligently, and voluntarily seek the services set forth in Section 6.0.0.

9.4.0 Clients may submit information by phone, in writing, or electronically, subject to notice of applicable terms and conditions.

9.5.0 Except as provided in Section 9.6.0, the Office of Ombudsman shall review and investigate each information and shall do one or more of the following:

- (a) Resolve the information;
- (b) Refer the client to seek appropriate services;
- (c) Request the client to submit evidentiary information;
- (d) Entertain opportunity for client to meet with subject of information, if within their right;
- (e) Conduct mediation proceedings;
- (f) Dismiss the information as unfounded; or
- (g) Take any other action determined necessary and appropriate by the Ombudsman.

9.6.0 The Ombudsman may refrain from investigating or examining an information if the Ombudsman reasonably believes one or more of the following:

- (a) The information is plain on its face (“prima facie”) that an obvious or adequate resolution is presently available such that the performance of work is unwarranted;

(b) The information relates to a matter that is outside the jurisdiction of the Ombudsman;

(c) The client does not have sufficient jurisdiction (viz., personal interest) in the subject matter of the information.

(d) Investigation or examination of the information would not facilitate an action authorized pursuant to Section 9.5.0 of this Title;

(e) The information is submitted in bad faith;
or

(f) The resources of the Ombudsman are insufficient for adequate investigation.

GENERAL POLICY

1.0.0 DJEDI INTELLIGENCE POLICY

- 1.1.0 Djhoudism is the practice of observance, or to give thanks to the Life Force (Tua Ra), which is the unified magnetic field of the one Universal Light Source.
- 1.2.0 Djhoudist Prudence is the use and application of deep critical thought (i.e., dialectics) to the resolution of a matter, esp. as informed by observance to Universal Law and Order, “Ma’at”; working knowledge; wisdom; or judgment.
- 1.3.0 Waset is an assembly, or congregation or gathering of bodies assembled to perform a common work, like unto a Church or a Lodge.
- 1.4.0 Wusirian Polity is a method of governance of an assembly, or body-politic, like unto a tribunal or a court, esp. as administered by a noble or priestly class.
- 1.6.0 The Three Principles of Light Industry are:
 - 1.6.1 Policy: the nature, knowledge, and value of the Universal Intelligence “Mystery System”;
 - 1.6.2 Practice: the Methodology used to instrumentalize the policy; and
 - 1.6.3 Programming: the Application of best practices to produce intellectual labor power.

2.0.0 THE DIALECTIC METHOD

- 3.1.0 The mission of 1st Degree work is the “Equity Imperative” that people of color should be provided equitable representation to intellectually advanced information. The outcome of this practice is the understanding of the information in question. The next logical step in intelligence is to be able to draw inferences and interpretations from facts in evidence. In this practice lies the 2nd Degree work, which method is as follows.
- 2.2.0 Dr. Kilimanjaro states in *KA2: Philosophy and Method* (p. 578), “Dialectic is transformation-of-unity and struggle-of-opposites thought.” This method of discourse with oneself or another is fundamentally materialist as it includes both the functional nature of thought and the fundamental quality of dynamism (movement) in matter through the birth-death-rebirth cycle. This practice of organized "critical thought" is the foundation of scientific methodology.
- 2.3.0 Dialectics is the method through which the priestly class of ancient Kmt studied and codified the Mysteries of the universe and founded multi-century civilizations. The foundational principles of the Dialectic are “as above so below” and “in order to know the world, know yourself,” both of which serve as the ideological nexus between the Greek Socrates and the 2000+ year old tradition which he is falsely credited with

defining. The Dialectic Method is the juxtaposition of any matter against another in order to resolve the differences between them. It is also the movement of thought from the particular to the universal in order to apprehend the rational kernel of truth. Providing a system of categorization of the data, one becomes able to understand both qualities from their affirmative and negative position. This struggle-of-opposites over time resolves apparent contradictions to synthesize into a new unity. The method functions at a ratio of 2:1, or two 180 degree halves to every 360 degree whole, two 360 degree wholes integrate into 720 degrees (vesica pisces), and so on in squares or sine waves. The dialectic method reconciles the differences in quantity and quality between dual unities (such as hot and cold); it holds that the universe of matter is in constant motion (energy), and a change in quantity manifests (“leaps” into) a change in quality.

- 2.4.0 The Lineage of Dialectic Thought (and, as a result, the institution of the Mystery Schools) proceeds from Ancient Kmt (priestly/academic/applied scientists class), to the Greek (Heraclitus’ flux/flow doctrine, Socratic debate, Platonic idealism, Aristotle’s recension of the scientific canon of Alexandria), to Western Europe (Bacon’s natural philosophy, Hume’s empiricism of the human mind), to the German (Kant’s abstracted pure reason, Hegel’s idealist dialectic Logic of thought transcending through thesis-antithesis-synthesis, Marx’s

materialist dialectic struggle of the natural laws of development and motion [currency] in human society), to the Far East (Lenin and Mao's applied Marxism).

AUDIT ASSESSMENT AND ASSURANCE SERVICE

1.0.0 ABSTRACT

Human Software Tecknowledgey for Mental Health Auditing, Information Systems Analytics, and the Dialectic Methodology of Integrated Systemtheory. "Theory" ("Theorie") is used here in the German sense of "Lehre" meaning "science", "tenants", "dogma," "philosophy" and/or "teaching". In "Allgemeine Systemtheorie" it means the general, natural, and universal laws governing the conduct of discrete units (i.e. Numbers, Cells, Selves) within an integrated whole.

2.0.0 MISSION

I, Ombudsman Antarah A. Crawley, provide equitable and affordable representation for People of Color through audit, assessment and assurance services. I help people represent themselves through the written and spoken word by using proprietary research methods and practices to audit the intelligence of people of color, perform risk assessment in appropriate cases, and provide assurance in matters of self-knowledge.

3.0.0 WORKPRODUCT; OUTCOMES

The Audit Assessment and Assurance Service ("AAA") offers you the means and methods necessary to inform you of what you do not know in order to help you represent yourself in word and in deed. "AAA" will restore and empower you with the

intellectual capacity you need to self-adjust, adapt, and act on good judgment in any given matter, in order to make you whole with right knowledge of yourself and your world (John 5:6-9).

4.0.0 METHODOLOGY

The purpose of this Service is to apply the principles of dialectic thought, or discursive reasoning (i.e., intelligence, the method of obtaining knowledge), by and through the act of inquiring into the mind of the client, hearing their responses (ANS), and recording observations (OBS) and their comments (COM).

Diagnostic Procedure of Auditing shall be defined as any act of hearing. Such hearing may cause motions to be enacted pursuant to procedure as follows: (a) discovery, or collection of information/foreknowledge; identification of contested facts; (b) deposit knowledge by formal hearing/auditing into record; (c) make findings of fact; move to act upon new knowledge; (d) final judgment of wisdom.

5.0.0 AUDITING AT-RISK POPULATIONS

Persons of color are at risk of being deprived of their rights without their knowledge. Specifically, their lack of knowledge of self makes them subject to colorability, which is the inequitable distribution of civil rights and inequitable enforcement under the law. Certain bodies are more susceptible to colorability because of institutionalized miseducation about their body politic. This issue persists due to the covert and overt dispossession of one's self by and through social contracts,

leading to the ignorance of one self, which is the illusion that one is subject to another state of being — but there is a solution to this iniquity. The Ombudsman is a trusted person who provides representation to people in need of an equitable adjustment of intelligence, that they may be empowered to exercise good judgment on their own behalf. Ombudsman accomplishes this adjustment in the mind of an individual or population through the act of auditing their cognition, providing them with an assessment of the risk they pose to themselves, and providing them assurance in matters of their concern.

A people must build trust in themselves, their community, and those they delegate to represent their interests. Without trust, a people can have neither faith nor confidence in themselves. They lack confidence by virtue of their lack of knowledge of themselves. Without knowledge, a people knows not who they are, therefore they cannot trust themselves. And, if on top of such ignorance, a people vest their faith in the morning sun of “god”, then they will never save themselves from mental slavery.

PARLIAMENTARY PROCEDURE

1.0.0 PROCEEDINGS.

1.1.0 CALL TO ORDER:

1.1.1 CHAIR: (Raps Gavel Once.) The meeting is called to order. (Wait for quiet then begin.) Good morning. My name is [Presiding Official]. I am the chair of the [Meeting Body].

1.1.2 Welcome to [Name of Proceeding]. We are located at [Address]. The time is [Time].

1.1.3 I will begin with the following announcements [Re: Signing In / Notice of Recording / Muting Electronic Devices / Etc.]. Thank You. The [Executive Officer / Secretary Of The Meeting Body] will call the role.

1.1.4 EXECUTIVE OFFICER: [Officers / Commissioners] please respond present when your name is called. (Call the roll and receive response.) [Presiding Official], there are [X#] [Officers / Commissioners] present. There [is/is not] a quorum.

1.1.5 CHAIR: Thank You.

1.2.0 RECORD OF EXECUTIVE SESSION:

1.2.1 CHAIR: Today, the [Meeting Body] held a closed meeting pursuant to [Statute] prior to this public meeting. The executive session started at [Begin Time] and concluded at [End Time], and was attended by [Officers

There Present]. The purpose of the executive session is to discuss logistical and procedural aspects of matters to be presented during the public session and to counsel with attorney advisor on natural law matters.

1.3.0 APPROVAL OF AGENDA:

1.3.1 CHAIR: The agenda for today's public session has been distributed. Are there any corrections to the agenda as distributed? (Pause for response.)

1.3.2 ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.3.3 CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.) The next item of business is the approval of the minutes.

1.4.0 APPROVAL OF MINUTES:

1.4.1 CHAIR: Copies of the Minutes from the [Previous Session] have been distributed for your review. Are there any corrects to the minutes?

1.4.2 ANY OFFICER: [Page Number of Agenda and Needed Correction.]

1.4.3 CHAIR: (If no response,) Hearing no corrections, the agenda will stand approved. (If corrections are noted, take a unanimous vote to ratify.)

1.4.4 The next item of business is the report of the [Executive Officer].

- 1.5.0 REPORT OF EXECUTIVE OFFICER:
- 1.5.1 EXECUTIVE OFFICER: Please direct your attention to [The Report] for updates pertaining to [The Peoples' Knowledge and Understanding of Ma'at Natural Law].
- 1.5.2 (Read report.)
- 1.5.3 CHAIR: Thank You. [Officers] are there any questions, concerns or guidance on these matters?
- 1.5.4 ANY OFFICER: (Provide feedback if any.)
- 1.5.5 CHAIR: Thank You. The next item of business is [Approval of Actions].
- 1.6.0 MOVING FOR APPROVAL OF ACTIONS:
- 1.6.1 EXECUTIVE OFFICER: (State desired action.)
- 1.6.2 CHAIR: The chair will now entertain a motion on [The Action].
- 1.6.3 ANY OFFICER: [Presiding Official], I move that the [Official Body] [approve, deny or defer] the aforementioned [Action] for the period of time specified.
- 1.6.4 CHAIR: Is there a second?
- 1.6.5 ANY OFFICER: Second
- 1.6.6 CHAIR: Is there any discussion?
- 1.6.7 (Await response from Officers.)
- 1.6.8 [Hearing none,] please prepare to vote via roll call.

1.6.9 EXECUTIVE OFFICER / BOARD SECRETARY:

1.6.10 (Roll call names of Officers.)

1.6.11 [PRESIDING OFFICIAL,] There were [X#] votes in the positive, [X#] votes in the negative and [X#] votes in abstention (neutrals).

1.6.12 CHAIR: The motion (Carries / Fails).

1.7.0 TO RECESS:

1.7.1 CHAIR: The Chair will now entertain a motion to Recess this public session.

1.7.2 ANY OFFICER: I move to recess the public session for [X#] minutes.

1.7.3 CHAIR: Is there a second?

1.7.4 ANY COMMISSIONER: Second.

1.7.5 CHAIR: It has been moved and seconded that the public session recess for [X#] minutes. All those in favor of the motion to recess please signify by saying "Aye". (Pause for response.)

1.7.6 Those opposed please signify by saying "Nay". (Pause for response.)

1.7.7 The ("Ayes" / "Nays") have it. The motion (Carries / Fails). Public Session of the [Proceeding Of The Official Body] is recessed at [End Time]. We will resume at [Future Time].

1.8.0 TO END RECESS:

- 1.8.1 CHAIR: The recess has ended and the meeting will come to order. The time is now [Future Time Per Recess Motion]. Next on the Agenda is [Next Item].
- 1.9.0 RECEPTION OF PUBLIC COMMENT:
- 1.9.1 CHAIR: We will now receive comments from the Public (pursuant to Sign-In Sheet / Notice / Good Cause Shown).
- 1.10.0 ADJOURNMENT:
- 1.10.1 CHAIR: The Chair will entertain a motion to adjourn the meeting.
- 1.10.2 ANY OFFICER: [Presiding Official], I move to adjourn the meeting.
- 1.10.3 CHAIR: Is there a second?
- 1.10.4 ANY OFFICER: I second.
- 1.10.5 CHAIR: It has been moved and seconded that the meeting adjourn. All those in favor of the motion to adjourn please signify by saying "Aye". (Pause for response.)
- 1.10.6 All those opposed please signify by saying "Nay". (Pause for response).
- 1.10.7 The ("Ayes" / "Nays") have it. The motion (fails / carries). [The Proceeding of The Official Body] is adjourned at [End Time].

