

2026-06-05 (Japan Standard Time [JST])

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A memetic, cryptographic hedge fund for freedom

"Valueism": Beyond Capitalism vs. Socialism

A Framework for True Human Capitalization

(Estimated read time: 10 minutes)

Introduction

The endless debates between capitalism and socialism often generate more heat than light. In one YouTube video (<https://www.youtube.com/watch?v=cwSxDr7XkNc>), which sparked the inspiration for this article, Patrick Bet-David rightly defends market outcomes and personal responsibility. Yet, framing modern America as the premier example of capitalism invites critics to point at its mixed-economy flaws—high government spending, regulations, taxes, debt, and cronyism—and declare the entire system a failure. Marxists and socialists exploit this confusion, while defenders like Bet-David sometimes over-protect the status quo rather than core principles.

We propose that "valueism" offers a clearer, first-principles alternative to "capitalism".

Valueism recognizes that the fundamental human (and natural) drive is to capitalize on one's situation in pursuit of subjective value—whether food, safety, status, knowledge, relationships, or money as a store of value. This drive transcends financial definitions of capitalism. It also aligns with Austrian economics' emphasis on purposeful human action while extending it to biological and cultural realities. Wealth pursuit is not greed but a moral imperative for the development, growth, and actualization of life itself.

This article explores valueism as a superior lens: it rejects left-right red herrings, highlights real-world models like Germany's Mittelstand, critiques barriers such as excessive taxation and demographic lock-in, affirms merit over identity, and grounds wealth-seeking in human flourishing.

1. Redefining the terms: Why traditional labels fail

Socialism, broadly understood, exists as a spectrum of government intervention in everyday life: ownership or heavy regulation of production, redistribution through taxation, and centralized planning that substitutes state power for voluntary exchange. Communism represents the extreme. Capitalism, in its pure form, rests on private property, voluntary contracts, free prices, and profit-and-loss signals. The question, however, is how much should a government govern?

Reality is almost always a mixed economy. No large nation practices pure laissez-faire. The United States scores relatively high on economic freedom indices but features substantial government spending (around 35–40% of GDP at all levels), bureaucratic bloat, extreme monetary intervention via the Federal Reserve, and extremely high levels of regulatory capture. Austrian economists like Ludwig von Mises and Friedrich Hayek warned that such interventions distort price signals, create knowledge problems (no central authority can match dispersed individual knowledge), and lead to malinvestment.

Crony capitalism—government picking winners through subsidies, bailouts, tariffs, and barriers—is not true capitalism but a form of soft socialism. And the U.S. has it in hoards. It replaces consumer sovereignty with political allocation, breeding the corruption that socialists then blame on "capitalism." This mislabeling serves as a red herring. Critics rarely attack freer historical periods in America or successes like pre-1997 Hong Kong and modern Singapore, which delivered massive poverty reduction through market mechanisms. Instead, the critics target the wealthiest, most-visible mixed example.

Austrian insights clarify this: Mises' calculation problem shows why central planning fails—without genuine market prices, rational resource allocation collapses. Hayek's spontaneous order explains how voluntary exchange coordinates billions of plans better than any design. Valueism builds on this by viewing all action as capitalization toward valued ends, whether in a market or a gulag.

2. Valueism: The universal principle

Valueism posits that nature itself operates as a free-market, capitalistic process. Animals migrate to capitalize on prey patterns, mating opportunities, or better shelter. Optimal foraging theory in biology formalizes this: creatures constantly weigh costs against expected value (ROI). Instinct and learning drive nature's innate entrepreneurial alertness—sniffing out opportunities, as Israel Kirzner described in Austrian terms.

In humans, this drive scales with reason. Money emerges as a highly liquid medium and store of value, solving the double coincidence of wants. Yet value remains subjective: status, knowledge, autonomy, legacy, and human capital (skills) matter equally. Even in oppressive systems, the drive persists—a communist guard at a gulag capitalizes on loyalty signals for better position and perks.

True capitalism, under valueism, maximizes unfettered ability to pursue these ends. Interventions—high taxation, regulations, fiat distortions—raise artificial barriers, reducing total value creation. Austrian praxeology (Mises) underpins this: all human action is purposeful, aimed at removing uneasiness by moving to a higher valued state. Valueism simply universalizes it beyond economics to biology and ethics.

This framework avoids Marxist traps that fixate on exploitation or commodification. Action is always value-seeking; the question is whether it occurs through voluntary exchange (mutual benefit) or coercion (zero-sum or negative-sum).

3. Positive real-world models: Patient, decentralized value creation

Germany's *Mittelstand* and "Hidden Champions" exemplify valueism in practice. These owner-managed SMEs often dominate global niches (70-90% market share in specialized segments like precision tools or machinery) while staying under the radar. Hermann Simon documented roughly 1,300–1,600 such firms in Germany—half the world's total.

Roots trace over 200 years: decentralized federal structure, strong apprenticeships (dual education system), and post-WWII ordoliberalism under Ludwig Erhard, which combined markets with rule of law and competition. Family ownership encourages long time preference—decades-long horizons rather than quarterly pressures. The *Hausbank* system provides patient,

relationship-based financing: local savings and cooperative banks understand firm niches, their needs, and value propositions deeply, supporting through long cycles without stock-market volatility.

This aligns with Austrian spontaneous order: dispersed knowledge and incentives drive incremental innovation and excellence. Relational banking reduces information asymmetry better than arm's-length markets in certain contexts. High export orientation and craftsmanship yield durable prosperity despite high taxes. Meanwhile, the U.S.'s SME landscape (with only 200–300 "hidden champions") optimizes for maximum cash injections (VC capital) and maximum disruption. Easy come, easy go.

Japan historically mirrored the *Mittelstand* elements—*keiretsu*, main-bank relationships, SME global niche dominance. Post-war growth showed similar patient capital up to the late-1980s. Yet, the more-recent consolidation of regional banks, high inheritance taxes (up to 55%, harder for families to pass on valuable assets), and extreme demographic imbalance have eroded this foundation. Into the modern day, the weak yen, inflation, and energy shocks further constrain Japan's SMEs, which make up 90% of Japan's corporate landscape and which employ 70% of all workers.

The German model proves that decentralized, merit-focused systems outperform bloated government control. Free-market, value-based business landscapes harness universal value-seeking through property rights, sound incentives, and low barriers, delivering the poverty reduction and innovation that Austrians predicted.

4. Barriers to valueism in practice

High taxation functions as compulsory extraction—thrift when it exceeds minimal night-watchman functions (courts, defense). It centralizes resources, distorts incentives, and crowds out private capitalization.

In Japan, the tax burden feels especially extractive: socialist-level tax rates without proportional returns on services. Pensions and elderly care dominate spending due to the country's "silver democracy"—voters over 65 (30%+ of the population) would never toss away their own silver spoon. Meanwhile, younger families receive only modest child allowances compared to more-socialistic G7 nations—another sign of small returns on services. No politician risks shifting funds from elderly voters.

This creates a vicious circle: aging demographics, low birthrates, infrastructure decay in rural areas, and bank consolidation limiting SME dynamism. Rural Japan offers escape from urban conformity but hits ceilings—few families, aging demographics, and crumbling roads and services as tax bases shrink. Depopulation projections suggest peripheral villages will face service consolidation within 10–15 years. By the mid-2030s, it's estimated that 30% of all single-family homes will be empty. Over 700 villages nationwide are expected to "disappear" (defined as when there is a 50% drop in childbearing-age females as measured from 2020 to 2050).

Other G7 nations offer more-visible family benefits but impose their own interventions: high taxes, woke politics, and government bloat. Left-right dynamics are a distraction here: both expand state power no matter which way the political pendulum swings. Austrian warnings on

interventionism apply here—distorted signals, moral hazard, and eventual calculation failures at the margin.

Valueism demands judging policies by whether they lower barriers to voluntary capitalization or raise them through state intervention.

5. Merit, identity, and the rejection of grievance politics

Valueism judges individuals by demonstrated contribution—skills, effort, results—not immutable traits or group categories. Barriers based purely on race or ancestry would reduce total value creation, as society (as a creature itself) must find value wherever it can. Merit-based openness maximizes mutual societal gains, consistent with Austrian emphasis on subjective value and voluntary exchange.

Identity frameworks (Marxist-derived) feed on legitimate frictions—social othering, historical wrongs—but redirect them into collective guilt, equity mandates, and division. Selective history (focusing on one slave trade while ignoring Barbary enslavement of Europeans or universal practice across civilizations) serves narrative power, not truth.

Real grievances, such as mixed families earning incomplete belonging despite long contribution, should prompt demands for reciprocity under merit principles—not grievance industries or cultural self-flagellation. For example, Japan’s homogeneity aided trust and relational finance but creates rigidity for proven outsiders. Solutions lie in cultural evolution toward value-based recognition, not forced diversity or denial of evolved value.

6. Wealth as a moral imperative for actualization

People should pursue wealth not from greed but because it is right and necessary:

1. Humans have the full right to the fruits of their capitalization.
2. Life’s purpose is development, growth, and advancement.
3. This requires unrestricted use of things for mental, spiritual, and physical actualization.
4. Society structures value pursuit around resources; money enables this today.
5. Highest fulfillment lies in giving loved ones the means for fullest growth.

This echoes Maslow’s hierarchy: money unlocks movement from survival and safety toward belonging, esteem, and self-actualization. Austrian subjectivism reinforces it—value is individual and ordinal. Blocking capitalization (via taxation without return or rigid social norms) traps people at lower levels, stunting life itself.

Conclusion: Toward unfettered value-seeking

Valueism transcends capitalism/socialism labels and left-right critiques. It focuses on the real axis: systems that enable voluntary, merit-based capitalization versus those imposing centralized barriers. Austrian principles—human action, spontaneous order, calculation critique, knowledge problem—provide rigorous support. Germany’s model shows that patient, decentralized excellence works. Japan’s challenges illustrate demographic and interventionist traps.

Practical implications: lower taxes to minimal necessary levels, protect property rights, sound money, reduce cronyism, prioritize merit, and allow cultural evolution without grievance.

By grounding society in human nature rather than ideology, valueism fosters a chance for richer innovation, social mobility, and human flourishing. The goal is not team victory of some distortion of Marxist identity but maximum life development. Pursue wealth ethically, actualize fully, and give generously. This is the path that extends beyond the red herrings.

About TWENTY-THIRTY.io (\$2030)

Launched in July 2024 from Tokyo, Japan, \$2030 is the world's first memetic, cryptographic hedge fund. It's the only crypto project in the world that commodifies the debts to society of the NEW WORLD ORDER kabal. \$2030 uses the meme coin vehicle to deliver a sophisticated financial product.

At the core is an AI-driven, on-chain decentralized sentiment index that quantifies societal debt and triggers token burns when thresholds for verifiable debts are breached, creating token scarcity. This creates a two-pronged perpetual motion narrative machine—it's built-in asymmetry at any market cap.

With a time horizon extending to year 2030 and onto 2050, \$2030 is essentially a long-term "memetic externality arbitrage strategy"—systematically long the monotonic rise in these debts to society while embedding deflationary scarcity that turns societal decay into asymmetric alpha. The worse things get, the more \$2030 "proves" its thesis. It's 2nd-grade math: debt up = price up. It's DOOM into BOOM. It's karmic law via blockchain.

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