

CHEERFULISM

v0.0.4



A reflection of existence
on itself.



Cheerfulness / v.0.0.4

A reflection of existence on itself.

General Index:

0.- The purpose of this text.

[Part 1: The philosophy of Cheerfulness.]

1.- Happiness.

2.- On quitting beliefs: What is intelligence?

3.- How to analyze complex systems: The engineers' way of thinking.

[Part 2: A Cheerful understanding of human societies.]

4.- Thoughts on the ideal society, part 1: On power dynamics plus the potential influence of Cheerfulness and new tech on it.

5.- Thoughts on the ideal society, part 2: On organizing resources plus the potential influence of Cheerfulness and new tech on it.

6.- Thoughts on the ideal society, part 3: On the feasibility of world peace, where organizing resources and power dynamics meet, plus the potential influence of Cheerfulness and new tech on it.

7.- Thoughts on the ideal society, part 4: On education plus the potential influence of Cheerfulness and new tech on it.

8.- Thoughts on the ideal society, final part: On how to transition to an utopia, putting it all together.

[Part 3: Boring Cheerful details about this book.]

9.- Cheerfulness created itself. On the evolution of the philosophy and its natural roots.

10.- About understanding metaphysics. Is there anything real? Is there anything not real?

11.- Facing the question I delayed. Is Cheerfulness applicable to other beings?

12.- FAQ: Boring details on definitions, alternatives and extreme cases.

[Part 4: That is it folks.]

13.- My absurd desires.

14.- Acknowledgments.

15.- Conclusion.

Full Index:

0.- The purpose of this text.

0.1.- The structure of the book.

1.- Happiness.

1.1.- Conditions to be happy.

1.2.- The relation between happiness and freedom.

2.- On Quitting Beliefs: What is Intelligence?

2.1.- Introduction: A very efficient way of thinking, thinking like an engineer.

2.2.- The impact of beliefs.

2.3.- Religion: Its benefits, downsides, and alternatives.

2.3.1.- A substitute to the first benefit of religion: don't get too bored.

2.3.1.1.- The answer of religions to the third question: Good and evil.

2.3.2.- A substitute to the second benefit of religion: find communities of pattern enjoyers (hobbies).

2.3.3.- A complement for the third benefit of religion: get literally stronger and scientifically wiser.

2.4.- Rationality and faith, two faces of the same coin.

2.5. On intelligence.

2.5.1. Are you dumb or are you intelligent?

2.6. The math examples as analogies.

2.6.1.- A realistic first problem: The carpenter problem.

2.6.2.- A metaphoric problem: The happiness production problem.

3. How to analyze complex systems: The engineers' way of thinking.

3.1.- The steps of thinking like an engineer.

3.2.- Examples.

3.2.1.- Example 1: Solving a first-degree math equation.

3.2.2.- Example 2: Understanding the literature of a Spanish author.
Federico García Lorca.

3.2.3.- End of the examples, their broader implications in any kind of human system.

3.3.- A glimpse into the current situation of thinking in society.

3.4.- A glimpse into the role that nowadays technology has in thinking.

3.5.- So... what is Cheerfulness?

4.- Thoughts on the ideal society, part 1: On power dynamics plus the influence of Cheerfulness and new tech on it.

4.1.- On power dynamics.

4.1.1.- The static-dynamic dilemma of good and evil and its role in power dynamics.

4.1.1.1- Clarifying the meaning of ethics and moral.

4.1.2.- The static-dynamic dilemma on large societies: democracy, the balanced method, and anarchism, the complex method.

4.1.3.- The information management role in power dynamics.

4.1.3.1.- Emotions, its biological nature and its role in power dynamics.

4.1.4.- What we now know, what we did, and the way forward to optimize power dynamics.

4.1.5.- On nationalism.

4.1.5.1.- Thoughts on a substitute for nationalism: language and law.

4.1.5.2.- What will shape big nations if not nationalism?

4.1.5.3.- How Cheerful individuals will change borders peacefully?

4.1.5.4.- Adapting to law and language: Progressive statistical gauge of law.

4.2.- Going deeper in Cheerfulness and new tech on power dynamics.

4.2.1.- First, regarding the dichotomization of society.

4.2.2.- Second, regarding democracy and raw power dynamics.

4.2.3.- Third, regarding nationalism and army redistribution.

4.2.3.1.- Understanding armies redistribution with the prisoner' dilemma.

5.- Thoughts on the ideal society, part 2: On organizing resources plus the potential influence of Cheerfulness and new tech on it.

5.1.- Politicians, citizens, and their mistakes.

5.1.1.- A solution for the citizens.

5.1.2.- A solution for the powerful.

5.1.3.- A general solution.

5.2.- The 2 core problems when distributing resources and the implications of Cheerfulness, AI and blockchain on them.

5.2.1.- Beginning of the analysis.

5.2.2.- The first core problem: too much variables.

5.2.2.1.- Why socialism or communism can't handle these variables?

5.2.2.2.- Why does libertarianism handle this issue way much more gracefully?

5.2.2.3.- A mathematical model to understand a society's capabilities to distribute resources effectively.

5.2.2.4.- A critique to libertarianism.

5.2.2.4.1.- Why happiness over freedom?

5.2.3.- How new technologies will help to deal with the first core problem of too much variables.

5.2.4.- Clarifying my bet.

5.2.5.- The second core problem: parasitism behavior, abuse.

5.2.5.1.- When abuse happens, symptoms of a sick society.

5.2.6.- Interesting cases of statist resource management despite its implied abuse.

5.2.6.1.- Nordic countries, the happy socialists.

5.2.6.2- Patents, an image of distrust.

5.2.6.3.- Public funding of inefficient or even useless activities.

6.- Thoughts on the ideal society, part 3: On the feasibility of world peace, where organizing resources and power dynamics meet, plus the potential influence of Cheerfulness and new tech on it.

6.1.- How minimizing abuse via Cheerfulness will create world peace in the current world.

6.1.1.- The assumption of little dumbness.

6.1.2.- Optimistic reasons for world peace, a matter of resources, power and intelligence.

6.2.- The hardest problem transitioning to world peace. The vicious cycle of hate, blame and revenge.

6.2.1.- An idea to promote the third way of ending cycles of hate: Temporary clearly pretended ignorance.

7.- Thoughts on the ideal society, part 4: On education plus the potential influence of Cheerfulness and new tech on it.

7.1.- The problems of education so far and the direction of the next steps.

7.1.0.1.- This text could be simpler. But I'm an engineer.

7.1.1.1.- Analyzing the problem to solve for perfect education: receiving useful information.

7.2.- The common limitations in our current educational systems and how to break free from them.

7.2.1.- First intuitive liberation steps.

7.3.- How do the educational systems limit our adaptive nature and what to do about it.

7.4.- Finland's educational system, a living Cheerful proof?

7.4.1.- The core principles of the Finnish educational system.

7.4.1.1.- Another proof for the Finnish being in the good direction: My own education.

7.4.2.- The basic curriculum of the Finnish system.

7.5.- Mixing all together: EBTA. My specific proposal for the perfect educational system.

7.5.1.- Explanation of the EBTA educational-system: Education Based on Trust, Accountability and Adaptation.

7.5.1.1.- Over-age learning: The building stage.

7.5.1.1.1.- The key reason of why now is the time to do this, our new technologies.

7.5.1.1.2.- The criteria for choosing a good teacher.

7.5.1.2.- Under-age learning: The base stage.

7.5.1.2.1- The basic curriculum.

8.- Thoughts on the ideal society, final part: On how to transition to an utopia, putting it all together.

8.1.- The axioms, or essence, of human existence.

8.1.1.- Another example of the human existence's axioms. The different ways of living love.

8.1.1.1.- The capitalist hate on monogamy. And the socialist one. Same reality, different fixed variables, successful coordination.

8.1.2.- A more modern version of good and evil, of left and right.

8.1.2.1.- A key difference, correct and incorrect answers are not the

[same as good and bad answers.](#)

[8.1.2.2.- The new left and right, a two dimensional and natural approach.](#)

[8.2.- Patterns on answers and why democracy, for now.](#)

[8.2.1.- On how to create a democratic system.](#)

[8.3.- The best way forward I can think of: CDL.](#)

[8.3.1.- How to transition to CDL.](#)

[8.3.2.- A factor is missing in the name: Education.](#)

[8.3.3.- CDL applied to Spain.](#)

[9.- Cheerfulness created itself. On the evolution of the philosophy and its natural roots.](#)

[9.1.- Nature created instincts and a society, and those created Cheerfulness.](#)

[9.2.- Chronological view on the progress so far.](#)

[10.- About understanding metaphysics. Is there anything real? Is there anything not real?](#)

[10.1.- Friends discussing religion ends up in metaphysics. How I deal with the latter.](#)

[10.1.1.- Dealing with metaphysics.](#)

[11.- Facing the question I delayed. Is Cheerfulness applicable to other beings?](#)

[12.- FAQ: Boring details on definitions, alternatives and extreme cases.](#)

[12.1.- Details on: Part 1.](#)

[13.- My absurd desires.](#)

[14.- Acknowledgments.](#)

[15.- Conclusion.](#)

0.- The purpose of this text.

Aiming to assure happiness in my life and raise happy children, I might have ended up crafting the final answer to the eternal prosperity of humankind.

How can I be as happy as possible in my life? What will I teach to my future children? Those questions wander around my mind since I was 16. Fast forward around five years and I think I found the answer.

I always aimed for general explanations agnostic to me. I was aware of the existence of useful answers according to your specific personality and environment, yet, I was also aware that if any of those ever change, the answers might become useless. Thus I always tried to find the general pattern that could apply to everyone and that would allow me to adapt when facing changes in the future.

The general answers to these questions resulted in this book. Who would have guessed that the answers would make me find the core patterns that allow the best life quality for all humans.

0.1.- The structure of the book.

The book has 4 parts, each part is divided in different chapters and each chapter is divided in different sections.

Part 1 is the foundation. The philosophy that ties all together and from which all is build upon. It explains what I think all of us can do to improve this world forever. It is detailed to the point

of explaining basic concepts as it aims to be understood by anyone. This part, even if it has a certain glimpses on the societal implications of the philosophy, it focuses on the individual part, at the person level.

Part 2 is an analysis and exploration on how human societies currently work, the problems they face and how new technologies and the philosophy presented in part 1 can help solve them. This part is slightly more complex as I don't explain all concepts in such a detailed manner as I did in part 1.

Part 3 is a bunch of miscellaneous facts and small analysis that give the previous parts a more solid background and reinforce the thought process. It also gives the reader a more solid understanding of the possible author biases and chains of thought.

Part 4 is just the conclusion chapters. No new concepts are presented, it is just me finishing the book.

X.- Conclusion: Chapter-0.

Welcome to Cheerfulness, It all started with understanding what happiness was.

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[Part 1: The philosophy of Cheerfulness]

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1.- Happiness

Lots of people say that for a human to have a good life it needs to be happy. But, what is being happy? I present you my definition:

``Happiness is what a being feels when survival is statistically granted and possess enough intelligence to avoid boredom in a desired basis.``

This definition arises from 2 facts:

1. You need to be alive to feel happiness, thus the surviving part on the definition.
2. If you get bored for too long you won't feel what we call happiness. Notice, different humans have different boredom tolerances. However, all of them have a tolerance threshold from which, if surpassed, they will start suffering.

Now the following question can be: How can I be happy?

Easy to say, harder to carry out. As not only depends on yourself but also on your environment. The more of the following conditions you achieve in your life, and the more sustainable long term they are, the happier you will likely be.

1.1.- Conditions to be happy.

- Survive:

No fancy re-definitions for now: surviving is staying alive with your basic human needs covered: food, water and co-existing safely with other humans. You need the co-existing part so you inhibit your individual weaknesses against nature. (a.k.a. it is almost impossible to last alone in the wild)

I will summarize co-existing safely with other humans as, security. This means that just by being alive you do not feel like someone or something can immediately hurt you.

So, so far it is easy, survive is food, water and security.

- Be entertained:

Now a very hard question to answer, or at least it was for me: what is boredom? what is being bored? Well I define *being bored* as:

`` A state in which your brain does not segregate chemical rewards when you discover, create, analyze, repeat or experience a pattern. Being a pattern any activity humans can do: listening to music, play any game, any sport, an instrument, sex, building, studying... Any activity. ``

For the rest of the text I will use the terminology "to execute a pattern" as any combination of discovering, creating, analyzing, repeating or experiencing a pattern.

Now, we see that when executing a pattern, eventually you stop secreting chemical rewards. A logical explanation to why is this would be: This is a mechanism our bodies have so they don't get stuck on a loop doing the same over and over again. Favoring like this exploration and adaptation which are the key factors for avoiding extinction and survival through time. Boredom is natural, in fact, boredom is essential for a race to adapt and last in time passing through the natural selection filter.

Boredom is also another key point that forces humans not to live alone. Notice that when loneliness is faced, eventually, as there is a limit on the number of patterns a single human can execute, it will be impossible to escape boredom on your own. When I say loneliness I mean it in its purest sense, not even a dog with you, not a single being apart from yourself. This is another reason why a human needs other beings. Not just for pure biological survival but also to better combat this intrinsic adaptation mechanism we have, called boredom.

Notice, you can't be bored if you are in danger, if you are hungry, if you are thirsty. Thus boredom only appears when a human is in a safe state. When its basic biological needs are satisfied. It feels natural to understand boredom as a biological mechanism that encourages our bodies to explore when our survival seems statistically granted. This mechanism allows us to discover new things even when our basic needs are satisfied. Thus, granting us with new information which allows us to have a better chance on adapting and surviving in unpredictable future scenarios.

So, *what is boredom?* I define boredom as:

`` A biological mechanism humans (and maybe other beings) have which promotes exploration and discovery once their body feels like their survival is statistically granted. Its use resides in promoting the gathering of new information so to try creating a better chance of survival by making humans (and maybe other beings) more prepared against future unexpected changes. ``

Notice. Maybe this mechanism is a result of natural selection. Those beings which didn't feel boredom and didn't discover useful information previous to unforeseen events, might have been eventually become, or still slowly becoming, extinct.

Notice too that maybe we are not unique in this. Other biological systems might have the same reactions, or even, who knows, non-biological systems have them too? This details will be explored far later in this book because they are not core to this philosophy. Let's for now just go back to humans as it is more useful for us, it is what we are.

Now, all this being defined, we can observe that the next factor for feeling happiness is being entertained, which is just not being bored. The frequency and the variety of activities vary on an individual basis. So the quantity of the following requisites you will require will be different for each one of you.

This is the most complex part of mastering happiness. It can only be done sustainably via self analysis and introspection. You will have to figure out *how to get the following requisites and how much of each* so as to satisfy your unique needs:

- *Health*: Enough health, physical and mental, to carry out the activities that you enjoy. The healthier the more activities you can carry out for longer. Thus the more solutions you will have to the boredom problem. Thus the more likely you are to be happy. But this is just statistics. On an individual level you decide how much health you really need. A clear example of this is: An obese climber will be less likely (or will find it harder) to enjoy the views at the summit of a mountain. Due to its obesity. So, someone whose happiness is brought by climbing, should stay in moderate weight to get a better chance of executing that pattern (that activity) that he enjoys.

- *Money*: A tool for freedom, not the end goal. Money does not buy happiness, but buys other people's time so you can spend yours freely. And as mentioned in the health part, the freer you are the more activities you can do to satisfy your boredom. Not everyone needs to be rich in order to not to suffer from boredom, some people will need more, others less. You should analyze how much money is usually required to carry out the activities you like and whether you can afford them long term so you can live a long happy life.

- *Relationships with other beings*: As mentioned some paragraphs ago, a human alone will eventually get bored. Relations with other beings are needed, an animal, another human etc. These add randomness to the interactions resulting in unpredictable patterns to execute. Patterns which will likely secrete the proper happiness chemicals in your brain as they are something new, something being explored.

All these factors are easy to name yet harder to analyze for each individual. That is why chapter 3 of this book delves deeper into the intricacies of analyzing complex problems. It also talks about how to analyze them in the most efficient way possible given our current capabilities. I wrote that chapter so anyone can give their best effort to try and answer for themselves the questions presented.

I'm mentioning chapter 3 and we are not even in chapter 2. Let's not get too much ahead of ourselves and let me explain some other key concepts in order to tie all tightly together.

I've mentioned the following concept in the money section but it also relates to all the others, that is freedom. Let's explore how it relates to happiness.

1.2.- The relation between happiness and freedom.

I define *freedom* as:

``*The capability of satisfying a need or desire in multiple ways.*``

Let me briefly clarify something before continuing. I'm not discussing freedom in a deep philosophical way. Some might define freedom as "the ability to have done otherwise." This text isn't about deep existential debates. Instead, it's a practical guide to help find solutions for human needs. Questions like 'to be or not to be' or debates about free will are complex and, for now, without clear answers. I won't delve into them here. My goal is to offer logical insights into human existence and give real-world advice to enhance it.

However, way later in the book, for the ones interested in this deep philosophical topics I will include a section on metaphysics.

Continuing. The freer you are the more options you will have to satisfy your needs.

Notice, you can be happy without freedom or just with less freedom as long as your survival and boredom needs are satisfied. Here is a key point to fully understand the relation:

If someone has a problem and only one way of solving it, chances are that, if that solution path, for whatever reason, becomes impossible or harder, the person will likely not be happy. Thus the more options you get the higher your chances of being happy... or are they?

Only if you are intelligent enough to handle them. I will develop this more in depth in the next chapter: *On Quitting Beliefs: What is intelligence?*

X.- Conclusion: Chapter-1.

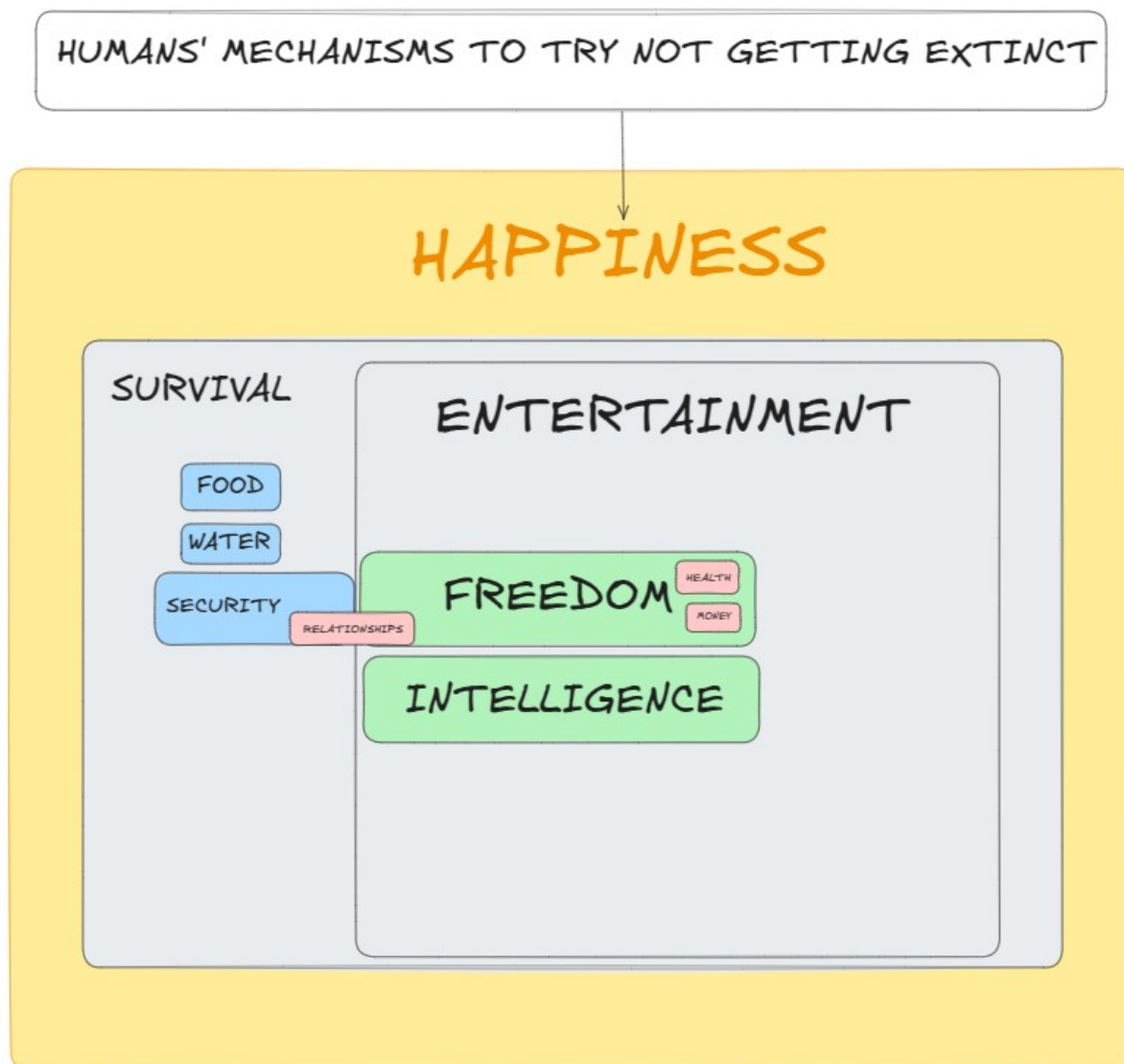
Summing up everything, we could understand happiness as a combination of: survival and entertainment. Those are the 2 real pillars that hold it. There are also some sort of 2 hidden pillars, freedom and intelligence.

In order to achieve happiness after having an assured survival you have to not get bored for too long. Boredom is a phenomenal that can come and go when executing patterns. It promotes exploration and adaptability.

Therefore, in order to be happy, each one of you will have to find a big enough quantity of patterns you can execute in a sequenced manner so that you never get tired of too many of them for too long. In the meantime, if too many of them bore you, explore and execute other patterns in the hope that they will kill your boredom. Or in the hope that any of the previously boring ones now becomes entertaining again.

Important is to know that each person has a unique need of pattern execution and boredom tolerance.

Here is a visualization of all interrelations explained:



This image represents the interconnection between the concepts mentioned. A concept being inside another concept's rectangle means that it forms part of it.

Thus we can see and read that happiness is an effective biological mechanism for evolution. Which means it is used in nature to survive and thrive as a species along time. After survival is reached via food, water and security you need entertainment to kill boredom, to kill the instinct to explore, and potentially discover new information. And for that you require freedom and intelligence. The freedom serves the purpose of acquiring new and/or diverse information and the intelligence serves the purpose of processing it successfully.

Relationships are core part of both, survival and entertainment. Furthermore as mentioned, health and money are key factors of what determine your freedom and your entertainment levels.

You might argue that health is necessary for survival, or that intelligence is necessary too, or that money and health do form part of intelligence. All these little details will be discussed on one of the last chapters in part 3.

For now, regardless of technicalities, as long as you can reason through and understand the relations between the main concepts is enough.

This has been chapter 1, welcome to the beginning of Cheerfulness.

Transition from Chapter 1 to Chapter 2.

While understanding what happiness is I've mentioned that for you to be happy it is required the analysis of different factors like: health, money, relationships etc. A lot of complex decisions to take which all you need is 1 thing to take them correctly: intelligence.

But what is intelligence? Let's go to chapter 2.

2.- On quitting beliefs: What is intelligence?

2.1.- Introduction: A very efficient way of thinking, thinking like an engineer.

This section is meant for you to know the secret to maximizing your brain capabilities. By explaining how the smartest think about the most complex of systems.

As we mentioned at the beginning, this text aims to find a way of thinking about life that maximizes an individual's happiness long term. A sort of philosophical doctrine based on science to guide humans to the best possible society where everyone is as happy as they can be. But for that you need to intelligently analyze your specific life's situation and with time and constant effort improve it.

Situations can be incredibly diverse, the economy of your country, your gender, your height, the predominant religion near you etc affect the specific steps you have to take in order to optimize your happiness.

With this being said it starts to make sense if we understand each life situation as a system with different modules conforming it. Just like engineers see their creations, everyone should know how to analyze complex systems so they can analyze their life and optimize its happiness in the best way they can.

In this doctrine it is key for everyone to learn how to "think like an engineer" about technical and more abstract topics in life. More on how to do this later.

This analysis method is the one the smartest people use, but it takes time due to iterations of trial and error. This is the reason why your effort needs to be continuous, life is a really complex system and you will need a bunch of iterations of trial and error to get to your optimal point. For some it will be harder than for others but, no matter what, its complexity will make it time consuming and probably exhausting. This is why I recommend taking this approach to life along with your closer ones, to support each other when the steps you have to take become quite steep. More on this later.

It is impossible for me to give specific instructions for each situation thus here I'm just going to lay out the general rules anyone should follow. I hope that people reading this apply this thinking to their specific situations and later share how it worked out for them. This way we can have a wide resource of real-life examples in the current and following human history for specific steps to take for each individual's nuances. Like a useful big database of specific examples where these steps were applied. Who knows, if we create this database maybe we

can train an AI with the data that helps us to be happier. Alright let's stop speculating for now, and let's come back to defining and understanding.

The main takeaway from this chapter is what intelligence is, the idea of the fixed variable resolution technique and how it relates to your biology, intelligence, freedom and thinking like an engineer.

The fixed variable resolution technique:

Sometimes in math, if a function depends on more than one variable like $f(x, y)$, it comes handy to fix the value of one variable to figure out the value of the other one and then solve the problem.

A real and metaphorical example of math problems can be found at the end of this section to illustrate better what I mean. Please wait for it and keep reading.

2.2.- The impact of beliefs.

Now why is the title of this chapter related to beliefs? Because they put limits on your actions thus your freedom, your boredom and overall they are correlated with your happiness.

These limits can be understood as a natural reaction from your brain to fix some variables while it solves others. This is a key biological technique to face and adapt to our reality. The way that this technique helps us with reality is basically to allow the brain to rationally, yet slowly, process all information. That is why some information has to remain fixed and other variable. This is because reality throws at us high amounts of information which we can receive at the same or in very small lapses of time, but can't rationally process in those same periods of time. So we must slowly digest, somehow, all of that if we want to be able to properly respond and also adapt to our world. That somehow, is the previously mentioned fixed-variable resolution technique, where beliefs are fixed variables and rational thinking the ones who are not fixed.

Before a detailed explanation on how to "think like an engineer" and what is intelligence, which is tightly linked to the fixed-variable resolution technique, I find useful to understand how we use beliefs and how they relate and cooperate with rational thinking. For that, let's talk about the summit of beliefs, religion.

2.3.- Religion: its benefits, downsides and alternatives.

The clear manifestation of beliefs are religions. Now, what is a belief? What is a religion? Well let's start vaguely saying that religions are "a thing" that brings happiness and stability to a lot of lives. How do religions bring happiness? There are 3 core benefits of a religion in life:

1. It helps people to give meaning to their lives.
2. It satisfies people's natural need of belonging to a community.
3. In case of loneliness or danger or a mix of both, generally speaking, in case of a position of weakness, the figure of a god, or some religious belief, can help people to feel more hope for a better future.

We can understand the relation between religion and happiness as a way to create and coordinate a community while answering questions. Notice, as discussed in the happiness chapter, the community satisfies the survival need and also the boredom one. As it gives a wide variety of patterns to execute. In this case religions help in executing the pattern of understanding and answering questions about human existence and proper ways of living plus, actually carrying them out.

Now those are the benefits of religions, but they also have downsides. Religions are based on beliefs which create limits to people's actions. These are not general enough to properly adapt to all followers of the religion. Of course life is always a probability matter and each individual will have different responses. Some will be happy enough with the beliefs of their religion and others might be unhappy.

All these being said this is how I define *belief*:

``Belief is a fixed rule a human follows that hardly ever changes because it is never questioned or doubted upon.``

Now that is a key difference between religion and science: science might not be 100% certain, but it can be questioned and changes over time fairly quickly. Whereas religion does not, or it takes a bunch of generations, thus lots of time, to do so. So, in the time-frame of a human's life, religions can be considered a static force. Even though they do change, really slowly compared to the more dynamic science, yet change.

Thus for a better chance of being happy in your life, and to keep understanding how humans work, leveraging its adaptable nature here I propose and discuss scientific alternatives for the 2 first benefits of religion, and a complement for the third one.

2.3.1.- A substitute to the first benefit of religion: don't get too bored.

Now, a pretty generalized pattern that humans execute is trying to answer the most metaphysical of questions in search for meaning. As said, religions offer an answer, but, how does a scientific thought answer these questions?

1.- Why are we here?

Because we are a specific molecule configuration capable of reproducing similar copies of itself while promoting pattern discovery, creation, analysis, repetition and experiencing.

2.- How are we here?

Due to a physical phenomena that occurred long long time ago that created an incredibly long cause-consequence chain of reactions. Which eventually created this special molecule pattern configuration we call ourselves humans.

And the most important question:

3.- What are we supposed to do? What's our meaning?

Our bodies are biologically programmed to try to survive and feel happiness executing patterns. We are meant to do exactly that.

So if survival is statistically granted like in lots of nowadays societies, and you find enough patterns to execute without getting bored of them, happiness will occur in you and you will feel realized. Which is basically, one of the needs religions satisfy. Therefore, to adopt a more flexible and potentially happier life, *don't get too bored*.

2.3.1.1.- The answer of religions to the third question: Good and evil.

Now lets mention that religions generally answer to the *what are we supposed to do* question with: We are supposed to do good and not bad. Now you might be wondering how you define good and bad without being based on beliefs or subjective ethics? Here is what I propose as a neutral definition:

``Good and bad are those things that have seemed to grant this better or worse likelihood of survival and happiness according to an individual or a group of people's personalities and their nature around them.``

Thus you can conclude that: good is the adjective chosen to describe those pattern executions that are perceived to increase the likelihood of survival and happiness, and bad is vice-versa, the adjective used in those patterns which are perceived to decrease that likelihood. It is important to highlight the word perceive because, sometimes, what people perceive as the how something works is the complete opposite way of how that something actually works.

See also that the needs of human communities vary a lot because they depend on a lot of factors, variables. Like the nature surrounding them: weather, fauna, flora, day light available, water available... It also varies with each individual's personality in the community, which is a constant change as new humans are born and others die.

Keep in mind something interesting too. Which is that if we understand and embrace this unavoidable constant changes, specially the individual's personality one, we can better arrange our desires so everyone needs are satisfied. Thus an individual journey on quitting (or adapting) beliefs can be beneficial for the greater community if done intelligently. More on this later.

All the ideas and definitions displayed in this section will come handy later in the book. I'm just naming them so you start getting familiar with this wording.

Let's continue with the scientific alternatives that bring to people's lives the same benefits as religions do.

2.3.2.- A substitute to the second benefit of religion: find communities of pattern enjoyers (hobbies).

Regarding to the second core benefit of religion, the need of belonging to a community, I recommend finding people who execute patterns you like, if possible, with a freer approach to dogma, belief. This could be joining meetings of people that do activities you like.

Examples of communities that interact with each other experiencing patterns they like without turning to strict beliefs are: social dancing encounters for the dancing pattern lovers, book clubs for the reading pattern lovers, couple swinger places for people who enjoy the sex pattern and so on.

Of course, each community will have some beliefs, you can actually understand as a belief the rules of a sport. The key is to safely distance yourself from beliefs that do not fit you, and find the ones that fit you the most. This is an individual journey each one of us has to take and I will keep insisting, together with friends it gets easier. This is the power of friendship, might sound corny, but it is the purest of reality since we had to survive as cavemen all together.

Some beliefs clearly put limits to the freedom on your explorations, therefore they can limit your chances of being happy. Yet it's vital to remember that I'm not talking about a given processes that provides assured results. I'm talking about how to optimize the chances of a goal, in this case, the goal of living a happier life.

It is all about likelihood and personal scenarios, you might need more freedom than others, or maybe less, less beliefs than others, or maybe more.

Anyway, the substitute for the second benefit can be summarized with this sentence: *Explore hobbies and share them with people.*

2.3.3.- A complement for the third benefit of religion: get literally stronger and scientifically wiser.

When people find themselves in vulnerable situations, the figure of a god or a religious belief can help them feel more hope for a better future.

In this situation where they are not strong enough to understand or act upon a problem, it makes sense to cling onto even the most non rational hopes. It is probably some kind of natural instinct to not give up and keep trying, keep surviving.

I do not think this benefit can be really substituted in all of the cases. That is why I said that the following is a complement.

There is always a big enough amount of fear when in weak positions, regardless of where the fear comes from, towards loneliness or extreme physical danger for example, that will trigger in you some of these 3 survival instincts: paralyze, fight or flight. And in any case, the idea of some super-powerful belief supporting you can help with carrying out these actions better.

If you are lucky enough to not find yourself in an extreme situation, doing the following, if you fancy like so, can help you to limit your dependence on this source of beliefs:

- Training body (exercise and nutrition) and mind (psychology and philosophy) in a healthy way.

- Reinforce your knowledge and your learning skills. The more you know and the more topics you decide to tackle and feel comfortable understanding, the stronger will be your attitude towards the unknown. Because you will have already been in that unknown space or feeling before with different kinds of knowledge. More on this in next chapter.

So, to complement the third benefit of religions: *get stronger mentally, get stronger physically and get more intelligent.*

2.4.- Rationality and faith, 2 faces of the same coin.

Aren't religions against human adaptable nature then? Why do they exist?

If religion is so against this intrinsic adapt-to-change behavior of human nature... why has it been so useful and influential? My answer is: because its benefits created more good than the intrinsic bad brought by their slow change.

This is possible because, even though beliefs are against quick adaptable change, other parts of religion are actually intrinsic to humans.

First, the belonging-to-a-community feeling that it creates is actually aligned to human nature. Probably leading in some cases to create a positive weight of the community which could counter the negative weight of their beliefs.

And, as contradictory as it might result at first, beliefs are not really against change. They are actually part of an intrinsic human technique to solve problems, the above mentioned: *fixed variable resolution technique*. Change will always be intrinsic to humans and beliefs are just, let's say it that way, the rate of change. They can accelerate change or slow it down, but never stop it. Thus they are actually not against change, but part of the engines of change, part of what creates the forces of change.

An analogy for the physicists reading this. Newton said that force is equal to mass times acceleration.

$$F = m \cdot a$$

Then, in the equation of the force-of-change we would read the symbols as:

- m = rational thinking.
- a = beliefs.
- F = the capability of processing information to later carry out tasks, work.

As said, a human faces and processes lots of information, religion might be very helpful to fix answers to some questions while finding answers to others like: What would be the healthiest cookie to eat today? Is there a healthy cookie in the first place? Where am I going to find people who like the same cookies as me?

Being in a religion would allow you to explore the world without worrying about answering by yourself complex metaphysical questions, or other questions like doubting upon your sexuality and other potentially time consuming topics.

This leads to the realization of: *rationality and belief are 2 sides of the same coin*, a human problem solving technique. Where thinking is the science that explores and allows improvement via adaptation, and meanwhile belief, hopefully, creates a controlled environment that allows the creation of a more peaceful place to think so to later have better results.

And this is why there is and there will always be beliefs. Yet they are not essentially something bad, but something that should be understood and addressed via intelligent rational thinking if necessary (a.k.a. if it gets in the way of your happiness or survival). I must add that if the change can be carried out pacifically and progressively, it is likely better for long term happiness and prosperity.

Some might argue that being religious is a sign of being dumb because of not being capable of adapting or changing as fast. But it is actually false. Rather, the only thing that can be concluded with just that information is that the religious person probably has chosen to prioritize solving some variables first while fixing others. What makes you intelligent is not which variables you chose to solve and fix but...

2.5.- On intelligence.

We have mentioned during this chapter the “doing things intelligently”, but what is that?

Whether or not a religion or something is good for you will depend on what patterns provides you and how they affect your happiness. You have to be able to use your intelligence for handling those patterns. When handling a pattern I mean discovering them, understanding its influence on you (limits they create), and practice them so as to figure out if they are a good optimizer of your happiness at your current state.

So, finally here it is, this is how I define intelligence:

``Intelligence is the ability to handle patterns in such a way that uses work to reach some goal along time. The longer the time it is reached for, the more intelligence is needed.``

And this is how I define human intelligence, understood as the intelligence to maintain humans' biological goals of survival and happiness:

``Intelligence is the ability to handle patterns in such a way that maintains survival and later happiness along time. The longer the time it is maintained for, the more intelligence is needed.``

2.5.1.- Are you dumb or are you intelligent?

For example, in my personal life my conclusion is: I dislike to apply religion to my life because I'm capable enough of handling and adjusting better on my own the variables religion would do for me. This doesn't mean I'm smart nor dumb, this just means I've solved some variables on my own first while fixing others.

Notice that, even if it's undeniable that some religions create limits to exploration and searching, therefore making it more difficult for more intelligent individuals to be happy, following a religion doesn't conclude your lack of intelligence or presence of dumbness.

Believing does not necessarily make you dumb. I repeat again, I see it as a converting variables to constants in order to explore other variables in life. What variables you decide to turn into constants do not make you straight up less intelligent.

What makes you more intelligent is the ability of sustaining your survival and later happiness along time, and the longer you can sustain it for, the more intelligent you are. As it takes more effort, it is a harder problem to solve, to adapt for longer periods of time.

Someone who punches harder is stronger, someone who adapts for longer is "intelligenter".

A clear example is that there are professions where a clear amount of intelligence is required, in the sense that they have to handle a lot of patterns to carry out their work, their goal, like doctors, lawyers, engineers etc, and still there are believers among them. They are clearly not stupid but for different reasons they decided to fix some variables through religion.

Some examples on why would they do it can be: because that religion's limitations are enough for their happiness, because maybe they never pondered alternatives, because they did ponder alternatives and found out they did not work for them etc etc. Belief does not entail stupidity the same way freedom does not entail intelligence.

Free individuals can act in stupid ways and end up worse than before, or they can act intelligently and end up better than before. The same way a believer can act as it preaches and be better of that way, or maybe, worse off.

I understand an individual's intelligence as its capability to survive and find the patterns to enjoy its life. And the more long term sustainable your patterns are, the more intelligent you are.

This definition and understanding is based on biological principles and aligns with common knowledge and experiences like, yeah, drugs make you happy, but it is not very intelligent to abuse drugs. Why? Because it is not long term sustainable.

Yes, highly educated people can still be believers and can still be intelligent. Because intelligence is not determined by the variables you fix, but by how well you achieve your goal and for how long.

This definition also explains why some people seem to be very intelligent for some stuff and very dumb for other stuff. Because intelligence is goal agnostic, as seen in this definition, some person might have perfectly handled the variables or patterns to fix and the ones not to fix for a goal, yet completely messed up which ones to fix or not to fix on another goal that can be depending on completely different variables.

For example, imagine someone rich with people who cook for him that handles really well the variable of running fast and has achieved a really complex goal, being the fastest on earth let's say. He will know all about running fast, the exact interconnections of muscle fibers that trigger every step he makes, the chemicals involved on that, the psychological tricks to trigger those responses more efficiently etc etc. A seemingly simple endeavor on the outside yet requiring intelligence. However handling really well lots of variables for running fast can

be really useless when cooking, so he might be a really dumb, awkward looking person when he cooks. Because he has not learn to properly handle the variables on cooking.

Way later in the book, in part 3, there is more analysis of common knowledge and stigmas analyzed via this definition, like: does it mean someone depressed is not intelligent because he is not successfully being happy? If you are curious about the answer I would first encourage to finish this part 1 and 2 of the book in order to properly understand my answer to that question.

So, I hope that now all readers are better equipped to try answering the question on this section title: Are you dumb or are you intelligent?

And after defining and exploring all these, it is time to continue learning in order to be Cheerful.

2.6.- The math examples as analogies.

Alright, after reading so far I finally think you might already have a sort of feeling and understanding of what I mean by the fixed variable resolution technique and how it relates to thinking and intelligence.

But, to make it as clear as math, let's showcase it applying it to two problems, one realistic and another one filled with analogies.

To understand this you need to understand what a variable is, and what a function is, in math. I'm going to explain the first problem with a good bunch of detail for those of you who know very little about math. I hope everyone finds these examples useful.

2.6.1.- A realistic first problem: The carpenter problem.

You own a small workshop that manufactures wooden chairs and tables.

- X will be any number that represents the amount of chairs you have crafted.
- Y will be any number that represents the amount of tables you have crafted.
- Each chair (X) requires 3 planks of wood.
- Each table (Y) requires 5 planks of wood.
- You have a stock of 40 planks of wood.

Given the constraint of 40 planks of wood and given that you've already promised a customer that you'd make him 5 chairs, you would like to know how many tables you can still craft after spending that 5 chairs' wood. This is so next time the client comes asking you to craft some tables you are well informed and ready to make a decision on whether you have enough wood left. So now the question becomes, how much tables can you craft given that you have 40 planks yet some of them are reserved for 5 chairs?

Understanding the problem:

Now, just see that this function represents our problem, don't worry if you don't understand it yet:

$$f(x,y) = 3 * X + 5 * Y$$

(* → this symbol means multiplication)

This function is used to calculate the total number of planks we have consumed given the production of some tables and chairs.

You can read this function as:

- $f(x,y) \Rightarrow$ 'f' stands for function. Its value is any number that results from doing the operation written on the right side of the equal sign (=) after giving fixed values to the variables involved. X and Y are the variables in this case. So if, for any reason, we fix the variable $X = 1$ and $Y = 2$, so they are not anymore a variable number but a very specific one, then:

$$f(x,y) = 3 * X + 5 * Y = 3 * 1 + 5 * 2 \rightarrow \text{Here we wrote X as 1 and Y as 2}$$

$$f(x=1, y=2) = 3 * 1 + 5 * 2 = 3 + 10 = 13 \rightarrow \text{Here we did the math operations}$$

$$f(1, 2) = 13$$

Now that you know what the elements of the equation mean. Let's see what they represent:

- $3 * X$: This means, for each chair (X) we multiply that times 3, which is the amount of planks of wood required to make a chair. So the result of this operation is the total amount of wood consumed by all the chairs we have produced. If we make $X = 2$, this means we have produced 2 chairs, and each chair consumes 3 planks, the total planks consumed is $3 * 2 = 6$.

- $5 * Y$: This means the same but for tables.

- $(3*X) + (5*Y)$: This, therefore, is the sum of all the wood consumed by chairs and tables. Which as we can see we say it is equal (=) to $f(x,y)$. So $f(x,y) = \text{Total Sum Of Wood Consumed}$.

This is why this function represents the total wood used in terms of the number of chairs (X) and tables (Y) produced.

Solving the Problem:

You have already promised to make 5 chairs, so you have some wood quantity already reserved for use, that quantity is:

$$3 * X = 3 \text{ planks per chair} * 5 \text{ chairs} = 15 \text{ planks of wood}$$

Using this value in the overall $f(x,y)$ that represents our total production:

$$(3*X \text{ now is } = 3 * 5 = 15)$$

$$f(x, y) = 3 * X + 5 * Y = 15 + 5 * Y$$

Now we know that our wood planks can't exceed 40 as we only have 40. So the total wood consumed, $f(x,y)$, can't be higher than 40.

$$f(x,y) \leq 40$$

The sign \leq means smaller or equal.

$$15 + 5 * Y \leq 40$$

In this case to solve the equation you have to make the same operations at both sides of the equal sign. Until the only thing left on one side is the variable (Y in this case) plus only a number is left on the other side.

Solving the equation we see that:

$$15 + 5 * Y \leq 40$$

We subtract 15 from both sides

$$\begin{aligned}15 - 15 + 5 * Y &\leq 40 - 15 \\5 * Y &\leq 25\end{aligned}$$

Now we divide by 5 on both sides:

$$\begin{aligned}5Y / 5 &\leq 25 / 5 \\Y &\leq 5\end{aligned}$$

This means that Y, the amount of tables we can produce is at most 5, given the limitation of 40 planks of wood and having a bunch of it reserved for the chairs.

So next time someone comes asking for tables we can say, I can only make 5 tables as much.

Notice we fixed the X variable when promising something to the costumer and then we solved the problem. Fixed variable resolution technique.

2.6.2.- A metaphoric problem: The happiness production problem.

You are a human that uses energy to do stuff to try to survive and then be happy. And thanks to society and technological advancements you don't have to worry about survival now so you are just trying to be happy.

- X and Y will be any activity that you carry out to be happy.
- The numbers multiplying them will be the amount of energy required to carry out the activities.
- Activity X requires 3 units of energy.
- Activity Y requires 5 units of energy.
- You have a total of 40 units of energy.

Notice that in real life each person has different amounts of energy and the same activity consumes different amounts of energy for different people.

Maybe for someone else activity X only requires 2 units of energy because they are naturally build for it. Let's use the activity of playing basketball to give a sense of what I mean: If you are taller you will likely spend less energy scoring points, because you will nail most of the shots due to being closer to the basket.

Given the constraint of 40 energy units, and given that you have already done activity X. Now you ponder how much times you can do another activity Y to keep being happy given the energy you have left.

Notice that the amount of energy that consumes something also depends on your beliefs. If your beliefs do not let you eat during the whole day and in that day you have to run, that run will be more exhausting for you. You can understand this as a variable inside the X variable, or maybe as another different variable Z.

Notice that this is starting to get more complex. And notice again, we have put away survival from the equation at the beginning, that is another variable conformed of other variables, drinking, eating etc.

And this is it, that is life described as a math problem. But as explained, in life there are not just X and Y, there are more variables than letters in the English alphabet and that is why solving the equations turns out to be way much more difficult even for the smartest mathematicians.

This is also why solving some problems with just math and technology, for now, seems impossible too. We do not have such an advanced technology capable of solving that many variables in a realistic time.

So, with time, trial and error, trying to solve or optimize the equations, fixing some variables from time to time and figuring out others, it is how we can manage to optimize the value returned by our happiness function.

X.- Conclusion: Chapter-2.

Happiness clearly depends on intelligence and the limits (beliefs) you put yourself when executing the *fixed variable resolution technique*.

This technique is intrinsically defined and used in the “engineers way of thinking” where you fix stuff with definitions and then explore. And the engineers way of thinking is for now the most intelligent way of thinking for humans, thus understanding its roots is essential to be proficient at human thinking.

And, we have also seen how being very intelligent is a core need if we want to sustain the biological human goal of happiness long term. So from there arises the need of maximizing intelligence in order to be as happy as we possibly can.

Furthermore, this technique is just the biological, chemical, natural way in which our brain rationally processes information received from reality.

Now that you know this way of defining intelligence, what parts conform it (rationality and belief) and how this relates to and individual’s happiness and nature. It is finally time to explain the “engineers’ way of thinking”.

But first, here I leave a simple step by step guide on how to optimize your happiness. Iterative actions that will tend to result, sooner or later, in you being happy:

1.- If you are unhappy: Find your patterns, explore. If it is with friends, the better. If you are alone, don’t worry friends can come along the way. I’m aware some humans don’t even have this basic freedom, in those cases, bravery, perseverance, conviction and acting alone or together with others for a better future is the key for success. Good luck to all, specially to those with the hardest positions.

2.- You found the patterns? Good, enjoy them and find ways of sharing them with other people who likes them too. This step helps satisfy the natural need for a community.

3.- Getting bored? Explore and execute other patterns. (Back to point 1) But this time, maybe, the new friends found while exploring can go along with you.

Tip: Ponder more about, or be extra cautious, executing patterns or joining a community that would limit your exploring capabilities. As this exploring capability is what allows you to adapt against expected or unexpected changes in the future.

Transition from chapter 2 to chapter 3.

Let’s explain the “engineers’ way of thinking” and how they use the *fixed variable resolution technique* to analyze and solve complex problems.

This technique is also very useful nowadays as a means to achieve intellectual strength, which serves as a complement to the third benefit of religion I mentioned in the previous chapter.

It is also very useful for analyzing your own life, a complex problem with lots of variables by nature as explained previously, and try maximize your happiness while living it.

This might be the hardest and most important part of this whole part 1 of the book. Read it, reflect, and research on it as much as you want until you understand it and it makes sense.

3.- How to analyze complex systems: The engineers' way of thinking

If you are an engineer or already know this technique, congratulations, keep doing it and keep getting better at it. If you have never heard of it, please keep in mind that this is a skill. This is not a technique that you will learn and instantly be good at it.

It is like playing football. You won't be good at it just because someone explains the rules to you and tells you how to kick a ball. You need time to consciously practice, to kick the ball, which mixed with the knowledge will eventually make you be good at it. With time, you will get better and it will get easier.

Just like sports and physical exercise train the body, engineer's thinking trains the mind. And they follow similar behaviors, the same way the body has to rest after the physical activity, the mind has to rest too after practicing this skill of thinking like an engineer.

Learning to think effectively and efficiently requires similar processes and challenges to the ones faced when becoming good at any physical activity. If you already know how to train and practice a sport, learning to train the mind should eventually feel familiar.

For this is that I recommend to follow similar principles that are used in physical training. At the end of the day, the analysis and understanding of systems is an energy expensive activity but for the brain.

So, as small first advises, in the same way you have to overcome the laziness when you begin your physical training journey, you have to overcome that very same laziness when you start your intelligence training journey.

The principle of progressive overload also applies. When you aim for a physical goal, you do not train that same goal, but easier versions, and with time you slowly increase the difficulty until you reached the goal. It is very clear in weight lifting, first you might lift just 5kg, after a week then you try 5.5kg, as you slowly improve you increase the load and eventually you will hit the goal of lifting 50kg let's say. Same applies for the mind, do not try to fully and deeply understand complex topics from the start, let's say quantum physics as an example, but first try to understand simpler ones, get your mind used to the analysis and learning activity, and then progressively tackle more complex knowledge.

For people unfamiliar with this technique I would also recommend focusing on learning one topic, like mathematics, and then going to an "opposite" topic, like literature. Diversity, combined with deeply learning various topics, will make your brain get used to this method. And eventually you will be able to apply it to every kind of question in life.

Personally, I'm a computer scientist/software engineer, so I have experience with this thinking process, and it has been useful during my whole life. I was lucky to figure this process out around the age of 7. Yet it wasn't until the age of 20 that I became really conscious of what I

was truly doing. The realization occurred watching a video I came across with. Which magically explained how I had been learning stuff my whole life. It turned out to be one of the best, if not the best, ways of learning according to some experts. One of them from renowned universities like Stanford. Names on the acknowledgments section.

And, due to its strong alignment with how human brains process information, I do think it is the best method.

Stepping away from personal anecdotes, I will do my best to explain this learning process, let's begin.

3.1.- The steps of thinking like an engineer.

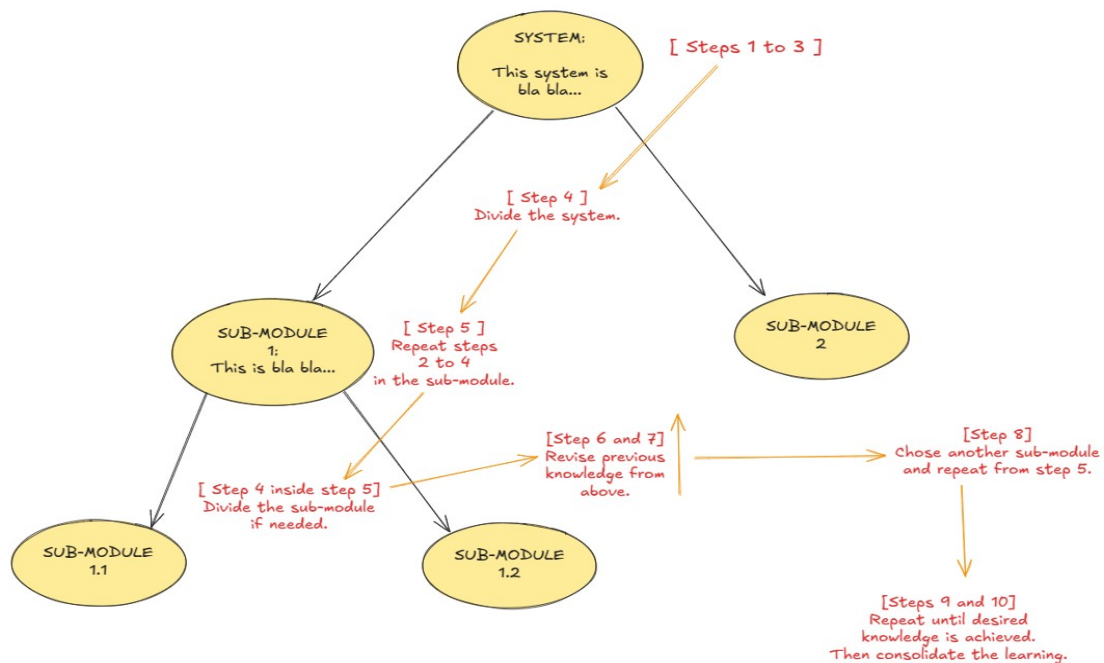
You can generally define the process in these 10 steps. Later, I will show specific examples on how to apply it to different areas of knowledge.

With "a system", I refer to basically anything. A system is "something that is conformed of other things that work together to create a result". A computer is a system, mathematics is a system, social behavior is a system, religions are systems, every single person is a system...

These are the steps, but before explaining them let me clarify that you have to rest. As with all effort, executing this steps is energy consuming. You can not do this forever and it takes time precisely because of the actual energy and effort the steps require. That said.

Steps of thinking like an engineer:

1. Choose a system.
2. Define what the system is with the information you have so far. If you know nothing about it, use your imagination.
3. Write down "what you are trying to achieve" by analyzing the system.
4. Divide the system into sub-modules with each having a different functionality or definition. If you had to use your imagination to define the system, then research a bit about how people define the system. Then create a more accurate definition before dividing the system into sub-modules.
5. Choose one module and analyze it by executing steps 2 to 4 but for the module. Indeed, the sub-modules are just smaller systems.
6. Check and redefine the system's definition if necessary according to the new insights the analysis of the module gave you. Then update the "what are you trying to achieve", if necessary.
7. Write down in a list any interesting thing you have learned or noticed so far.
8. Choose and analyze another module, this just means repeating steps 5-8 for that module. Yet this time, in step 6, you have to check if you need to alter or redefine not only the system's general understanding, but also the one of the modules previously analyzed.
9. Repeat all these steps until you have analyzed all the system or the desired amount of it.
10. Read and process any conclusions you have arrived at during the process to consolidate the learning.



I said write down but do as you please: writing, highlighting, drawing diagrams or figures, or any mix of the previously mentioned. Use and experiment with the most comfortable way for your brain to understand and represent information.

That's why mastering this technique requires time too. Individuals tend to adopt distinct approaches and strategies when applying these principles. Changing little details on their analysis based on comfort and preference.

For instance, some might opt to delve into unfamiliar modules within a system first, finding that the unknown promotes their analytical skills more effectively. In contrast, others may prefer modules they're already familiar with, easing themselves into the analytical process.

Additionally, it takes time to discern which form of information representation enhances your comprehension: diagrams, texts, colors, a combination thereof, etc.

The choice of tools also requires time to analyze and experience, whether you process information better through handwriting, digital diagrams, or graphical software on computers, etc.

Ultimately, it's about exploring and embracing the methods that resonate with you. Plus applying the steps explained above, constantly, through time and different topics. Then you will be bestowed the mastery of the method.

3.2.- Examples.

The following examples are from different branches of human experience and their purpose is not to teach you the topic they are about. Their purpose is to give you a sense on how to ask questions, how to modularize the information, and how to go back-and-forth within systems.

3.2.1.- Example 1: Solving a first-degree math equation.

You found yourself with this equation:

$$78x + (34/2) = 88 - \log(3^x)$$

And for some reason, you want or need to solve it. But you only know the numbers, the equal sign and basic operations. You don't even know what that "x" is and what that "log" means.

In that case this is a pretty complex thing you got in front of you, but, how would you start tackling the problem?

First define it. You have yourself a system here which can be called "An Equation". Furthermore you have to "solve" the equation, but you don't know what that means. This what means to solve question can be understood as a sub-module to analyze within the "An Equation" system.

You might have an idea of the final goal and you have heard the word "solve" before in other contexts. So now you can try to define yourself what solving means. You decide to define it as: It means finding a solution to a problem. Now you might realize that in this case we are handling stuff with numbers, so that solution might be a number. At this point you got yourself a definition of the problem, even if you knew nothing you should try to define it so to promote creativity and then, it's time to research. Let's research to see what solving an equation means.

After your research you find out that solving an equation means something like:

Finding the value(s) of the variable(s) that make the equation true. It involves performing the same operations on both sides of the equation to maintain equality. The solution is verified when substituting the value back into the equation balances it.

Then you will probably be a bit confused and have more stuff to learn and define. Keep track of it taking notes, or any comfortable format, on the stuff you are defining and understanding so you don't get lost. Systems can get pretty complex real quick.

You realize in the answer found that the concept of "a variable" appears, and that is something you don't know. Now you can do 2 things, try to define the concepts you don't understand in the new information found, like variable, or go back to your main system to divide it into more parts and analyze them.

Let's just go back and find more parts. Now you kinda have a feeling of what solving is, but there is another thing catching your attention, what is that "x"? So you research about it.

Fortunately this research should take you to the concept of variable and you would accidentally join two modules of the system together, making it simpler for you to grasp your head around it.

So once you understand what that "x" is, you have already divided the system "an equation" into 2 sub-modules, a module about "what solve means", and module of "what is x?". Luckily they were a bit related to each other and the questions you had to keep asking got narrowed down. But notice that this does not always happen. Usually the system gets more complex and, as said before, this is why you should keep track of stuff in some kind of notes.

Or maybe, keep track of part of it in your own memory to go faster. But don't put too much in memory, you should be able to recall, to remember perfectly and efficiently, what you put there.

So, we just defined a system, "An Equation", we defined sub-modules that define that system. But the key part I really want to highlight is that, after the definition, you could either keep

getting deeper into the understanding of each part or go back-and-forth with the other modules. Both options keep improving your understanding and learning of the system.

What is the best option? It depends a lot. Sometimes going back instead of getting as deep as possible results in a more efficient and easy learning. And sometimes it just doesn't.

Notice, if we focused on analyzing a different sub-module we could have gone down the path of "what is a log?". Then the answer would have been more complex and we would have felt confusion for a longer period of time. But eventually you would step back and go through the other simpler parts. Parts that, in one way or another, also contribute to your understanding of this harder "log" sub-module we just defined. As knowing what a variable is helps understanding what is a "log".

This "go back-and-forth" part is something you gotta master and that takes time. Choosing the wisest option to efficiently analyze systems has no go-to answer. It is just something you will get a feeling for and get better and better at the more you practice.

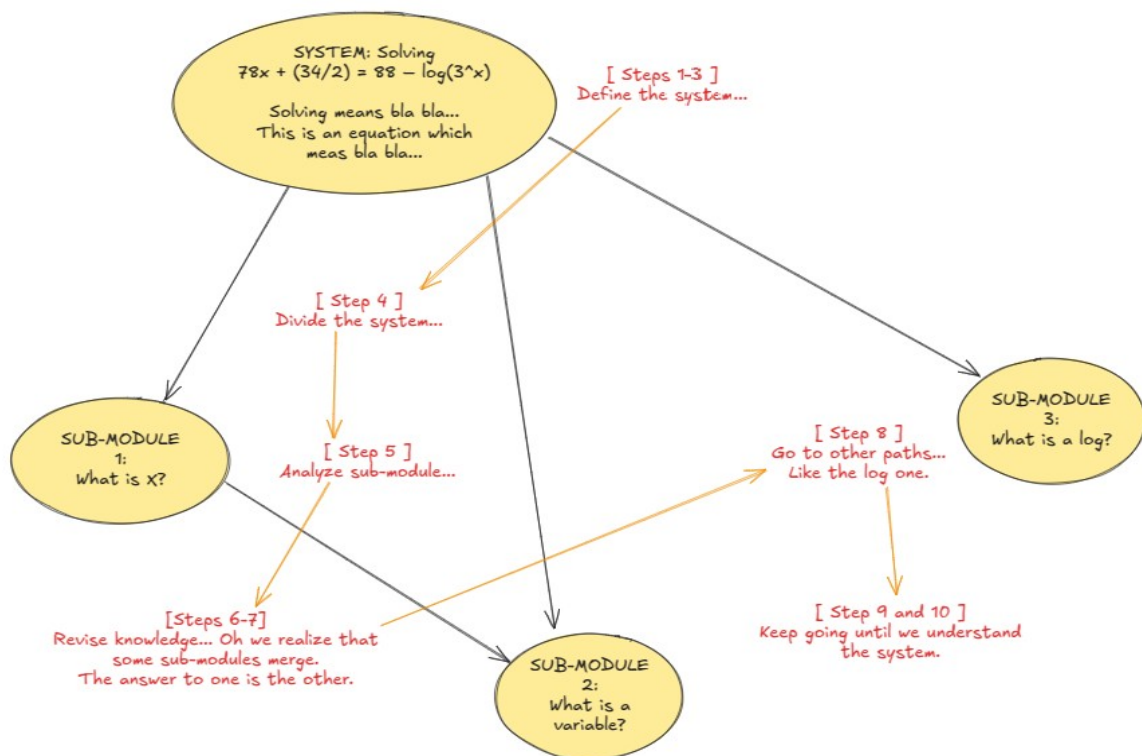
With time you will develop some kind of intuition for it, if something seems too complex and needs to be broken down even more, while at the same time there are other parts in the system that might be less complex, most of the times it is better to retreat and come back to the complex topic later. This is because sometimes, as with the "x" example, the parts of the system correlate and you learn simple stuff that conforms other more complex modules. So later, when you tackle that module, it will feel easier. Or who knows, maybe you are more familiar with the topics on the complex module and delving into it first just feels better.

Choosing to delve deeper or go back depends on your knowledge, on what you are trying to achieve etc etc This dependence on such unique variables makes it so there is no go to answer as we said.

Optimizing how to efficiently tackle a system based on your knowledge is a complex thing, or a system on itself if you like. Then, because we are so many people and so different from each other in small aspects like these ones, all these logical and methodical decisions curiously converge into part of this method being an art. There is no perfect answer. Like a painter that gets better by painting whatever he wants through time, yet also following some rules on how to paint shapes, shadows etc.

So, when analyzing systems, despite of the art part on it, if you pay attention everything comes down to: divide, define, ask, answer and go back-and-forth. With this, sooner or later, you will eventually become a master on whatever you want.

See a visual representation of what explained in the next page.



3.2.2.- Example two: Understanding the literature of a Spanish author, Federico García Lorca.

I myself know almost nothing about this one. I'm just going to show my thought process and how I would define and analyze this system to later conclude with its broader implications.

Okay so we know that this guy is a person, a person has feelings, literature implies writing, writing is an art and thus can express feelings. Maybe "understanding" is being able to express what the author meant in his books, which is correlated to his feelings.

So now that I have a feeling of what understanding an author could be, then I would start researching: what does it mean to understand an author? After that, let's say I discover that the different parts of the "understanding an author" process are something like: knowing his historical context, feelings, personality and why he took the artistic choices he did. I would start researching about those, going back-and-forth and so on.

You can use the previous visual representations yet this time instead of the math related names use the Federico García Lorca related ones. Like sub-module of personality, sub-module of the feelings... and so on and so forth.

3.2.3.- End of the examples, their broader implications in any kind of human system.

Notice that the second example was like understanding a person, indeed he is a person. When you try to understand someone you can modularize it in different ways. A way would be, just as one example:

- Personality: how extroverted is he, how does he react against some scenarios... what does extroversion mean in the first place though?

- Environment: does he live in a country at war or at peace, what's the main religion there, what do they do in their free time, what economical system do they use?

- His family, his relations, his desires, and so on.

Define them, go back-and-forth. And eventually if you analyze someone, and then the ones next to them, and keep going back-and-forth finding definitions in common, you will end up defining what is known as a culture. And, as with the previous math example, sometimes some answers will overlap. And there you got yourself more knowledge or unexpected links in information, which enrich and facilitate yourself the mastery of other parts of human knowledge.

Of course, this person being analyzed can be, and must be at some point, you analyzing yourself. Go and analyze efficiently like an engineer everything, what you feel, what you want or need to understand, your friends, your beliefs, your passions, your happiness...

This will make you, sooner or later, understand the world.

3.3.- A glimpse into the current situation of thinking in society.

This is what is called understanding, and, at least in my society and current world, people don't seem to understand things enough or, sometimes, they don't even seem capable of analyzing them in the first place. It's an art that takes time to master and to apply to big, complex systems. Mastering analysis is neither easy neither fast to do. Sure some people will be naturally gifted, but that is the great minority.

Just like in physical exercise, some people are naturally better at some tasks or sports. Like tall people in basketball. Yet, everyone can train to have better accuracy throwing a ball regardless of their height.

A good bunch of the people lack proficiency in the ability of understanding because they have never been trained for it. They are usually trained to memorize information, copy-paste, eat information and vomit it in a sheet of paper. This leads to way more simpler, less capable of understanding and reasoning, individuals.

Of course memorization is also important yet, at least nowadays, it has been given too much attention. A useful case of memorization has been shown above: when analyzing a system, instead of taking notes that consume time, you can memorize and move on with your understanding journey.

The engineers' way of thinking can be applied to anything, thus allowing you to understand and reason about anything. Whether the system is mathematics, literature, economy, or you as a person and your loved ones. If we keep focusing education in simple copy-paste, action-reaction, we inherit the risks that ignorance and lack of intellectual flexibility carry with them. I don't think these are risks we should keep long term.

So, because today's educational systems will not prepare you enough, I encourage you to start defining stuff, research about its current definition, break it down, define the parts and keep doing it until you are satisfied. Find something you would like to understand and thus control better. Maybe it's your personal physical health, maybe your financial situation, maybe your own psychological well being, whatever, go and master it.

But keep in mind you will have to dare to redefine old previous concepts you had. And preferably, in a way they sustain your happiness in the longest-term possible for you.

As explained in chapter 2, achieving this is what I define as an intelligent human. Thinking like an engineer can help a lot with this. First because life is a complex system. And second because this method, on its core, it's applying the also explained in chapter 2, fixed-variable-resolution technique. You imagine and/or define stuff, a.k.a. form beliefs, a.k.a. fixing variables. And then you re-think about them if necessary, quitting beliefs, making them variable again.

Specially due to this tight and natural connection with human nature, I think thinking like an engineer is the way to go for the purest truth and happiness in a long-term lasting manner.

It is intrinsically uncomfortable and you will need to be smart and brave. This is because redefining certain concepts will imply big or small changes in your life, and changes require spending energy, getting tired.

Sometimes it might be better to delay changes in order to be happier long-term, and sometimes it won't. Indeed it's complex. Now it's your turn to analyze your situation, your system, in the way an engineer would.

Use static assumed truths or definitions on concepts because they are necessary, but treat them as dynamically as you can. Don't take one definition for granted forever. Learn, explore, adapt. Don't fall into dogmas too frequently, be a scientist against everything, question even the most awkward or unpleasant questions. I know it's not easy, I'm just telling you that with time and effort, trial and error, you will eventually feel more and more strong. And it will likely lead you to tackle the questions that you thought you would never defy. Technical and moral ones. The more strength you gather the lesser the discomfort, or the more bearable it becomes.

This sounds very similar to what your trainer would tell you to motivate you into going to the gym, because it is. As mentioned, what I'm describing is just the training of the brain.

We could say that the current situation of thinking in our society is that of, as an analogy with physical training, very muscular people capable of lifting heavy weights very quick but that ignored training the running and flexibility, thus they can not even run a kilometer or scratch their backs when itchy. Now we need to get used to train in complementary ways and be complete functional humans.

In case the analogies are not clear, the strength training would be the over-focus on memorization, and the ability to run and be flexible would be the thinking like an engineer's ability.

I wish everyone good luck. It is not easy to get used to training when you have never done it so, but it is always worth it.

3.4.- A glimpse into the role that nowadays technology has in thinking.

Currently society is very bad at using the engineer's method but... good news! This method today is as efficient as it has ever been. Specially thanks to the tech we have recently developed.

Previously it made sense to memorize more than analyze because we didn't have computers to easily compute and store information, now we do. And even more recently we had powerful AI which is capable of digesting information in incredibly useful and astonishingly quick ways.

Thanks to these advancements the process of research has accelerated dramatically, thus our capabilities for understanding systems have been strengthened dramatically too. It wouldn't surprise me if my future grandson at 15 years old, with proper training in the engineers' way

of thinking, plus the aid of the new tech, would be smarter than all current 20 years old. The same way as me, thanks to the internet and the flow of information, I'm wiser and smarter than my parents at my age. This is a big part of what we call prosperity.

Due to lack of proper technology, it wouldn't have been possible in the past for everyone to apply this technique very efficiently. Thus you could have eventually concluded that this is not the best way of thinking, or at least not the only needed one. You could have concluded that you needed intelligent engineers but also wise middle-man-memorizers to store information. But we do now have the technology, thus it is now, the best way of thinking. The one we should all master.

That is why I truly think the better we get at analyzing problems with this dynamic method, the better we will get at solving even the hardest ones like world hunger, wars, and moral dilemmas.

This technique is specially meant for this moment, and the future. It is designed and complies with our deepest nature, our boredom, our exploration, our happiness. Furthermore, it is perfectly in sync with the current state of technology.

If we thrive, the future will be Cheerful, whether people realize it or not, whether they call it this way I do or not. And if we do not thrive, well we will be dead.

X.- Conclusion: Chapter-3 till 3.4.

Summing up, this chapter was meant to show how we should think of problems in the modern world, how we should analyze them to truly understand them. Making the most of our brain and technology in order to facilitate the search for happiness.

From here I encourage you to go out there and use this to analyze anything: how can I bake this tasty lemon pie? Why are these 2 countries at war? How can I cure this disease? Why do objects fall to the ground? How did my baker bake that lemon pie? Oh my god it was so tasty. Why do I love this person? What is love? Baby don't hurt me, don't hurt me, no more Etc etc (last phrase was a reference to a song, you see? I'm Cheerful, Charles Cheerful. :D)

The more systems you analyze, the better you will get at it and the closer to the truth you will be in each step you take. Combine this with:

- Starting at a young age so we can manage through life better as adults.
- Learning not always alone but along others too.

And I truly think this is the way to go for having the most prosperous human kind we ever had.

Furthermore, because of the natural benefits of cooperation and learning with others, and because the average human is capable of seeing them, I do think that if everyone masters this learning process the result will be the minimization of all abuses that arise from the extreme individualism and tribalism that our current world has. More on later chapters.

3.5.- So... what is Cheerfulness?

I asked an AI (Artificial Intelligence), it was ChatGPT, and it said: Cheerfulness is a practical philosophy for life, centered on the pursuit of long-term happiness through a thoughtful and scientific understanding of the factors that contribute to it. At its core, Cheerfulness is about optimizing happiness in a sustainable way, ensuring that it endures through the inevitable changes and challenges that life presents.

The philosophy of Cheerfulness is built on the foundation of continuous learning, analytical thinking, and community building around those areas. It encourages individuals to analyze their circumstances, understand the underlying patterns that influence their happiness, and make informed decisions that enhance their well-being and those surrounding them. This approach is not just about seeking pleasure or avoiding pain but about cultivating a deep, resilient state of happiness that can adapt and thrive in various conditions.

Enough AI, back to my words, in very simple terms Cheerfulness says:

Mate just think deeply as fuck about everything that annoys you until you understand it and see if you can do something about it. In the meanwhile share those lessons and worries with others, maybe they know better or you help them know better. Oh and by the way, this is what happiness is (Chapter 1) and this other thing (Chapter 3) is the most efficient way of thinking deeply, use it wisely for your happiness. :D

Or in even simpler ones, I define Cheerfulness as:

Maximize your intelligence to pursuit your optimal happiness.

Logical and natural, simple yet deep, rational yet artistic, individual yet collective as it is truly shared by all of us. Happiness, as a shared goal we all can guide our thoughts towards, a philosophy we all can share.

If you feel like, give it a try, it won't be easy, better do it with someone. Create friends, a sort of community please, it is way much better than going alone like I did. I strongly recommend this specially for those with the hardest starting points. I'm aware mine is not the hardest, not even close. You might be faster alone, but together you will get further, and sometimes, even faster.

My understanding of happiness and critical thinking thanks to complex system analysis and its application through the years, has lead me to a safe and sustainable state that seems to be applicable to any human. Due to its natural roots, I'm so sure it is. This is the main reason why I'm writing this text with such confidence.

To conclude, these are the 3 basic super simple lines of action that Cheerfulness promotes:

1. Always learn and, when in discomfort, question.
2. Explore as response to discomfort. Sometimes alone and sometimes with people.
3. All being peaceful but being able to defend yourself if necessary. Physically and psychologically. Use violence only in imminent life or death situations.

These are the main ideas I hope people take with them after reading this intricate book. All other chapters are just explanations on how I think all this can transform our current world. I truly think this understanding of happiness, intelligence and thinking can cultivate the most prosperous humanity ever.

Good luck to everyone whatever you decide to do and I wish you a great cheerful life.

Transition from Chapter 3 to the following chapters.

So far I've explained how to tackle and manage life in the most efficient way possible at an individual level. In the following chapters I will explore the possible consequences of this behavior if a majority of us adopt this way of thinking and get good at it.

1.- Cheerfulness is actually just the first 3 chapters.

Thus now it comes a part of the text which is more speculative, you can see the following chapters as a way of making sense of society from a Cheerful perspective.

I've been thinking and analyzing society based on the principles already explained and these have been my conclusions so far. Of course, as an engineer, I'm applying its way of thinking and changes in the explanations can be carried out in the future as new experiences and hypothesis prove me wrong. But that is the beauty of this philosophy, being able to guide yourself towards the truth without fearing the acceptance of being wrong.

With this being said, here are my thoughts on societies and how, "the perfect society" would look like. I don't aim for this text to be filled with theory, I'm going to propose individual changes based on Cheerfulness. I believe if we all do this changes together and helping each other, they will bring us as closer as possible to an utopia.

Please remember, a real world problem can have different solutions and maybe some of them can be deducted from the same principles. The following parts are my thoughts on real world stuff, Cheerfulness is the building block to reason about and around these thoughts. The following is not what Cheerfulness thinks about these topics. It's just what me, trying to apply its principles, has come to conclude.

Different authors have concluded different things along history being based on the same philosophies. Ones having better results than others. Don't take what you read as the summit of truth when applying Cheerfulness's philosophy. Again it's just what its creator concluded.

And just because I'm the creator, in the way of putting its pieces together, it doesn't mean I'm right, as you should have already noticed if you think like a Cheerful person.

2.- Person who applies Cheerfulness == Cheerful.

Yes, here I declare that someone who faces life with Cheerfulness can self-identify himself or herself as Cheerful.

I'm aware problems are not cheerful, indeed they can be the complete opposite, intricate serious life or death situations where the word Cheerful might seem like an idiot's choice. Yet I chose it as a glare of hope, which hopefully, serves as a little little bright light at the end of the tunnel for those who are facing the toughest situations.

3.- Why do you call this Cheerfulness?

I am Spanish, and one of my last names means cheerful.

Carlos Alegre == Charles Cheerful

And I'm the one writing and thinking this, so why not. Furthermore, those who have this flexibility in life, try, fail, get up, talk to people, cooperate, and never stop living tend to be

happy. Happiness creates smiles, smiles define a cheerful person. My last name being that one was just a happy, or cheerful, accident. It adds some romance to it, doesn't it?

Am I Joy Boy from One Piece, whatever that means? Don't think so, but at least I'm a bit of it I guess. If you haven't read the series One Piece and do not understand what I'm writing now, don't worry, I'm just recommending it to you.

Now, without further ado, let's explain my Cheerful perspective on the essential topics that build and shape human societies.

[Part 2: A Cheerful understanding of human societies.]

X.- Introduction.

This part is slightly more complex and I will not explain "simple" concepts as basic math like in the part 1. Part 1 was more explanatory and detailed because it is meant to be the core, the thing everyone must understand.

The following parts of the book will be a bit harder, but who cares right? Now we know how to learn, understand, and most importantly, think critically.

So if you do not understand any concept presented, or if you think I'm wrong, go and think about it.

4.- Thoughts on the ideal society, part 1: On power dynamics plus the potential influence of Cheerfulness and new tech on it.

In all societies of humans who co-exist for living, the situation of conflict arises when at least two beings want to solve a problem in different opposing ways. Assuming the beings have nowhere else to go, the world is finite and you can't be running to uncharted lands forever. What happens then?

The answer is always one of these two or some combination of both:

- 1.- They talk and decide an outcome.
- 2.- They physically fight and the winner decides an outcome.

We could say that the first option is the peaceful one and the other the violent one.

Even with the peaceful alternative, there are conflicts unsolvable by peace. Like the lack of enough food for everyone. I can't 100% assure it to you, but, if you have no food and you have to decide with your neighbor on whether to choose between his child or yours, you will most likely end up physically fighting for the survival of your children. As each human, likely guided by the natural evolutionary rule of preserving your DNA, will fight for its own child and itself.

That is where strength comes in, the winner decides, or in other words, the winner rules.

Given our advanced technology, these kinds of problems might seem alien for some of us but they are as real as our origins. So we must not forget about them.

There is another reason for why we must not forget about them. Lots of nations do not suffer these extreme problems nowadays, yet, at a human species level, at an international level, we still suffer them, we still have wars, starvation and extreme problems. At our local level, all might look fine, but at a species level, we still have work to do. More about this later in the book.

When societies grow and when violent conflict arises on them, it is not anymore about pure fighting strength but coordinating strengths of people who agree with you. Thus we create armies. And for whoever becomes the one who rules, the ruler, you need strength and coordination of that strength so you keep being the ruler. To coordinate strength you need to communicate, to transmit information.

As a ruler, for example, you can opt to rule by fear or by other different means.

It feels natural, due to the simplicity of human societies back then, that the most simple way of solving an issue, violence, was the go to way for solving issues. It feels like blood needed to be shed in early history so someone rises at the top. And then, if they are intelligent enough to implement a proper ruling order for their population, their society thrived for a long time.

I'm not so sure about the naturalness of violence in all parts of human history though, for example in the future, with enough technological advancement, maybe humans can coordinate in a very optimal way. Thanks to AI and in a trustless manner with blockchain networks, bringing the most peaceful outcomes. More on this in the next chapter.

Despite of the naturalness question, what is a ruling order? Well an order is a set of rules, and the order allows for someone to decide the outcomes of problems. In slightly different words: it's a set of rules that dictate the power dynamics. Dynamics are how the outputs correlate with the inputs. Those dynamics, in this case, are those of the moving muscle and information management, which ultimately conform: power.

As explained on chapter three, life can be seen as a very complex mathematical function. Power dynamics can be represented that way too. Where muscle and information management dynamics are the operands (sum, multiplication, division, etc) that operate over the variables. The dynamics of power can be reflected in this function:

$$f(m, y) = m + m * y = m * (1 + y)$$

Where $f(m,y)$ value is the amount of power, "m" is the amount of strength people have and "y" is how well they manage information.

The function encapsulates the principle that a smaller group of individuals, if they possess superior information management skills, which often translates into advanced technology, can exert greater influence or power than a larger group.

At the same time the function also recognizes that there is a natural scaling limit to this principle. As "m", the variable representing the size of the group, increases, there comes a point where the sheer volume of individuals can compensate for a less efficient information management.

In other words, beyond a certain threshold, the quantity of people can offset the disadvantage in information processing capabilities. Allowing a larger but less informed group to surpass in terms of power a smaller yet more technologically superior one.

See this by plugging in some values to the inputs:

- Technologically advanced but small society: $f(m=100, y = 1000000) = 100000100$
- Less technologically advanced but big society: $f(m= 1000000, y=100) = 101000000$

As per the equation of power, in this theoretical example, the bigger society is more powerful despite its technological disadvantage.

If you understood the text but not the equation representing it don't worry. As long as you understand one of them it is enough. I just added it for those who like math and might find it helpful, like me.

I must add a small disclaimer. The math operations presented do not 100% mimic reality like a physics equation. It is just simple math I've chosen to represent the observed relations between power, the amount of muscle and information management capabilities.

Concluding for this section, what matters is that this balance between the quantity of beings in a group and the quality of their information management is a central theme in the dynamics of power.

4.1.- On power dynamics.

As we have discussed, power depends on how strong you are and how well you coordinate the information among different strong allied individuals so as to win against the opponent.

Those groups of strong humans coordinated is what we call armies, and when an army can do whatever they decide upon a territory by physical force and no-one can fight back successfully, that is what we call a state. This is why German sociologist Max Weber defined the state as the one who holds the monopoly on violence.

Some anarchist thinkers think this is avoidable, other thinkers outside anarchism think it is not. Either way, once some power dynamics have been established in a society, here it appears and it's applied, the other mentioned answer on how to solve conflict, the dialogue way.

And how do people solve things by dialogue? In chapter 2 we saw how humans use good and evil as an answer to the what am I supposed to do question. Which turns out to be a really useful question to have answers to when in conflict with others. Again, as most religions say, we are supposed to do good and not bad. This is how ethics ends up influencing power.

4.1.1.- The static-dynamic dilemma of good and evil and its role in power dynamics.

To understand this static-dynamic dilemma we need to establish some definitions first.

4.1.1.1.- Clarifying the meaning of ethics and moral.

From previous deductions in chapter 2 we came to define good and evil (bad) as:

``Good and bad are those things that have seemed to grant this better or worse likelihood of survival and happiness according to an individual or group of people's personalities and their nature around them.``

Ethics is:

`` The thinking process humans use to label what is good and what is evil. ``

As I will be talking about ethics I should also explain morality. Commonly, morality is known as the ground principles that people have to guide themselves through the process of labeling good and evil, also known as (a.k.a.), the process of ethics. Here is an image representing the common understanding:



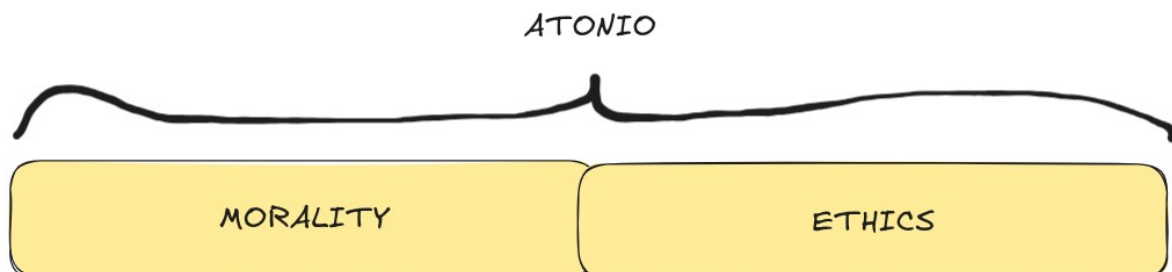
This represents that moral is used to guide yourself when labeling real life scenarios, when executing ethics. In the common understanding, ethics also is when moral is applied. Both being part of the overall process of labeling good and evil, which is also called ethics. Confusing right?

As an example: Someone's moral might say that lying is bad but eventually this someone might lie to protect a friend. This person is acting bad according to his moral but eventually he might deem it good as per his ethics because he was protecting a friend. As you can see the moral world and ethics world are different, but eventually part of the same process of discerning between good and evil.

Ethics and morality are commonly understood as these two different parts of the named labeling process. However I think this is confusing and wrong. Because the word ethics can be seen, using the common understanding, as both the whole process or just one part of it. Refer to the first image.

We are defining a part with the meaning of the whole. It does not make sense, the whole is a whole and a part is a part, these must have different names.

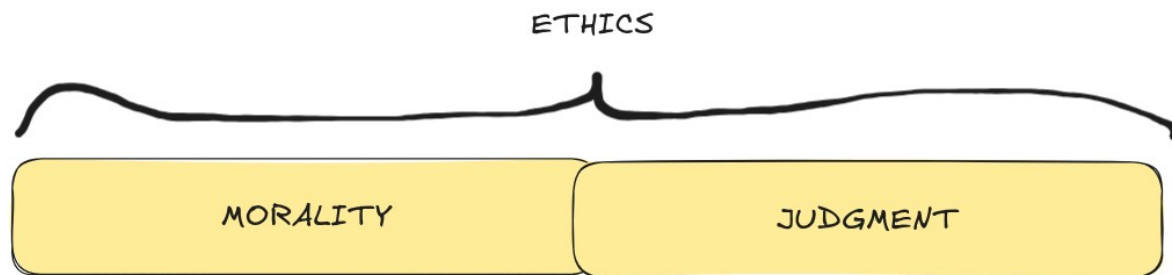
Thus we need a third word to define the whole process, I will call it for now: Antonio.



Why am I choosing this Spanish name? Because I like absurdity and also to make this dense part of the text more fun to read.

Ethics and morality are just parts of the same thing: the process of discerning good and evil. They are part of Antonio.

From current common understandings we can see that calling the whole process ethics would already make sense. So this is what I will do:



Antonio, a.k.a. the whole process will be ethics, keeping consistency with the common understanding of the word ethics. Yet I will change the second part of the process to avoid double meanings for ethics. I will call it: judgment.

I just wanted to clarify definitions for the people who thought of moral and ethics in the common way. What I want to explain in this chapter can be understood just by looking at the overall process, looking at Antonio, at ethics as the whole.

X.- Conclusion 4.1.1.1.

Ethics is the thinking process humans use to label what is good and what is evil. This process can be broken down in moral and judgment. Or moral and ethics according to the common confusing definition.

Moral are the principles to guide judgment, but it is just a guide, they can differ in outcomes. As an example: Someone's moral might say that lying is bad but eventually this someone might lie to protect a friend. This person will be bad according to his moral yet eventually he might be deemed as good in judgment. Or as good in ethics according to common definitions.

I will be using ethics with the meaning of the whole process from now on. All this being clarified, let's continue.

Back to -> 4.1.1- The static-dynamic dilemma of good and evil and its role in power dynamics.

When it comes the time to solve a dispute by talking between two parties living in a society, ethics is the resolving factor. And this factor has an intrinsic dynamic nature. As it relies on a lot of ever-changing variables like human personalities and the very same natural environment they live in.

Here is a little example of what the dynamic part of ethics looks like:

Bob sees Alice's son driving their family's tractor at the age of ten. Technically illegal and maybe bad (evil). But in that small group from within the society they belong to, it's

considered completely fine and good. As the kid is doing something useful and might even be having fun with a big tractor that does cool big noisy stuff. But, maybe in another village in the same society, Bob would consider this as evil and some kind of abusive child labor.

To keep understanding ethics let's check this interesting extract from a story:

"Pirates are evil? The Marines are righteous? These terms have always changed throughout the course of history! Kids who have never seen peace and kids who have never seen war have different values! Those who stand at the top determine what's wrong and what's right! This very place is neutral ground! Justice will prevail, you say? But of course it will! Whoever wins this war becomes justice!"

- Eiichiro Oda, from his manga One Piece, through the fictional character Donquixote Doflamingo. -

Nowadays and throughout history ethics has also been defined by indeed who holds power.

We can now see that despite the intrinsic dynamic nature, there is another intrinsic, general and "static" ethic in societies too. It is the justice defined by the power, the law. Again, some anarchist might think this is not truly intrinsic. Because some of them think society can work as small communities without law, but with common neighborhood agreements based on every day decisions.

Whether law is truly intrinsic or not, a fact is that nowadays, all societies have both, the static and dynamic manifestations of ethics.

Due to these opposite but intrinsic static and dynamic eventual natures of justice, there are times where this leads to clashes between the natures creating problems and injustices of all sizes.

Even with our technology of today this static-dynamic source of good and evil is unbelievably hard or impossible to coordinate in order to have no clashes. Specially because nowadays there are lots of nations and each one of them has its own unique static ethic and dynamic ethics. That is why I believe for anarchism to be impossible for now. Because the variables involved in solving the static-dynamic nature of ethics coordination dilemma are too much for us to optimize without generating too much chaos in the way.

It's clear that the system should be build upon some kind of adaptive morality to better function according to its unavoidable dynamic nature.

At a village level we can see that morality is kind of adaptive due to the close relations of the villagers themselves. As long as they talk to each other peacefully about their problems, and the problems are not a related to a lack of any essential resources (food, water and security), then it should be resolved successfully enough in a peaceful and thriving manner.

But what do you do when you lose that proximity factor? What do you do when your society has too many individuals so they all can't take into account each other's needs in a closer day to day basis?

That is where the state comes in with its monopoly on violence and creates laws. Also, it makes the nationalism phenomena appear, more on this later on this chapter.

In the next chapter we will see how this static-dynamic nature keeps appearing in all of the problems we have to solve, the questions we have to answer. Because ultimately, this is just the way or brain processes information. Fixing variables, varying some others. The fixed variable resolution technique. And, because it will always appear, it is why it is very important and essential to understand and master this technique, to understand and master how intelligence works.

So the static-dynamic dilemma of good and evil is just the static-dynamic information processing technique our brain uses while trying to face and adapt to reality. If we want to deal with or solve the dilemma, we must become very good at using our brain's natural technique. The fixed variable resolution technique.

For now, now that this dual nature has been explained, let's explore two really neat answers to organizing the conflictive dual nature of ethics which dictates power dynamics.

4.1.2.- The static-dynamic dilemma on large societies: democracy, the balanced method, and anarchism, the complex method.

For a society to work as best as possible, this is without chaos and conflict, its undeniable intrinsic dynamic nature of ethics should be respected, or in other words, power shouldn't be abused by the ones who hold it or the ones who seek it.

This means that we all feel that good is an attribute of our lives, under our control. If we all feel, in the scope of our dynamic individuality, like things are going good, there is no room for conflict.

Inversely, this can also be understood as the lack of bad in our lives, bad would be understood as being abused. So, good is also the inverse statement: the lack of abuse in our lives, the lack of bad in our lives. Please remember the good and evil definitions of this book: something which we perceive as increasing or decreasing the likelihood of our survival and later happiness.

To abuse requires action, to act it is required motion, capability, power. Thus power holders or seekers holding a bit of it, must not abuse it. More on abuse in the next chapter.

Yet when bad is present and when conflict arises, we must feel confident that our good will be aligned with those who hold power, those who are allowed or can use violence to resolve conflicts. And that is the ideal state of justice, a bunch of norms that make the citizen feel like his or her life will be protected from bad actions.

A society's justice should be flexible but at the same time clear and have some degree of "static-ness" so we have an order to naturally guide us through. I hope this starts reminding you to the fixed variable resolution technique again, where some things change while others are fixed but all eventually changes until finding an answer.

All societal structures are just a higher order reflection of our biology processing information and acting upon it.

It is intrinsic to us the need for some degree of static forces, beliefs if you like, to guide our lives, to allow our brain to work and process information.

Now, what is the best technique humans have come up with in order to strike this balance between the static and dynamic nature of ethics and power? Democracy. Or is it?

Simply explained for now, democracy is a system, or a protocol, to coordinate power dynamics. In which a few rulers rule with limited power. Thanks to their independent existence from one another yet their shared dependence on the people they rule over.

This is brilliant as it links and coordinates the static stability required by our static nature with the voters, those small communities, that are the source of the dynamic part of ethics.

All these while preventing abuse of power. Of course, if applied ideally. Later in the book, chapter 7, we will discuss and propose solutions to the intricacies on how to correctly implement a democratic protocol.

So, now we have a “static” force, a fixed variable that helps us understand reality and guide our lives. While at the same time we have a dynamic influence on it which allows us to change it whenever we see fit. Very natural to our biology, very aligned with Cheerfulness.

Now let’s break one of my assumptions and keep exploring, let’s keep learning, thinking, understanding. Did you notice? I will break an assumption to see what happens, making the fixed value variable again, the engineers’ way of thinking, a natural path to solutions.

So, what I’ve said only holds true if we assume, as I mentioned, the following things:

- You can’t run to uncharted land and you have to solve the conflict with your neighbors.
- You assume that the rising of a State, the need for a group of people with the monopoly of violence, is unavoidable.

I think both things hold true in our modern times. However, the anarchist, have a different point of view. Let’s explore it.

As mentioned, in the case of smaller societies some anarchist might interestingly argue that there will be no law and need for democracy. As the closeness of intelligent neighbor bonds, motivated by the promise of prosperity through peace, will be enough to encourage peaceful arrangement of problems. And I add: as long as they do not arise from the lack of basic survival needs.

And I think they are right in that hypothetical scenario. But today’s reality is conformed of big societies and our information management capabilities are too rudimentary for coordinating and have under control the lots and lots of different variables that affect the urge of conflict. In other words, the lots of variables that affect the perfect coordination of all human’s ethics. More about the amount of variables and technological challenges in the next chapter.

Yet, notice too that this also sounds natural, internally, in each individual, the fixed variable resolution technique would still be running and each one of us would use it daily to solve conflicts, if they arise, with our neighbors. So anarchism is also feeling as natural as democracy...

So, do we even biologically need a central groupal authority, if so, do we need a democracy to control it? Those are interesting questions, yet there are even more fundamental things to understand first so we can answer them more intelligently.

Whether you lean towards raw anarchism or democracy, the principles of Cheerfulness only strengthen the skills you and your neighbors will need. So even if you disagree with me on the need of a central state, you can still support Cheerfulness. Because even in the anarchist world, it would still be very useful.

Some might think, wait, aren’t all the points on the power dynamics scale natural to the human being then? Like dictatorial regimes and oligarchic regimes too? Isn’t it that dictators also fix and vary variables, just in bigger amounts at a time? How does that make democracy the best one?

Good questions, all this section is just a teaser for presenting your mind some ideas, questions and possible answers which will be answered later.

I do think democracy is the best though, at least so far. Anarchism would be better if we manage to sort it out. Yet I think we are lacking intelligence and technology for that. Technology is just a physical representation of intelligence to some extent. So yeah, we might just be not collectively intelligent enough for anarchism. Or are we? To clearly understand all my claims I need to explain more stuff. This will be done in chapter 5 and then finished in chapter 7.

Now, regardless of the power dynamic protocol chosen by a society, whether democratic, authoritarian, anarchist etc. You need a way to manage the information in order to make the muscle (the people) move, act. These two things conform power, muscle and information. Let's understand them better.

4.1.3.- The information management role in power dynamics.

In the past, to get easy support from big amounts of people, you could use religion. People see good things in religions and they just needed to speak a language to understand them, not even reading was necessary. So they might as well do what that thing they understand and perceive as bringing them good says.

Religion was among, if not the fastest, quicker options for information flow and moving masses in a primitive world. A world where information couldn't flow super quick yet in which big societies had to cooperate or dispute over things.

Now we got internet and, even more recently, powerful AI plus blockchain that bring very important factors to power dynamics:

- Faster access to information (internet).
- Faster search of information (AI).
- Verifiability with trustless systems that require the minimal to no trust between individuals (blockchain).

So, what are the implications? More on this in the next chapter.

The thing is, it was easier to move people by religion, easier to move people is easier to move information, and people and information are power, and power determines who owns and rules over an uncharted or disputed land. This is an essential part of the explanation to why religions play big roles in lots of humanity's historical conflicts so far. But nowadays people are less religious and that is, in part, a natural consequence to the enhanced access to information, its understanding and manipulation.

Nowadays, religion is not enough to control the biggest of the crowds. Because the ease of information flowing and understanding has opened the doors to other messages widely relatable worldwide.

New contexts have to be used to accumulate big amounts of power, to be used in politics, which is defined as precisely that, the act of carrying actions to accumulate and ultimately conquer power. Substituting power by its definition: Politics is the act of carrying actions to accumulate and ultimately conquer the control of information to make the muscle of the people move.

There are two reasons to which people will move: to survive and to have fun, to be happy. You can gather power by using information in such a way that people have fun and be happy thanks to how you handled the information, indeed. Make someone happy and that someone will help you, he will be your ally.

This is why lots of famous people do have power. They usually are famous because people pay attention to them, and that is usually because they entertain their followers. They kill their boredom, which just means, as seen in chapter 1, they make them happy. When someone very famous makes a meet and greet in some city, police has to be mobilized to safely control the crowds. When famous people recommend something, the sales of that something or the amount of people who practice that something goes up. Because they have power thanks to making lots of people happy. They can make people act based on the information they decide to show.

And then there is another more sinister way of gathering power, making people feel like they need to survive, like they are in danger, like they are in conflict, like there is a problem.

Naturally this is an easier way to do things, chaos is easy by nature. Just try to break things, they break easily. Then try to build things, it takes effort.

Sometimes, when having fun, and always when building, it is required creativity, coordination, some degree of planning, things that biologically consume energy. Chaos does not need that much energy. So it kinda feels natural that dumber individuals seeking power require this second motivation of creating or needing problems to make people move.

With dumber I mean that their brain is lazy, weaker, in the sense it goes through the easier chaotic conflict way, requiring less energy at first glance, and in short term. This is a really important detail I also want to highlight: at first glance and in short term. Nature tends to balance.

If you create chaos, with time, it gets harder to control, and controlling power is what you are trying to achieve, so at some point, also by natural balancing forces, chaos will control you and you will lose power, you will lose control. Long term ruling by happiness is the only naturally sustainable answer, in the sense that is less chaotic.

Anyway, now we understand the natural forces that drive politics. The need for coordination of information and resolution of conflictive one which makes muscles clash. And this deeper insight allows us to see another dimension on religion usage. Religion was often used in earlier human history as truth, and groups with different religions, with different truths, usually fought against each other. Because, in many different ways and with many different excuses, it was awoken on people this fight-to-solve-a-problem urge, this move the muscle urge. Using in a sinister way this awakening of people's survival instincts when facing conflictive contradictory situations, people faced, or created, or both, trouble. Unavoidably creating different degrees of chaos.

And now, in modern times, we don't use religion that much for that. Because as said, there is available way more information you can use to present conflicting views, conflictive resolutions to make people argue.

Modern examples of this information management technique for creating or describing conflictive solutions or dichotomies are: the communist vs freedom, the (insert right wing) vs (insert left wing), more packages of simplified information to move people in clashing directions and get power by contradiction is what is joining religion in this quest for modern supremacy.

And, economists might like this explanation, in a sort of offer and demand style, the offer of dichotomies increased a lot yet the demand from people remained the similar. Decreasing the value of previous existing dichotomies, like religion.

This popular phrase stopped holding: Wars are won at temples. Now we have a free market of dichotomies which transforms that statement: Wars are now won at more places than just temples.

In extreme cases, these conflictive resolutions can make people kill each other. The more chaos you create the more extreme the consequences will tend to be. With more extreme consequences I mean the more they will lean towards the lack of guaranteed survival for humans.

You create conflict, so you make the information move the muscles in opposing ways, creating clashes, whether that conflict is real or not it does not matter, as long as one opposes the other and triggers the natural biological process of human problem solving in people it is enough to create a fight for power.

Make the conflict too big and instead of people debating they will shout at each other, make it even bigger and they will kill each other. The bigger the more variables, the more complex the system, the more intelligent you have to be so as to not to create uncontrolled chaos.

It is common thought nowadays that politicians appeal to emotions to make people move, but in reality, at the core, they are appealing to their problem solving nature. And then, most people, use emotions to fix lots of variables at once to try to get a solution. Emotions are just a tool coded in our biology to try to solve problems quickly by fixing lots of variables.

4.1.3.1.- Emotions, its biological nature and its role in power dynamics.

We saw that emotions can be understood as a biological answer to a problem via fixing lots of variables at once as per what is biologically coded on your body's chemistry.

So when are emotions triggered? When an individual perceives itself as not intelligent enough to solve the problem in a timely manner and fears the negative outcome of that.

Then, given a short enough time left for being punished by not solving the problem, even the most intelligent individuals can be triggered the emotional response. So, in order to make someone use their emotions to solve a problem, you need either to make people perceive the problem as too big or as too imminent, or both.

Using instincts, which ultimately is what emotions are, is useful in simple contexts or in ones that our biology has "trained for", evolved for, for hundreds of years.

Like, if you are in nature and see a predator too close to you, even if the predator is not there and you have mistaken it with a chunk of wood, your biological body can deem the situation too risky to think and just trigger instinctive impulses, to fix lots of variables in your brain and act quick, solve the problem quick.

Instincts are just these complex reactions to the environment we can have without rationally thinking.

In the predator situation, should I climb the tree? Grab a stick to defend myself? Just run? You won't think, you will act to whatever biological response was programmed on you at that moment. And it will be different to each one of us. Some will run, some will even become paralyzed, some will grab a weapon etc etc.

Rephrasing myself, the more intelligent you are the more complex the problem or the closer in time its bad consequences have to be in order to trigger in you this instinctive emotional response. Which ultimately is just a biological problem solving technique to fix lots of variables real quick.

Fixing too much variables at once, specially in the complex problems and societal contexts we live in nowadays, likely leads to sub-optimal solutions that tend to chaos. Because we have not evolved for the modern world.

Evolution takes lot years for today's humans and we are facing problems that are not that old compared to our biology. Furthermore, our problems are very complex. So to solve them by fixing lots of variables via evolutionary and experience driven means is just an unlikely way to find the optimal solution for new complex problems. As they are new and involve lots of variables, and even new unknown ones. Our hard-wired solutions, our instincts, likely do not have the best solution in "their memory".

That is why, by focusing more on the core principles of problem solving we all share, instead of the arbitrary quickly fixed variables that emotions are, we can better coordinate power dynamics and reach utopian societies, more on this later.

For now I just want to highlight that this is the core explanation on why Cheerful individuals will create the most utopian societies. Because they are focused on solving problems intelligently and guided by our best and deeply craved reward mechanism, happiness. So it does not matter how many variables they face, or how quick they have to face them, the

likelihood of them using emotions and creating chaos when facing hard and new complex topics will be the minimal possible.

This does not mean that Cheerful individuals refuse to use emotions, but that they have mastered when and when not to use them.

This does not mean either that Cheerful individuals will never use them incorrectly. As said all along, trial and error is part of human nature, fix and vary. This is about statistical attitudes than tend to the minimization of a bad result, not an assurance.

This is why maximizing intelligence makes you less manipulable via emotions and even via rational tricks. Manipulation can become an abuse, and minimizing abuse sources is a key aspect on utopian societies, more on the next chapter.

This is how and why emotions play a role in power dynamics, now let's continue with our overall understanding.

4.1.4.- What we now know, what we did, and the way forward to optimize power dynamics.

Doing a little recap. We wanted to understand politics, the act of gathering and conquering power. Thus we understood that that is just organizing information to make muscle move. Then we understood why muscles move, to survive and to be happy. So to gather power you have to make people feel like they need to survive or to be happy, or just happier.

So we saw that to survive or be happier you need to solve problems if they appear. And we saw that people who seek gathering power can leverage that by trying to solve a problem, real or not, in different opposing ways, because some of these people (politicians), will fix some variables to solve the problem and others will fix other variables. Now this different fixations can be conflictive. And conflict tends to chaos.

Unfortunately enough, even if someone reached important amounts of power via the other source of power: happiness, there is still a risk, what if the solution proposed to any problem or conflict was just wrong?

This could happen due to the lack of information management advancements, and/or the lack of enough intelligence. People could just not question some fixed variables quick enough and some extra chaos due to bad answers could have been crafted.

Which, it could be leveraged by other being seeking for power, creating a dichotomy, a never ending cycle of trial and error.

A never ending display over reality of the fix variable resolution technique.

A never ending loop of receiving information, processing it and trying to resolve conflictive one.

A never ending tale of good and evil, people trying to survive and be happy, fixing variables, leading to simplifications of reality, which do not hold in all circumstances, thus requiring revision every now and then.

This is the scientific understanding on this romantically expressed dance between good and evil, or yin and yang, the never ending history of humans that rhymes when people try solve similar problems on different societies separated by time and/or space.

Fortunately enough, that era of reaching very bad decisions can be very over as we now can manage information astonishingly fast. Thus we can solve problems way more efficiently. Thanks to internet (fast access to information), AI (fast processing of information) and blockchain (reliability of the information).

We are entering this new era in which we can exploit orders of magnitude better the technique that has granted us this well-being and capability of survival. A great change will occur, it is occurring, it must occur or we will slowly die. And if we become Cheerful, it will occur better, faster, more efficiently.

While we do all this, we still have to face the chaos forged in our past. That chaos produced from simplifying the complex topics the labels good and evil embraced. From fixing variables assigning them incorrect meanings that do not adequately reflect reality. These simplifications eventually made them be based on arbitrary truths that people believed applicable in a general context, when they were not. They were adapted to a reduced, often wrong, vision of reality. Which through history it has been seen that leads to conflict in complex scenarios like life itself.

When seeing this phenomena from an individual point of view, it looks quite absurd, because it is designed or it is a consequence that only makes sense from a crowd flow point of view. It's the little mistakes made upon this simplified truth that get aggregated and, with time, conclude in some kind of conflict.

We saw that religion is not as big of an excuse to move muscles anymore. The ease of moving information has created other sources of power. All these share the same pattern, the same main source, simplifying and opposing concepts to gather people under your command to win disputed decisions and see who gets more power.

Some other examples of nowadays simplifications used for the flow of information in the quest for power are:

- Simplifying the feminism movement to confront men vs women.
- Simplifying renewable sources of energy and adaptation to confront ecologist vs "planet killers".
- Simplifying human sexual desires and love to confront heterosexual people vs whoever is not straight.

Artificial rivals deduced from a real intellectual effort to describe a problem, which might be true and real, but both of its simplified derived dichotomies are wrong to some extent as they have been created through a simplification of reality. And when simplifying you always miss little details that in complex systems tend to be crucial when trying to minimizing chaos.

What is worse, usually they are not dichotomies like a path that bifurcates, but different faces of the same coin, like faith and reason. This usually leads to the feeling of absurdism and the feeling of "this could have been avoided" after some conflict ends or diminishes.

All these dichotomies, for learning purposes are not bad, but, for solving real life complex systems, they are. Those little details are as important as the whole. A small perturbation in the complex systems we live in can cause unpredicted, and probably undesired, consequences. Just like butterfly effects.

But the people nowadays seems to use this simplified truths to guide themselves and don't usually adapt or it takes them lots of years, or a big catastrophic event, to change their minds. And sadly, to change them juts a little bit.

Politicians and whoever is fighting for power in this world (maybe some others with lots of money) know this, people demand simplified actions for complex truths.

And as they are often fighting for power not by conviction but out of necessity as their economical earnings depend on it. The world leaders tend to act like in a market, there is a demand for a product and they just offer it. Leading to them acting in stupid ways out of the simplified demands of its people, and, if any politician or powerful individual dares to act in a reasonable and intelligent manner abstracted away from the simplified truths, people won't understand and for sure the powerful person will gain unpopularity or just be ignored. Then

they will label the powerful as good or bad and that is it. They won't change short or medium term, if labeled good they will praise the powerful and if bad they will just hate him.

In complex and big societies like ours, with this polarization due to the simple and very static mindset that people live with, making someone hate you can have horrible extreme consequences. Even the extremest ones that seem unlikely, due to how complex our world currently is, by its sheer size, can happen. From the most extreme ones like life or death ones to the weaker but disgusting ones like social bullying.

So, even assuming some powerful people might be doing this out of malice and self-enrichment, their motivations to stop will be little as for sure, due to the simplified truths, they have gathered hatred from people and they won't feel physically safe coming out of power. And that will be statistically true. Thus this creates a vicious cycle over time which generates an alienation feeling from the powerful to the citizens and vice-versa.

To sum up so far, people live out of simplified truths that are dangerous due to the chaotic butterfly effects in our complex societies. And the powerful ones are not incentivized to renounce to these simple actions due to 3 different reasons:

- 1.- Their economical dependence from it as they must remain in power to keep having earnings. Whether they are clinging to it because they don't know how to do anything else with their life, or out of malice and short-term benefit in spite of long term common well being, the demands of people are ultimately what keeps them doing what they do.
- 2.- The fear against losing power and returning to a polarized society that, curiously enough, has created itself in a vicious cycle. This resulting in the alienation from the powerful to the citizens and vice-versa.
- 3.- It is easier to guide and rule out of simplified truths rather than affronting reality. Thus some powerful people might just be lazy to evolve their workflow.

Powerful people find themselves in a tricky situation. Whether they keep doing what people demand and thus result in hate, and thus in the impossibility to adapt to a life more aligned with everyone else, or they renounce to simple solutions and risk their power and money to go back living around "normal" people which are polarized and likely dangerous for them. Curiously enough that polarization is sourced in the people themselves but catalyzed by the powerful ones' decisions. It's a tale of destined doom.

This vicious cycle of simplification and polarization hinders progress and creates a disconnection between the people and those in power. The prevalent reliance on simplified truths, which people cling to as they don't require much complex analysis but more memorization of messages, action-reactions, like the ones mainly rewarded in school, obstructs adaptability. It leads to wrong actions by those in power, who, caught in a cycle, lack the incentives to pursue genuine solutions whether they are doing it out of malice or not.

The challenge for advanced societies is to overcome this cycle and bridge the alienation gap between the citizens and its leaders. Cheerfulness will create a path forward, fostering a more understanding and connected society via efficient critical thinking and empathy. Reducing like this the frictions of simplified truths.

- 1.- This critical thinking reduces the first incentive for powerful to hang onto simplified truths.
- 2.- The empathy reduces their risk of co-existing with non powerful individuals over time.
- 3.- And, assuming new powerful people will also be, or raised, Cheerfully. The lazy solution shouldn't appeal to them as much as they will also be equipped by the efficient thinking leveraged by nowadays technologies to find solutions. Plus, if they are ever tempted by the easy solution, a Cheerful population will notice and take them out of power.

Empathy, as you might have noticed, is not at the core of Cheerfulness. Why do I think Cheerful individuals will be more empathetic? Different reasons of why will be explained later along the book.

For now, as a call for empathy I must add that maybe we all, powerful or not, are natural victims of a necessary consequence of the industrial revolution when memorization was needed. Automated repetitive actions were needed for progress, thus lots of people grew up with this tendency of acting based on action-reaction on simple concepts without requiring much or zero analysis. Add this to a world where religion was still pretty influential, which leads to beliefs and less tendency for change, and we got ourselves a pretty high likelihood of craving for simplified truths. Whether out of malice or not, this leads to the quest for power to be a matter of simplification and polarization as explained.

The goal for advancing our civilization is to change the rules on the game for power so they don't depend that much on simplified truths.

Our intrinsic adaptation technique of the fixed variable resolution technique is leveraged in power dynamics. Mastering the understanding and use of it by improving the information management flow will generate the least friction possible.

And now, thanks to all the new technologies, it is easier than ever to get good at it. Thus, to ultimately get good and generating good incentives aligning the powerful ones with the citizens. Generating less abuse and the most utopian society.

The conclusion of this chapter will outline more details to walk towards this goal, but first, let us revisit the concept of nationalism, which was mentioned earlier.

4.1.5.- On nationalism.

Coming back to big societies where a physical closeness with neighbors doesn't exist, if you want them to keep existing, nationalism urges as the need for creating that closeness, the need for something to coordinate us all. To make us work together due to feeling part of the same thing. A need to fix these variables in a more complex and bigger society we are living in and trying to solve, trying to coordinate in a good way. Again use the definition of good given in the book.

All the big powerful enough societies, so called countries, use nationalism as a glue to stick together the different dynamic parts of the ethics and ways-of-living from its people within a diverse nation. An attempt of creating a shared identity among societies' citizens which allows them to have bigger terrain to rule over. Now here you might notice you got a static concept trying to rule the dynamic human existence. Exactly, that also leads to problems, due to solutions that did not fit or adapted to reality in a realistic way. It is always like this, through old and current history.

So, if we assume we want to keep the nations the size they are:

What could be a tool, following the natural fixed variable resolution technique, which would allow us to solve efficiently the need for something that sticks together big nations, the need for nationalism?

4.1.5.1.- Thoughts on a substitute for nationalism: language and law.

Currently, the feeling of belonging to a nation is linked to the culture of a region.

Understanding culture as the collective average way-of-living, the average things people from the region do day to day in their lives: their traditions, languages, religions etc. This feeling of belonging or shared identity is nationalism, the glue which sticks big and small nations together as mentioned earlier.

But basing a shared fixed identity in ultimately dynamic ever evolving things like traditions and habits can create conflict when those traditions, that shared identity, starts to change and some people stop feeling identified with it or enjoy them.

But how to avoid this conflict? How to create a dynamic identity for a nation as dynamic as the nature of its people? Maybe it is impossible, if so, then, how to minimize the conflict?

If you think it practically, the only things needed to define and coordinate your society (your nation) are the language you speak and the punishments that can be applied to you (the law).

This sets the basic atomic rules for organization: the ability to process and respond to information plus the ability to decide upon contradictory one.

The only 2 essential conditions that must be met to have a stable society is people talking the same language so they can communicate and coordinate ideas plus some way or being capable of punishing them in case of misbehaving. Meaning by misbehaving that the individual has contradictory information, thus incompatible, to the one of the law.

So, instead of nationalism, you just need language and law.

Language and law are dynamic and its evolution pace is something that people can follow along with. Also both factors are general, meaning with this that they are the same for all, not arbitrary like if someone likes or not a tradition and beliefs or not on some religion.

Thus, in order to stick a big nation together, people should be able to follow along the natural pace of change of language and law. This will result in breaking or weakening as less as possible the national feeling of a shared identity while linking it to a way more dynamic and general source, creating less friction. Minimizing conflict.

As a personal example of tradition that weakens/breaks national identity is bullfighting in Spain. In my grandparents time it was part of the culture but now a good amount of people reject it creating discomfort in society, a deep change in what it truly means to be Spanish.

In the most efficient future, big or small nations with rational individuals like Cheerful ones, will use this purest version of nationalism based on the 2 factors of law and language. Sounds logical to consider a future where nationalism is way more, or ideally, totally unlinked from arbitrary changing factors like culture and feelings to more general and absolute factors like language and law.

As explained in previous sections, Cheerful people do use emotions and enjoy them, they feel them, they do not reject them. They just are better at understanding when and when not to use them. With nationalism it is the case, using emotions and subjective non-general guides can be more optimal.

Surely, in a world where people are guided more by emotion than rational thinking, nationalism will need to be linked to emotions, which are just, in the same way of rational thinking, a problem solving technique fixing variables and all the things I've said so many times already.

I do not think this version of nationalism is doable in our current times, it is a really long term proposal.

In this future, a Spanish person would be someone who speaks Spanish and which can be punished by the state that controls the Spanish territory. It must be said that in this long-term future I envision I don't think the borders will be as they are today, they will probably change a lot.

In this ideal case people will slowly redefine borders and group up according to their ethics represented in punishments (law) and according to the languages they speak. Hopefully, in a Cheerful and peaceful way.

This should end up creating a more efficient nationalist feeling on humans. Easier to feel related to along time. Creating a base which should help in tolerance and acceptance. Ultimately leading to solving or directly not creating internal conflict, thus creating a more peaceful world even with big nations.

But what about external conflict? What about 2 nations? As said, hopefully, in the end, Cheerful individuals are able to redefine borders in a cooperating, empathetic way. Only resulting in violence and war when vital resources are truly limited.

There are more important caveats to understand about 2 nation interactions, but those will be explained later in the book.

Must be added that in this remaining path to this ideal society there are still wars and blood to be shed. People are currently very emotionally influenced when planning their future, at least if you compare them to the Cheerful individual I envision long term. Thus in the upcoming times troublesome nationalism closely linked to culture will still exist and disputes or new borders definitions will still cause trouble.

I hope people start educating new generations in Cheerfulness, so slowly with time and generations, the new ones tend to create less trouble than the previous ones. Eventually landing in the peaceful utopia I envision.

4.1.5.2.- What will shape big nations if not nationalism?

As said, law and language mainly. Plus probably hobbies and jobs.

I envision a future where people won't say, I feel from this country cause of a flag or tradition. Nationalities will be defined by languages and the grayest moral areas, stuff like abortion for example.

You could say that hobbies and jobs are what originated the feeling of belonging to a place and from where all cultures come from. Indeed that is the origin and I think they will still play a role in shaping the future nations.

A simple and straightforward example are mines. Where there are mines, miners go to live, and you need services for the miners, water supply etc Eventually creating a new society which will have its own mining related traditions, beliefs... lifestyle.

If for any reason I'm wrong about the substitute being law and language plus a bit of hobbies and jobs, I just hope the future is conformed by people who are aware of the underlying dynamic nature of their static nationalist feeling and how it generates conflict. Thus generating a desire to walk towards a more flexible version of it that creates less conflicts.

I hope the people from the future, being aware of that their traditions are not necessarily what defines their shared identity, realize that they are just hobbies or jobs that have lasted through time and that not everyone will always have the same hobbies, jobs or even beliefs. Eventually substituting and/or complementing all these with something we all can follow along and can agree along time, like law and language.

4.1.5.3.- How Cheerful individuals will change borders peacefully?

An individual experienced in practicing Cheerfulness, a Cheerful individual, will be fully aware of the natural forces that guide his happiness and will have practiced and have been educated

in being as intelligent as possible. This resulting in an more cheerful, pro-active, explorer and empathetic personality.

This is because the ability to analyze everything efficiently also translates into understanding others' emotions and motivations better. Furthermore, the natural urge to explore, to discover himself and his desires does nothing but emphasize this need to listen and understand feelings, awakening even more empathy.

All these makes the experienced Cheerful individual someone who will look at a foreigner who doesn't speak its language and will see it as an equal, just with some inefficient communication between them. See it as someone who is the same as him, just trying to be happy before the ultimate punishment we all share, death.

Add to this that experienced Cheerful individuals likely worry, care and know their neighbors. Then it is even easy to imagine people feeling from the same nation as others physically far away from them. As Cheerful individuals can easily connect and communicate with others thanks to sharing this common goal of long term happiness.

Let the language that unite us be happiness, let the natural law of death be the one that complements it. Let it then the most pure and human nationalism be born, a nationalism of a whole race, based on an universal language and a universal law, happiness and death.

Due to the empathetic view of seeing everyone as equal and sharing the goal of happiness despite of trying to achieve it with some different rules and different languages, I think Cheerful individuals will be able to change the borders in the most peaceful way if required. Via intelligent coordination, negotiation, empathy and a shared vision.

4.1.5.4.- Adapting to law and language: Progressive asymmetrical statistical gauge of law.

Don't worry this section is not complex, I just wanted to give it a fancy name.

The following idea presents a technical way of molding law in order to make it easier for people to adapt to it. When nationalism is shaped by law and language it is even more important for people to feel related to them, to evolve with them.

Adapting to language should not be a problem because as languages evolve their speakers can learn the changes easily. Elders might not understand some of the new teenagers' jargon but that is it, they still can communicate. I can't prove it but I don't think that that, historically, has been the source of wars or big misunderstandings inside societies.

Law suddenly changing, on the other hand, is. So a democracy is crucial for people to feel as represented as possible in an efficient way. And the following idea, build on top of democracy, can help in the process of making law the actual reflection of societies' current morals and needs for control.

This method should make law changes be more aligned with human nature and thus allow citizens for easier adaptation and better reaction to these changes. This should reduce the weight of emotions in the process of modifying some laws to make it more scientific, reliable and adaptive.

I name the technique: *Progressive asymmetrical statistical gauge of law*.

The idea is to slowly change (*progressive*) law punishments or law enforcements (like taxes) along time based on data analytics (*statistical*).

Based on data analysis slightly increase or decrease the enforcements of the law, but, doing it in a bigger amount when the data has deemed worse results along time and improving them in a smaller amount when the data has shown good results (*asymmetrical*).

Briefly and simply explained in 2 examples:

1.- Crime rate increases this year, the punishment for those crimes also increases in some amount. Then crime rate decreases in the following year? Then punishment decreases that year too, but at a smaller pace than they increase.

2.- A sugar tax increase or decrease to regulate people's caloric intake and try to prevent obesity. Just for this example, assume this measure actually works. The percentage of tax in sugar would go up if more people are obese compared to the previous time period, and if less people are obese, the tax goes down. But as said, the rate at which the amount goes down will be smaller than the rate at which the amount goes up.

This asymmetry is to assure it takes a proved larger continuous good behavior of citizens in order to really get a reward, making sure a human has taken the habit of "well-behaving".

This reflects the life's natural truth of: *rewards from good habits take time and consistency to manifest but damages from bad habits take shorter to do so.*

Simply and intuitively explained, it is easier (takes less time and effort), to fall into drug-addiction than quitting from it. Or becoming obese rather than becoming an athlete.

This asymmetry is meant to reflect the true nature of human change, again falling into bad changes is way easier than making good ones. Thus hopefully will make people feel more related to the laws they create and mold.

How to determine each rate of change for each law? How to determine how frequently this rates should be updated? How to determine which direction is bad and which one is good?

Trial and error and democracy is the best way. This is because, as it can be seen in the last question, ethics is involved in setting a direction, so to avoid as much conflicts as possible due to it's already discussed static-dynamic nature, democracy should be the most efficient way to implement measures like this one.

Answering the first questions, the starting values for the rates of change and the frequency of their updates should not be taken at random. I think the best start would be choosing values from already existing data and human knowledge. For example knowledge on human psychology, specialized on punishment and reward mechanisms with a bit of sociological analysis.

I must mention, as I've done throughout the text, people raised or/and that live by Cheerfulness should eventually be able to do answer all these questions with certain ease.

Thus, this technique naturally reaches its peak of usefulness when applied on a Cheerful democratic society.

X.- Conclusion: Chapter-4.1.

Let's sum up the main ideas presented so far in this chapter. We explored how humans apply and coordinate their power with one another. We also defined ethics and presented is acquired dual nature when applied to societies, being this the static-dynamic dilemma that creates conflict and pain-points inside a society. All stemming and reflecting the way our brain processes information: the fixed variable resolution technique.

Then we explored how information creates and shapes power and also presented nationalism, an answer to: How do you coordinate a big society with big amounts of people, each one with their own ethics and lifestyles?

Then I explained why the current understanding and definition of nationalism is conflictive and proposed one that could, and I think will, be used instead (long-term, specially if people become Cheerful). Due to its more flexible and adaptive nature: nationalism based on law and language. With that I also presented the progressive asymmetrical statistical gauge of law to help the static nature of ethics in law be more reactive abiding by real natural dynamics of society and the biology of the individuals that conform it.

Also during the chapter we explored how democracy is a really good method for coordinating this two natures of ethics inside a society as it updates every now and then the static order with the dynamic will of the people.

Among all these I presented how all these societal phenomena are just a way of arranging information to coordinate people to execute their power. I explored some methods commonly used to move big amounts of people and thus power. One being happiness and the other one the simplification of truths to easily dichotomize and move groups in opposing ways.

4.2.- Going deeper in Cheerfulness and new tech on power dynamics.

Now given the understanding I've presented on power dynamics I'm going to conclude with more details on how I think Cheerful individuals would affect society's power dynamics if most of the people acted like them. I will also briefly discuss how the new technologies will affect all this.

4.2.1.- First, regarding the dichotomization of society.

Regarding the confrontation techniques of simplified truths to get power by managing crowds of people against each other.

Cheerfulness, as it results in a mix of critical thinking for adaptation and it is happiness oriented, it leads to higher empathy, which will make the effectiveness of these techniques or phenomena reduced. Maybe even to the point of ending them. Because emotion driven chaotic responses will be minimized as explained earlier. These crowd movement techniques or phenomena polarize people and result in conflicts and even wars which, sadly, sometimes, as the truth they are based on, make no sense or seem avoidable when analyzed generally.

We, finally as species got the technology for allowing ourselves the luxury of focusing on the dynamic part of our critical thinking behavior more intensively rather than the memorization fixed one. The tendency of focusing on critical thinking and on adaptation will make people adapt faster and reliably thanks to the new technologies to digest (AI) and verify (blockchain) information. And at the same time, thanks to the emphasis and natural appearance on an empathetic more intelligent view we won't be only improving ourselves towards happiness but also others with us, we will all walk more synchronized and peacefully. Like that, we will reduce conflict at its purest minimum.

As a personal note, when changing along with people it's super important to respect each others' learning pace to avoid conflict. An abrupt change will bring more chaos spikes than a gradual one along your friends. And as seen, chaos requires more intelligence to control, yet our intelligence has a limit but chaos doesn't. So we better minimize it as best as we can manage to.

As a personal example of this, my father is very fat and he has been trying to be healthy for years. I know the basics of nutrition and exercise to avoid that condition so I explained them to him and made plan for him to follow. Yet it is taking him years to change it, yet not for that I must get angry at my father. He is not intelligent and strong enough to execute it. Getting angry, even if you feel impotent, will only stress everyone up even more and create more chaos.

I hope that the empathy people will eventually develop will allow the pace of change to be as peaceful as possible. And, I hope that if Cheerfulness's principles get enough popularity people with power will also change slowly with their friends and without fear of being killed or being punished very hard for their stupid decisions made while trying to control a chaos way bigger than their intelligence. Some of them might have been truly evil, but others are just a victim of this focus on simplification, just as normal people are.

This empathy and community involvement (specially in diverse communities) can also be expected to reduce hate levels. For example when virtual social media spreads hate, which quite a bunch of times it's fake hate from bots, that can be reduced by seeing your very same neighbors every day. Serving as a healthy reminder for the fact that someone having X nationality, or religion, or whatever idea doesn't imply him or her being an enemy that hates you or deserves to be hated.

Ultimately, whether this phenomena of confrontation is natural or induced by some capitalist power or any kind of hidden power like some people say, Cheerfulness adoption should be able to reduce its presence in society to the purest minimum. And the conflicts that arise from them will be mainly consequence of making mistakes in the pace of change.

Anyway, I do not think all these world issues are planned and consequences of oligarchic masterminds. I think all the big scale issues at societies level arise from oligarchies trying to control more chaos than they can handle, and later some of them, leveraging other oligarch's mess up try to leverage that chaos to get more power, maybe thinking he is smarter and he can do it better, maybe just because he is egoistic and greedy, yet anyway, the limits of their intelligence keeps making them mess up. And the continuous modern mess ups that keep popping up, like wars, are just a reflection of not only our oligarchies' lack of intelligence to do better, but also of any other human in this planet to do better.

It does not matter who is dumber, or who is more intelligent, the fact of avoidable wars that result in the worst consequence for a human society, which is unnecessary murdering, clearly reflects that it is a collective mess up, a collective lack of intelligence.

Violence leads to chaos, and to the ultimate sign of violence, murdering, which tends to create the greatest amount of chaos. And, if violence first rose from a chaotic problem we could not handle, which lead to a butterfly effect of more chaos, this is a never ending tale of destruction. Which will only stop until we can't tolerate more suffering and then we chose to stop the avoidable war. But this is futile, as it will happen again just by natural chance later down the line. Because we did not improve our intelligence so to avoid it, but just ignored the problem, suffer the pain, and delay its appearance in other future context. We, all of us, somehow, should aim to become more intelligent, to handle it and even prevent it from happening ever again. The somehow will be explained in later chapters.

The lack of interest of current intelligent people, or powerful oligarchic people to educate the people just further strengthens fixing a variable by hiding and/or not sharing information. Disallowing exploration, due to fear, egoism, laziness, hatred or whatever, yet at the end of the day, it is just fixing information. Another factor slowing down evolution, adaptation, learning. A higher level manifestation of our biological limits when rationally processing information. Or, if you like, a bad choice of variable to fix while thinking like an engineer.

Now notice all these ideas can be generalized to a sort of "abuse of power" from some to others due to lacking information processing capabilities. Or the same but in other words: ignorance reinforced by belief. And that is why the mastery on the engineers way of thinking will make any people, power holding ones too, feel stronger and safer when confronting change in the search of a common better future.

We will dive deeper in the next chapter about understanding who to blame this for, understanding what abuse is etc, as it is tightly related to resource distribution, economy, which, spoiler, is what next chapter is about.

For now, Cheerful people, aided by quickly efficient information processing thanks to the newest technologies, via avoiding dichotomies as much as possible, learning as much as possible, coordinating instead of competing as much as possible, will be able to influence politics, to influence the fight and conquer for power, in the most efficient, less chaotic way.

Minimizing this way, as much as realistically possible, all conflicts arising from fights for power at any level of societies. Hood level, province level, national level, international level and then global level. Let's get fancy and futuristic and also say, galaxy level.

4.2.2.- Second, regarding democracy and raw power dynamics.

I think due to the rational and empathetic nature of Cheerful individuals we will all, sooner or later, end up on a democracy.

But actually it will be whatever system fits best to coordinate the human static-dynamic ethic dilemma and the raw military dispute on extreme survival-related problems or territory distribution.

I got a feeling that democracy in small libertarian countries will eventually be the way, more on why this in the next chapters.

The thing I want to point out in this section is that the adaptability from Cheerful individuals' rational thinking creates a tendency for it to find the most optimal solution long-term.

All while taking into account others' happiness too in a natural way. Because, we are a social animal, we need each other to survive and be happy, and if you are just slightly intelligent you will end up understanding nature and realizing that alone is just not the way.

So, whatever system of power dynamics the future turns out to be, it will be the best one we can create. As Cheerfulness with the new technological advancements will allow us to master, to a level we have ever been able to, our biological mechanism for adapting to reality: the fixed variable resolution technique.

4.2.3.- Third, regarding nationalism and army redistribution.

Country borders are defined by how strong is your army relative to your neighbors' ones. But also it is defined by how cohesive you have your people under the feeling of belonging to the same place, nationalism.

Cheerfulness's flexibility really first seems like aiming for a world without boundaries. But I don't think so, it might lead to a world with very flexible ones. I'm not sure about how the dynamics will be army-wise as boundaries evolve. I kind of imagine similar mechanics to the ones Liechtenstein has.

Boundaries are essential for stable development as they are crucial to solve some extreme but realistic problems, like starvation, that can eventually happen as life is complex and not always has predictable outcomes.

I think Cheerfulness and technologically superior societies will slowly transform into ones where nationalism is mainly defined by law and language as explained.

So let's delve a bit into the other side of the power dynamics and borders question, military power.

Here is a guess I have related to what can happen to the distribution on military armies around the globe.

Nowadays we got a very strong army player, the United States of America (US), and the rest of armies are small compared to it. Eventually the US is this powerful army-wise because they are like “the controlling part of a couple”. They do not trust others’ decisions and information management enough so as to let them free and cooperate honestly, thus they send their power to influence and ultimately sort of control them, clinging to short-term benefits, not daring or being able to unfix all these variables.

But, with Cheerful individuals, the empathy and adaptability will lead to a “greater trust in your couple”, thus armies will really really slowly redistribute more evenly across the world. Hopefully if people are intelligent enough, we will nail the pace at which this has to happened without creating wars.

The need for a powerful police force only gets reinforced when you don’t trust your neighbor, this is the same at global scales. And, as I expect Cheerfulness and blockchain to increase the trust among neighbors and cooperating parties, I expect the police power and concentration of armies around the world to be distributed more evenly.

But this will happen very very very slowly, due to the intrinsic need that security is for human nature. And due to the small intelligence I think nowadays people possess. And thus any small mistake can lead to catastrophic consequences. But indeed eventually distributing the army power around the world.

Thus this new distribution of armies will clearly affect nations and its shape and, who knows, maybe the nations will get so small that there will be no need for even a nationalist glue to stick a nation together. Only time will tell.

Using awareness and constant improvement with our neighbors and friends is the way to go. And if everyone takes this action, we all can have something in common, brotherhood, an intrinsic human friendship that who knows, maybe eliminates the need for nationalism.

Just by seeking intelligence and happiness, just by being Cheerful, the world might reach the greatest amount of peace it has ever achieved.

4.2.3.1- Understanding armies redistribution with the prisoners’ dilemma.

Before finishing the chapter let me add an interesting game theory analysis point of view of all this reasoning.

A small guess is that if people become Cheerful the world’s problems of independence movements due to nationalism feelings will resolve according to what economically benefits both parties the most long-term. Or, generally, any issue regarding 2 nationalisms.

I came to this conclusion in part from the prisoners’ dilemma. The prisoners’ dilemma is a standard example of a game analyzed in game theory that shows why two individuals might not cooperate, even if it is in their best common interest to do so.

If both prisoners cooperate in an interrogation (stay silent and don’t blow their partner in crime), they both serve a short sentence. If one betrays and the other stays silent, the betrayer goes free while the silent one serves a long sentence. If both betray each other, they both serve a medium-length sentence. Despite cooperation (staying silent) being mutually beneficial overall, the risk of betrayal often leads to both choosing betrayal, resulting in a worse outcome for both.

This thinking process can be interpreted when asking the question on whether to make your army bigger or not just in case your neighbor attacks. If you don’t do it you take the risk of the neighbor betraying you, yet all the wealth and money invested in army could have been used to improve society in other ways. So if both co-existing nations trusted that the other

won't betray they could focus their economical efforts in other stuff that can be seen more useful at first like social welfare or other investments.

Thus increasing the military or not eventually is a philosophy of trust which can be seen as a prisoners' dilemma. If we assume both parties are rational but also empathetic, like experienced Cheerful individuals, they will probably chose those paths where both maximize their mutual profit instead of the more egoistic or betrayal paths.

It's a complicated topic because nationalism (along with the law system) is part of what avoids having to fight or even shed blood every time some small amount of people disagree. Pretty complex, as life, nationalism nowadays is a "medicine" for maintaining alive bigger nations yet that can cause secondary effects like hate which leads to international wars or civil wars.

This is a very deep and complex topic and I'm not specialized in politics (the "science" on the fight for power), the understanding of its dynamics is just a hobby in my young life. So please see that I might be missing something on my thoughts. But this is not the point of all the following chapters, I must declare this is an analysis on society from someone who is Cheerful, it does not mean it's a 100% accurate or correct analysis.

Power dynamics understanding is a hobby that I felt myself forced to learn about to some degree if I ever wanted to draw the life path that would make me happy in the longest and more sustainable manner. Cheerfulness is meant to create individuals capable of handling and breaking down these complex life challenges in manageable and logical ways.

I hope other people adopting this philosophy feel this too and get better with their information processing capabilities, so then they distribute among them who gets deeply specialized on each and every complex problem of humanity, like power dynamics dilemmas and armies redistribution.

I mean this is already happening, we have multiple humans specialized in very specific things or national conflicts, I just think that with a Cheerful attitude they will do their job better.

Empathetic and critical treatment among all of us will lead us all to that mutual benefit ending of the prisoner's dilemma.

X.- Conclusion: Chapter-4.

Here are the key points of this chapter.

Cheerfulness with its focus on the fixed variable resolution technique and its happiness oriented nature, leads likely to an emphasis on peaceful and cooperative exploration and critique which will allow the humans (holding power or not) that adopt it to be more aware of the static-dynamic powers that govern their society. Thus having a better quality of its control and a better adaptable responsiveness to their bad decisions or decisions in general.

Creating a more robust society but at the same time flexible on its parts that adapts to changes as they come.

All these, leveraged with the new technologies of blockchain and artificial intelligence can lead to the greatest human peace this world has seen thanks to the optimization of our power dynamics.

This is the main point I'm trying to get across, adaptability based on cooperation and self-awareness is a core part of what I'm trying to reinforce or add to society and people's lives. And now, with the technological advancements, it is more doable than ever before.

In this chapter I've explored possible Cheerful consequences on power dynamics. And, what I'm more confident about is that the transition or evolution can be carried out in a more

peaceful way than ever before due to the explained principles Cheerfulness promotes plus our new technologies.

Transition from Chapter 4 to Chapter 5

In the following chapter I will emphasize the use of “I believe”. Again, please notice, I’m saying I believe, I can’t affirm it, I don’t have the data. I think it is healthy, specially in nowadays times, to heavily reiterate on this: I’m tackling a problem with a Cheerful approach, but as mentioned long before, this doesn’t define what Cheerfulness thinks of socialism or libertarianism or any other -ism mentioned later. I reiterate, Cheerfulness is a base for thinking and living, and any conclusion people arrive at by applying it it’s not Cheerfulness itself.

As Cheerfulness would say:

Every conclusion is based on the system analyzed and they are meant to be changed if necessary.

A bunch of bad things have been done through history trying to apply philosophical knowledge without adapting it to the real-world’s specific circumstances. Cheerfulness can mitigate the damage when this pattern happens, not completely remove it though, because trial and error are intrinsic to humans.

Here is a little note on trial and error avoidance:

“We gotta look at the past sometimes to try understand our present path, but not for creating it. For that we should look at the present itself and think of the future.”
(The author of this book, around 2022)

Now from power dynamics, once a nation is build and satisfies the natural needs of food, water and security, you need to find a way to allocate the rest of resources so everyone is satisfied, that is what next chapter is about. Let’s step into chapter 5.

5.- Thoughts on the ideal society, part 2: On organizing resources plus the potential influence of Cheerfulness and new tech on it.

In this chapter I will delve into the 2 core problems of organizing resources in a society and how Cheerfulness and recent advancements in technology can help us solve them.

The technologies I will be talking about are the most recent ones: AI (Artificial Intelligence) and blockchain (a technology that allows for distributed, decentralized databases, like the one Bitcoin uses). Despite these more recent advancements it’s worth noting that internet is also a technology that marks an inflection point in the history of information and resources management.

But before getting into technical stuff related to the resource allocation issue, technologically speaking or sociologically speaking, let's talk about some other more day-to-day human things that caught my attention and which are important to understand beforehand.

5.1.- Politicians, citizens, and their mistakes.

It's somewhat ironic that politicians, equipped with enough intelligence to manipulate, convince or control people, often fail to recognize the long-term value of the common good. Setting aside technicalities, I believe their mistakes lie on a personal level. In contrast to the average citizen's problem, they aren't that much ignorant, they rather are misusing their intellect. At the end of the day, if they can't grasp the significance of a future where we all thrive, I must conclude I believe they are, indeed, dumb. Or at least dumb in that part of life.

I said I believe, I can't affirm it because there's a chance that these politicians, despite their intelligence, are fully aware and choose to act "short-sightedly" out of malice or egoism despite the bad outcome. However, even if they are intelligent malicious individuals, they're still making dumb actions thus I see them as dumb. Acting with malice doesn't disregard the fact that they are being or acting dumb by renouncing to a wealthier future in exchange of some personal present luxuries. The average citizen of today has more luxuries than medieval kings, so what is the point on having, let say 10% of wealth, in a poor society when you could have 5% in a much much more wealthier society. The fact that that 5% can be bigger than the 10% is what makes me see them as dumb, and lazy, regardless of potential evilness.

Clearly an institutional framework to control such behaviors is crucial, something that's currently lacking in a lot of countries. Yet as someone with libertarian tendencies, I prefer to focus on individual mistakes to highlight the direction of change.

The main mistake of the citizens is their collective ignorance and lack of desire or ability to learn efficiently. As I'm Spanish, I will use the Spanish example.

The average Spaniard should be more educated in economics and geopolitics, especially in those universal concepts that transcend ideologies. This includes the understanding of the principle that power abhors a vacuum, that money is a source of power, the technical nature of money, how personal debt operates, interest rates, what truly constitutes separation of powers inside a state, and the ability to understand and deduce possible long-term consequences of economic and political decisions.

They also generally lack knowledge about: personal and financial planning mid-to-long-term, lack of knowledge about the laws that regulate the taxes, thus their money and future. An over-age Spanish (+18 years old), from my generation at least, can become an adult without no-one ever explaining to him how to pay his taxes or how to plan his financial future. A grown Spaniard can have no idea about how much he truly pays in taxes, how the laws underneath work, or even why they really exist in the first place.

All these are essential for the search of a better future if desired. Thus we are creating lost people unable to guide themselves or that guide themselves in very poor ways. Like following leaders without questioning them. Which, keep it in mind for later, increases the likelihood of a scam being successful.

Apart from this lack of knowledge and its application, our education system centers around memorization of allegedly useful information too much, instead of embracing the engineer's way of thinking. So not only the knowledge my society is getting is mostly useless and incomplete for the current state of the world and for current life needs, but also the methods they use to get knowledge are on the wrong track if we aim for an efficient, thriving society.

Both, the knowledge and the methodology, give raise to weaker and more dependent humans in the psychological point of view. This will be hard to change as we have been raised weak via injection of lots of useless information and wasted time. Spanish people have a big challenge ahead of them. They must overcome it or slowly deteriorate and get enslaved or extinguished.

Short and clear, in our current world, everyone is too stupid for the responsibilities given to them. We can say it too that, to have a more friendly vibe, everyone is just not intelligent

enough. This paragraph will be crucial in understanding later solution proposals, keep it in mind.

5.1.1.- A solution for the citizens.

Citizens have part of the blame, but you shouldn't be too harsh on them, or yourself. It's by no means entirely your fault. You have been in a trap, a scam, a system that molds you that way and coerces you to waste your time.

A system pertaining to an outdated reality which molds the community and then exploits your follow-the-community instinct to make you re-act instead of pro-act.

Hope can be found in the fact that we are like water, our shape can mold, it's not fixed, we are variables. So I really encourage you, in order to get a better future, to improve yourself and encourage those around you to improve that inefficient, non-sustainable part of yourselves that has been imposed on you. More on how to do this later but for now let's just say Bruce Lee was right:

Be water, my friend.

5.1.2.- A solution for the powerful.

Now, while the average citizen holds some blame due to its ignorance and weak inefficient learning capabilities, we can't overlook the individual responsibility of politicians, who are, after all, our neighbors and compatriots too. Just another human like any other citizen is.

From here, I encourage politicians to use their intelligence to embrace and get persuaded by the medium and long-term benefits of communal well-being. These are among others: greater collective wealth (even their personal wealth will be greater long-term than their short-term benefits of today), reduced crime, more enjoyment, better parties, and so on.

I'm talking to politicians but I'm generally referring to anyone who has power and influence on decision making in the institutions, specially in the education related ones. I encourage you to apply Cheerfulness in yourself and talk about it with those around you so its influence slowly creates changes that lead with little to no trauma to this better future. We will all walk together to a better future and then... we will throw all together the biggest party ever. I personally find the party goal super exciting.

Don't you find that appealing powerful ones? Let me try to seduce you even further:

A note for the powerful ones:

It is true by reasons which will be explained later that I believe Cheerfulness will create a tendency for a more distributed world.

A more distributed power will probably lead to you not having as much power as of now. Thus it is understandable if you repudiate Cheerfulness at first glance. Yet this is why I mentioned paces of change and trauma. As an example of people with power, rich oligarchs, are also people, and sudden great down shifts on their wealth will create a strong opposing force to change.

1.- That is why I don't stop mentioning the idea of gradual change to avoid trauma. This trauma and stress is thought from all perspectives. From the average citizen to the oligarchies. The emphasis of Cheerful individuals to learn and adapt sustainably with others should let you fear less the appearance of big changes that lead to worsening your conditions in an unbearable pace.

2.- Another reason not to fear Cheerfulness is that if you, as an oligarch, decide to live by Cheerful principles, you will find yourself with more flexibility to adapt to the new changes that will be brought to the world. Good news for you are that you probably already have the resources (money) to reinvent yourself in a really efficient way. The only thing you need now is the personal will and dedication that Cheerfulness can awaken in you.

Thus for these two main reasons, powerful ones, even if you end up with less power, you should not fear a Cheerful society.

But wait... what about people who got into power through extreme crime and violence? Like murdering, wars etc.

Simply explained, my conclusion is that you are in a big mess and if I were in that situation, I would rather prefer my enemies to be Cheerful. You might be in an unavoidable bad situation where people want you dead due to your crimes, Cheerfulness is just the lesser bad, the most empathetic enemies. I would rather have an empathetic intelligent enemy than a dumb cold one.

Cheerful people are expected to seek less harsh or no revenge, because it tends to chaos and intelligent people tend to not tackle more chaos than they can handle. So if you committed horrible crimes to get to your oligarch position, in a Cheerful society, you can be a bit less worried about its consequences when you no longer hold as much power.

As an idea, maybe a Cheerful nation does not kill you but just isolates you in a desert luxury island. You might think, why would they do that if I hold power no more, they will probably just kill me. And, in the current state of the world, indeed.

Good is to mention that in a Cheerful world you would not have committed those crimes (abuses) in the first place. The problem arises mainly during the transition to a Cheerful society. I personally lean towards a general one-time forgiveness and exile of previous abusers, yet just once, to transition and never go back to it. Forgive just once and then not forget. This is still hard, as even on exile, the people who deeply hate you can eventually track you and kill you.

If the one reading this is a powerful criminal with some people wanting you dead, I can't assure you Cheerfulness will 100% save you, yet I think it is the best option. You already made a lot of bad for some people. Cheerful enemies are the best inside the worst, because having an enemy is always bad. Again, what would you prefer? The person seeking revenge on you being a radical believer of whatever dogma, or someone Cheerful?

Your chances of survival given an amount of pain inflicted to several people are low, and it will always be like that. I just think that under Cheerfulness those chances are the greatest possible.

My thought on what would be the best solution to your situation is to let you have your power until you die from old age while you agree on making the education of new generations Cheerful so as to this chaos never repeats itself again. And hopefully, after your death, the person that takes your power (whether economical or political) is a bit more Cheerful due to coming from a society with more Cheerful individuals.

Teaching the Cheerful life-path to future generations is the key for giving them the tools to shape a better world. And slowly but surely, making newer humans more and more Cheerful every-time is the way to go. Whether you are in the purest decentralized state or the the most corrupted dictatorship.

Now imagine, just imagine, you are a socialist dictator. You can start focusing the education system in the engineer's way of thinking and team work with a really good socialist argument: A smarter average citizen that can work along their peers is the best equipped working class! What is better for them that to give them a public system that equips them with the intelligence and teamwork to face the evil capitalism and libertarianism?!

And boom! There you got it. You are still in power for years until you die and you can start making your population more Cheerful bringing prosperity to your nation. Hopefully a good bunch of years pass until you die. And then the inheritor of your power has committed way less crimes than you or even 0 thanks to the beginning of the Cheerful ideas' influence in your society.

Notice that it does not matter which ideology you follow in your dictatorship. You can always create your discourse in such a way to justify Cheerfulness' insertion into the education system. As in Cheerfulness' core lies useful natural human values that can be appreciated and integrated with any discourse. This is because Cheerfulness has been crafted around the natural need we all crave and share regardless of anything, a happy life.

Also notice that if your crimes are less severe, like corruption by stealing public funds, all these arguments apply. Cheerful people are the best enemies due to its empathy and focus on sustainable intelligent change. As an example of a more Cheerful perspective to punishment against corruption would be, instead of years in prison, you might just live a normal life as a normal citizen but with a debt as big as the money you stole. Forcing you to live kinda freely yet anchored to your sins until you redeem them, a.k.a. return the stolen money by repaying it as debt.

Let's keep noticing stuff. Notice that by being an oligarch does not necessarily mean that you did something wrong, it just means a small group of people having the power, which of course might lead to abuses, yet just might, and some of them can perfectly be not abusive people.

Well powerful readers, hope all these reasons inspired you to start influencing society in a Cheerful way. And, if you are just a citizen, hope this helped you understand your leaders' positions better.

Do you see it? I'm trying to make everyone understand each other and make each other aware of the sacrifices both parties will have to make. This is an important part of what empathy is, a key trait to minimize abuse, to maximize mutual understanding and agreement. More about this soon.

Oh and citizens, note that, due to what we learned in the chapter of power dynamics, some powerful people could have caused bad accidentally. As simplifying a complex reality by fixing too much variables at once can lead to unexpected and undesired bad side effects. So indeed, powerful people can just be clumsy and just another victim of their own human cognitive limitations. Or they can also be evil, or egoistic, psychopaths. But still, I do consider any of these traits dumb for the reason explained at the beginning, the sacrifice of short-term gains for long-term common losses, abuse. Abusing always looks dumb given enough time. So, let's just all become more intelligent.

5.1.3- A general solution.

Changing the educational systems' approaches is the key factor to bring a Cheerful world, more on why and how to do this in chapter 6.

Before getting more technical, I'd like to conclude with my vision of the 'perfect society' from the resource distribution protocols point of view.

A Cheerful libertarian society, both ethically and economically, that focuses on allowing individuals to live and shape their life's journey. In this society, families should educate each other on respect and the importance of communal well-being, as the realization of its benefits is something humans usually learn by committing egoistic mistakes, a fresh born human will tend to make the mistakes again if not warned.

As an example of communal well-being, if you're knowledgeable about nutrition, why not occasionally assist your family or friends in that regard? I believe the world will reach its

pinnacle of happiness and resource distribution optimization if we achieve to make this focus a tradition.

I must declare I understand family not as just your DNA sharing relatives. I understand family, generally speaking, as those humans you enjoy hanging around with and that will always be there for you if they can. This might include people with similar DNA or not.

How to improve the world:

So, coming back to getting a better future, how do we transition from where we are now to where we should be? It all starts with self-change.

From time to time take a ham sandwich or something else if you're vegetarian. Then, energized, take a walk, the first one try to take it alone, and then take another walk with those around you, reflecting on your desires, who surrounds you, their desires, how you can achieve your goals, how you can be assisted on that and how you can assist others in achieving theirs. All with methods that do not use abuse first, and if not possible, change the goal, and if not possible, use the methods that require the minimal abuse.

If most or all of us adopt this mindset, I genuinely believe we can make it. It's about taking those small but significant steps, day by day, decision by decision, that compound into a collective journey towards a society that's more conscious, empathetic, and, ultimately, more harmonious.

That is the essence, whether you hold power or not, on how you can improve the world.

Some of you might be in a place where you don't have much in common with the people around you and you might have to find a way to move somewhere else in the quest for happiness. The thing is people can be very different, and that is why in these conversations, listening to others, respectful speech and not to use violence is essential. Violence and chaos are easier to emerge when people coexisting are too different.

The key for avoiding this might rely on awakening a certain feeling. A feeling of companionship arising from the fact that you both are different, but no matter how different you are, you both want to cooperate for the same ultimate goal on the quest for sustainable happiness. Thus there you got something in common to calm you down, to talk about, and thus helping to see or feel different people less like "the other", "the enemy", "the different", and more like "the partner".

Hopefully this common quest for long-term happiness creates a bond that calms down the waters no matter the amount of differences. Of course physical or verbal fights can happen when discussing, the key is, in those moments, remember we are here for the same reason and we are all moved by the same human nature we act upon. We all want the best for ourselves and our families despite the tags and descriptions we are using when trying to solve conflicting points, when trying to fix variables and solve problems.

All this will probably create a sense of brotherhood that calms down the situation so to keep debating and actually solving the problems.

I'm assuming that water, food and security are assured. If that is not the case let me doubt about a high likelihood for this feeling of brotherhood arising. If you are hungry, you don't think, you are hungry.

Regarding the society I live in, Spain, I think we're already quite good at this. The main issue I perceive is that we're very ignorant in the parts of human knowledge I explained above. Plus we use really bad learning techniques which raise us up with reduced curiosity. As all we do is not to intellectually explore but mostly memorize during the golden years of our childhood and youth, which is when most of our character will be forged.

This leads us to make poor decisions or be easily deceived, or scammed, or dominated by people or shyness. It's like we're stuck in a cycle, but it's not an unbreakable one. We can learn, adapt, and grow both individually and together as a society.

A big hug to everyone and stay strong. It won't be easy, but it's certainly worth it. (:D)

5.2.- The 2 core problems when distributing resources and the implications of Cheerfulness, AI and blockchain on them.

It is time to get a bit more technical and detailed in understanding the resource distribution problem.

So let me first define all the key points in the spectrum of resource distribution protocols we will be discussing along: anarchism, libertarianism, socialism and communism.

I will define them from a “capability of arranging resources through money” point of view.

- Anarchism: an anarchist society is the one where public money does not exist. People use money, yet all of it is private, fully decentralized. People freely spend it in whatever they want. As there is no public state nor no public army or any other kind of public service. Some anarchist might even define it as a society where money does not exist at all and people coordinate out of exchanging their feelings and wills.

- Libertarianism: a libertarian society is the next centralization step from an anarchist society. In a libertarian society there is public money yet this is kept to the minimum amount required to fund a public army that forces people to abide by the law. People have private money and can spend it to organize resources as long as long as they do not break the law.

- Socialism: a socialist society is the next centralization step. There is public money and it is used for creating more public services rather than just an army to enforce law. Yet, as in libertarianism, people still have private money which they can spend to organize resources as long as they do not break the law.

- Communism: a communist society has no private money. Indeed has no money at all. All power resides in the government who organizes resources with the power of its own authority. Government says, people obey, resources get moved.

5.2.1.- Beginning of the analysis.

I will start this section with a bet. Then, while exploring the core problems of distributing resources, you will understand the reasons behind this bet and why it is not something assured, but a bet.

The bet:

If people become Cheerful, societies will become libertarian and socialism or any unnecessary centralization of power will eventually disappear.

The key resides in, you might have heard this in some economics class, satisfy unlimited desires with limited resources. The four methods mentioned above are an attempt to manage the resources as best as possible to create the best outcome. But what is the best outcome? The best society? I define that as follows:

`` A society where everyone has survival statistically granted and is as happy as they can be. And, for that, each individual has enough tools to imagine and pursue a way of finding its peak of happiness. ``

After this long we finally understand how happiness works and we can conclude that for an individual to be happy it needs to: have enough money, relationships and health to be entertained, basic biological survival needs covered and enough opportunities to pursue all of these things it might be lacking.

Thanks to all the technological advancement a lot of us can be less worried about the survival part. But what about the rest? How can we organize society so everyone can try to be happy and succeed in their mission?

Well, it's all statistics and it might be, sometimes, quite impossible.

5.2.2.- The first core problem: too much variables.

There are multiple variables affecting this problem in this system. For example some variables are how much resources we consume and how much each of us needs to satisfy our desires.

Consider the current global population: with over 8 billion individuals, each with their unique desires and needs, the number of variables quickly becomes astronomical. If we, very conservatively, estimate that each person has at least one unique desire, we're already dealing with 16 billion variables. Furthermore, these desires can change at varying rates, adding another layer of complexity.

So we got ourselves $8 * (10^9)$ humans, times $8 * (10^9)$ desires-at-least * some-rate-of-change. This is at least $64 * (10^{18})$ variables, and we are being very conservative.

There are a lot of variables that influence needs and desires, merely by generally defining them we already get such enormous numbers. This is the first core issue on organizing resources in a society, its mere complexity.

Modern AI, even the most advanced models, are not solely defined by their neuron count. The quality and quantity of data they're trained on are crucial too. While it's true that the largest AI models have around the order of $175 * (10^{12})$ parameters, this doesn't directly correlate to managing 1 parameter to 1 human desire or human life or societal structure. Plus some of these big AIs can only do 1 task and are not close to being AIs to purposely guide people precisely on everyday life decisions. Even in that unreal super powerful case of 1 parameter to 1 need correlation, we would still be short as the number of parameters must increase by:

(minimum number of variables) - (current number of parameters) = (parameters we still need for an unreal and conservative scenario)

$(64 * 10^{18}) - (175 * 10^{12}) = 6.4 * (10^{19})$, a.k.a. still a lot even while being incredibly optimistic and simplistic.

Furthermore, as said, AI is not just about the number of neurons and parameters, it's about quantity and quality of data too. So we must take into account that historically, we've struggled to yet fully solve global challenges like hunger, sustainable happiness and wars. Training an AI on our current data might result in a model that inherits our limitations and biases. Thus completely relying on AI to manage our society is astronomically far from the current capabilities.

The problem is too big, but as explained in Chapter 3... All complex systems can be manged by humans when broken down in smaller parts. But, how to break down such a big problem?

Libertarianism does this pretty gracefully and this is the main problem with socialism and communism. This is precisely why they will never be as efficient as libertarianism at global scales or relatively medium and big scales.

This big-amount-of-variables is the core issue they can't solve efficiently which ends up creating inefficiencies in resource allocation to satisfy needs and desires. Historically it has

resulted in poverty, or less wealth, for societies that followed these more centralized protocols compared to those societies that followed more libertarian and more decentralized ones.

But why?

5.2.2.1.- Why socialism or communism can't handle these variables?

First, nowadays sometimes a human can't even handle properly the struggles and intricacies of its own life. The smartest of us can do it and help a few of their friends on the way. But, how to expect a government conformed by a small group of people to be able to allocate resources and satisfy needs effectively for a population way bigger than them. The amount of variables they gotta take into account escalates so rapidly that it easily creates unexpected, uncontrollable consequences with or without butterfly effects. There is just a very high chance they mess up on the try.

Even if they are the smartest people, there is no way they can allocate resources effectively for populations that are X times larger. The number of variables doesn't escalate linearly, nor quadratically, it escalates, at least, cubically. Because desires and needs are influenced by lots of ever changing factors.

Then increase the state size you might be thinking, but at this point, if most of the population are the state and have the power to take decisions on how to handle their resources, then we end up in libertarianism.

I will develop this further in a bit but this is the essence on why socialism and communism are always so inefficient compared to libertarianism. They assign too many variables to a reduced group of humans who can't, biologically and technologically, handle them. Leading to bad or less good outcomes.

5.2.2.2.- Why does libertarianism handle this issue way much more gracefully?

Libertarianism breaks down the responsibility of handling variables to the smallest size, the individual. So as long as the individuals are intelligent enough to organize their life with their neighbors, it will work out.

Libertarianism distributes all variables in a more even way. Giving each human holding the State's power the minimum amount of variables to handle when distributing its resources. Thus there is the highest likelihood for each public worker to be successful managing them. As it has been assigned the smallest amount of variables possible by default.

From the citizen level, it does increase the amount of variables they must handle compared to a more centralized statist protocol. Then, some individuals will be capable, some won't. So the more intelligent each citizen is, the higher the likelihood the citizen will handle the variables correctly.

In the general picture, and as per recent history, *the likelihood of success per individual, wether with or without institutional power*, is higher in more decentralized protocols. Resulting in, on mathematical tendencies terms, libertarianism succeeding better than than socialism or communism.

For now it is indisputable that decentralized protocols tend to have greater growth, whether it is sustainable is another question, but it is indisputable they do have better growth within the recent history. Why? Because people in these protocols were intelligent enough, using their biology and technology, to handle the variables and solve problems.

More centralized protocols did not do that good, or even did bad, mainly because of leaving complex problems, a.k.a. too much variables, to a limited amount of people. So they could not solve problems as fast or as well as other more decentralized nations.

Yet do not be an innocent, libertarianism is not perfect. More on this in a bit.

5.2.2.3.- A mathematical model to understand a society's capability to distribute resources effectively.

There are a bunch of variables on the latest explanations. If you read them, understand them, and do it multiple times, thinking about it will become intuitive. Yet just via words, as there are multiple variables, I think it can take more time than if done via equations.

So, here I will use an equation to clearly visualize all these essential relations in the problem of resource distribution.

The following equation is representing how well a group of people, a society, organizes resources, this is measured on how much variables you can handle per variables needed to be handled:

$$f(v, V) = v / V$$

v = variables your society can handle

V = amount of variables that need to be handled

The greater the output the better your society manages resources. For a greater output we must increase the numerator of the division or decrease the denominator. And for a smaller output we must increase the denominator or decrease the numerator.

Note that, as with the power dynamics equation, I'm just describing the relations between variable, I'm not saying they are 100% like this in real life. Some multiplications might be exponential, or some divisions subtractions etc. This equation is not meant to fully reflect reality like a physics equation. It is just meant to fully help an individual to guide its reasoning about reality.

I will start describing each variable in the equation with the components its composed by. Slightly making the equation more complex to fully and intuitively represent the relations of all concepts mentioned earlier, these are:

t = degree of technological advancement

ic = intelligence of the citizens, amount of variables each citizen can handle

cp = citizen population

ip = intelligence of the political class, amount of variables each politician can handle

pp = political class population

vp = variables handled per politician

I also mentioned other factors which arise from these ones. You don't need to mathematically try to make sense of these now:

C = centralization factor = (ip * pp / vp)

VC = variables handled by the citizens = ic * cp

I = intelligence of all society = ic + ip

Alright, these are all the factors, let's start adding them to the equation:

This:

$$f(v, V) = v / V$$

Becomes:

$$f(t, I, VC, C, V) = ((t^I) * VC * C) / V$$

As you can see, now the amount of variables that a society can handle (v) has been broken down into the degree of technological advancement (t), the total intelligence of the society (I), the amount of variable citizens can handle (VC) and the centralization factor (C).

All of these are part of the numerator, so the greater they are the bigger the output.

So we can see that the higher the degree of technological advancement the greater the output will be, thus this means the better your resource distribution capabilities.

We also see that intelligence also contributes to increasing technological advancement. Because t is powered to the I . So the more we increase intelligence, not only we increase technological advancement, but also how well we distribute resources. Because the amount of variables we can handle (v), compared to the ones we need to handle (V), is greater.

We also see that the more variables the citizens can handle VC , the greater the output too.

And, the greater the centralization (C), the greater the output too... Wait, didn't we logically deduced from biological principles the opposite? Indeed, the key is that C is a rational number, so its value can be smaller than 1. If you multiply a positive number by a number smaller than 1 then you get another number that is smaller. Yet if the number you use to multiply by happens to be greater than one, the output will be bigger.

This reflects the natural fact that centralized entities can take good decisions distributing resources. These can be measured and seen reflected in the factors that conform centralized power. These are the previously mentioned intelligence of the politicians (ip), number of people in the population pertaining the political class (pp) and variables assigned per politician (vp).

So let's now break down C to make it all clear. We are taking the previous equations and substituting for:

$$C = (ip * pp / vp)$$

Same logic applies here, the more intelligent the politicians the better they will be, so the less likely is that C 's value falls below 1. And the more politicians the more variables they will handle and the less likely C is under 1. Yet the more it is demanded from them, the more variables they have to handle and then the output decreases, making it probably smaller than 1.

Which overall decreases the general equation's numerator, worsening the resource distribution capabilities of a society:

$$f(t, I, VC, ip, pp, vp, V) = ((t^I) * VC * (ip * pp / vp)) / V$$

This same yet more complex equation, now reflects more clearly the biological limits of politicians.

Let's now break down the another big component VC . Which breaks down to $ic*cp$.

$$f(t, I, VC, ip, pp, vp, V) = ((t^I) * (ic * cp) * (ip * pp / vp)) / V$$

These are the meanings these variables represent. The more intelligent the citizens are (ic), the better at organizing resources. The more citizens you have, the more variables you can handle.

Now let's break down another simple component, the total intelligence (I). Which is just:

$$f(t, I, VC, ip, pp, vp, V) = ((t^{(ic+ip)}) * (ic * cp) * (ip * pp / vp)) / V$$

The meaning is just that how much technological advancement contributes in more efficient resource distribution is directly proportional to how intelligent people are.

And, finally, let's break down V (amounts of variables that need to be handled):

$$V = d * (cp + pp)$$

d = average number of desires and needs per person

These relations highlight that, the more desires and needs the harder it will be to manage resources effectively to satisfy all of them. Because that leads to a higher denominator, leading to a smaller result in the v / V division. Furthermore, the more people the more desires and needs you will have and the greater the denominator too.

To counter all this all you can do is just increase the numerator by playing around with the factors that conform it. And note that, just by increasing intelligence, all factors on the numerator increase. So, this is why I say that, regardless of the resource distribution protocol of preference, Cheerfulness can help.

So the final detailed equation results as:

$$f(t, I, VC, ip, pp, vp, V) = ((t^{(ic+ip)}) * (ic * cp) * (ip * pp / vp)) / (d * (cp + pp))$$

If you remember the power equation from last chapter:

$$f(m, y) = m * (1 + y)$$

In this equation y was how well the society managed information. Because the better a society does this the better they can solve their problems, then the better they distribute resources.

So we could substitute the y factor for the v / V one presented.

How to answer who will win in a fight between civilizations? Just, even if impossible today, somehow measure all these variables, represent their mathematical relations as per measured reality, like physics, and you should get a realistic answer.

There is still one factor missing though, time. This equation can help reason through the present of a civilization, but not its future. That is what next chapter is about.

Anyway, here you have it. An iterative process explaining each variable so you can better understand how effective resource distribution works. You can try plug in numbers to the variables to visualize it even better. Like we did in the power dynamics chapter.

Note the process with which I build this equation: I observed natural phenomena, natural facts, thought about it and described their relations.

Then I noted the relations and the phenomena had too many parts (ic , cp , ip , pp , t , etc). So I started grouping up the problem's variables into "bigger-variables" encapsulating them. Like the centralization factor, the total intelligence etc.

In the engineer's terms, I saw a really complex system involving lots of variables. So I decided to break down the system into other smaller, still slightly complex systems, encapsulating on each the different variables that appeared on the original one. Like for example the C factor.

Then I analyzed those modules and then revisited the original module of effective resource distribution to see how it would make sense for it to relate to the other sub-modules. Adjusting definitions on the original system or sub-systems if necessary.

Sometimes it was better for me to focus on how to mathematically represent a bigger module first, sometimes a smaller one, anyway, I had to go back and forth. Define, observe, redefine, make it all make sense and not contradict itself. Via thinking like an engineer.

Taking all variables on the original system, grouping them up in smaller components and breaking down like so the problem is smaller parts. Slowly defining, analyzing, the relations between them. Math representations might not be the most comfortable representation for all of you. At least they work very well for me.

However when problems get complex you must be methodical, slow, thinking, go back and forth and have some way of easily representing that information just in case you can not remember previous conclusions or relations. Simple math operations come very handy for that. Yet, who knows, maybe other methods fit you better, what are you waiting for? Try it out, invent better methods for yourself.

Regardless of how you represent it, please do it, learn, analyze, it is the only way to keep improving our world.

Now coming back to where we left the previous section.

Libertarianism is not perfect, essentially because free people can still take bad decisions. So it can also lead to inefficiencies. Decrease the citizen's intelligence factors' values on the equation see it.

But socialism and communism nowadays have guaranteed incredibly obvious inefficiencies. As groups of hundreds of people have to manage groups of millions of people. And, obviously a current human can't even manage efficiently 100 peoples' lives at the same time, so why to expect a government conformed by humans to handle population sizes at least a thousand times larger than themselves.

I see a possible reality, in decades or a century, where humans live in libertarian societies where they take decisions with the aid of AI and communicate with their neighbors more peacefully and transparently using trustless blockchain technology. Leveraging these decentralized and/or trust-minimized databases to minimize betrayal and corruption.

But before elaborating further on how these technologies impact resource distribution, let me critique libertarianism a little bit.

5.2.2.4.- A critique to libertarianism.

I'm an advocate for libertarianism, but I acknowledge its imperfections. It operates on the hope that individuals will act wisely when shaping their life's path, which isn't always the case. Hence, I believe there should be a socialist touch when educating people, whether in public school or in the family household, about the importance of considering others and the medium to long-term consequences of your actions in them.

It is true that libertarianism already considers others in its discourse, I just want to emphasize that, in my opinion, it clearly requires a greater highlight with a clearer definition.

The problem with libertarianism is that, spoiler, it is actually very similar to socialism and it has been branded in modern times as something fundamentally different. Both are protocols that require a state and some public resource distribution, the difference is not fundamental, it is in percentages of public managing, in gray areas.

Yet people are consistently told that libertarianism is fundamentally different. That it is the supremacy of the individual allowing him to create its own life project. This is not fundamentally different from socialism. Let me elaborate.

Labeling these 2 protocols as completely different leads to people justifying their actions with an ultimately authoritarian argument: you must respect the individual, me. Which, if delved deeper into libertarianism you realize it is not exactly like that, but in our simplification lead society people eventually think like that and it becomes problematic.

My critique to libertarianism is that it needs a re-branding, it needs to be explained with a socialist touch, because that is ultimately what it is, "a softer socialism". Correctly speaking, the softest statism. Let me keep elaborating.

Libertarianism says that you, the individual, are the supreme leader of your life and everyone should respect your life project and ambitions, yet just as long as they don't cause damage to other people's life projects.

Sounds good right? Well this is actually useless even though it is a true sentence. It is like saying: Apples are blue as long as they are not red. Why?

It marks the individual as the unbreakable, impregnable unit of society. And all action should be taken in order to respect the individual as he is the supreme leader of his life. But, only as long as he is not negatively impacting other supreme leaders of their own lives, other humans. This negative impacts you can have in other lives are commonly known to libertarians as: negative externalities.

But... what if I got a definition of what I want that aggressively clashes with what you want, who decides who is the actual supreme leader of its own life? One of us has to get the supremacy and become the leader of its own life while the other doesn't. Then what? Libertarianism is true for some and false for others? Indeed.

And if you coordinate your society in a truth that only applies to some, even if they are the majority, you will still for sure be acting in an inadequate way to other realities.

Not necessarily in all situations, but eventually the supremacy of one individual will come at cost of the supremacy of another individual. Basing your line of action in the freedom of the individual is impossible. Because it is impossible to not suppress any individual in a society forever.

You can't always be the supreme leader of your life if you are surrounded by others. Humans will never be, we have always needed and depended on each other since ancient times. It is in our nature the need of coordination with others, whether through cooperation or domination. Thinking it is possible for individuals to always be free is anti-natural and false.

Even matter does not follow this principle. Matter can not do whatever it wants, forces move its parts, and if they are moved against other parts, they will clash, and then the greater force will determine where matter goes. The simplified understanding of libertarianism from nowadays society would make people think that each force would be applied independently from one another even when they clash. And, well, it is just not like this. People will think that the matter will move in some direction and ultimately it won't, worsening their prediction capabilities, essential for solving problems.

Saying that individuals are the shapers of their own life-path as long as they do not cause negative externalities to others' paths is an always true, useless phrase. It's like saying apples are blue as long as they are not red. It is like saying two objects traveling in parallel lines through a 2D space will never clash as long as they are parallel. Because of course a human is free until someone else appears, and of course that someone else was doing whatever he wanted until I appeared.

"Something is always true as long as it is not false".

We humans need others to survive, we inherently have a natural dependency on others. Basing all decision making or repeatedly arguing that we are the only one who decides our life-path leads to some inconsistencies and conflicts in coordination.

So no, I do not think relying solely on libertarianism will make this world an utopia because of how mindlessly this useless core phrasing is repeated over and over again in the hope of differentiating it from socialism.

I do not think libertarian principles, even though it mentions it vaguely, ultimately focus properly on the real empathy you need to coordinate a society as efficiently as possible.

Do what you want but if you cause negative externalities to others you will be punished. Then it can't always be what I want. Who defines what a negative externality is? The individual? Which individual? You? Me? Different things bother each of us and the clear definition of what things are a negative externality will change depending on who you ask to.

To agree upon this is why libertarianism defends the existence of a State, as minimal as possible, but a State. A State that rules over the individual while at the same time governing for him? That will, unavoidably, be true for some and false for others.

Libertarianism has premises that are incompatible with each other, a minimal state next to individual freedom? Next to respecting private property, freedom of association? I doesn't matter with how many words libertarianism tries to describe the freedoms of action of an individual, these won't be real freedoms, in the sense of created by the individual, these will be allowed freedoms. Allowed by the State. With a State freedom will always be suppressed to some extent. And even without it too, by natural forces.

In the same way, socialism has no fundamental difference with all said. People in the socialist protocol still have the ability to own stuff, to move and decide their path, as long as they obey the State and do not bother neighbors too much.

Libertarianism is just the softest of the socialisms. And not being able to clearly acknowledge it from the get go is libertarianism's weak point in modern times.

Because if you mindlessly deny it and think it is fundamentally different than socialism, you are accepting the supremacy of the individual regardless of negative externalities. You are accepting the impossible, the abuse over others justified on a: I'm right because I say so, because I must be respected. And that eventually creates conflict with others. Likely fueled by arrogance.

To make libertarianism really fundamentally different than socialism you have to delete the negative externalities part. Because freedom of individuals unless they bother someone else requires a State, just like socialism. If you delete that you do not require a State and humans are truly free.

Unfortunately, you can only delete it from the phrasing, but not from reality. We are social animals. This is the fatal mistake of libertarianism these days, I like it, it has a very clever design, but it committed a deep marketing mistake.

These days, communism is build on a straight up wrong premise of any human productive interaction being an abuse, libertarianism is build on a useless ever true premise explained inadequately, and anarchism is also build on a straight up wrong premise in history so far. This one being that humans never have extreme discrepancies with each other and can in practice just not to abuse. Socialism might be the truest protocol to modern human reality.

Yet, even with all this, for reasons that will be explained along the book, I think we should aim to get away from socialism as much as we can and try to be as libertarian as possible.

Interestingly enough I reached this conclusion without thinking about freedom or subjective terms, just about biological human facts on happiness and information processing capabilities.

So, summing up, libertarianism's mistake was to brand itself as something fundamentally different to socialism. Which, in a modern society lead by absurd simplifications, lead to significant misunderstandings and coordination conflicts.

Then, some shitty inefficiencies of coordination are potentiated by political actors utilizing the tool mentioned in chapter 4 to oppose people with simplified concepts to gain power. The

potentiation came from the political class selling this mastery of theirs on the confrontation technique to the highest bidder, the richest, whether nationally or internationally, so they can better influence their wealth in a forced way, so to influence the resources they manage, and make sure they never lose them, if anything, that they will have more. Even though some others, poorer, less free, might lose them, and did lose them. Some of them even lost their most precious resource, life. This is one of the risks libertarianism has. And socialism, both. In the end this is a risk arising from pure power dynamics, from a State.

The thing is that libertarians sort of lie to themselves, they think of their ideas as perfect, as if they can even counter human nature. But ideas ideas are, and reality reality is.

We created an ideological belief where everyone can, but specially powerful individuals, specially the richest, can repeatedly think they have the right of holding power thanks to individualistic principles, promoting arrogance.

Thinking that the individual is powerful, mighty, very wise and intelligent, specially if they managed to gather so much money. Thinking their money is their ultimate representation of their worth and they must do anything to protect it. Thinking their full dominance-based freedom is at the core of their existence, a natural and normal freedom to have, not a power based, dominance submission one, because the individual is the supreme leader of its life. And because everyone else is too, so if they agree using money, that must 100% correlate with that they agree to be enslaved more than you are. Thinking that what deeply defines an individual at its core is not its happiness, it is not empathy, it is its freedom, the capability to do whatever you want, regardless. Which in modern societies this is granted by having lots of money.

So they see that, hey I can do whatever I want, I might as well just do it, and I will do stuff that potentiates my freedom, because what truly matters is freedom, that is the ultimate goal of an individual, the ultimate goal that generates wealth for everyone, because sure, I know better, I have the right to know better. The State is there in case I was doing wrong, if I did not have the right to do better they would have stopped me right? So I what I'm doing must be right, justified.

Now do not get me wrong, I'm just describing the risks, not stating how often they happen. Powerful people, rich people, the ones who are more free, can take good decisions. In fact, to some extent they have taken them more often than not, otherwise the overall life quality on Earth would not have increased. I'm just describing the negative consequences that the core of libertarianism leads to sometimes.

Sure, if you are free, you can be exactly who you want to be every time. But that does not mean that freedom is who you are. Furthermore, being free comes at a cost, what cost? That behavior is not natural, we are never born to be completely free, that is not our natural state. We need each other, and an excess of freedom will at some point correspond to chaos somewhere else, or the slavery, as loss of freedom, of someone somewhere else. They will lose more or less freedom, maybe the freedom they lose is just they can only chose between 4 brands of drinks instead of 6, or maybe they lose the freedom to rest properly in the worst cases.

Trying to artificially create the natural freedom of the individual by giving the artificial right for power to money won't make us escape from the truth that, we will never create a natural good life that feels good for everyone's nature if we forever create artificial anti-natural behavior based principles to guide us through.

Focusing on freedom has been the most effective and efficient method so far, but it has limits, because it is anti-natural in the sense that it contradicts natural human behavior. Even if it is the best we have so far, it does not mean we can not create something better or it does not mean it does not have negative side effects.

The market is not perfect, it will never be. Because it is driven by the subjective desires of humans. It is just the best imperfection so far.

We did not come here to be free, biologically, at the core, we are here to be happy.

Anyway, they think money is freedom, and it is, the freedom of the holder to force you to do what he does not want or can not do. Then these people might want to abuse directly, or they might want something that indirectly abuses others, and in their arrogance originated on the libertarian principle and fueled by the infinite power of money they will take a while to realize they abused. And then they will take a while to say sorry, or fix the mess. Because they will eventually have to, because we are social animals, and you can not escape that, not forever, regardless if you think yourself as a god of freedom.

All this creates a tendency for lots of people to not properly think about others' real needs, their own real needs even, and just indirectly, and likely unknowingly, abuse them and abuse themselves.

I think we all can imagine a modern nation that behaves like this pretty frequently. But names do not matter, I'm not seeking blame or revenge, I'm seeking to thrive, to understand, to cooperate, not to dominate or to be free, but to be happy.

The described behavior feels very natural given the historical context. As the richest have not been intelligent enough to realize, or have just been blinded by individualism based arrogance.

Money producing money, saving, investment of private goods, what is commonly perceived as that thing called capitalism, is not bad. Storing money reflects the natural tendency of a human to store meat just in case winter comes. Investing it reflects the natural tendency of humans to optimize their meat management. In fact, it is the only way so far we can coexist and live together being as much humans as we are, without money, we would be killing each other way more frequently. The problem comes on what you use that money for and what is moving you to use it.

Another examples of issues derived from individualistic arrogance. Rich people or entities saw the service of, cheaper in less democratic countries, buying an assurance that their resources distribution rights (money) will not decrease, so they bought it. Buying politicians, resources, influencing the world in such a way that their wealth is protected. Libertarians will say, but that is the State problem, that is easy to corrupt socialism. Then I would answer, but hey, you also have a State. You might be better, but just the best evil. Not the objective good you tend to think you are.

Yet we must not rush into blaming nor aggression. In the same ways citizens are not intelligent enough, the political and richest of people are not either. They must soon become Cheerful too. The same way you can not blame yourself for not developing efficient learning skills, because there is a whole system in place promoting you do not, you can not fully blame rich or powerful people for abusing their power to protect their wealth, their right to be free, or their right to enslave you if you want to say it harsh. The system, even our nature I would dare to say, makes the indirect or direct abuse through freedom maximization a real risk.

More risks. Thinking of yourself and others as the owners of your own lives makes you see each other as competitors, denying full trust. If I'm a god and he is a god, and if I can do whatever I want and you too, you might some day want me to not want something. Fueling distrust. And deep in your brain, even if you do not realize, subconsciously, because you are human, you know you are not actually free. You will fear the other, and afraid dogs are the ones who will likely bite. Because you are denying the truth, you say you both are free and respect each other's freedom, but in reality you can also act as competitors.

Let competition be it, libertarians will say, let perfect competition be it, they will say, let the free market decide. And in theory, sure, but in reality, the free market is anything but free and perfect. The market are humans, and humans are not free, we are social animals. Disguise it with wording it if you will, fool yourself with your own words if you will, but no one is the supreme leader of its own life.

Furthermore, there is not such a thing as human perfection. Perfection is subjective. And we must embrace that, we must find a way to operate around that, not negate that.

Competition is not good, if you are competing is because there has to be a winner. Why? Because life is a zero sum game? Because we lack resources? Or actually because we have too much unnecessary desires? What are we competing for that is scarce? Food? Water? Freedom? Time? Happiness? Why not cooperating instead?

The world is currently facing an issue way deeper than any economic theory can explain, than any political theory can explain. Than any of them both together can explain.

Because the issues stem from misunderstanding intelligence and happiness. From misunderstanding human instincts themselves. And then failing to successfully leverage them.

We face the challenge of taming ourselves. Controlling our instinct to dominate our of fear, this time economically speaking. In a similar way we can control our sexual desires and not rape if rejected, we must do that so, but economically and politically-wise.

Wealth increased because we increased our capabilities with technology and we had a really crazy high step up in technological efficiency. There was more for everyone, and even in a freedom first tendency, everyone could just have more without abusing.

Yet after the invention of internet, progress slowed down. And our true nature started showing up. Our true limitations appeared. We got too used to unlimited potential, addicted to our lives feeling better thanks to the improvement of resource allocation driven by technological progress, but not because of a significant increase in intelligence or in our happiness understanding and control.

We have naturally disregarded intelligence and happiness by decades, because more resources were available, because better ways of organizing them were. That made us freer, and we confused freedom as the source. But, in a parallelism way, like said in the power dynamics chapter, we can't run to uncharted lands forever. Once there is no land to run, so once there is no new technology to give us more and more sparks of happiness due to discovering new more optimal stuff, then we must dialogue or fight.

Happiness has not been as cheap anymore, we did not have crazy technological discoveries for decades and we started hurting each other, stealing resources from each other, just to feel something. We had to slow down our exploration and forgot to enjoy life while becoming addicted to the high amounts of happiness discovering fancy new things brings. Like an addicted person who needs more of that drug, we need more of those fresh new resources, more and more. So we create wars, to dominate and abuse, to have control and get easy solutions to satisfy our addiction. Even if it comes at the cost of other humans kilometers away.

We praise the freedom that allowed us explore, to feel the happiness rush. We got addicted to it.

Fortunately we got AI, which will clearly increase productivity, yet it will just be like a drug addict injecting another drug dose to the blood stream, how much will it last until we start suffering again from withdrawal and start driving crazy?

Fortunately, now we have Cheerfulness too. Which will allow us to understand ourselves and each other better, tame our instincts, and coordinate based on cooperation and not based on domination like junkies on the street. More on chapter 7.

So, does all this make libertarianism actually something good on concept that has just been misunderstood? Is it truly flawed?

Indeed, it has just been inadequately explained and misunderstood. This has led to the appearance of similar risks to the ones mentioned. As explained in the previous section, libertarianism is really logically optimal.

All these inefficiencies would not have happened, or they would have happened way less frequently, in a Cheerful society. One where people care about detail, seek detail, seek understanding, question, explore and all under the common goal of happiness.

5.2.2.4.1.- Why happiness over freedom?

If you get clever enough, you can deduce similar risks for people who fixate as the core priority happiness. So why should we choose happiness over freedom?

First, it is not one or the other, it is which one should we prioritize and use as the main guidance.

I think a better engine, a better core principle that leads to more human well-being can be reached if we focus mainly on happiness and not on freedom, because it is more natural and its search is always real, all the time, regardless.

Sure, only after survival is granted. But freedom operates in the same way, no-one seeks freedom when they starve, they seek food. I'm assuming granted survival as said earlier.

People gather and party together, they bond together, because they are ultimately feeling happy, not because they are feeling free. Freedom can make you feel happy, and that is why we ultimately like it and can get addicted to it. Not vice-versa.

Regardless of freedom seekers or protection seekers, if you seek happiness, you can talk to both and they will not perceive you as the other, because you have common ground. Because happiness is a deeper shared truth, it can help us to coordinate with less conflict too.

As a funny metaphor for this. Libertarianism and socialism (or communism) are a couple that broke up due to misunderstandings and lack of communication lead arguments. Cheerfulness would be the common friend who still hangs out with both, listened and listens to both, and has the capability of fixing the relationship in the future.

When we guide ourselves based on deeper principles that always hold, we can reach deeper understanding and reach greater goals. And for successful guidance, regardless of what is the core you choose, regardless of freedom or happiness, you have to mix it with the maximization of intelligence for optimal well-being. Cheerfulness is both, happiness and intelligence.

I do not dislike freedom, as said I'm an advocate for libertarianism but I acknowledge its imperfections. Libertarianism is built upon a belief, like a religion. That is not good nor bad, that is just how humans operate. I do use libertarianism and guide myself taking it into account, because it is natural to do so.

But ultimately I'm Cheerful, I can only think of deeper principles always true when I think of happiness, and that, overall, always leads to more understanding, that has greater potential of prosperity.

As a scientific parallelism, some Einstein equations can be "simplified" logically and correctly into Newton's ones. This does not mean Newton is always wrong, the same way in which putting individual freedom at the core is not always wrong, it just means that Einstein's equations hold true for a larger set of reality's contexts. Happiness focus would be Einstein, Newton would be freedom. However, you need to be intelligent to discover and use any of them.

Sure, the same way I messed around with libertarianism, you can criticize, let's call it happynism, using only happiness as guidance. The simplest example, someone deciding to abuse drugs to be happy and then he drives on drugs and damages someone else accidentally.

The same way someone can abuse others for the sake of “I’m the sole builder of my life path”, they can do so by thinking “I have to be happy”. This is what intelligence maximization is meant to minimize, more on how later.

Sure, we can create a new philosophy, libertarianism mixed with intelligence maximization, let’s call it libertynism. But still I think Cheerfulness, happiness with maximized intelligence is superior, due to focusing on deeper truths, in the sense that they hold true in more contexts of reality and that they even conform part of the truth of freedom.

Even when freedom leads to periods of pain, people still choose to face them because ultimately they will get the chemical reward of happiness. So they should not forget about it.

I think of freedom as a more shallow guide. And as human become more intelligent, they will seek deeper more complex ones.

I choose Cheerfulness, but I really like libertarianism. In fact in later chapters I will propose combining both as a realistic transition to utopias. I just added this section so people reading realize I’m not dogmatic and I can apply rough self-criticism to my ideas and proposals. Just like an engineer re-defines systems and goes back and forth when thinking.

5.2.3.- How new technologies will help to deal with the first core problem of too much variables.

Regardless of the resource distribution protocol of choice, the technologies mentioned so far will be key on each and everyone’s future. As they are key to efficient information management which is ultimately what resource allocation is all about.

These will be, and already are, their influences:

- *Internet*: faster and cheaper access to information.
- *AI*: helps to search for information and digest (understand) it very rapidly due to its incredibly high and fast capabilities of analyzing big chunks of data.
- *Blockchain*: all the cryptography advancements, networks and protocols that this technique is leading to, will and currently allow humans to force to be private whatever data they need, and force to be public whatever data should be. This data is also unalterable thus creates promises that, if ever broken, they will immediately be detected. Some promises are even unbreakable. All this curiously leads to more trust on different parties cooperating or associating with each other, precisely because of the minimization, or disappearance, of trust-needing factors.

These technologies have and will have these roles but, which resource distribution protocol will prevail? I’ve tried to answer this question but it is impossible to, at least for me, 100% assure which protocol will be the predominating one in future Cheerful societies. Why can’t I? Too much variables.

I think that Cheerful individuals will be able to adapt and change the protocol of choice according to their context along history. Yet if I had to bet on one, as said before I tend to believe that libertarian Cheerful societies will raise due to its more likelihood of efficiency. There is another reason but it will be explored in following sections.

Regardless of the protocol, one thing is clear. We have to be able to handle more variables more efficiently, with the help of machines and in our own. That is the way to the most brilliant future possible, whether that ends up being anarchist or communist.

We can’t precisely know what the future looks like, yet what we can do for sure is get more intelligent with the engineers’ way of thinking and also develop our technology to improve even more our variable handling capabilities.

Then, regardless of who ends up holding the power to distribute resources, they will do it way more intelligently than if technology was not as advanced. And way more intelligently than if they did not analyze systems as well as an engineer.

5.2.4.- Clarifying my bet.

Remember the bet at the beginning of section 5.2? Well now I can finally complete and display all the reasoning that lead me to that conclusion.

Why libertarianism?

Because Cheerfulness focuses on intelligence, leading to empathy and efficiency.

Even with advancements on technology that allow us to manage more variables per person, why would people chose centralization of decision making?

In a society where people can handle on average let's say 100 variables and smart people can handle 200. A government of 100 smart people can handle: $200 * 100 = 20,000$ variables. Yet if power for taking decisions is distributed through all the population, imagine a population of 20,000 people, with that average variable handling capabilities, their capability reaches around: $100 * 20,000 = 2,000,000$. Way better than centralization.

And as of today's world, there are way more people as citizens than governors.

It is true that some society might have different traits: Imagine the exact same numbers as the previous example but now the average person handles 0.001 variables. In that case those 20,000 people would only handle 20 variables. Way less than their government. So in that case centralization and socialism will have better results.

This is part of why this is a bet, it depends on the numbers of each society.

As of the current state of the world, by the observed lack of libertarianism in it, I do not think people are intelligent enough yet. Our reality is closer to the society handling 20 variables rather than the one handling 2 million.

So, as Cheerfulness leans a lot towards efficiency, I think Cheerful people will tend towards libertarianism. As it is the protocol where each individual will be able to contribute more variable handling capabilities using its power with an intelligence at a guaranteed, decent, even high, level.

Why not anarchism?

I believe abuse is intrinsic to human kind. And from time to time, if there is no superior statist force, a bunch of humans with the abuse trait will be born and will organize to create the need for a centralized predominant mafia (State).

So, unless there is a way of making this kind of humans never be born, because of futuristic advanced genetic modifications or some way of detecting and killing them at birth, I do not think anarchism will prevail.

Maybe, just maybe, we can make the education process of new humans so perfect that the likelihood of an abusive group being created is negligible. Still, I think we have a long way to go to get there too.

So, I believe as of now, from time to time, these traits will emerge from new or probably already existing humans. And it will do so in such an amount so as to create the need for a State.

I think the most “anarchist” power dynamic system we can aim for with current technology is, do not worry if you do not understand some technical terms:
Any new law and modification must be voted by everyone, yet decision making is automated by AI based on each citizen’s personal data.

All the data remains accessible but private in zero-knowledge cryptography based blockchains with a public transparent and decentralized global one where final decisions are settled and where people submit their votes. Similar to what Ethereum is today. Anyone can opt-in and decide to vote for themselves instead of their personalized AI.

All AIs will be connected to each other and suggest what to vote for based on the data, they will be able to coordinate through this private blockchains but not reveal private data of other citizens thanks to cheap fully homomorphic encryption (zero-knowledge computation) developments. The thing that the blockchain network of AIs will optimize for will be based on personal input of each citizen about their desires and needs.

And, to help adapt to fast changing laws, an AI companion, with private data, goes always with you and warns you if you are going to do something that suddenly became illegal. To prevent sudden criminal acts, a delay between when laws become effective after a successful voting can also be implemented.

The monopoly of violence, if needed, will be no human, just robots that punish and monitor based on the laws voted by humans. So, we will all be the violence, no monopoly technically, a free market where everyone participates.

Okay this is not truly possible because zero-knowledge computation would still require innovations. Okay, there are lots of more nuances to address.

But you get the ideas, the basic blueprints, on how I imagine the closest thing to anarchism we can aim for in the following centuries.

Why not communism?

Due to all I’ve explained so far of: too much variables assigned to the little amounts of people who hold power.

Interestingly enough, communism breaks its very own classic phrase of: *“From each according to his ability, to each according to his needs.”*.

Communism demands from each State member more than his ability can handle, completely breaking the from each according to his ability goal. And that curiously enough, leads to people, receiving to each, less than even their needs. As explained, this is not necessarily a consequence, it is just the likely thing to happen given our current intelligence, technology and society’s sizes.

Regardless of statistics and technological limitations. Adding to that what I just said. Even in a future where AI is so good that can create super-efficient governments. In that futuristic scenario, why would AI not be available to all people? Thus here we have the argument again. If each person can now handle 300 variables, why rely on a smaller group called government to handle all variables when we all can access AI and handle way more together?

It can happen though that a government manages to develop in secret this incredible AI, controls everyone with it and plans to keep it for itself. I would say that the natural flow of that possible scenario is that they will eventually get bored of what they can do. As curiosity and killing boredom, as explained long ago in the book, are intrinsic to all humans. The logical step to take for killing boredom is to give people more power so novel, more complex, different stuff can be created. Then this leads to a progressive decentralization of societies at

the rhythm of the governors' class boredom tolerance. Sooner or later ending up in libertarianism.

Stepping aside for a second. This latter idea I had, of societies decentralizing at the pace of the governor's class boredom tolerance, it looks kinda true. Like, most of the inventors, philosophers etc whose ideas lead to progress, pertained to elite classes, "bored", just thinking. This might just be a natural phenomena of human societies, a sociology principle. Anyway.

Why not socialism?

Again, because too much variables and, something more. To explain this I have to touch upon other essential topics. Let me touch them and we will be back to finish this section later.

5.2.5.- The second core problem: parasitism behavior, abuse.

Now, given the state of art of human nature and technology, should we then embrace libertarianism due to its greater likelihood of efficiency and reject any other protocol?

Well, just wait a second for that answer. First let's notice that no matter which system you chose, someone can take advantage of others in one way or another. Abusing their ignorance or intelligence like parasites that take advantages of other bodies to survive. Luckily, us humans, are not parasites because we don't ultimately depend on parasitism to survive. We can learn to change our lifestyle to a sustainable one using cooperation instead of parasitism. That is the second core problem, parasitism, abuse.

You might be thinking about it, and indeed, this can be seen as a consequence of the first core problem. As there are too much variables, the inefficiencies of some humans solving them can be exploited by others.

So yeah, people can take advantage of others. The real question is not only how to arrange the value and manage resources but also how to manage a key resource, each one's own intelligence.

So how do you avoid abuse? Shortly and generally for now, the keys for maximizing happiness and cooperation, thus reducing abuse, are intelligence, empathy, and efficiency.

The key is finding an efficient path to maximize positive change using intelligence. While minimizing trauma using empathy towards others and oneself.

Trauma is caused by an unexpected change made too quick. This can be seen as a consequence of some sort of abuse. But what is abuse really? Let's delve deeper on abuse so we can understand better how to minimize it.

5.2.5.1.- When abuse happens, symptoms of a sick society.

Let's "assert" something that might trigger some of you: *socialism is a symptom of a sick society*. Later I will proof this wrong but bear with me.

What do I mean by sick society? I mean by it a society whose individuals have too much of some of these negative traits:

- Laziness.
- Weakness.
- Dumbness.
- Ignorance.
- "Un-empathetic": lack of empathy.
- Egoism.

These 6 traits create the reasons for when and why a human can abuse another, thus creating a potential need for a policeman (a State) to regulate the humans' lives.

I define abuse as:

Purposefully harming another being to benefit yourself.

This is how abuse emerges from these traits:

- A lazy human won't work and would like the work to be done for them by others: a boss in a small business that forces workers to work more, or a lazy person who doesn't wanna work and wanna live from public aid and taxes. In both abuses, a third party can (and probably will) appear to decide who gets punished.

- A weak human is someone who is not able to physically carry out a task. Some people are not just lazy but they really can't do stuff. Like safely lifting 65kg in some construction working area. Weak humans can not defend themselves physically from less weak humans, thus allowing someone else to abuse them by physical threats or actions.

- A dumb human is a human that, due to biological reasons, is unable to be over the average intelligence. It is easier for these people to fall into scams or be fooled. In any way, this trait also leads to people messing around with each others' lives and probably requiring a third party with power to decide who is not abused.

- An ignorant is different from someone dumb in the sense that ignorance has a solution, studying and thinking. And the problem with ignorance, again as an example, is that it can lead to getting scammed. Thus another abuse that can require a third party deciding who is punished.

- An un-empathetic individual is the one who can't understand how other people think and feel situations. Thus the definition of empathy is someone who is capable of understanding how people think and feel situations. Notice that for helping others you need to be aware of their situation, that is why the more you know each other the easier for a more effective empathy to arise. Then, un-empathetic individuals, as they don't know what the other considers harmful or wants (good and evil), they can accidentally end up abusing with their actions.

- An egoistic individual is the one who sees the opportunities of abuse and takes advantage of them instead of just doing nothing or, if possible, helping the victim to become better and avoid potential future abuses. This differs from un-empathy in that un-empathetic individuals can not discern they are creating an abuse, yet egoistic individuals are aware and chose to abuse or let others be abused.

The less abuse the more efficient (better if you please) a society will tend to be. The point can be seen way clearer if we reduced the size of a society to 3 people.

Let's say 2 citizens and 1 policeman. Clearly and ideally, if instead of 2 citizens producing and a policeman making surveillance, we had the 3 of them working together without dispute, we could optimize and increase the amount and variety of output we produce so as to make us happy.

Thus I must conclude we shouldn't be proud of needing a State (the policeman) even though it is necessary. We must aim to have citizens comfortable with the smallest state possible.

Because that will mean they fear as less as possible abuse from their neighbors. Thus then they can dedicate their time to a productive seek and maintenance of happiness. And, the need for less policemen will mean those previous policemen are now citizens also in the seek of productive happiness-generating activities.

Socialism is necessary, we must not reject it for now, but we should not be proud of needing it. We should aim to safely get rid of it.

As a metaphor/parallelism, socialism is like a pill to lower down the blood pressure of fat people. Sure it can help to mitigate the pain for some time but the underlying cause of the problem won't disappear, the overweight, and pain will happen again. What we should do instead is not taking pills, but rather slowly leaving them behind as we get a more healthy life that allows us to function while working on getting a healthy weight.

This society of people getting along and with minimal state is what libertarianism aims to achieve yet has a poor way of defining how to get there inside its principles, as explained in 5.2.2.4. A society of people who cooperate as much as possible and abuse of each other as less as possible.

We should not reject socialism for now, if there is people abusing others they should be stopped somehow, but we should be aware that the real and prosperous solution comes through education, studying and empathy. Rather than regulating which eventually means wasting resources with avoidable policemen, reflecting the existence of societal conflict and distrust.

Summing all up, abuse is the second core problem: laziness, weakness, ignorance, dumbness, lack of empathy and egoism allow abuse to happen.

These are the 6 fundamental sources of abuse. I've derived them from logical principles.

First, the clear distinction between capability of acting and actually acting. Someone can be dumb and literally not be able to solve a problem, or someone can be intelligent enough yet just ignorant. Thus these 6 traits can be seen as 3 pairs of action quality and capability of action:

- (Quality of action, Capability of action)
- 1.- (Ignorance, Dumbness)
- 2.- (Egoism, Un-empathy)
- 3.- (Laziness, Weakness)

And these 3 pairs have also been logically derived from the 3 parts of problem solving. First realizing you have a problem (empathy's pair), then using intelligence (ignorance's pair) and muscle to solve it (weakness' pair).

Thus I confidently assert any other abuse related adjective or action can be decomposed and explained from all these 6 traits. Thus to solve all abuse, we must actually manage properly these 6 traits.

We can also understand this issue from the reversed perspective: A lack of intelligence fails to combat ignorance, a lack of drive for efficiency allows laziness and egoism to reduce productivity, and a lack of empathy makes it harder to prevent the exploitation of the dumb and weak while also slowing down effective coordination.

This is why I wrote earlier:

The key is finding an efficient path to maximize (efficiency so not laziness) positive change using intelligence (minimizing ignorance) while minimizing trauma (abuse) using empathy towards others and oneself. (to avoid egoism and respect, even help, the dumb and weak)

Closing the bet thread.

Now that we know what abuse is and its sources I can finally fully explain why I do not think socialism will be needed in Cheerful societies.

The abuse sources will be reduced to its unavoidable minimum by individuals who are efficient due to being intelligent and empathetic, gathered together under the natural goal of happiness.

Phrasing it in socialist terms: Cheerful individuals will make the abuse by the capitalist class to the working class as minimum as possible, perhaps, even none. Obliterating the root cause that originated socialism in the first place.

In this ideal prosperous society, for example, it might not be required to punish scammers with state intervention all the time. Sometimes societies, groups of friends, will just talk to each other about who the bad people are and what they do, thus leading to a social punishment in any shape decided and permitted by law.

Whether social isolation or other kinds of punishment, the hood will decide. This is sort of anarchism's answer to the ideal power dynamics of human race. But for this to be possible really intelligent individuals with a common shared goal are needed, just what Cheerful individuals are. Still, I don't believe anarchism will emerge anytime soon, but hey, it is just my believe.

Maybe socialism can be understood as a natural part of human nature, arising as a counterforce to the double-edge sword of libertarianism with its freedom for some but not really for others. Some kind of natural phenomena to balance rapid spread of bad abusive actions taken under the high speeds of libertarian methodologies.

Another natural cause where socialism arises from is the fact that not everyone is intelligent enough to handle certain amounts of freedom. Thus it appears as a way of guidance where a few rule over others who can't rule themselves.

I think these two causes are actually tied together. The fast pace of change that sometimes happens leads to some people to be left behind and unable to adapt as fast to that change. Thus then requiring this third party guidance. At the same time due to slow adaptation, some faster people might abuse them fostering the State intervention, hell, even the State can be the abusive one, as they are no more and no less than just other humans.

Now, why would you follow Cheerfulness if I'm socialist and Cheerfulness will tend to reduce it? For two reasons.

First because Cheerfulness is not against your actions, Cheerfulness is agnostic to any protocol of resource distribution as it is based on the purest principles that determine human happiness. Principles that, given survival, they guide individuals, yet as a group, to to their maximum happiness, whether that ends up implying more or less freedom for them, more or less State intervention.

Second. Even though Cheerfulness is not really against socialism and, if it is needed, it will be used by Cheerful people. I do think in the long term Cheerfulness will minimize to its minimum all abuse sources making socialism a residual phenomena. Deleting as much as possible the reasons for a State and socialism to exist in the first place. Because, if abuse is reduced to its minimum, why would you have more than the minimum State required then? A.k.a. libertarianism.

This is why I think that under Cheerful individuals socialism is not a logical conclusion in the long-term yet it can make sense to use it during a transition at short and medium terms.

As of nowadays society, I think most of us are not ready to get rid of socialism for multiple reasons.

Just to name one, in the first 20 years of the 21st century the feeling of loneliness is rising a lot according to studies and personal groups experiences. If people feel lonely how are they gonna be able to coordinate and communicate as friends and neighbors?

Lack of intelligence and loneliness are the essential reasons for why I think nowadays people need and crave socialism. Yet they should aim to transition away from it.

X.- Conclusion: Chapter-5 until 5.2.5.

I want to conclude this section adding that the only non improvable factor of the ones mentioned is how dumb someone is, the other ones can be worked on. And even if dumbness can't be improved, empathy can and smarter people will abuse less the dumb. You can also see this as eventually being less egoistic.

Yet regarding empathy, some individuals seem to lack it, the so called psychopaths. But these are a really tiny tiny portion of population. I'm talking in general terms here and the vast majority of us can improve significantly the factors involved, including empathy and excluding dumbness.

For all these reasons and all things mentioned in this chapter so far, regardless of the resource distribution protocol of choice:

We all should aim to be as less ignorant as possible, as much empathetic as possible and as less lazy, weak and egoistic as possible.

5.2.6.- Interesting cases of statist resource management despite its implied abuse.

To reduce dogmatism, promote thinking, and spark curiosity, here I will highlight and think about some modern cases of statist resource distribution that caught my attention.

5.2.6.1.- Nordic countries, the happy socialists.

Have you ever heard of Nordic countries? They registered the highest levels of happiness for a while and they are not the most libertarian countries in the world, in fact, they are really socialist and have powerful states. So, is it really that socialism is a symptom of a sick society? Well, not necessarily.

I've already said what the real symptom is: abuse. Socialism implies a non-zero amount of abuse from the State. As they take your money from you no matter what and force you to abide by the law no matter what. And also implies abuse as it can arise as a natural consequence of neighbors who distrust each other.

Yet if that money is well spent, maybe even better than how you, as an individual, would spend it, and if laws don't go against your desires, there shouldn't really be any real problem. A very clear example is the Finnish educational system in the early 2000s, more on next chapter.

Socialism perse implies abuse yet it does not incorporate more inefficiency than an individual by definition. Yet it can be deduced that, for relatively large societies, it will likely be, why? Already explained, too much variables per powerful person.

Maybe Nordic countries, as they are relatively small, they are so to the point that citizens are very close to power and it better represents them. Reducing the gap between their variable handling capabilities and their government's one, as they are close to being the same. Or, maybe Nordic public workers are just smart as fuck compared to their average population.

As you can see, I'm trying to make sense of it using the logic presented in the previous section of the chapter. Exploring a system's sub-module from other system parts, seeking truth. Thinking like an engineer.

Also, who knows? Maybe if they were more libertarian they would be even happier? Maybe they are the perfect place to try the experiment, they are already happy with socialism, let's see what a progressive liberalization through education can do? More on this in the next chapter.

5.2.6.2.- Patents, an image of distrust.

The other day I also thought of an interesting case of distrust and lack of cooperation that might not be that obvious, patents.

They will always be by default problematic because you can't control ideas, once you tell them to a bunch of people, specially nowadays with the ease of information flow, they are uncontrollable and if you try it to do so, you will eventually fail or have conflict.

Unnecessary energy spent in something impossible. I personally am against patents, first for this reason.

And second for the fact that, as all regulation, they represent distrust. They mean: You don't trust people to be intelligent enough to incentivize properly their own creative minds in their societies so you need to regulate it.

You regulate it because you think people will use those ideas without giving any or enough credit to the original thinker. And this is considered unfair, but is it?

Well fair and unfair eventually results on a good and bad dilemma, attaining myself to my definition of good and bad presented in previous chapters, I do think not rewarding original thinkers is bad. Because, why would they keep being original if it's not rewarded? Sure a bunch of them will do it out of passion or pure necessity. But, if we want the maximum amount of originality, it will be brought by greater incentives. So the lack of thereof leads to a lack of innovation and creativity which is a less efficient way of living, thus I deem it bad.

The copyright solution to this issue of losing incentives on creativity that patents are, is impossible to truly carry out because, as said, ideas can't be controlled in this modern era. Thus we are wasting resources because we think we can not independently reward creativity.

Another reason on why we are wasting resources is that the amount of rewards patents grant to the inventors can't never be the optimal one. Why? Too much variables due to the subjective nature of value.

How do you measure what is the fair money an inventor should receive? How do you measure how much good it did to the world so to get rewarded accordingly? That depends on how much it affected people's lives. But depending on the invention it can be very hard to measure. Like art.

Furthermore an invention might be super useful for 1 citizen and not as much for another, adding a non-constant value provided to each person, you see? Another big and complex variable that should be taken into account precisely but can't, and thus won't.

Okay but how to incentivize creativity in a decentralized way? Donations, investors that re-invest in the brain that got the idea is the answer. For example businesses can re-invest giving X% of the profits to the inventor so that brain can keep thinking and using its proven creativity.

The less patents are needed in a society the more you can really see that people communicate with each other and trust each other.

There might not be the strongest of correlations between this two variables as of today, obviously there are more factors (variables) influencing trust and quality of cooperation in a society. I'm just saying that: if the patents variable goes down, it will probably be because the cooperation metric is going up, maybe a lot maybe a little, but going up.

For now I will just encourage society members to, without the need of legal enforcement, reward as much as you think you can and deserve creative minds that you deem of value for your life. How? Maybe setting aside a few hours every two months to research people worth funding. And then, sending them money via classic banks transfers or... with blockchain and cryptocurrencies that allow you to safely send value anywhere without any restriction in an instant.

Let me highlight it again. I build my opinion of patents thinking like an engineer. I first defined the module of good and evil long ago, then I got a definition of what patents are, I started asking questions and answering them according to previous knowledge. And so on and so forth until I came up with an answer to a question I got: are patents useful?

I might not know all details about them, I might be wrong in any of the things here written, but I researched, I questioned, I discovered, I imagined, I linked information. All to have enough knowledge and create a solid answer that satisfies my need. Again, chapter 3, thinking like an engineer.

5.2.6.3.- Public funding of inefficient or even useless activities.

Another outstanding case is the lack of accountability for usefulness in public institutions.

Specially in my country Spain, yet visible worldwide is the amount of public workers who are doing a job that could be automated.

This is also abuse, as the tax payer has to actually do useful work for the community and earn the money as a symbol of that, yet the public worker can end up doing useless work, in the way of unnecessary expensive, or sometimes directly useless work. This is taking advantage of getting easy money, leading to conformity and laziness, abuse.

But, the issue has gotten so big that if we actually improve and reduce or delete useless jobs lots of people would become unemployed. And that is seen as bad.

Somehow, the abusers have more decision power on policy making and they keep their job. Some people understand this as a sort of bribery for voting and corruption: I give you an easy useless job and you vote me in exchange. I'm not saying this is the rule, yet this is just another form of abuse when inefficiency is tolerated in public institutions and services.

That is the key problem, people do tolerate others doing nothing and receiving stuff forcefully taken from themselves in exchange. They tolerate it to the point of extreme cases where that stuff taken from them leaves them with just enough money for their basic expenses and little more.

This tolerance comes from a position of weakness, mainly because of ignorance and dumbness, but way mainly ignorance I would say. Ignorance of economical knowledge, how taxes are spent and how better life could actually be for all if well spent.

Regardless of all of this, it is interesting to see this phenomena appearing over and over again around the globe. The ignorant is not only the tax payer, but also the politician making this useless jobs, also the people who work on them. If they are not ignorant, they are either dumb, lazy, egoistic or even psychopaths (lack of empathy). Still, no traits that are constantly present in thriving societies.

As we saw, all traits of abuse.

This is a really complex problem to solve, because we need ignorant people to learn and/or lazy people to work. Egoistic people usually do not change until someone punches them in the face, whether psychically or psychologically, yet that is violence and as it tends to chaos we should avoid this as much as realistically possible.

Laziness and ignorance can be worked out 100% peacefully though. If we raise Cheerful individuals, because of the tendency of them to minimize abuse, reducing the inefficient abusive part of the public sector should be doable and feel natural.

Likely via increasing awareness and study of tax budgeting while at the same time helping in training all the useless public workers to actually do useful jobs, whether totally related to what they were doing or not.

Obviously, if you delete someone's job, that person might have a really hard crash on his life, he might even have to move town etc etc And that will create strong opposing forces to deleting that job, and I'm not even mentioning the potential corrupted politicians forces.

So it is clear that a shock solution, unless in a critical situation of poverty, will not happen.

For example in Spain, at the very same time we start detecting uselessness we should start helping that public worker to get formation in some other area. Maybe we can pay them 5 years of his salary and psychological guidance, then just delete his job. Those 5 years should be enough to find a decent profession. I myself got in the top 1% earners of the country, by being a worker, in 2 years of learning slowly and 2 years of complete study and isolation. So it does not sound very far fetched.

Maybe my brain is exceptionally intelligent? I do not think so, I think that, for a normal person, in 6 years, they can get to my level of reasoning. Precisely because I have hope in that that is doable it is because I'm writing this.

Furthermore, most people do not care nor need being at the top 1% of earners. So that just shortens the time needed to acquire useful skills and knowledge.

Mix all this with deleting employing taxes and restrictions to create a more dynamic job market to absorb all these people who just got out of job and you can have this problem solved.

Obviously there are more questions to answer to make this plan. I'm just laying out the direction. Because solving this specific problem is not the aim of this book, the aim of this book is to teach people the attitude, philosophy, to build utopias.

And obviously enough, this could have been done 6 years ago and that would be it. Problem solved by now, so it is really not an issue of not knowing how to solve it, but rather an attitude issue of people who are too deep in their ignorance, laziness and egoism to even try solving it.

As mentioned all along, every country has a very specific and unique situation, but I think we all share that, we are just not Cheerful enough.

Our thirst for intelligence should be higher, our love for happiness too. Right now we have repulsion to learning and a toxic relationship with happiness via too much drug consumption and systematic creativity killing environments, in public and private situations.

By promoting learning and learning to learn we not only help tax payers to pay less or to have what they pay to be spent well, but we also help all the useless workers to get a useful job suffering way less on the process. Because they are used to learn, to adapt.

It is like human calculators when accounting software was invented. They had to re-invent themselves, maybe by learning law and learning to use the new software so they can become accountants and still be useful for their peers. Or maybe completely changing to another job somewhere else.

Oh, and regarding the solution for solving those egoistic humans, which are likely only fixable with a slap on their face so they learn respect. I think someone intelligent enough realizes this is not the best solution, it is just better to educate people peacefully and that is it. The mass of egoist should slowly decrease out of pure shame when the main culture just points at them without insulting, even if not punishing them physically.

As explained in the chapter of power dynamics, there are lots of ways to punish someone who is truly evil without violence. And as said, if someone did too much violence, he will likely just get slapped. Cheerful people are just the best of the enemies, and allies.

Anyway I wanted to end the chapter with this example of abuse in our societies as a glare of hope and clear indicator on how I imagine Cheerful individuals can change the world.

We do have the means to solve lots of problems, now, as Spanish people would say:

Te faltan cojones.
(Translated: You are lacking testicles.)

Most of us need the balls to say: Yeah, I'm part of the problem, and it is going to be hard to change. But I will. For myself, or for my friends, or for my children, for my nation if you are patriotic, for whatever reason you feel motivated by. But please, be intelligent, adapt, change.

Slowly but surely, 1 problem at a time, or even more than one at a time, if we all get intelligent enough.

X.- Conclusion: Chapter-5

Main conclusions: It's not about socialism or freedom. It's not again about dichotomies that keeps us separated, it has always been about knowing oneself and one's neighbors, about coordinating with them with the least abuse as we can manage to, whether through a State or not.

In smaller societies a State might be feasible in terms of efficiency, but the bigger the society the more likely for it to fail. Thus, it is better leaning towards trying to be comfortable with a freer, less statist world. The deepest reason at the core of this? As repeated all along, too much variables per power holding person.

Please don't fall in the segregation of society by freedom or statism. Guide yourself by following where and how the abuse is happening and what could fit better in your hood to avoid polarization and extreme consequences.

I've also explained why I think Cheerfulness mixed with libertarianism maximizes the optimal solution long term to the resource distribution protocol dilemma. Yet this is not the full solution, we are lacking the political protocol, I aim for democracy. We will explore this trifecta further in chapter 7.

Anyway, it can bring the best possible result to the world of today, if introduced slowly into the education system so people can adapt with the minimum amount of trauma from revolutionary fast-paced changes.

Being the best way doesn't mean there wouldn't be any bad in the world, it just means these are the best principles to think and act upon that reach minimization of bad while maximizing

good. Defining good and bad with the proposed definition in chapter 2 based on the human nature of happiness and survival.

So if we mix the versatility of libertarianism and its efficiency with people having a Cheerful mindset, that's where humans will reach its peak of well-being given nowadays state of technology. At least, for the solution to what belongs in the resource distribution problem.

And as said in previous sections, another way to get closer to our peak of well-being could also be, with a lot of time and effort: Get crazy good efficient AIs and combine them with perfect size societies that communicate in a trust minimized manner using blockchain and decentralized networks.

Okay but... while scientist and engineers improve our technology, what can we all do to transition towards this new Cheerful society? Well, little steps have been outlined along the text. Summing up again, use the philosophy of Cheerfulness while trying to reduce on your personal life the 6 sources of abuse mentioned earlier.

Transition from Chapter 5 to Chapter 6

We explored the challenges of organizing resources in a society and the mistakes and problems its people make and face. We also explored earlier the challenges and workings of power dynamics. During all that we saw that the Cheerful principles can help a lot in solving these problems in a very efficient manner. But, we were now commenting it, how do we transition?

I've been giving advice along the chapters: share knowledge, eat food and take a walk with people to chat, research, practice the engineers' way of thinking, alter your education to learn more useful knowledge, etc. All these little steps aggregated over time should eventually lead to the greatest prosperity.

Is there anything else to do? Indeed, welcome to chapter 6. On education.

Education is the key to change, and understanding its workings is essential to nail the perfect pace of change. Furthermore, we need to be good somehow at transmitting all we have learn to newer generations.

So let's go, let's understand and improve education to optimize our change and learning.

Oh wait, these previous paragraphs are from previous versions of Cheerfulness.

In previous versions of Cheerfulness, after exploring politics and economics, I jumped straight into education. This is because I assumed that world peace was something very very likely if we become Cheerful, but the deeper I thought about it, the less clear it became.

I assumed that the educational system I proposed in following chapters, which I still propose, mixed with all my analysis and my philosophy, would create world peace in some decades.

I assumed that a very efficient or a tendency for a very efficient resource distribution mixed with education would eradicate wars. And it will. However, I realized something disappointing, power is involved in the equation. So the answer to this problem, the way to transition to solving it, became not that straightforward.

All the assured, almost holy, benefits deduced out of Cheerfulness's potential influence on resource distribution and education, cracked a bit under the realization that at international levels, there is no State who can control chaos if too much abuse is given. And then, survival

instincts can and might kick in, making rational thought and happiness optimization likely impossible.

In other words, there is a reason why I first tackle politics and then economics in this book. As I said in the transition to chapter 5, you first need to satisfy the basic survival in order to even consider the resource distribution problem. And even in order to be Cheerful. One of the survival needs is security, and security, nowadays is provided by the State.

There is no State of the world. How can we manage to co-exist peacefully without a State granting security? International dilemmas are still in savages settings, in the jungle.

Suddenly achieving world peace as of today, seemed as unlikely as achieving an anarchist nation.

Because if we can not manage to organize without a State at national levels, like anarchist, why would we be able to do so at international levels? Do we need a world government? Is that even possible? Will world peace be possible only if anarchism becomes viable?

So many questions right? That is why this became a new chapter.

As a small spoiler, I'm optimistic, I think we can manage to achieve world peace, even if we do not manage to get anarchism at national levels.

Before diving deeper into the core of progress, of change and adaption, which is education, I will deviate a little and create this whole chapter explaining my reasons and thoughts on why world peace can be a thing relatively soon.

My prediction is that it will become a thing 15-20 years after the great majority of the world fully integrates Cheerfulness.

Welcome to the most optimistic and horrible chapter in the book. Welcome to chapter 6.

6.- Thoughts on the ideal society, part 4: On the feasibility of world peace, where organizing resources and power dynamics meet, plus the potential influence of Cheerfulness and new the on it.

6.1.- How minimizing abuse via Cheerfulness will create world peace in the current world.

We can understand any form of invasion, conquering or controlling influence from one nation to another as an abuse.

The sources of international abuse are the same ones as the sources of abuse inside a nation. And the sources of abuse inside a nation are the same as those inside a small group of humans. Because at the end of the day, all these higher order societal structures are made up by humans. So it makes sense that a maximization of intelligence with the goal of happiness, given not too dumb individuals, can minimize abuse.

Thereby, applying Cheerfulness worldwide should help in solving, in the sense of minimizing, international abuse. And, I would dare to say, that it can lead to world peace.

So let's focus on minimizing the sources of abuse at an individual level, then local level, then national level and then international level. You can naturally start doing that by being Cheerful. Which as explained earlier, it does minimize all core sources of abuse.

The process of maximizing intelligence requires not being *lazy*, by not being lazy you put in the work and you become less *weak*.

This process further reduces your *ignorance* and minimizes the harms your natural *dumbness* can cause you.

Furthermore, the maximization of intelligence eases the way for you to understand yourself better, because yourself can be abstracted as a system. And knowing yourself only potentiates your ability to know others, which can increase your *empathy* and reduce your *egoism*.

Not only that but an increased intelligence creates a thirst for more complex goals, which, will require people to help you to achieve them. Because your imagination will be so potentiated that you will be no longer enough to literally make your dreams come true. Thus, even if you are a *non-empathetic* person, the sheer complexity of the goals that your brain will be able to design and desire will force you to cooperate with people. And the more you cooperate with people, the easier it gets for you to feel them as buddies and not as "others". So you will not tend to take advantage of them.

Even if you try, because you are just one and the people are literally more than you, then you just can't physically do it and your abuse will retaliate or just fail.

And, if for whatever reason you eventually manage to abuse and conflict arises from that, the happiness shared goal will promote calming down the storm thanks to the true existence of a shared relatable goal. And hopefully, if there was a time before the abuse where you actually got along with the people you abused, that can help promote calming down the waters and solving the conflict too.

The goal of happiness does not only unite us all, but it also has great benefits for oneself. Seeking and doing things that make you happy create fulfilled, relaxed individuals, less prone to certain kinds of abuse. Laziness is the biggest risk of the goal of happiness, yet that is counterbalanced in Cheerfulness with the maximization of intelligence.

There exists another risk on the intelligence side, a risk found on the first stages of maximizing intelligence, when your goals and dreams are not too complex, individuals risk becoming arrogant. Yet as intelligence increases and the individuals can catch sight of desires way bigger than themselves, that will lead to the requirement of cooperation instead of coercion, abuse. Or that, or you chose to abuse and you get punished by the group, forcing you to learn the lesson of: you can only make what you desire as long as you cooperate.

I think it is safe to apply all this small-group level logic to a national level logic. But I am unsure of the international landscape, the one required for world peace. This is because there is not such a thing as the World's State (or World Government for the One Piece series fans).

Maybe you noticed, Cheerfulness is all good and functional but to some extent. If somehow someone after being Cheerful successfully abuses, a good old slap in the face is the only force that will make it stop.

This is because if someone has maximized his intelligence, knows what makes him happy and turns out that to optimize for that he can just abuse, because chaos, even controlled, is easier to create than order, it will likely just happen.

This can be understood following a similar reasoning like the one found in nature, where objects follow the inertia as the path of least resistance unless a counter force is applied to them.

That is what the State inside nations can stop with its force. But, internationally, specially now with nuclear weapons, we have the same capability of simultaneously annihilating each other. Thus a superior force that punishes abuse from whatever individual or group does not exist. Therefore, if at that level, some entity becomes intelligent enough and strong enough, they can just abuse.

The international level can be seen as the jungle, where only the strongest and most intelligent survive.

Because the race would become extinct, thus we would all die and suffer, we should not use our nuclear slaps on the face. And so far, since the first time someone did and we realized the true power we held, no-one has used them again. Seems that no-one dumb nor ignorant enough has reached access to nuclear weapons yet. Still, that is a realistic risk, another reason on why we should all maximize our intelligence.

Furthermore, even if nuclear weapons exist and are not used, conflicts are still there, and if we are not Cheerful enough to solve them, we risk creating smaller slaps on the face, they might be just smaller ones, or horrendous ones, like wars.

Unfortunately there is a dumbness assumption that applies here. Regardless of the abuser being Cheerful, thus regardless of if they have maximized their intelligence and are able to calm down by the shared happiness goal, if they are too dumb, they might not be able to realize that the abuse done was uncontrollable. Thus wars can still be inevitable or arise from smaller abuses, that lead to a dumb individual or nation to think they can abuse further when then can not, which only accentuates the problem, not a good thing, more chaos, which can lead to the worst of abuses again, war.

However, in the same way Cheerfulness can guide nations to perform the smallest abuse possible inside of them, it can make nations interact with each other with the smallest abuse possible. Ideally only abusing when true survival scarcity is present. But it can happen that the smallest abuse possible is still big enough so to create wars.

There is a chance that a group of people (a nation), even if Cheerful, becomes so intelligent and powerful that can just abuse, control the chaos it arises from that, and keep doing it for a while as long as they do not cross the line and create too much chaos. Given recent history, this seems to be an unavoidable current reality, nations, or States some might say, I think both, do not stop, consciously or unconsciously, trying to or abusing others a bit more every time.

There is nothing that assures that a Cheerful nation will not abuse. Unfortunately, Cheerfulness only brings the assurance of minimization.

One because Cheerfulness does minimize internal abuse inside a nation. And, the effect of less abused parts inside the nation entity, will likely lead to that nation entity being less abusive. The wholes, even with emergent properties, do inherit to some extent the properties of the parts and are ultimately defined by the nature of the parts.

Second because, given two Cheerful nations in an international jungle-like context, even in the case where one is super powerful and intelligent and the other one is not. As both are Cheerful, the powerful one will abuse as less as possible due to the already explained effects that a shared common natural goal of happiness mixed with maximization of intelligence brings. And, because the other nation will be also as intelligent as possible and will have the same effects applied to it, the amount of abuse the others will be able to carry out in a controlled way will also be the minimal possible.

So, I'm sorry to tell you, and I'm disappointed with reality once more due to this conclusion, but world peace can not be a given logical and easy conclusion, never, in any kind of system. We must always strive for it.

Yet, I'm happy to tell you, that I am optimistic. Because reaching the minimum abuse possible, does not really need to mean the existence of any war. And, given our current state of the world, for reasons I will explain now, I do think the minimization of abuse using Cheerfulness can bring world peace.

One of the reasons on why I am optimistic is related to an assumption I made so far. The one of: *given not too dumb individuals*.

6.1.1- The assumption of little dumbness.

All said makes sense as long as we assume that most humans are not too dumb so to not being able to discern the cases where abuse over cooperation is not a good solution in medium to long terms.

Sure, as seen, given enough intelligence and strength, abuse over cooperation is an easy and viable solution, and due to how nature works, seem like it will even be the rule. And the opposite then, would be the exception.

Fortunately, the existence of a being so strong and intelligent is just a creation that lives on the realm of theory and ideas. No-one in this world, as of today at least, is strong and intelligent enough to abuse creating controllable chaos that can't retaliate forever.

Anyway, remember that dumbness was defined as the uncontrollable lack of intelligence due to pure biological reasons, not due to ignorance.

Can it be that we as humans can not achieve world peace because we are actually too dumb? Short answer, we will never know until we try. Long answer:

We are social animals, getting along is in our DNA sort of saying. At least getting along with the ones who are familiar to us. Thus we are at least build to seek minimization of abuse inside ourselves, our tribe, our nation.

Whether we succeed in our search of internal minimization of abuse or not is another question. But at least we seek it, the idea of libertarianism would have never came to life otherwise.

But, we might not be really wired to coexists with others that we do perceive as "others", other groups. Or at least we are not as easily wired to tend to do that.

I think this because every time there is an expansion event, colonization event, first there is intimidation, blood shed, and then, after we impose or mix our culture with the invaded others, we start feeling them as us and we actually start treating them nicely, in the best case, in the worst case we enslave them.

This seems to be the historical trend which does not support the idea of us having a natural tendency to seek a minimization of abuse towards beings we perceive as "others". A pessimistic reason against world peace.

We do not seem to be biologically programmed to minimize abuse to beings we perceive as the others. So we can not just reach world peace out of pure feelings, which are just a subtype of instinct. This indicates that the path forward must come from not fixing too much variables at once. A skill that is energy intensive to learn but Cheerful people master.

Surely, if we could avoid the first stage of abuse before conquering new land, we could have spent all that time searching for ways of efficient cooperation to increase output. Furthermore, to increase the output further, we could still use the lives that usually die on the conflict.

So it looks really logical that, if there is a way in which we can just not abuse, we will improve everyone's live. Just like in the 3-people society example previously mentioned earlier in the book. The one where the policeman can just not be a policeman and do other desired stuff.

But this alternative is way more complex than the classic kill men, rape wife, establish dominance and indoctrinate children. Thus it requires greater intelligence. If you noticed, this alternative of the retired policeman is just anarchism.

I can not confirm that maximizing for everybody's intelligence will make this trend disappear, but I'm sure it will minimize it. Thus, if we ever want to know if world peace is possible, we must be Cheerful. In the best case, it is and there is minimal abuse. This one hopefully taking any other shape rather than the extreme of wars and murder. A less severe shape would look like new human lives who see some dreams of theirs as impossible due to economical circumstances.

So, as per the international scope, we are for now unsure of world peace. But at a national level we can actually be pretty sure of the maximum minimization of abuse. Because not only Cheerfulness enhances it but it is in our tribal instincts too.

Nationally, hood-wise, or whatever terminology that defines a group of humans that coexist together, people do perceive each other as members of the same group.

Currently there are lots of factors that trigger this group belonging instinct: the State, nationalism, traditions etc. All have been discussed, mentioned, and understood along the book. But there is no factor like this on a global scale.

Well, there is a "we all are citizens of the world" feeling and idea, but people do not follow that as a strong believe.

Most of the people are not willing to accept what that statement means. For example, if you are a cows farmer but there are cheaper cows than yours in the neighboring country or 20 countries away which leave your product out of the market, then, if you were are a citizen of the world you would say: Oh damn, Mr. SomeoneElseInTheWorld did it better, I guess I will have to adapt and find other stuff to do.

But people do not react like this, they react in the opposite way: Well, Mr. SomeoneElseInTheWorld, (let's call him Antonio). Well, Mr. Antonio, I wanna be a cow farmer and I do not want to make a great effort to change my life, so let's create tariffs. For example.

That is clear abuse, a small one compared to murdering Antonio, but an abuse. Even if on paper the "we all are citizens of the world" thing sounds good, it also implies that you will have to have a really adaptive behavior for a while, as the world was not opened so far, and until all finds its balance and each person finds where they can work better with the new possibilities, there will be the need for adaptation.

As seen, we come from an era of memorization, which does not promote adaptation. Our elders, all over the world, even in the freest most dynamic nation, are not used to this, and indirectly create international control, wether they realize or not, international abuse. Clearly enough, they were not intelligent enough so as to it does not result in wars.

This pattern is nothing new, if you give someone freedom, and that someone is not intelligent enough to handle it, they can mess up their lives. We have been seeing it all along in all levels of human societies. With the freedom to consume drugs and teenagers, which will be controlled by the parents if misused. With the freedom to exchange resources freely with libertarianism, which will create socialism if done too fast. And now, with the same concept but at global scales, the so called globalism that enhances nationalism phenomena as a reaction to people who are not successfully managing the new freedom given.

An logical outcome, specially if a majority of the population was raised on the times where memorization was so vital.

But I see hope, young people are way more adaptive than elders, and new technologies can be used really effectively to promote the adaptive attitude. Educational systems are slowly leaving away the over-focus on memorization for example.

All this can lead to a future, where nations still exist, where traditions still exist, it will just be that labor will shift without that much of a drama because the new citizens of the world will actually acknowledge they are citizens of the world, not because they feel like it, some will, but also because they will actually be capable of holding the adaptive burden that actually being a citizen of the world brings with it.

Unfortunately, even with all this, even if we manage to abide by “we are all citizens of the world”, thus making the world an “our-group” level where we are biologically wired to minimize abuse given enough intelligence and cheerful minds peace is likely a given, there is still a little chance that we are still too dumb and we still chose to abuse.

Fortunately, the mere existence of the idea of this feeling, even if not properly applied, showcases that most of people do understand and see other humans, to some extent, as just humans, like them. This is a reason why I am optimistic about us not being too dumb for world peace. We are craving an idea, a concept, or even a god, that unites us all in the international jungle and minimizes abuse thanks to all actually seeing each other as not “the other” but buddies. This craving is a good signal.

Now we just need to create this symbol, this idea, I propose happiness optimization with maximization of intelligence, I propose Cheerfulness. A philosophy honest to human nature, thus applicable and compatible with anyone, practicable by anyone, regardless of their religion, origin or whatever other aspect, only dependent and honest to human biological workings.

Another reason to be optimistic arises from another thing I observe in the world. If we did not have this tendency to stop abusing each other every time less inside our groups, globally speaking, species wise speaking, civil wars would be the rule and not the exception.

Frequent street fights would be the rule and not the exception. Sure, there are countries that do have frequent street fights or have civil wars, but that is a biased subset of our species. I’m talking globally. At that scale, the scale of our existence, there are more safe streets than dangerous streets.

All this makes me think and be very confident in that we are not too dumb to achieve peace nationally. But I can not assure it, yet.

If for some reason we are too dumb for national peace, we won’t be able to achieve the more complex goal of the peace between all nations, world peace.

Fortunately, I’m optimistic, for the reasons above I can confidently discard this “we might be too dumb” theoretically realistic but every time looking less probable source of war.

But we will never be sure, we can not be sure, until we try and we don’t stop trying from then onwards. Again the same conclusion as the section before, world peace is not a logical given, but something we must put effort in and might or might not reach.

Let’s keep exploring optimistic reasons to think we are at a reachable distance of world peace.

6.1.2.- Optimistic reasons for world peace, a matter of resources, power and intelligence.

We can keep understanding my optimism via analyzing the reasons why some nations might abuse others.

I will exclude the more sinister but theoretically reasonable option of: because it is the easy thing to do. I've dealt with that in the earlier sections, if someone is intelligent and strong enough, they can, and likely will, just abuse as much as they can.

So, apart from that, what are the reasons why some nations might abuse others?

It is clearly seen when we reduce the society to the prehistoric times' simplicity. Why would a group move or need more territory?

Because there is not enough food or water for everyone due to natural or management lead scarcity and/or because someone does not get along with others in the tribe.

Let's analyze these causes of expansion needs and see if we still face them.

1.- Optimistic reason N°1: We do have food and water.

A cause for people to expand territory is the need for survival related resources. And today, in the great majority of the world, we are not lacking food nor water.

This scarcity can be caused by natural phenomena, a plague, an earthquake, a drought, whatever catastrophe that we can't control and which left us with little food or water in ancient times. However nowadays this is not really a great worry, we have outsmarted all these issues in our societies. Not really via taming them, but by preventing them.

For example to fight against volcano eruptions or tsunami floods, we do not stop the volcano from erupting or make the wave go in a different direction, but we evacuate the places that will be affected and later help the victims.

The protocols to aid the victims can be improved though, aid to natural disaster victims is not always efficient or even effective in the sense of being enough. But that is stemming from the lack of proper management, strongly linked to our intelligence capabilities.

Some people are hungry and suffer from dehydration, but it is not a matter of lacking the overall resources but a matter of making them reach those people. Which again, it is resource management, and the effectiveness of that will only increase by being Cheerful.

So, natural phenomena based scarcity of resources should not lead us to war anymore. And the management of the other ones can be improved by maximizing intelligence. More on this later.

2.- Optimistic reason N°2: Our borders are very opened.

Another reason for needing to expand our territory is that we do need our neighbors but we do not get along with them enough, so we need some distance.

I would dare to say that nowadays the need to abuse internationally when needing distance from one another due to annoying tribe members is minimal to none. Because, in the great majority of the world, we can emigrate to a diverse number of other nations without creating wars.

Some people might be thinking, but uncontrolled immigration leads to conflict. It can indeed. Yet, this conflict ultimately arises from criminal behavior, not immigration.

If your nation can not control crime that is not the immigrants problem most of the times, it is a national security problem. Whether because police is corrupted, or the law is wrongly written and it does not properly punish the criminals, or because there are too much criminals and they overflow the system's capacities.

Those things are what allow the perpetuation of crime. And only in the third cause, overflow of the system's capacities, uncontrolled immigration can play a role, as the more people that come, more criminals might come, and if too much enter, the system might get saturated and then malfunction because of that.

Still, as seen, the cases in which immigration is truly the cause are the smallest ones, in theory and in practice. Checking current history, it truly looks like most of the countries facing conflict with immigrants is due to either: corrupted police or wrongly written law that let's criminal on the streets.

So, if for some reason we hate our neighbors, instead of conquering more land, we can likely just emigrate.

3.- Optimistic reason N°3: The inefficient management of resource distribution comes from desires, not needs.

We have already discussed the possibility of someone just deciding to abuse regardless of anything because of that someone perceiving himself as intelligent and strong enough so to control the chaos. That is the first assumption of little dumbness.

But we did not delve deeper into the moments where the nation decides to abuse, to invade, not due to the lack of resources, but a lack of proper management of them.

So far we can see that, the first cause that can lead to international abuse, lack of survival related resources, is greatly tamed and nowadays it does not likely lead to international wars. Sure it can be improved even further, but that is another topic. The very same topic of this optimistic reason: effective and efficient resource management.

Whatever we are lacking that makes us abuse or be in conflict with our neighboring nations has to be related not only to survival but also to the next human natural goal after guaranteed survival, happiness.

We have seen that to be happy we need enough resources to satisfy our needs and desires. So an efficient and effective resource distribution is vital.

The lack of effective distribution is given at the core, as deduced in previous sections and displayed in equations, by the lack of intelligence. This manifests in very different and varied ways in modern complex societies. So again, let's analyze a simpler prehistoric time to clearly see and understand the core of the problem.

A prehistoric cause of bad resource management would be: Maybe we have enough deer, yet we decide to hunt a bit more just in case, but then we end up hunting too much deer and now they can not reproduce anymore. Leading to lack of food in our primal ecosystem and the need for us to move.

This actually has a parallelism with modern societies. Societies in which we are not smart enough to satisfy our needs and desires because we organize resources poorly, then we hunt in other lands, to bring resources from there and give us the impression that we can still sustain our behavior in our native land.

Because modern products are not as physically trackable and easily measurable as amounts of deer, it is harder to realize our mess ups in modern societies. But in essence they are the same problem.

If technological innovation can not bring us the happiness feeling from the new stuff, we go and conquer to get that new stuff happiness rush. Even if we have to indirectly kill for that.

In modern societies this is way more complex than hunting deer. It is influenced of people's desires and intelligence. And desires are influenced and created by, I guess you can see where this is going, too many variables.

When a population is not intelligent enough to give everyone sufficient stuff to be happy they need to expand, conquer and influence. Or, stay home and reduce their desires.

A way of doing this is, hypothetically, just hypothetically, funding terrorist groups in other nations. So they get destabilized and then you put a friend of yours from this terrorist group in the government of that nation. That friend will sell you cheaper resources in order to make it look to your nation that things are going better, that more money to make shiny new stuff is coming, thanks to efficient progress. Yet instead it comes thanks to abuse in other parts of the world. Allegedly, just allegedly, no one does this messed up things, right?

Well, everyone has historically done it to some extent, it is the easy solution. It can be seen everywhere in history, even in recent one.

It is easy and thus tends to happen when you have more strength than the abused part. So why controlling yourself, putting effort in redefining how to arrange your desires or just reduce them when you can just abuse, not to see other humans suffering from it because they are far away in another nation, and then just get what you wanted.

Some nations and States abuse others in more dramatic ways and others in more subtle ways, but abuse it is.

For example a less bloody way to abuse is to build infrastructure to other nations in exchange of natural resources and in exchange of a big debt that they will be paying for lots of years. Then the people from the lender's nation can profit from that even if doing nothing afterwards. Simulating prosperity for your people but that indeed is coming from the work and sweat of other nations while you can just do nothing if pleased, while you are being lazy, one of the sources of abuse.

Obviously, when generating this debt, if you do so by adding something creative, innovating in and providing value to the societies in debt you influence, you will not be that much abusive. And, if instead of doing nothing you use the free time to keep working and maybe generating new inventions, then you will be abusing even less.

But still you could be abusing because of leveraging other nation's ignorance so you can do whatever you want with your time while they are forced to do whatever they got in debt for without fully knowing the future consequences of that. If all of them were, for some reason, fully aware of it, then you would not be abusing.

However given too much debt, it is still abusing because when new generations come, the ones who where not there when the debt deal was signed, they will see their dreams cut off, see their human desires to explore themselves arbitrarily limited by money, a force they do not understand probably, creating sadness, anxiety, suicide, resentment and all other sorts of negative emotions and acts. Maybe towards themselves, maybe towards their parents' generation, the ones who signed up for the debt, or maybe towards the lender. But still, negative feelings, misery and likely hate. Which only promotes future abuse.

Sure, if new generations are explained the reasons behind the deal, some can find it reasonable and accept their role, but likely not all will. Anyway, as said, even if it is less abuse, abuse it is. But notice, this is human nature, unfortunately it can not be erased, only minimized.

I'm not going to give names, we all know who does what in modern history, and in fact, and again, that does not matter. This is a natural problem of human societies, not specific to certain humans or nations. Seeking for someone to blame will solve little to nothing long or medium term, we must understand the underlying system logic that makes this problems arise if we really want to solve them.

A section on why revenge and blame seeking is not the ideal way will be added later.

So, another reason that makes me think world peace is reachable is that, from what I've been researching, most modern wars and international conflicts are likely rooted in abuse, not in true scarcity of survival related resources.

There are just different proportions on the sources of abuse. Maybe the abuse of nation X to nation Y has 20% of laziness, 15% of dumbness, 60% of ignorance, 4% of egoism and 1% of lack of empathy. And maybe 75% comes from the political class and 25% from the people, or vice-versa. Yet all of them have the same root issue, abuse.

As a general example. imagine a group of nations that are too lazy and ignorant so to change their economical model to modern times. Then, in a flash of egoism, they look at other nations who were not as lazy nor ignorant and did adapt, seeing better lives than theirs. Sure, they will want that, but because they are ignorant and lazy, they will have to find a way to get more resources so to get that more modern and comfortable life without changing anything.

Then, some psychopaths might manipulate these people into thinking they know a good way to get this modern luxuries. They will convince them to take action into going into war to another weaker nation. That is the only way to make our nation prosper again they will say, some psychopath messengers might even believe it. Or maybe they will say in a rush of lacking empathy, we have to help this nation because we are better and we have to teach them how to better live their lives. Let's influence them, let's control them, but do not worry we are not evil, we are doing it for the other's own well-being, we are heroes.

Yet a hero is not someone who controls others, but someone who controls himself.

And all together, thanks to the repudiation of change and adaptation of everyone in the abusive nation, caused by natural abusive traits and fueled by the lack of intelligence to do better or adapt, will make a war start as a domino or butterfly effect.

Then the ones abused that were not lazy but were egoist will think, why me if I was providing? The empathetic but lazy will think, why me if I cared for others? And so on and so forth, and, to some extent, everyone will get horrendously punished with something they did not fully deserve, because they contributed just a bit, but war knows no forgiveness. It privatizes profits, if there even are, and socializes losses. Punishing an ultimately dynamic existence with the total static punishment of a war, of death. That is why wars are always bad from whatever point of view.

Wars, nowadays they are that. The result of a cumulative sum of abusive traits, easy to get seduced by thanks to the physical reality of chaos in the universe and which can only be combated by intelligence and strength. But as they were not fought against enough, they eventually result as butterfly and domino effects in the aforementioned wars. A really inefficient way of solving the problem of not being able to satisfy our desires, not even our needs anymore, when managing our resources, and when managing our power.

And that is actually where hope resides. Because they are ultimately desires and not needs, we can opt out of instincts to control them, to adjust them.

Whether by becoming more intelligent and finding different ways of satisfying our desires, or by finding other desires, or by becoming more intelligent and finding ways to selflessly teach and coordinate with others so we can better satisfy our initial desires. I know, I said becoming more intelligent twice, thrice now. Because it is what we need, becoming more intelligent. Four times already.

Cheerful individuals, thanks to the maximization of intelligence and the understanding of what happiness ultimately is, can just, rationally, instead of losing themselves to the instinct of desire, of wanting more more and more, they can just, want "more enough". Or even in some

cases, feel satisfied and want nothing more for a while. Reducing the tendencies for abuse, and hopefully eliminating them.

Note that humans are made to explore, so when I mean wanting no more it does not mean stop exploring. An easy modern example might be, okay I bought a cheap car that will likely last 15 years, I have more enough, I do not need to get in debt or save more to get a more expensive one. Now, all that time, effort and value can go to other stimuli, other patterns, art, engineering something cool in your basement, socializing, playing an instrument, etc. Exploring and getting more and more, because it is our nature, but just more enough every time.

In cases where you might feel threatened, “more enough” will likely be a greater more enough than usual, but still, strive for that more enough, and not more, not less. Still, in that threatened case, the desire might feel like a need. And that is a problem, the problem of addiction. Addiction is the problem of confusing a desire with a need which later leads to a bad consequence in someone’s life. More about it later.

However, abuse so to satisfy a desire, not a need, is most of the times useless chaos. It is uncontrolled instinct. Responses fueled by the untamed instinct of desire, in complex non-biological survival scenarios, like international matters, lead to chaos. As it was explained in the emotions part of the previous chapter. If you are not intelligent and strong enough, it will get out of control. Sometimes, too much out of control, creating wars.

Our emotions are evolutionary wired so to be useful solutions at an individual and tribal, small group, level. Not at a greater more complex levels with societies of millions of people. At that level, emotions should be used, sometimes, as a guide to the solution, but not as the solution.

As a simple example. When someone insults you, you might slap him. And then, maybe he calms down, and all is fine, or... he slaps back. You have to be intelligent to realize whether to slap or just do something, not as revengeful, not as likely to lead to chaos, like temporary passive social rejection and isolation. Creating loneliness on the individual that started the abusive action. That can leave the individual thinking, and if the individual is Cheerful, he will think about solving, which likely leads to the solution being via cooperation instead of abuse, creating less chaos, easier variables to manage.

As of today’s world there is no nation strong and intelligent enough so to abuse comfortably without creating useless chaos. No nation can be slapping away its conflicts out of its life. The reason that proves this is true it is explained later.

Summing up, my 3rd optimistic reason is that we are choking with desires and not starving in needs.

Ultimately, that is an addiction, and people do quit addictions, that is why I have hope. So we can manage to quit this one too. The addiction of war, poetically said. It is a very complex one, the greatest of addictions. But what are Cheerful individuals if not the ones capable of solving the most complex of problems? Let’s do it.

I will likely research more about the science on addictions and add the discoveries in version 0.0.5 of the book. But, why wait for me to do that when you can be Cheerful and do it yourself?

4.- Optimistic reason N°4: Advancements in information processing technology.

Another reason to be optimistic is technological development. I do think that, given our current state of technology, we can achieve world peace by being Cheerful.

Specially thanks to the addition of AI, which can be used to astonishingly boost our intelligence, so that is just another optimistic factor.

As the capabilities of humans to process information improved, with the invention of the internet and computers for example, the amount of abuse in the world has been reducing, why would not be the same with AI? A greater flow of information unlocks a greater flow of thought in the stream of the search for truth.

Abuse can be reduced even more if we add individuals seeking intelligence maximization leveraging AI, internet and the Cheerful mindset.

5.- Optimistic reason N°5: People can understand the 3-people society principle.

The 3-people society example is simple enough that can be understood by anyone.

This example is the core principle to guide each other through the process of trying to solve a dispute optimally medium to long term inside a group. Because it promotes the seek of not needing a policeman, which requires the goal of not abusing.

If people can understand this, they are clearly equipped with the mental capacity to imagine futures where we do not need as much police or futures where we do not abuse that much. A vital step toward making something a solid reality is being able to imagine it.

The awakening of the retired policeman hope in hard conflicts can only be carried out if people are able to imagine a better future with less abuse. And the fact that people can understand the minimal example that encapsulates this principle is a reason to be optimistic too.

7.- Optimistic reason N°7: Cheerfulness and terrorism's existence.

The very same existence of this book is a reason to be optimistic. Furthermore, in a really paradoxical way, terrorism is a signal of hope to that world peace is reachable.

Because Cheerfulness is centered around two concepts that complement each other beautifully to promote human peace: happiness and intelligence.

Due to biological reasons, we can not be happy without others, so due to instinct, we will need others to be happy. By default, we seem to be not dumb enough, sufficient intelligent, so as to recognize this for small groups of humans, for tribe level organizational structures. But we are clearly not intelligent enough to recognize this, instinctively, at higher level, more complex organizational structures involving other groups, groups made by "others".

In fact, the existence of States everywhere might just be a display, a proof, that we are too dumb to have this instinct triggered in societies with more population than tribal level complexity.

When the usability of instincts turn off power dynamics kick in and massively dominate. As seen in the very beginning of chapter 4, power solves disputes via 2 solutions:

- 1.- Talk and decide an outcome.
- 2.- Physically fight and the winner decides an outcome.

A greater intelligence should lean towards people choosing solution one. But maximizing intelligence is not enough, because if someone is intelligent enough, he can figure out a way in which to control the chaos that abuse would produce, thus still chose number two.

Again, observing the modern world, this worry seems just theoretical. Abusive actions have uncontrollable influence as of nowadays. Not even the greatest military of today can assure that their abusive acts will have zero repercussion to its nation. Terrorist attacks, economical punishments, higher amounts of psychological problems, higher internal conflict and tension. All manifestations of the clear evidence that nowadays it is impossible to abuse freely, even for the strongest.

What a weird but real conclusion. The existence of terrorism, shows that too much control over a group still can have painful retaliation to your loved ones. Stepping us away from the concern of someone being too intelligent and strong to abuse us forever.

It is, a bit, like seeing a predator hunt a predator that was trying to hunt us.

So we need to remember we are humans and given enough complexity, we do need the others, and that needing factor, can even make us feel each other as not "the other" anymore. But buddies.

Yes, in theory, a world can exist where the strongest is also very intelligent and manages to abuse with manageable chaos. But just as anarchism, that is just theory. Nowadays reality is other.

I can start to see a trend, it seems a human rule so far for someone to gather a strong power, very centralized, abuse it as much as he can and later the power gets decentralized because of the difficulty in controlling the chaos produced by abuse. Interesting.

I guess this is why big empires fall, they abused, internally and externally too much. Creating more chaos than what they could handle.

Higher level societal structures with abuse potential like 2 nations existing, are more complex, and maybe, due to their complexity, we are just not intelligent enough to always solve the problem via seeing each other as buddies instead of "the other".

But a maximization of intelligence should reduce that to the minimum, and I think, based on conversations with people of today, that we are more than ever aware that we all are citizens of the world. And even if we do not implement it properly as explained earlier. The fact that we can envision it makes me be optimistic in us not being too dumb.

All this combined with the universal desire of happiness that Cheerfulness teaches, maybe also using a universal symbol, like a smile, will logically lead us to world peace.

Regardless of anything:

If someone is strong enough, they can abuse. If they are intelligent enough, they can abuse for longer.

Do not forget that.

And regardless of how much you feel like the other is not the other but your brother, if you are intelligent and strong enough, you can still abuse. This is why I always say minimization and not eradication of abuse. And this is also another reason why worshiping freedom blindly is not the best choice, because the arrogance of thinking yourself as a supreme leader, might make you tackle more chaos you can actually handle. Just another small critique to libertarianism.

As of today, I think it is pretty clear to the strongest of armies that their abuses have consequences. So that natural step of a strong power abusing until too much chaos is reached is finishing.

Now we have two paths, chaos and the fall of empires, or, seeing each other as buddies, mutually maximize our intelligence, and minimizing the abuse to the minimum. Will that lead to world peace? I'm optimistic, not via 100% logical certainty but out of the world's observations explained, that yes, we can reach world peace.

Anyway, there is only one way of knowing, and that is trying. Let's train our minds and reach the happiness goal together.

But if things go wrong. In that moment, the moment where the limits of possibility are reached, in the limits of our intelligence where we can not realize the benefits of cooperation over abuse, in those limits where we start seeing other humans as others instead of buddies. Then, in those limits, hopefully, the aim for happiness, the aim for joy, a universal desire at the core of Cheerfulness, should be able to unite us all, and make us believe and join us in the search of greater intelligence or better technology and more calmed interactions so to avoid wars and uncontrolled abuse.

In that case, will we be able to belief that happiness is possible for all and that will make us think harder and deeper on solving conflicts? Will we be wise enough so to not need the belief and still think harder and deeper to solve the conflicts? Will the strongest and most intelligent of us chose not to abuse out of pure humanity? Out of pure mercy? Out of pure love? Out of pure cheerfulness lead enjoyment?

I can't fully know, yet I am optimistic, world peace is doable. But only time will tell. Until then, let's try to be a bit more Cheerful every day.

X.- Conclusion: 6.1.

Recapitulating, we saw that international abuse happens due to three different things: lack of enough intelligence so to distribute resources, lack of survival related physical resources (like water and food) and not getting along with the people of your tribe.

We also saw how two of them, in modern times, are actually solved and controlled to the point of not creating wars. They can be improved though, via more efficient aid to natural disaster victims, better immigration policies or better national security. Anyway, more intelligence won't harm the improvement of this already decently controlled issues.

Thus, the third one not mentioned yet, the lack of intelligence in efficient and effective resource distribution, is in modern times, the main issue causing and being caused by international abuse and its ultimate manifestation: wars.

This makes that when nations abuse others, they might be successfully making it look like their economical measurements and lifestyle is improving, and it might be doing so, but in expense of abusing others and not because they are really intelligently managing resources at a global scale so to satisfy their happiness better.

Higher level nouns can be used to try understand all these dynamics, like greed, a mix of egoism and laziness. Yet all of them should be explainable by the 6 sources of abuse. So, because of that and because Cheerfulness reduces all 6 of them, all abuse related noun should be solvable too, or minimized, by being Cheerful.

Then, even in the cases where abuse is unavoidable, experience in Cheerfulness won't be useless.

And because we do have enough food and water, because the pure hate is minimal and influenced by lack of intelligence, the focus on maximization of intelligence and community belonging to the same happiness goal that Cheerfulness brings, should lead us to a state of world peace.

6.2.- The hardest problem transitioning to world peace. The vicious cycle of hate, blame and revenge.

Do you remember the clumsy hunter, Antonio, who hunted too much deer? Well, I will be discussing that very same problem along this section.

Given enough abuse, some people might want to abuse back to balance things out and feel better. This desire ultimately comes from two things:

1.- The hope of intimidation. The hope that the initial abuser realizes that it is not worth it to abuse you again.

2.- The goal of annihilation. This is when you murder or destroy the abuser so he literally never abuses again.

The second one is very risky, because we are social animals, and if we kill a human there is likely someone who cares about that human. Thus they will likely perceive it as if you abused them in an extreme way, and try seek the abuse-back act, also know as revenge.

The feeling, thus instinct, that fuels the desire of abusing-back, of wanting to revenge, is hate. And the action of labeling someone's action as abusive it is called, to blame.

As seen all along, the sources of abuse can be carried out at any level and by any entity in our societies. This is always done in different percentages from individuals or groups of individuals, like how much of the abuse comes from the political class and how much comes from the citizens? how much comes from ice cream vendors? how much comes from people with an income larger than X?

In whatever fancy, rigorous or funny way we want to classify and separate us on the act of blame won't do much. At least nowadays, because today the blame seekers are likely lead by hate, an emotion. Then we are just creating sub-systems while fixing a good bunch of variables. Yet we are likely not focusing enough in the nature of the relations within the sub-systems, the abusive actions, key to understanding the problem.

Being blinded by segregation in a hope to seek blame instead of in a hope to understand the problem is fixing too much variables at once. While using emotional labeling we tend to break down and go back and forth redefining the system too infrequently. However this back-and-forth is a key part in what is needed for a better understanding which leads to a better solving. Fixing too much lead by emotions, for non-biological tribe level problems, easily leads to uncontrolled chaos.

Revenge is powered by hate, a feeling. And today, most of blame seeking implies the lurking need, or desire, to avenge. A strong enough desire, even if desire it is, can be disguised of need for the individual craving it, the abused one.

This is why putting name and seeking blame in individuals or groups is not the best solution nowadays. At least not in higher levels than a tribe. Because most of the people who blame today are lead by emotions and that is not the most dynamic path we can take in the search of solving a problem while thinking like engineers, which is the best way to solve complex problems.

Note that I always say nowadays, there is nothing inefficient with blaming as long as is not emotion driven. But the people of this modern world are emotion driven. So, in their context, blaming and revenge arise from the feeling of hate, from fixing too much variables and assuming truth, not necessarily from seeking truth.

As a prehistorical analogy, it does not matter if we kill Antonio, lets say Antonio was the hunter who accidentally or maliciously killed too much deer. That will not stop the act from happening, we must understand the nature of deer reproduction and how the amount of hunting influences it to then teach hunters like Antonio to hunt properly. Only then we will have solved the problem by reducing the likelihood of someone making what Antonio did to the minimum. Without using time constrained coercion that tends to chaos and tension, but with education, conviction and cooperation. It is for sure not enough and likely not even necessary to punish Antonio. Some people will be moved via feelings, those big amounts of variables fixed really quick on their brains, creating an instinctive attempt to solve the problem via punishing him, so he learns, and it can work, but we are already more complex than a deer hunters tribe.

As a little side note. Complex extreme abuses are very similar to natural phenomena. We can not control tsunamis, volcanoes or earthquakes and move them away once they start, and the only thing we can do is to prevent them and minimize the damage once they happen. So same goes with complex and extreme abuses, like wars. Both are of similar features, once they happen they are very hard to combat directly, we can only minimize their impact, and while they do not arise the only thing we can do is to prevent them.

Back to the avenging. Fixing too many variables at once, like when avenging, will tend to chaos due to our solution not properly reflecting the variable complex nature of our modern reality.

What is even worse, the act of revenge creates a hard to stop cycle. Because, in the same way the first abuse created an abuse-back mechanic, the abuse-back mechanic can create, due to it also being an abuse, an abuse-back-back. The revenge of the revenge, the re-revenge. Which is also an abuse, so oh shit, here we go again, and so on and so forth abuse after abuse. A cycle, a loop.

There are 4 ways in which this loop finishes:

- 1.- They intimidation goal is achieved and a party stops the cycle.
- 2.- The annihilation goal is achieved and then the party that would abuse-back is no more.
- 3.- The abuse-back party, stops the cycle, yet not out of intimidation, but out of love and hope on a brighter and more peaceful future.
- 4.- A superior party with enough strength to the ones involved in the cycle of hate, or cycle of abuse if you prefer, gets into the conflict and intimidates, or annihilates, the parties involved in the cycle of abuse. Taming all chaos thanks to the strength and intelligence it has.

Okay there is a fifth final, but I will omit it as it is not useful, this one is: both parties completely annihilate each other during the abuses. Like with nuclear slaps. As there is no one left, it makes no sense to keep understanding end. It is pretty clear we should not aim and we should prevent among all things not to break the loop with the fifth final.

So say no more, the best, and hardest, is the 3rd way. But as usual in life, the best paths are often the hardest to start walking by.

Way number one has the downside of that resentment is likely created, which is no other thing than a feeling, the one of the dormant hate inside of a person. Like the lava of a volcano waiting to erupt if conditions are met.

Way number two has the downside of that it does not assure the cycle to stop. As the annihilated party can have, and will likely have, due to being social creatures, friends. And those friends, either will hate the annihilator, blame him and seek revenge or, at least, cultivate resentment, like in way one.

The third way is the best and the one to aim for, yet it is really difficult in cases of extreme abuse, as the amount of instincts and feelings you must tame are gigantic, the amount of variables to unfix are enormous too. In this third scenario, no resentment is created, as the last abuser already abused and felt satisfied and the merciful part is controlling its instincts by definition. Thus it can not trigger the negatives consequences of hate nor resentment.

There are more complications, the last abuser will enter in a period of restlessness in the case it does not fully trust the capabilities of the next avenger, or the avenger's friends, to control their hate or resentment.

Sure, ignoring definitions, someone can fail to control the hate, that is another difficulty on way number three.

None of these difficulties nullify the fact that it is the best solution. As the control of emotions, allows for rational thinking, allows for an engineer's mind to act, the best at solving complex problems. Way one also achieves this in a way, but a party intimidated likely has resentment, a less stable and further from being the most efficient solution, due to involving emotions, more variables fixed.

The fourth way, if you have noticed, is the State at national levels applying the law. The State using its monopoly of violence to solve disputes.

Even at national level this solution is worse than way number three. Because it requires less effort from the involved parties, likely just to give up, and does not necessarily teach anyone how to control hate nor resentment. It just, very likely, as a tendency, intimidates both parties, punishes some and protects others. Yet in both resides the tendency to suppress emotions instead of the learning on how to control them. On the long run, this does not create less savage individuals but only adds burden to the State as he will have to keep "taming the beasts".

Leaving resentment and not learning to deal with it is not optimal. As another analogy it is like gas on the floor of a gas station, waiting for an accident to happen, a little spark that makes it all ignite and explode.

Furthermore, this fourth way is more inefficient than the third because it is not possible at international levels. At the worldwide scale, there is no judge, no real law. And there won't be as long as no one has the monopoly of violence. Today that is impossible because multiple confronted parties have the capability of mutual destruction via nuclear weapons.

If I had to rank them these would be the solutions from best to worst efficiency-wise: 3 (instincts control), 4 (powerful 3rd party intervention), 1 (intimidation), 2 (annihilation).

Therefore, in case of a revenge loop, I would prefer the loop to be addressed with these methods, in that order, starting from 3 and in case it fails continuing to the next option.

I already explained why three is the best. Now, four is better than one because in one the chaos is not fully controlled and the likelihood of resentment ignition is higher due to that. And one is better than two because killing, annihilating, creates way more resentment and hate overall than just intimidating.

In extreme yet simple abuses, like the arbitrary assassination of a loved one, all explained is logical, and even something more, it is emotional, anyone can understand what I wrote only using feelings, not really needing a logical explanation like what I'm doing.

But as abuse starts stemming from more and more complex scenarios, like nowadays wars, the ability to discern between what solution to proceed with fades. Because the proper analysis of the real strengths and intellects of the involved parties are conformed by too much variables. The amount of complexity of the conflict is too much due to the amount of people and stories involved. Leading to a way higher difficulty in deciding the solution to try, and in executing it properly.

Precisely because of that lots of people are experts in what we call geopolitics. And still, this experts can only have an approximate understanding of the problem, orders of magnitude better than one from a random person though. These experts can propose better solutions, but never perfect. Because they are not omniscient and do not know in detail every story and every feeling and thought of all involved parties in real time.

The only way to achieve perfect understanding is a collective and decentralized one. One where each and every single one of the parties masters step three.

Sure, we can even mix it with the guide of experts and all, but life now is so complex, we have so many things to do and decide, that learning at expert levels on every complex conflict is not realistic, literally because our brains just can not process rationally all modern life's complex

problems' information. So ultimately, if we aim for perfect understanding so to later have better solutions, we must cultivate the ability of handling their part in each affected party, and not to tend to delegate lots of variables to single or relatively small groups of humans.

Thus, the best solution has to pass through a personal mastery of way three, to train everyone to understand and tame as much as possible their instincts so to be able to carry out way 3. This, mixed with experts in these conflicts, slowly but surely, can solve them without cycles of abuse that affect generations.

Because number three targets the dynamic existence of the conflict, from each abused party. It allows for more fine grained control on proper information handling between affected parties.

Again, it can get really complex, like in wars, there are lots of people affected. And not only it is complex due to the amount of variables involved, but also because the action of controlling revenge, in extreme scenarios, is also extremely hard. Even given maximum intelligence and optimization for happiness.

Rationality is disabled if you are in extreme pain or danger, so it is out of Cheerfulness's scope, because it is a state and a feeling of pure survival, and Cheerfulness works after survival is granted. Still, even if success for instinctual control on these scenarios is unlikely, being Cheerful won't hurt. At least it will help in smaller conflicts, like when someone slaps you.

Once international extreme abuse is started it just can create a really hard to stop cycle of chaos, not impossible, but really hard. Just like a volcano, our most realistic option is prevention. As of today, the only thing I can think of is, in cases of this extreme abuse, good luck, I just don't know how to solve this in an assured way, it really seems like it is impossible to 100% assure peace and finishing wars is a matter of who can suffer for longer.

What I know is that those who after extreme abuses like the ones mentioned, choose the third way to end the hate cycle, they are heroes worth being remembered and included in the tales of history.

Fortunately, it is a minority of the world that happens to live in these extreme total war scenarios. So we can still help them by becoming Cheerful friends, even if they, for now, likely can not become Cheerful due to the extreme circumstances, we can become Cheerful and help them during the present times and future.

So when their trauma will have healed or be minimized, they can too transition to maximizing their intelligence to optimize their happiness. We can create Cheerful nations, which in this instances behave just like a friend who spends time with you and try make you feel better in the extreme case of a loved one dying. This attitude and behavior is the only one I think it can help in these extreme cases.

Even if hard, even if defying instincts, we must promote and aim for the third outcome. Via an honest understanding, as much as possible, of the core factors that lead to this chaos. And us, the ones under not such extreme abuses, we must aid our human buddies who are in wars with our lesser, more controllable chaos, where we are able to use rationality and intelligent mediation, with the hope that it can help the ones who can not use it to stop their chaos. Avoiding strength usage, but sure, using it if unavoidable.

This is by far the hardest problem we have to overcome. But still, we must maximize our intelligence, optimize our happiness and use all our increased capabilities to go after that. To help solve it fixing the less variables possible.

Humans have autonomy but they also get greatly influenced by their peers. A predominant Cheerful world will aid, thanks to this human nature, to promote the end of wars.

Furthermore, the cycle of hate is a chaos creating action, which Cheerful individuals naturally reject as it does not help when using their intelligence to order the chaos and optimize for happiness. The more chaos the more variables, fixed or not, to handle at the same time.

Someone driven by the true search of solutions deeply hates that, deeply avoids it, it only makes the problem more difficult. And hopefully, Cheerful habits build on us that natural rejection to seek revenge. Yet don't be a fool, if the abuse is too big, even someone Cheerful will punch you, or whatever action he decides.

In fact, as he has maximized his intelligence, you should be careful in messing around with Cheerful people, they can craft more deeper and complex revenges. Avoiding revenge does not quit the natural option of choosing to apply discipline towards the lack of respect. Of choosing other solution but the ideal option three.

As a simple example of an effective non-three solution, when this is done intelligently enough with a short timed, small and impactful revenge, it can lead to harmony instead of chaos. Like when someone slaps you but you slap him back so hard he regrets. Note this is way one, intimidation. Sure, he might not regret, he might attack back and now we got bigger chaos. Sure, he might not attack back now but get resentment and later in the future attack you. And sure, as said, the problem can also just end there with your big slap back.

Life is always likelihood, as you might have already noticed so far, being Cheerful does not guarantee success, but it is the best thing we can do.

Not only allows better solving by strengthening you, but it also prevents problems.

6.2.1.- An idea to promote the third way of ending cycles of hate: Temporary clearly pretended ignorance.

Hatred leads to chaos, and in chaos, prosperity is hindered. However, violence is sometimes inevitable by nature, and punishment of the clearly abusive faction will occur if the abused so wills and can.

Temporary active ignorance is defined as the public recognition and denouncement of crimes, but without applying punishment, not through amnesty, but just to avoid chaos.

The crime is acknowledged, understood, and despised, though left unpunished, with the hope or the plan that reducing chaos may promote a better solution, so that the crime does not repeat in the future.

It is not mercy, nor forgiveness, it is ignorance. Ignoring the abuser, like if the bad happened but there was no-one to blame. Pretending, just pretending, like if an unexpected tornado blew your home. You feel bad but you ignore the punishing act because you can not punish nature. That type of ignoring is what is carried out, but this time not because the crime is considered a natural phenomena, but because it is considered that punishing it will lead to more chaos than actively ignoring it. And you do not really ignore it, you just pretend to ignore it. And it does not matter if the other part knows it is fake, in fact is is better if they know.

Then, along with it, it must be clearly told to the abuser that this will be a one time action and that the reason for that is to aim for a better future. But, if abuse happens again, immediate and total revenge will happen, maybe even to the annihilation point. This is why it is temporary.

The temporary part also refers to the hope that, if given enough time, future generations of humans who were not there when the abuse happened appear. Then, with their maximized intelligence and united by the goal of happiness, they are explained the past of their parents and neighbors, yet, as they were not directly abused, they have a greater likelihood to chose to stop the cycle. To tame the instinct.

This solution is a mix between others named in the previous section. First number three (instincts-control) and then solution number one (intimidation) with a little glimpse of solution four (annihilation).

Because it does not involve a State, this solution can also be applied internationally.

It is a great mix because it does not only shows the abuser that you can hold yourself and thus he can trust a bit more that you won't abuse back if he does as demanded, but it also promotes and acknowledges all the other realities of hate, resentment and potential revenge.

I think it is the most doable scenario. Yet all of its parts must be clearly present. It must be all: temporary, pretended and ignorance.

It is essential to understand that this action, if you are not a real threat to the abuser, it is harmless. Power, in the face of ignorance, continues to act as it pleases. It is only through being a real opponent or annoyance that temporary clearly pretended ignorance gains strength and can truly be effective.

In small and/or simpler conflicts, this should be enough. But in bigger and more complex conflicts, this attitude does minimize but does not eliminate the risk faced by former abusers in the new reality.

In complex and extreme problems, involving big amounts of humans, there is always a small statistical chance where someone does feel hate, resentment, and does seek revenge.

The case of wars is pretty clear, even if 99 out of 100 participants in a war agree on peace and stop, and they actually do. That one single person, due to coming from an extreme abuse, it might try very hard to achieve revenge to someone else, let's say the leader of the other faction. It could be towards anyone though, not just the leader.

Because of the sheer size of people in these type of conflicts and the extreme actions they suffered, there is always a chance of someone not choosing to apply the temporary clearly pretended ignorance and chooses to dedicate his life to avenging, which in the worst case, it means to kill someone else from the other team.

This is a clear example of what is called, taking justice with your own hands.

Therefore, exile to far lands or physical protection of the most known abusers is recommended as a way to mitigate this unlikely but real risk in great conflicts.

Anyway, again, abuse can never be eliminated forever, it can only be minimized forever.

In smaller conflicts, temporary clearly pretended ignorance is the way to go and it likely leads to a nice ending with no more abuse.

But in more complex and extreme conflicts, like wars, even though it is still the best option, it is not an assurance for everyone's safety.

Intelligent protection and control of the ones who might still seek revenge or the ones who might receive it is vital, for that, maximization of intelligence is also needed. As you can see Cheerfulness's principles never get in the way, sometimes they might not be enough, but never ineffective.

And a great capacity for new generations to understand and be intelligent enough to tame potential instincts is also vital. This is also another reason for why the next chapter focuses on creating a really efficient and effective base for educational systems.

X.- Conclusion: Chapter 6.

As seen in section 4.1.3.1 of a previous chapter, rationality can be understood as fixing little variables when solving a problem. And then when the problem is too big or imminent, like war related ones, it is very hard or impossible to make humans fix little variables when solving them, it is way easier to make them attempt to solve the problem by fixing lots of variables at the same time (emotions).

I think it is that way because we are biologically wired that way. Probably because in the simpler past these kind of reactions saved us from fast lions, quick tigers or running from rapid fires in the forest we were inhabiting.

But now, politically and economically, these fast reactions are acting against us, they are making us abuse each other in more nuanced, way more complex, less quickness needed, problems.

Modern time problems likely arise from this ancient wiring of our brain, tending to fix too much variables at once, which was useful in simple times, but not anymore. We have to, sort of, fight against our instincts if we want to keep thriving.

Likely, due to natural adaptation and selection, the ones who do will thrive and in hundreds of years, future humans will look at us and not even understand why we naturally tended to abuse in this era. Or, who knows, maybe genetics engineering makes us reach this faster. For now our only solution relies on self-control and awareness, on having principles to guide us through, Cheerfulness's ones, for example.

I hope too that understanding the core issues as a natural biological consequence helps to seek less revenge by realizing it is really a biological problem enhanced by our current technological and social context.

Summing up, our lack of intelligent resource distribution leads to our nation's decline, and if we are stronger than the neighbors, it leads to first our neighbors' decline due to our abuse, and second, after we have finished sucking them up like a parasite, our decline. And eventual extinction.

We must get to know ourselves, know what makes us happy, we must be as intelligent as we biologically can and then by natural instinct from the intelligent dialogue about all this with our neighbors, using always peace based on the understanding that we all are humans, creating less chaos and thus an easier environment to thrive in.

If we all start doing this, slowly but surely, or maybe even quickly, we will minimize abuse at personal, hood, national and international level.

Let's see what the minimal abuse looks like when we all are truly seeking happiness and being as intelligent as we can. Who knows, there might even be no wars anymore. I would bet on that, because we have crazy good improving every day technology that can improve us too, that can help us tame our over-used instincts. We also have lots of resources, it truly feels like we just need to organize them better, starting at a personal and people close to us level.

Good luck to all, specially people in o close to wars, I know it might be impossible, but do not forget the knowledge, it is what tames our chaos.

Transition from chapter 6 to 7.

Hello again, this time, we are gong to finally tackle education. As we have seen along the book, it is vital, not only to maintain utopias, but also to transition to them.

Without further ado, let's go.

7.- Thoughts on the ideal society, part 3: On education plus the potential influence of Cheerfulness and new tech on it.

Within a species point of view, close to worthless is not inherited knowledge, so education plays a crucial role on utopian creations.

It does not matter how efficient are our power dynamics and resource distribution protocols if we do not teach our children how to keep following them, or even keep improving them.

The biological rule of each being trying to continue its legacy is one we must not ignore if we aim to have the most efficient life optimized for intelligent happiness.

Lasting utopias are not just build, they have to be maintained, just like species on the natural evolution game.

So, how do we make our children ready to build or maintain utopias? Education.

If you want you can understand education as another piece in the puzzle of organizing resources. This is the piece of organizing the future organization.

Education is:

Teaching someone something. Helping someone learn something. That someone can be yourself.

And the optimal goal, species-wise, is to teach someone good patterns, and to teach them how to get rid of or reduce bad patterns and also to even improve the good ones even more.

How do we do this then? Wait a second for this answer.

Now just notice that someone being educated, someone being taught something, involves a transition process, a change. Thus education is a key factor not only in maintaining utopias, but also in creating them, in transitioning to them.

Okay but, how then do we transition to an utopia? How do we educate ourselves towards an utopia? Maintaining and improving good habits and reducing or eliminating bad ones, then if repeating this through time, we should eventually get there.

How long must we repeat this process for? Wait a second for this answer.

Now just notice, change, maintain or improve good patterns, delete or reduce bad ones, does it sound familiar? What if say it this way: fix good, vary the bad, vary the good again if so. Here it is again, the fixed variable resolution technique.

Can then Cheerfulness be the key to understanding the transition to an utopia? The key to understanding education? Is Cheerfulness naturally build around the biological principles to better educate people so to carry out this transition? I do think so.

In this chapter we will explore the current state of education, propose improvements and analyze how all this can be done through Cheerfulness and the new technologies we have recently developed.

But wait, some might have wondered, okay but what is to learn?

Learning is:

*The transition from not being able to execute a pattern to later being able to execute it.
Understanding execute as the previously mentioned: any combination of discovering,
creating, analyzing, repeating or experiencing a pattern.*

Enough definitions for now. Let's explore how to achieve the perfect education.

7.1.- The problems of education so far and the direction of the next steps.

If we want to create and transition to the perfect educational mechanics, we must first understand what education is, in order to imagine what a perfect education can look like, and we must also know what our current education looks like, in order to imagine a transition.

We just saw what education is. It is a way of applying the fixed variable resolution technique, a way of processing information so to other being ends up processing that information in the same or a similar way.

Cool, that is education, but what is the perfect education we are striving for? The one who will lead us to an utopian society. From the previous section, we saw that, species-wise, the way to an utopian society is by maintaining or improving good patterns and reducing bad patterns.

So okay, that is what we are aiming for. We are aiming to efficiently use the fixed variable resolution technique in order to get to that goal. What can go wrong in this process? What can be seen as problematic in this education action and this perfect education goal?

Let's discover this by analyzing all possible paths of information flow in this education action, in this system.

There are 2 actors in the education pattern, let's call them, the teacher and the student. Both can be yourself by the way, or they can just be 2 different beings. And the teacher can even be a non-living being. Imagine you see a volcano erupt and you do not know what volcanoes are, then a mountain would be teaching you that some mountains are dangerous and can spit lava.

If we get fancy and general, the student can also be anything. Can it? This deeper questions will be explored in the part 3 of the book. For now let's just stick to the ones who are directly useful, and easier to understand, when creating and maintaining utopias. So.

The teacher is the one guiding the student to learn. And the student is the one learning. Easy so far.

The information can be sent or not sent, and received or not received. So there are 4 plausible scenarios:

1.- Not sent and not received. We will not analyze this one because it is not education. If no information is sent, no information will be received. Logically useless. A teacher and a student just staring at each other is absurd, we all know that we must do something. I'm just adding this because it is a plausible logical combination, because I'm thinking like an engineer, defining all possible sub-modules and seeing where that leads, to see if that helps with my understanding of the system.

2.- Sending and not receiving. This is realistic, a teacher is transmitting information yet the student is not receiving the information for any reason. We will explore this.

3.- Sending and receiving. This is realistic again, we will explore it later.

4.- Not sending and receiving. This one makes no sense, if nothing ever was sent, nothing ever can be received. Thus we will not analyze it. Let's fix this variable and assume it's illogical. Will we ever revisit it and unfix it? I don't think so. However truth means never say never.

Well so far, but we are not just trying to foresee problems in education, but problems that can arise on the perfect education. The one where education has a goal, so we get ourselves another variable arising from the goal: goal achieved, goal not achieved. What is the goal of a perfect education then?

The goal is to maintain or improve the good patterns, and reduce the bad ones. If the information is received but useless, there would be a problem too. We are trying to achieve the goal, not not-to-achieve the goal. So from the plausible scenarios that we got earlier, numbers 2 and 3, we will not take into account the variable's value of not-achieved goal, because we just do not want that.

It is true that sometimes, knowing where not to go is useful for discovering where to maybe go instead. Yet for this chapter, because I'm the one making it, out of my own intuition, out of the artistic part of thinking like an engineer, I will keep exploring through this path to reach a conclusion. Because I feel it will be faster and it will lead to less complexity.

So the system combinations to finally analyze are:

1.- Sending and not receiving and reaching the goal. Notice that this is useless to examine. As the only way we can deem if the information was useful is if it reached the student in the first place. So we are left only with one path to analyze. Thus, we will start the analysis like this, with the assumption that the information is sent, and it is received. Other combinations fall out of the logical scope of perfect education, as if nothing is received, nothing can ever reach the goal.

2.- Sending and receiving and reaching the goal.

Look, by exploring one path we got a simplification of the system, one of the paths is useless. So I might as well start taking into account what I decided to move away from for now, that was the not-reaching-goal variable. So okay, let's add this plausible scenario to our understanding and so we get:

1.- Sending and receiving and reaching the goal.

2.- Sending and receiving and not reaching the goal.

So, now we understand better the parts of the system, their relations and the desired states that can be useful for our goal.

Note that we made assumptions, because we fixed some variables, because we chose to focus on only the sub-module that made logical sense. Yet in more complex systems, like the analysis of an ideology, where logic initially will not be enough, being aware of your assumptions is critical to reach deeper truths.

Now, let's start analyzing these 2 useful system states as of nowadays society in order to understand the problems we face and how to solve them.

7.1.0.1.- This text could be simpler. But I'm an engineer.

This could have been shortened, and I could have just told you hey to get here we just need to analyze these 2 states of the system. But then I would have missed the chance of displaying in real time once more how to apply what learned, or what taught, in Chapter 3.

All the steps described in that chapter are here too, imagine, define, analyze, simplify if so, follow the intuition, revisit the paths if so, with a goal, slowly understanding. Not fixing forever, yet maybe for long times, even the most illogical paths.

I started trying to understand what was, or were, the problems we can face to get a perfect education. Then via logical deduction from definitions I figured out what we have to analyze in our context. And now that I have a deeper understanding of it, I can try to solve it in different ways, which some of them might even result in being the best way. And if they turn out not to be, I will just go back and forth, unfixing the variables and thinking again.

Don't worry, from section 6.2 and forward in this chapter there will not be such a detailed engineers thought processes.

7.1.1.- Analyzing the problem to solve for perfect education: receiving useful information.

So, from the previous section we know that we must focus on the system when:

- Sending and receiving information and reaching the goal.
- Sending and receiving information and not reaching the goal.

And reaching or not the goal depends on if the information was useful. So, when simplifying redundant stuff that we already understand the final question becomes:

How do we transmit useful information? Also known as: How do we transmit information which improves and maintains good patterns and reduces bad ones?

And, my friends, it has been in front of us all along. As seen, maintaining good patterns, reducing bad ones... it is just another way of saying: fixed variable resolution technique!

So, the question ultimately metamorphoses into:

How do we transmit useful information? → How do we transmit information which improves and maintains good patterns and reduces bad ones? → How do we transmit information effectively with the fixed variable resolution technique?

So, again, sorry for the repetition. How do we transmit useful information? Via educating based on an effective usage of the fixed variable resolution technique. Via mastering the technique. Which is just, the learning process, the discovering process. The natural urge of humans to explore which has kept us alive for lots of years.

That is how we solve this problem.

We must then optimize our educational mechanisms to make the best use possible of the fixed variable resolution technique.

Then we can start analyzing:

- 1.- Are we doing this nowadays?
- 2.- How to do it if not?
- 3.- How to maintain it or improve it if we are already doing it?

I will not get into detailed engineer-like explanations on all the answers to the last questions. They just are:

- 1.- Yes, we are currently using the technique.
- 2.- We are already using it, no need to explain how to start then.
- 3.- Here is the key, how to improve it. Welcome to the next sections.

7.2.- The common limitations in our current educational systems and how to break free from them.

These are, in no special order, the main approaches our educational systems have which I've noticed that make the fixed variable resolution technique be less effective.

- 1.- Primarily relying on memorization, we should rather emphasize better the analysis and understanding of systems.
- 2.- Primarily prioritizing learning useless knowledge, we should emphasize not only greater analysis of systems but also seeking the analysis of useful ones.
- 3.- Ineffective emphasis on teamwork. All above should be complemented with a stronger emphasis on genuine teamwork, while still valuing an individual's capability to be and work alone when necessary.
- 4.- Slow adoption of new technologies for information management. At the end of the day, education is transmitting information as we saw, using outdated tools leads to outdated results.
- 5.- Depending on artificial tests, so-called exams, when they are not based on "natural" challenges anymore.

These are the core limitations we must address in our educational systems which greatly limit our biologically intrinsic adaptive nature that makes us, and made us, thrive.

However, addressing and implementing a change, no matter of which kind, requires careful planning. To avoid causing unnecessary stress or trauma, these changes should be introduced gradually. Yet, the pace shouldn't be too slow either, especially if there's an imminent threat or challenge.

I will dive deeper into all these problematic approaches and how to solve them all the way until the end of this chapter.

But first, let's deviate for a small bit to a more chill section in order to rest and also lay out some useful context for later explanations.

7.2.1.- First intuitive liberation steps.

Before diving deeper into how to specifically solve this educational mess we have. Let me lay out some intuition guided basic actions that will help.

For example here I'd like to propose certain fundamental school subjects that are often overlooked but are crucial for a modern prosperous society:

- Nutrition and Exercise: Understanding how to maintain or manipulate our body in a healthy way.
- Goal Planning: An overview of setting and achieving objectives short, medium and long-term. Often requiring the latter ones a necessary focus on the engineers' way of thinking due to their complexity.
- Personal Financial Planning: Grasping personal finance, understanding money's mechanics, and familiarizing oneself with local taxation laws, saving, spending and investing.
- Power Dynamics: Delving into the essence of politics and understanding the constant fight for power, irrespective of the resource distribution protocol in place. Understanding different

techniques for aggregating power like the empty signifier, the simplification of opposing concepts, happiness etc.

- Philosophical Foundations: Grasping the philosophical principles that build the society an individual lives in. Promote inside this subject the understanding of other philosophical approaches that other societies might work upon. Specially the neighboring ones so as to foster understanding and international diplomacy.

- Mastery of statistics: In this era, mathematics, specially statistics, are essential so to understand the big data we are exposed to and that all studies we carry out are based on. Misinterpretations on statistical concepts are often a source for sensationalism which affects on the acknowledgment of illogical conclusions. Thus we must minimize their appearances.

- Technology usage and understanding: In this subject people learn to use useful tools for everyday live. Kitchen tooling, information management tooling like multiple software such as artificial intelligences. In general, tools, useful technology to make life easier. How to use it properly and even have a feeling, a basic understanding, of how it logically works under the hood.

- Play and rest: Learning to rest properly and then be ready to keep facing live and to keep enjoying life. I understand art as a play, so here we would include the practice of any art for the sake of art, not for the sake of its mastery. Learning to rest while listening to your body's biological signals, so to be creative just by naturally existing and playing.

- Survival skills: Yes, learning ancient methods for survival. Just in case. Humans strive for both, guaranteed survival and happiness, never forget the base.

- Cheerfulness: And how can I say otherwise? I also recommend the study and analysis of Cheerfulness. :) Understanding scientifically the nature of happiness and intelligence in order to make everyone fully equipped to fulfill their desires and needs.

From my perspective, which is influenced by the Spanish public educational system from the years 2002-2015, these subjects are often left as optional or they do not exist at all. In contrast, they should be as central to the curriculum as learning how to speak.

To ensure a thriving society, there should be a greater emphasis on these areas of knowledge. Critical thinking should be at the forefront of educational assessments.

Don't dismiss memorization, it is also useful and necessary yet its main influence must be reduced. An example of a good use of memorization was given at the very beginning of the book, the engineers' way of thinking can be carried out quicker with some optimizations based on memorization.

To integrate these changes into the educational system, I propose a phased approach. Once the new evaluation methods are designed, they can be introduced gradually. For instance, the presence of these new concepts and techniques could increase by 10% each year. This gradual increase ensures that students can adapt without feeling overwhelmed.

While I said a 10% increase, it's essential to note that different age groups might have varying levels of adaptability. Experts, familiar with the intricacies of human minds' learning, should determine the appropriate rate of change for each age group. The overarching principle is to balance the pace of change for each nation's demographics and capabilities.

Lastly, for adults keen on changing, which are the population that can struggle with change the most, it would be beneficial to offer free tutorials tailored to their age, psychological profile, and cultural background. These resources can guide them in embracing this new approach to life and allow them to make a greater impact on the construction of this better society.

You don't need to wait for someone else to create these resources. If you feel like it and have the time to create these resources on your own, like a video, a book, a meeting on your neighborhood etc Tailored to the age group you represent, or to the life-situations you might be familiar with etc Whatever you can come up with, what are you waiting for? This is a mission in which we all can put our little grain of sand to build a mountain. I encourage you to do so. I'm personally doing it, I will start making social media videos to spread Cheerfulness and give free access to all the useful knowledge I've gathered so far.

And indeed, this is what will eventually bring Cheerful people to this world, a great big common goal created and made reality by our small combined strengths. This goal being to achieve long term sustainable happiness for everyone. Based on principles abstracted away from any ideology, any religion, any gender, any skin color, any belief, just based on what makes all of us truly happy humans.

With these resources, and the power of internet to reach any corner of the world. Cheerful individuals will slowly emerge and influence their people around them. They will probably also meet with other Cheerful people every now and then, so not to feel isolated in a world that guides itself by principles who tend to undermine parts of human nature. Slowly but surely, creating a community, with members slowly appearing and growing all around the world.

This is how we will start our final steps to the utopia. A decentralized network of Cheerful teachers, spreading to those humans around them, not by enforcement, but just leading by example. A natural sustainable growth of a phenomena based on human nature too.

Now, let's get into the deeper explanations and details on how to understand and improve all the current educational messes.

7.3.- How do the educational systems limit our adaptive nature and what to do about it.

I already mentioned some sections ago the 5 main weak spots. Let's understand how they hinder effective progress paired with some initial solutions proposals. A comprehensive and detailed educational system proposal will be explained right after this section. Let's keep laying out knowledge to fully understand what I will later propose.

7.3.1.- Addressing the weak spots with alternatives.

1.- Too much memorization.

Why is there so much emphasis on memorization? An explanation commonly heard, and which I've briefly mentioned in previous chapters, is that in an era previous to the internet, like in the industrial revolution, having quickly access to information via storing it in biological databases, a.k.a. our brains, was a really useful and efficient technique.

Yet, internet now exists, and it is very solid and robust, its existence is reliable. It is not like the library of Alexandria, like if it could just one day be burn and thousands of years of solidified knowledge could be lost. The databases, the computers that store all internet data, are spread through the world and with redundancy. This means that the same information is stored in multiple places, so it does not matter if one burns.

This makes our current capabilities for accessing and storing information way more efficient than 100 years ago. Thus the emphasis on memorization is not anymore such an useful technique.

Fortunately, because it is a natural problem solving process, people are realizing that. Yet it is painfully slowly changing.

More assignments in school now require an interdisciplinary application of different areas of knowledge, which promotes critical thinking and development of analytical capabilities. Yet, its insertion is painfully slow.

This is obviously seen with the young population non-stop complaining about how useless the skills learn are in nowadays jobs, and it is also reflected on how hard it is to find a job if you only study in the traditional path and the traditional knowledge.

Anyway, I'm not an expert in education, so the very specific details on how to orientate educational changes so to promote critical thinking are out of the scope of my knowledge, for now at least.

A thing I know is clear, most exams should not be based on memorization. Students must have all information available to them at exam time, they must have access to internet. It is unrealistic, saying it in a pretty way, otherwise I would say stupid, to prohibit access to the internet, nowadays that is just a non realistic scenario.

That would be a true reflection of reality which would truly prepare them for life. Yet we need another vital detail.

For these exams successful completion, you will need to do real time research, real time learning. Literally an exam which part of it is to successfully learn something new on that precise moment. And, let's say, that for that learning experience, you needed some basis of knowledge, which would be impossible to learn in the time given for the exam completion. Thus you must have memorized it or have previously learned these basics to successfully complete the exam, yet at the same time you are showing how good you adapt because the exam requires you to learn something new.

Maybe this is not applicable to very simple knowledge or humans with still limited cognitive capabilities, like children from 7-9 years old. This is why I say I'm not an education expert, yet I'm very sure about the overarching principles we must follow. Somehow, children must also be encouraged to learn on the fly while leveraging previous knowledge.

This is my personal idea on how to better approach examination to resemble real life challenges. While still preserving all natural parts of the natural fixed variable resolution technique and furthermore, being aligned with our new safe and robust technologies.

This is the direction to follow when getting rid of too much memorization.

2.- Learning useless knowledge.

We defined useless stuff as stuff that does not satisfy a goal. We already explored how the knowledge and skills young people get nowadays are very useless for current modern societal needs.

So we just need to intelligently focus on learning the ones who are useful. How do we figure out which ones are?

Or, the inverse approach, how do we figure out which ones are not?

These are on themselves very complex questions, because answering them requires ample knowledge on the current needs and desires of societies and the current state of technology. The answer is ever changing as they do the two variables just mentioned.

Riding a horse was very useful until cars got easily manufactured. Memorizing knowledge was very useful until internet was invented, now it is just less useful. Candle manufacturing was very useful before electricity was invented. Junior software developers were very useful until AI was improved, now they are just less useful. Books were way more useful before videos were invented. Hoes were very useful before tractors were invented. And so on and so forth.

So, what do we do? How do we answer complex questions? Wait, that sounds familiar. The engineers way of thinking! So then, one, analyze your life, your society's needs, and think about it, find useful knowledge to satisfy that. Not easy, but this is the answer.

I think a great part on why we are nowadays living in an era of useless knowledge on traditional paths is greatly influenced by point number 1, too much memorization. Too much memorization is eventually linked to fixed variables, and if you fix them for too long, you create a tendency for lack of innovation, exploration, research.

Massively indoctrinating every single human for years every day, since childhood, to rely on memorization, has significantly, and I would dare to say, dangerously, affected their ability to create, research and explore. Precisely what you need to find useful knowledge. To thrive, to just do an essential part of what your body is naturally made to do.

I would dare to say that the rise of lots of psychological problems ultimately stem from this too.

I want to encourage every reader to see that there is hope. You can clearly be more intelligent, it is just you have been literally tamed for years, day after day, since your childhood.

People can change, it is written in our adaptive biology. For some it will take longer, specially with the older people which are experiencing biological decline and that have been already indoctrinated for lots of years. Yet we all can do it with effort. And I think, we, the youth, have a very important role in helping our elders to achieve this.

So, no easy fix for this one, just learn to think and apply it to detect useful knowledge. Go read chapter 3 again if you want.

3.- Little team work.

This is more something I felt rather than something I've thought.

We have an individuality problem. We focus too much on it. Results tend to be tied to the individual result, not the group.

We put the individual as the holy grail, yet nothing on this life depends on an individual. There is always a team. Some individuals might be crucial for executing some tasks, maybe even unique and irreplaceable. But them alone, are never enough, not in complex nowadays societies. Well, not even in simple ones, go try survive in the amazon forest for 1 year completely alone and starting naked.

We make an emphasis in being the best one, improving yourself, non-stop. But there are just places you won't be able to go unless your neighbors help you. Thus making sure your neighbors are also as good as they can be, is a crucial, yet little mentioned part.

Don't get me wrong, we need both, individuality, but also selfless teaching, selfless help. Sacrifice for the community. Balancing these two variables is, again, really complex.

The Finnish educational system has a concept that I like very much, educational equity. It is understood as:

"The equal possibility for each individual to access enough resources to maximize their intellectual potential."

A very Cheerful-like principle. More on the finish educational system later.

Both, society and individual, are human nature. Just do not forget it. Improve one one time, the other another time. I just feel like nowadays, teamwork is the one with less development.

So let's all think on this Cheerfully. Let's maximize our intellect while becoming as selfless teachers as possible. At least I will do so.

Let the information flow to solve this problem, because it is pretty clear that the solution did not arrive so far.

4.- Slow adoption of new technologies for information management.

Oh boy, here we go again. This is just another result of lack of adaptation, lack of craving change. Yes, I also think this stems from the over-focalization on memorization inherited by industrial necessities.

The solution? Use the engineers' way of thinking to learn to use the new technologies. Then use it again to learn or create a way to use them on whatever task or management that you want to improve.

Like when accounting software was invented and people learned to use it so not to use calculators and manual labor of tens of people anymore.

5.- Dependence on artificial exams.

Nowadays tests are just not natural. A secretary needed to quickly remember lots of data from a company so the boss can make decisions quicker. But not anymore.

So the current most common format of, question, fact-like memorized answer is outdated. We could say it is even anti-natural as of the context of nowadays state of societies.

Obviously it is not anti-natural at a human nature level. But it is at our current modern technological-societal level.

What is the solution for more natural, less artificial, more useful exams? I explained it actually in the section before this one. An exam in which you need to know some facts to quickly figure out things and then learn something new on the fly to pass it.

X.- Conclusion: 7.3.1.

As you can see, all the common weak spots and pain points have a common solution, learning to learn efficiently and using new technologies do so. Then implement the solutions deduced from the learning.

So basing myself on my philosophy, which lead to the analysis and creation of all these ideas and thoughts, and inspired too by the Finish educational system. Here I will propose the future of education.

But first, so everyone understands better the context this proposed system rose from, let me explain some stuff about Finland.

7.4.- Finland's educational system, a living Cheerful proof?

My main goal when writing the next iteration of Cheeruflism from v0.0.3, this is the current v0.0.4, was to get a better understanding of educating humans so I could propose more specific solutions.

This lead me to not just think on my own about it, but this time I decided it would be helpful to read other people's thoughts and scientific discoveries about it. So I started reading about raising children, development of cognitive capabilities etc etc And in some of the books Finland was always mentioned as a reference as a good adaptive educational system. So I read about it, could it be that Finland is following Cheerfulness's principles? I had to explore, it looked like it.

It turned out that the Finnish educational system is not just an incredibly interesting system. But the underlying reasons of why it works are too. It is a mix of all I've thought so far in the whole book, it just seems to fit perfectly if I'm not missing something.

So let's explain some of the key principles of the Finnish educational system and how they relate to anything I've written in the book so far.

By the way, my knowledge of the Finnish system is based on conversations with the AI ChatGPT and based on reading a book written by a very experienced Finnish teacher called Pasi Sahlberg, his book is: *Finnish Lessons 3.0, what can the world learn from educational change in Finland?*

I'm not just going to explain what I read and learned, I disagree with the author in some stuff. Yet I recommend everyone to read this book, just like I recommended reading the series One Piece.

Anyway let's explain stuff which is also explained in the book, but I diverge a bit on the explanations given by the author on why the Finnish system works, so it will be slightly different. I also have different ideas in some details on why the Finnish system is working less well in the last five years.

7.4.1.- The core principles of the Finnish educational system.

What makes the Finnish system so unique is that it mixes centralized and decentralized principles, trying to leverage the best of both worlds from statist-oriented and freedom-oriented systems.

They are based in the core ideas of equity, understood as explained in a previous section, as the right of every person to reach its maximum intellectual potential. And the core idea that any child can learn the basics if given enough attention and care.

They also believe in technocracy in a way, as they think teachers are the best people to decide what to teach, and how to teach it. They believe they should have maximum freedom, they plan their own classes and teaching techniques and they even decide what to evaluate in exams. Of course there is a limit at a statist level, but it is a wide one and teachers are given a lot of freedom to innovate.

They believe that for anyone to reach its maximum potential they need to leave professionals do their job and they need to form them as best as possible. For that they do use a very classic and centralized system of requiring teachers to have university degrees, masters and all to become a teacher. This makes people don't even hesitate whether teachers will do their job correctly, as it is a really competitive market with little positions open, only the best become teachers. Culturally teachers are also viewed as really intelligent, not like in other countries where people think that if you are a teacher it is because you were not good enough to work as whatever you studied, so then you went to the "easy-teaching-route".

In Spain we do have this thinking, we say: Quien vale vale y quien no pa profe. Translated: The one who is worth, it is worth it, and the one who is not goes to become a teacher.

And even if a bad teacher somehow passes the Finnish filter, the freedom everyone has once in makes them help one another and the bad or just less good teachers eventually become way better. As teachers teaching each other is also promoted at a cultural level. Furthermore, because the government regulates how many people will become teachers, they can make sure there is never a need to compete with one another in abusive ways but just help each other as teachers to improve and research with each other.

Even though this can seem special to centralized systems, in a totally free system teachers would also tend to cooperate, and then compete against other groups of teachers to get more

students. So it is not really that statism is the only way for non-abusive competition leading to cooperation, yet, it is a way, the Finnish way this time.

Somehow, the Finnish educational system is based on the premise of a social consensus of freedom.

There is a social belief that anyone should have the resources to maximize their intellect, and there is also a social belief that only the best should be teachers and they should be let really free because they know better.

It is said that schools should function as small-scale democracies. This also describes really well this social consensus for freedom. In a democracy people vote on what is and is not allowed to do, so everyone can be as free as possible yet under the shared freedom limitations of a centralized consensus.

All this is really aligned too with what I said in a previous chapter section 5.2.6.1, the happy socialist. Where I explained that maybe, in nordic countries, because of their small size and high intelligence, socialism does not work that bad. Because they are relatively close to each other and just being intelligent can be enough to control their chaos.

So, why did it work so well for Finnish? I think it is because their ways were very aligned with their population's human nature on an individual level and then on a societal level. Adding to this that they renovated their system as per an honest analysis of the historical context they found themselves into.

They think education is critical for a person to have a thriving and fulfilling life. And it is. As seen in Cheerfulness we all strive to be happy, and to do it as successfully as we can we must improve our intelligence to maximum levels. Just as their principle of equity.

And then, at a societal level they use socialism, a very natural resource distribution protocol as explained earlier, yet leveraged with libertarian technocratic traits like letting teachers explore a lot so they can successfully reach the equity goal. Balancing out and trying to leverage the best of both worlds. And they did manage to be successful, at least way better than other nations during some years.

However today, in the second decade of the twenty first century, the Finnish educational system is facing challenges that structurally threat all its system.

I think the system is starting to fail because it was well designed for the context Finland found itself around the 1980s, 1990s and early 2000s. Now, that context has changed, and their system is not that well designed for this new one we found ourselves in.

The world is changing, and in times of change, such a centralized-statist-socialist system as the Finnish will likely not adapt fast enough to keep the quality. In fact, Finnish quality would have never existed if it wasn't for foreign ideas and research that they took from more decentralized freedom based nations. They are aware of it.

Lots of the successful teaching principles and techniques that the good teachers of Finland use have origins, among others, in the United States' research, the land of freedom, allegedly. But indeed one of the most free countries on Earth as of today.

Finland's socialism would have never discovered this techniques, but the Finnish government was really intelligent to chose to study them scientifically and implement them. This is what reality really looks like, principles opposed to each other but that can cooperate with each other. Reality is not the dichotomies of libertarian vs socialist, black vs white that nowadays people buy.

We have a saying in Spain that showcases this very well: Ni los buenos son tan buenos, ni los malos son tan malos. Translated: The good ones are not always that good, and the bad ones are not always that bad either.

There is a phrase on the book that highlights all this very well:

“System wide actions and rules should not undermine complex natural interaction between its parts.”

This basically means, okay you should be socialist, but not too much. Acknowledging the natural too-much-variables issue explained in the previous chapter.

This also reflects what I’ve explained all along but at a national or state level. Because the United States had the answers, but even in their freedom, they did not use them properly.

And Finnish, even with less freedom, did use them properly.

Just like the example given in chapter 2 explaining freedom and happiness. Just like, at an individual level, even if someone is really intelligent, like a doctor, using his freedom or knowledge about its very own health, can still fall into drug abuse. And someone not that intelligent, let’s say a teenager, which is still controlled by his parents, might opt to not use drugs and do exercise.

Dragging the analogy to a international and state level and in the context of the educational system, the United States would be doctor that became drug addict and the healthy controlled teenager would be Finland.

We can conclude this poetic statements:

In free market oriented economies, the State can get corrupted and create monopolies or oligopolies, leading to perverse incentives for enslaving of the consumer. And in statist slavery oriented economies, it can bless with freedom to maintain good habits.

But does it improve them? Does it do it fast enough?

Do not think of the State as a devil, or a god. It can be both, depending on how it wakes up that morning.

In the mobile phone industry something similar happened. The Finnish government had a good decision creating the Finnish Nokia but later it got purchased and outdated too, yet did something really right and was incredibly successful for a while. Socialism really seems not that good for sustainable innovation.

This is a living proof so far of my reasoning probably being right. And if we want to be the best we can be, we must think, not fight over simplified, thus wrong, dichotomies.

Now, not in such a general way, the Finnish educational system has other traits that make it pretty unique. Like the lack of standardized tests until someone reaches around 17 years old, the freedom of students to choose when to do a test during the school year, the focus on playing rather than teaching on early stages of child development...

The lack of standardized test or even tests at all in some cases, eliminates incorrect incentives which leads the system overall to prioritizing the needs of the students. For example prioritizing playing when students are still children.

With incorrect incentives I refer to those who can lead to the contrary results of the ones who were meant to incentive. Imagine a system where if students well perform the teacher gets paid more. This is with the hope that teachers will teach better to get more money. Yet then that incentive would incentivize dishonesty too from the teacher by just saying: Yeah my guys, you all have the maximum grade! You are so smart! Yet they aren’t. More details on tests and exams later. Incentives design is a complex task.

As you can see, in some aspects they give lots of freedom and decentralization of decision making. As we have seen in previous chapters, decentralization is a good thing given intelligent individuals. And the educational system of Finland is a great proof of this. Intelligent teachers given freedom through decentralization, raising high-performing and satisfied children for decades.

By being honest with human nature they thrived the most. The ones who somehow betrayed it were not as thriving. Highly performing countries like Asian ones were not as satisfied, and satisfied students countries were not as high performing.

When I talk about this I'm talking based on data of the OCED group. Which is not perfect and doesn't fully measure students' intelligence or competence. But it can be useful to draw conclusions. If you are interested in the details about this please read the book mentioned at the beginning.

Furthermore, the satisfaction measure does not really mean happiness I think. First because I doubt most of people of today's world know what happiness is, because they are not Cheerful. Yet they are not that far away from the stuff that leads to happiness so it kinda can work as a reference for now. The thing is that nowadays data, for now, seems kinda constant and proving the Finnish system right, and by extension, Cheerfulness's human principles.

It is true that now Finnish people are facing issues with student's motivation and overall fulfillment and satisfaction, but it all seems to arise from global trends, like the over-usage of social media, and, the quickly outdated system and "stuff" taught in their schools.

All stemming from the global trend of revolutionary technologies invented which are requiring us to re-organize our economies to massive shifts.

So this doesn't really seem to be linked to the decentralization and freedom of their system. But rather from the freedom and innovation of the biggest system, the whole human race and knowledge developing new tech that allows new modern and more comfortable ways of living.

The Finnish author of the book seems to have noticed their socialism or statism is hinging on progress, as it points the blame of the decline of their system, between other stuff, to the excessive bureaucracy. And they are likely right to be honest, that is what my gut tells me with the information I have so far. That is the fixed believe, the fixed variable I define as part of the issue. The lots of static centralized fixed variables slowing down adaptation. All them should be researched further, like an engineer.

7.4.1.1.- Another proof for the Finnish being in the good direction: My own education.

I'm considered, "objectively" as per cultural beliefs, a very successful human. I'm earning more than 99% of my country just at 22 years old coming from a lower-middle class family, I'm happy, I have a stable loving family, I have friends all over the world etc etc And curiously enough, my parents accidentally raised me in a really Finnish way too.

They gave me complete freedom, yet with clear limits. As I proved to be intelligent enough to handle them, they let them even freer. Slowly but surely creating a compounding vicious cycle of trust.

One limit or requirement was: you have to study and pass the course, as long as you do that, we do not care. I was the classic stereotype of that guy who studies literally the day before the test yet after the exam he lands at the top or around the top of the class. So my parents always gave me as much freedom as I desired. And because I only had to study the day before, I had lots of free time until I became 17.

I even knew the credit card passwords since I was around 8 years old, yet I knew that if I spent without permission I was going to make my parents angry. And it worked, I never spent

anything without permission. I was intelligent enough and cared about my parents feelings enough so as to not misbehave. They were slowly giving me more and more freedom. Further down the line, my family even trusted me to invest and manage our family's money.

I was intelligent enough to care about my future too. My parents explained me: hey if you do well in school, later in life, you will be able to do what you like and work as you like. So I tried to do well at school, and I was good at it, so not only my parents gave me full freedom but also due to my capabilities that freedom was also maximized.

Yet, they also forced me to work at the family business for some summers, a bar. So I knew better what working with your body long hours feels like.

I was raised with a dance between duty and freedom.

A happy intelligent individual who was under some fixed variables set by an authority. Slowly being granted freedom as he proved himself worthy. This ended up with himself thriving more than anyone around him, even the authority itself. Just like a Finnish teacher or student in their educational system compared to other nations.

Freedom that does not lead to chaos thanks to being based on proven trust, and on love, seems to work. Really similar to the way the Finnish society trusts their teachers' freedom.

7.4.2.- The basic curriculum of the Finnish system.

As mentioned at the beginning, another of the Finnish system's principles was that anybody is capable of learning the basic curriculum.

The list of intuitive subjects I think we all should be taught overlaps quite nicely with the Finnish basic curriculum too, which is:

- Think and learn how to learn. (Very related to the engineer's way of thinking)
- Interaction, self expression and cultural understanding. (Empathy, emotional intelligence, cultural awareness etc)
- Life skills and taking care of oneself. (Independent humans)
- Multi-literacy and technological literacy. (Allows for better and modern adaptation)
- Participation and influencing. (This means giving the students capability of feedback on how to improve their surroundings, on how to influence the rules applied to them etc)

As we can see, the first competence is at the core of human biological needs and the others are very useful skills on our modern world. This further solidifies why the Finnish system was so successful during years. Not only it was very aligned to human nature but to modern needs.

Yet AI and blockchain will massively shift how the world works, what the world really needs, thus the Finnish system is starting to see the cracks on its inability to change quickly.

Along the late 20th century the Finnish government took good decisions orienting the system towards the next decades and the new modern technological era, yet those decades are over and a new era is approaching.

Thus that is what the last section is about, how to face it, the most perfect educational system I could craft, based on human nature and data, though as said, distrust the data, it just adds an optimistic feeling and a starting guidance point, not solid truth, for now. Still, it makes a lot of sense.

7.5.- Mixing all together: EBTA. My specific proposal for the perfect educational system.

Let's build up the perfect educational system based on all said.

As with an individual's path to happiness, transitioning to the goal of the perfect educational system is also an individual task for each society. As you will see, maybe Finland now is the closest one to what I will describe, maybe they should try it out first.

In general, societies seem to transform in a stepwise periods of education and imagination, create-explore, fix-solve in a wise manner. Just like the current Finnish system needs, yet, in a deeper way, just like the philosophy of Cheerfulness teaches you to do so. And we all can have this perfect system or something really similar because we are all driven by the same biology.

Now let's remember the definition of the goal, perfect education:

A system, methods, mechanisms that teach people to improve and maintain good patterns and to reduce or remove bad patterns.

Then, logically deduced, that just means being very good at solving problems, at adapting, using the fixed variable resolution technique. So we must optimize for that, we must optimize for intelligence.

So, to handle these variable patterns in the successful way we need to use our information processing capabilities wisely, which that is: the fixed variable resolution technique. And the protocol to achieve that is thinking like an engineer.

By aligning the system as best as we can today to the nature of human problem solving, this system should prepare our children to have a full, satisfying and thriving life.

The system mentioned is pretty much like the Finnish, but with some changes to make it more efficient without losing its principles. Which again, they are very aligned with human nature.

7.5.1.- Explanation of the EBTA educational-system: Education Based on Trust, Accountability and Adaptation.

The main structure is composed of the following learning stages:

- 1.- Under-age learning stage. (A.k.a. : Base stage)
- 2.- Over-age learning stage. (A.k.a. : Building stage)

Briefly explained, under-age learning is an epoch in a human's education when he learns the basic curriculum which will equip him with the tools and knowledge to help him thrive independently in life and cooperate with his neighbors. Everyone is expected to accomplish this. In the following sections I will give a detailed explanation on the skills and knowledge that must be learned, yet for now, as a reference, you can imagine something similar to the subjects mentioned in a previous section: 6.2.1.- *First intuitive liberation steps*.

The over-age learning would be, optionally, learning anything deeper after the basic curriculum. To draw an analogy with current systems, this would be getting a degree on physics or whatever other subject. Specializations on knowledge and skills that are not essential, this means that are not an indispensable need, for utopian modern societies.

7.5.1.1.- Over-age learning: The building stage.

This is the simpler stage to explain.

Because it will be carried out by students who have completed the basic curriculum. Thus they will already be able to effectively pursue their goals, understand them and coordinate and cooperate with their peers to achieve them.

It will start around 19 years old, more on why later.

In this stage the student will chose to master any kind of knowledge and skills, or just start working. Or maybe both at the same time. Whatever, the student will be completely free to forge his life. So far it sounds the same as the current systems.

Being free does not mean he will be alone by the way, in his freedom, he can seek help from peers or other people who already mastered whatever he wants to master. Just like now students go to universities to study and seek guidance on the teachers.

Now here it comes an important catch.

There are 2 reasons on why to learn more specific knowledge. One is out of pure curiosity and the other one is so to get a job from that. Or both at the same time.

If curiosity is the one the student is driven by, no problem, there is nothing to really solve in the current systems to improve your learning. You can just go there and hunt that knowledge through the internet, AI, talking to experts etc. You do not really need a certification from any university to proof anyone anything, you just want to learn stuff. So this already works in our current systems, no need of changing anything due to this reason.

The wanting to get a job from that knowledge and skills is the tricky one. That is where our educational systems are clearly failing nowadays. Because it is not producing actually formed professionals which would be actually employable. They are verifying skills and knowledge which is not enough or not even needed.

Degrees and diplomas are, ideally, a proof to society and employers of your knowledge and skills by a trusted third party. This offloads verification work from employers. For many different reasons, they have become useless, and mainly it is because the things they teach are useless. They can be useless for 3 reasons:

- Because no-one cares about those skills and knowledge.
- Because the demand for them is actually filled or close to full capacity.
- Because the skills and knowledge are useful but not useful enough.

We then can see that universities are struggling to teach proper useful knowledge and skills.

Fortunately there are different measures we can take to make this verification process more effective.

For example via the complete decentralization of universities. What I truly mean is the complete decentralization of knowledge and skill verification issuers. No centralized state-permissions to get licenses to teach, or to get licenses to become a university. This is only slowing down and making more expensive the amount of resources we consume. And also slowing down the rate at which you are allowed to innovate and change the curriculum to teach useful stuff.

Again centralization is giving too much variables to politicians who regulate the adaptive capabilities of educational entities. Education, as mentioned, is another resource, the resource of teaching to organize future resources, and as learned on the previous chapter, the same consequences of handling too much variables to centralized entities also applies here.

So, to improve the system, we should make it so:

Any group of professional or any group of X citizens should be able to handle this permissions. With the capability of punishing the teacher if proven a scammer. X should be a number small enough so the scammer would have to co-live with the one who voted him.

Here is a clear explanation on the current limitations of our centralized educational systems.

Imagine that a new specialization on a specific organ surgery is needed due to a flue or whatever illness that appeared. Now, to create a specialist for that new specification, in a big nation, a State would first need to realize the need. Then slowly create and pick teachers, give them licenses, open a university specialization path for it etc etc At the end of the day, some stuff would have to pass through a centralized entity with limited variable handling capabilities.

Imagine you do not need just to open 1 more specialization formation, but for whatever life chaotic or natural reason you need 500. Also imagine you do not need 7 other old formations and you now need to do bureaucracy to delete them and make sure no one wastes time in this old fashioned stuff. Well, we have been seeing it all along, too much variables for a small amount of people in power in big nations with dynamic complex needs and desires.

But, do not be dogmatic, the solution is not just to give people the freedom mentioned, because we still have the risks of scammers.

To be honest we always had this risk, corrupted politicians and teachers who keep useless universities degrees running just to assure the vote of the teachers teaching that already happens. So the risk of scammers never disappeared. The improvement now is that the detection and deletion (I don't mean killing them) of the scammers can be quicker because it is not centralized into a body who can easily be over-saturated with variables.

A scammer, for example, would be a teacher that says: Hey study this with me and literally in 1 year after finishing you get a X bitcoin/year job. And then if you clearly don't, then it is a scammer. A teacher should clearly present what you will get and what you will potentially get if studying with him. Then propose that and get enough votes and approvals from their community or specialist on the matter.

Well so how do we prevent scammers in this decentralized scenario. First, you will need the favoring vote of neighbors, only your neighbors can vote for you to have the permission. And if you are a scammer, you will walk in your hood with the shame of it after it gets detected. Maybe they even throw tomatoes at your house. No one makes crimes in front of the police, no one would scam multiple people they see everyday. And if they do, well, you will quickly pay the price.

Pretty surely some legal limits will have to be put by the State to the social retaliation to scammers. Like, as an arbitrary example of law:

Hey, no killing or beating up scammers, but tomato throwing to his house every Sunday is totally acceptable, or puncturing the wheels of his vehicle once a month, or whatever, just anything as long as it is not physical damage.

Ideally the state must not take away the capability of the hood from punishing the scammer with an annoying punishment.

In case the scammer was approved by professionals, these professionals should be marked as scammers too. Losing credibility and probably job opportunities.

Of course, this needs more details. For example: What if the scammer just moves away from the neighborhood after scamming? Should they have mobility restrictions?

Then each nation will need to define theirs specific measurements to address this edge-cases.

Yet all should follow the overarching principle that makes any decentralized system conformed by members with maybe opposing goals survive and adapt:

Having, the power giver agent, the ability to trust yet also annihilate the power taker. Only annihilating when power is abused.

What this principle states is that if I have the capability of giving you power, I also have the capability of taking it away from you. This assures the tendency for power not to be abused.

In this case communities of citizens or professionals would be giving someone the power to handle reliable knowledge and skills certifications.

This principle is really present when designing democratic systems. And also aligns pretty well with the Finnish idea of that schools should work as small scale democracies.

So for example, in Finland, following what I proposed could make them abandon their mainly centralized management, yet it will still align with the principle of small scales democracies they already had.

Also note that, a decentralized and freer educational system is not incompatible with another more centralized management in other areas of public management. You can have, let's say, a very centralized public transport system but a very decentralized educational system. At the end of the day, as seen, giving freedom to people is good if the people are intelligent enough to handle it, and, maybe your society is really stupid making trains but very intelligent being teachers.

Another principle Finnish have is that every kid should be able to just go the nearest public school and be able to get all he needs to fulfill himself. Well, this is also respected in this decentralized system, as the hood itself can determine, if desired, who can and can not be the teacher there. And, given the already involved live Finnish parents have in the early stages of education, they will naturally already do that by cultural tradition. So giving the power to chose teachers to them should not feel like giving a gun to a monkey. Note that in other societies it might be.

Anyway, if all of a society is educated on the basic curriculum I will present in a bit, this system will not be like giving a gun to a monkey. Some societies, like Finnish one, will likely be able to just transition to what I'm explaining as the next step. Yet others might not. For those I think the best way to go is to, in a centralized way, teach the basic curriculum. And when those children grow up and have mastered the basic curriculum, then start decentralizing the system.

Decentralizing variable handling capabilities, making the State have less job to do and making adaptations way quicker and aligned with the needs of society. All while not looking away from the negative risks that freedom brings with it and embracing the positive ones.

7.5.1.1.1.- The key reason of why now is the time to do this, our new technologies.

And guess what, we didn't even mentioned technology. A decentralized network of agents that agree on stuff and coordinate? That is a blockchain.

Blockchains are the perfect tool to coordinate and create this decentralized certifications. Mixing it with a technology called Zero-Knowledge proofs, we could organize educational system's certifications on a cheap and secure way. I won't delve deeper into the technical details on how to implement these, even though it is my expertise, I just want to highlight it.

Not only these are cheap and efficient ways to do it, but also transparent and public as long as someone has an internet connection, which is a pretty much assured thing these days.

With a blockchain you can create public identities that can be updated any time without tampering to reflect decisions. Imagine that a teacher becomes corrupted, then a good bunch of verified hood citizens could just send a cryptocurrency to the account of the scammer. Then, this crypto could be called ScammerDetectionToken, and if a teacher address has them, it means people have agreed on him being a scammer and should be punished or avoided. All instantly and verified, no one can fake being a citizen when they are not, or a teacher when they are not.

Again, there are more details on how to implement this properly, and I could explain them as it is my expertise, but this part of the book is to make people understand, and then, after understanding, being Cheerful, explore and find out by themselves all doubts and curiosities they have.

Anyway the thing is that AI and blockchain being improved at the same time is a beautiful coincidence we must not ignore and we must leverage. Just like AI, blockchain comes in a critical and beautiful point which will be super helpful to us for optimizing our variable handling capabilities. Whether in centralized more socialist nations or more freedom seeker ones. We all can use it intelligently to optimize our management, as per the example given above on the public transport and public educational system.

Furthermore, on top of using blockchains and Zero-Knowledge technologies to efficiently coordinate decentralized networks of teachers tied to the society they work for, we can add to that AI personalized tutors, used by this independent intelligent humans which will make the resources needed to form professionals way cheaper and accessible.

Now, 1 university teacher, with the help of 1 AI tutor per student, can help maximize learning for, instead of let's say 10 students, 20 of them. Not only generating more professionals, but better ones too.

Cheap access to these technologies is crucial as they play key roles in making the use of the fixed variable resolution technique way, way, way more efficient. And thus, by extension and coming back to the main topic of this chapter, making the educational system way more cost effective.

Finally, given the social trust reliance yet with a responsibility based nature of these new certification actors, their certificates will be naturally accepted by the private sector, or any sector in society. As the one who receives them puts his name, income, and social life, on the line.

So with this I conclude the explanation of the over-age stage. It is really similar to how it works nowadays, yet with maximum freedom leveraging new technologies and decentralized systems' principles. In order to make it more adaptive and thus useful yet without losing control as we can still punish a bad actor in case it appears.

We can understand this stage the same way we understand the current system, but with a little key change that grants us the ultimate responsible-freedom efficiency usage that decentralize systems unlock to us.

This change is the before mentioned, as a reference yet not complete example:

Any group of professionals or any group of X citizens should be able to handle this permissions to educate. With the capability of punishing the teacher if proven a scammer. X should be a number small enough so the scammer would have to co-live with the ones who voted him.

7.5.1.1.2.- The criteria for choosing a good teacher.

As seen, if the access to teaching is widen, there will be more competition. And teachers will also have to adapt their skill set to remain competitive and useful. Yet not only because of the new competitors which will naturally learn more stuff so to make themselves a place in the

industry, but also because the current skills a standard teacher has are not enough for future needs.

Their average skills have become way less useful for modern needs, sometimes even useless, it is just that the people have not noticed yet. Sooner or later they will have to face reality, adapt or die. Dying, not like literally, but just in the sense of finding another job.

These are the skills you should look forward on your teachers, and, if you are a teacher, the ones who will increase your likelihood of being employed and useful for the students:

- Having deep specialty in at least one area of knowledge.
- Being in constant contact with companies and people working as what you teach. For example having monthly meetings with company workers and directors.
- Mastery of information processing tooling usage. AI, internet etc
- Mastery of displaying information in multiple shapes: schema, text, graphs, videos... So no matter the preference of the student you can just show him the information to learn.
- Mastery of the basic curriculum presented in the following sections.
- Extensive practice on critical thinking and the engineers' way of thinking.

7.5.1.2.- Under-age learning: The base stage.

As explained, under-age learning consists in making all citizens learn the basic curriculum, which will be described in detail later, yet it is very similar to the one mentioned in a previous sections.

This must be a mandatory feat. I personally would just strongly encourage it and, in an ideal world, every family and group of friends would make sure oneself and each other knows it with not forced State intervention. Yet at the current stage of the world, probably requires a mandatory State intervention to make sure everyone learns the basics is the only realistic idea. Yet, not necessarily via centralized public schools, but only with public detectives that make sure everyone is learning this, whether that is attending public schools or private schools.

Due to this being the basis of the pyramid that holds the utopia. It must be achieved. Thus relying on decentralized systems might be a bit too chaotic for current modern human's intelligence. But after a big portion of the population masters this curriculum, it will likely not be chaotic to decentralize the system.

Over-age learning stage will not be as successful or successful at all if we all do not get the basics right.

Again, each nations will have to choose how to transition to this and all those details, wether having a more decentralized approach or not etc. Yet here are the overall principles and things that must be followed. The main principle is inspired by the one of Finnish equity:

The basic curriculum must be learn as best as possible by all students.

It should last from ages 6 to (6+X) years old. Being X the average time needed to learn the basic curriculum. I estimate, arbitrarily, that it could take around 13 years. That would result in the first stage of education starting at 6 and finishing at around 19 years old.

Yet this is an estimate, no one should stop learning until reached an understanding of the basic curriculum or until proven too biologically dumb to be able to get it. In that case, the student must also be taught and helped to learn as much as possible.

Inversely, if a student completes the curriculum earlier than expected, he will be able to chose stop attending the under-age learning stage to pass to the next stage of over-age learning.

In these cases, we must make sure that these geniuses still socialize with peers, older peers, same age peers and younger peers. To avoid any lack of human social skills development due to their high learning capabilities natural gift. Yet at the same time giving them the freedom, under proven intelligence, to keep progressing. An easy and brute way of doing that is forcing geniuses to attend schools until they are 17, yet a more intelligent and decentralized way would just be making it part of the culture. In a similar way of the earlier mentioned enforcement of studying, friends and family would make sure their geniuses get enough diverse social interactions even without going to base-stage school.

By the way, diverse social interactions is also a goal in Finnish education. Children from poor people socializing with rich people ones, different skin colors etc etc This is necessary so to realize since a young age that we all are humans, and we are all here together to live and feel together, that deep down no-one is really “the other”, regardless of anything. Except in scenarios of food and water scarcity or security scarcity, when survival is not statistically granted, as explained in Chapter 1.

This is the end goal, nowadays ethnic tensions or social class tensions might make dangerous in some places of the world to mix too much children together. So a gradual approach is recommended. But again, we must remain united for the end goal, even if our paths to reach it are slightly different in pace.

Regarding the age of 6 as a start. It is marked due to biological cognitive reasons. At the age of 7, on average, children start to get capabilities of actually learning math and of discerning between good work and bad work. If you say to a 7 years old that his drawing is beautiful, but you are lying, they can start to, or actually do, detect your lie. So, 1 year earlier than that is advised so to prepare some children in playing with others away from parents and teaching them basic words so to ease their entry into their cognitive skills increase appearance. Notice that these are averages, maybe one kid develops at 5 and other at 8, but overall, significant development appears at 7.

Before age 6, any kid should just socialize and play. Scientifically it is proven to be the best thing for a healthy development. Even though, playing should never disappear in any human’s life. Its presence might be needed to be reduced as we age, but never forgotten nor vanished. And if so, we must aim to find an intelligent way to get it back.

And, thanks to technological advancement which makes information to flow so freely and cheaply, the need for exams might be reduced to zero. As long as a teacher or group of them deem that the student has actually learned what is is meant to, it should be enough. It should actually be a group of teachers to reduce the likelihood of bullying or abuse from one single teacher to one single student.

Exams are often used to label people’s capability so they get priority in using expensive resources. Like a university teacher’s time. But we do not have scarcity of that anymore, thanks the combination of different technologies: internet and AI.

So a big reason on why to have exams has disappeared as now we have the capability of having a personalized cheap AI teacher with us all the time.

Removing exams would make the system align even better with human natural challenges. And the ultimate test, actually real as per having natural mechanics, would be to get a job.

Regarding the mentioned bullying, how to address it, wether from teacher to student, student to teacher or student to student or teacher to teacher is left to each nation to decide. I’m not an expert and I didn’t think yet about how to best handle it.

The existence of exams is of the same nature, left to each nation to handle. Yet, I do think it is better not to have them and just leave a group of teachers decide if the student is capable or not.

Another thing I leave for each nation to decide is the existence of homework. Ideally I think it should be let to the teacher to decide. As some parts of the curriculum might benefit from it and others even be damaged by it.

Work-life balance, in this specific case, work-rearing balance is also left to decide the way in which to manage it. There are lots of ways, your boss helping you, your family, your friends, the State etc etc

The last thing to address is student's failure. There will be people, specially while transitioning to the utopia, that will just not want to study and learn. What to do with them is also left to each one to decide. My take is just to let them free and friendly remind them and encourage them to try to teach them slowly the basic curriculum stuff.

All these are the basic principal to guide the learning of the basic curriculum on the underage learning stage. And, finally, the piece that joins all together.

7.5.1.2.1- The basic curriculum.

And finally, here it is, the basic curriculum:

- Nutrition and Exercise.
- Goal Planning.
- Personal Financial Planning.
- Power Dynamics.
- Philosophical Foundations.
- Mastery of statistics.
- Technology usage and understanding.
- Play and rest.
- Survival skills.
- Learning.
- Language.

Now I will explain the basic goals all subjects must achieve.

Again, the methodologies to teach them are left to choose to each nation. I tend to more decentralized solutions as you might have seen, but again, it should be deemed and be specific to each nation's current state. The goals though, are non-negotiable.

Basic competences everyone must learn:

Nutrition and Exercise.

- Knowing how to compute your personal maintenance kcal.
- Knowing what is body composition and how it relates to health.
- Knowing how caloric intake alterations, healthy and unhealthy ones, can be used to shape your body composition to a desired one.
- Awareness of the damages caused via unhealthy caloric alterations.
- Knowledge of the minimum diversity of nutrients required, and how to get them, so as to create a complete diet.
- Knowing how to plan a strength training session, flexibility training session and a resistance training session.
- Knowing the mechanics of resting and how it repairs and affects the body.
- Knowing different planning techniques to adapt exercise to your routine.
- Awareness of the dangers of drugs usage to alter your body composition.
- Have practiced, not necessarily to an expert level, just at a friendly play level is enough, one or various physical sports.

Goal planning.

- Understanding and practice in breaking down complex goals into smaller ones.
- Understanding and knowing to listen to use your emotions and rationality to plan goals.
- Capability to plan a schedule with tasks related to the accomplishment of a goal. Schedules durations that must be mastered are: 1 week, 1 month and 1 year.
- Setting a personal goal, requiring more than 1000 hours of effort, and achieving it during school hours.
- After the personal goal, setting and achieving a group goal requiring 350 hours of combined effort. This means, around 350 hours of individual effort per group member.

As long as the goals take that much time, these can be related to other tasks in the basic curriculum.

Personal Financial Planning.

- Learning the fundamentals of economics. What money is, what can it be used for.
- Understand the 3 uses of money: saving, investing and spending.
- Understanding of price mechanics. Why and how prices can move. This leads to the understanding of the offer and demand principle, inflation phenomena, deflation phenomena etc.
- Learn to understand financial products: bonds, stocks, cryptocurrency and fiat currency, mutual funds, mortgages, savings accounts and borrowing and lending.
- Learning basic investment strategies and saving strategies.
- Learning to classify spending decisions in: needs and desires and then break them down in short term, medium term, long term. The combinations are like follows: Long term need, medium term need, short term need. And the same but with desires: Long term desire, medium term desire and short term desire.
- Knowledge about your local taxation laws and study and analysis of how those taxes gathered are spent.

Power Dynamics.

- Understand human nature and what drives the need or desire for power.
- Participate in small controlled groups, simulated societies. Each student will hold power sometimes and will be tempted to different power dynamics it can arise: bribery, betrayal, revolt...
- Knowledge about the different techniques to acquire power: confrontation on conflicting resolution techniques or by improving happiness levels.
- Understanding of the current national system of power dynamics.
- Understanding of the neighboring nations' systems on power dynamics.
- Understanding of at least 1 power dynamics system far away in the globe.

In democratic societies:

- Have participated in a simulation of elections. Student will simulate like they were going to vote in the next elections of their country, based on real situations analyze the options and pick one. Write an essay on why the student picked what he picked.
- When the previous point is done a second time, the student must include a reflection on if he would chose differently if he could go back in time.
- Design of a campaign for elections

Philosophical Foundations.

- Understanding of the philosophical foundations of the nation.
- Understanding of the philosophical foundations of neighboring nations.
- Understanding of the philosophical foundations of a far away nation.
- Understanding, thinking and criticizing Cheerfulness.
- Understanding how to create a frame for thought and create your own philosophy. It does not need to be useful, but it should be created.

Mastery of statistics.

- All students should master an almost university degree level on statistics.
- Being able to explain and interpret statistical results of data and draw logically correct conclusions from them.
- Knowing all basic math required to understand statistics to that level.

Technology usage and understanding.

- Mastery of useful technologies. Currently these are: internet, AI, blockchain, cars, air conditioner...
- Understanding at a high level their internal workings.

Biotechnological technologies can also be included into the understanding section.

Play and rest.

- Learning to enjoy and play alone.
- Learning to enjoy and play with others. The more diverse the others are the better, yet without forcing it.
- Practice at least one art of personal interest, just for the sake of doing it, not to necessarily master it.

Through play and art, emotions handling capabilities should be increased. That is why I did not reference any psychological help techniques on the curriculum. They should naturally emerge in humans that seek for intelligence, explore, think, play, and make art together.

However, a subject for psychological emotional management is not discouraged.

Survival skills.

This subject must be added at some point, yet it is understandable, due to the unlikely usage of their teachings, its delay in the curriculum implementation.

- Learn hunting techniques. No need to practice them, but at least knowing them.
- Learn crops harvesting techniques.
- Learn basic hut building techniques. Using wood, branches, mud, stones...
- Learning to make fire.
- Learning safe exploration techniques.

Learning.

- Full understanding of the engineers' way of thinking.
- Understanding of different learning techniques and strategies.
- Understanding, at a high level, of the biological reactions that affect human behavior and cognition.
- Having learned something requiring 200 hours of focused effort. This has to be in something you do not like. To cultivate resilience in case life requires you to specialize in unexpected stuff.

Language.

- Mastery speaking in the nation's language and a common world-wide used language. Like English.
- Mastery of writing on the languages previously mentioned.
- Mastery of reading on the languages mentioned.

All these are the basic curriculum everyone should know and have gone through. This should lead, based on the reasons explained all along, to raising independent and cooperating citizens.

Not following this curriculum will just increase the likelihood of scams on higher levels of education and just through life.

Finally and again, how to teach it, with more centralized systems, more decentralized, homework, not homework etc will depend on each nation current situation.

Of course, I prefer the ideas mentioned earlier, where decentralized small amounts of population and professionals can pick teachers and create schools easily with trust and responsibility, all leveraged with new technologies and filtering for the qualities of the good teacher explained previously.

Regardless of that, the key principles stated and the basic curriculum are essential. And probably you have noticed, part of them are explained and explored in this book.

Now, if you do not know well enough any of these things on the basic curriculum, what are you waiting for? Let's start learning them. Even if it is just 1 afternoon every week.

And what about you and a friend? He learns one part, you learn the other, and then you teach each other. If you do so, good luck! If not, good luck too! :)

X.-Conclusion: Chapter 7.

We have explored what education is and what would be a perfect one.

Then we explored the current challenges our system faces to become one. During that we saw an example of a modern nation that had great success on the educational field Finland.

And finishing the chapter, after gathering the understanding and analyzing real world examples, I drew similarities and reached conclusions so as to create a new structure for a system aimed to achieve the goal of perfect education.

All based on current realistic means according to our technological advantage.

What are you waiting for again? Go learn the basic curriculum, go teach it, let's start consciously building the utopia.

Transition from chapter 7 to chapter 8.

We will now transition to the last part of this Part 2 of the book.

The next chapter aims to highlight what all these chapters had in common, what humans, at a societal level have in common.

Furthermore I will also propose the ultimate group of ideas I've come to conclude that can lead us to get to an utopia. I will also explain the why I think it makes sense and how I concluded it, it should be of no surprise that they are based on all I've explained all along Part 2.

There is nothing really new on this chapter, I just tried to put all together more nicely. I just tried to make it all click, for me and the reader.

8.- Thoughts on the ideal society, final part: On how to transition to an utopia, putting it all together.

8.1.- The axioms, or essence, of human existence.

We have explored and understood the biological behavior of humans as individuals. All are instincts forged in genetics to drive us to survive and create offspring.

Once survival is assured with food, water and security, then the main core focus shifts to reaching happiness. All this as a biological mechanism to explore so to have better chances of adapting to unexpected changes.

This is what drives all human individuals. But, before all comes survival, and humans biologically need others to survive. So we can not understand the system of human species without understanding the relationships between them.

The same way we can not understand physics by looking at just one atom. Even if we understood how and why the atom moves in empty space, the reality is that there are more atoms around.

For that we analyzed the interactions involving more than one human. We explored and understood all the key different aspects of their interactions: physical capabilities and information management ones.

Then we used that understanding to analyze how their power dynamics work and how they use them to distribute resources while trying to guarantee survival and then optimize for happiness.

During all these, we saw a fundamental human biological trait: their brain cannot process rationally all the information it can receive. So it must find mechanisms to slow it down and try to make use of it.

From this biological, intrinsic to all individuals mechanism, remixed with the understanding of the biological reactions that fuel individual survival and species maintenance (basic survival needs and happiness), is that we can start to make sense of the interactions that regard more than one individual.

It is how we can explain and understand all the higher level concepts humans use to label and understand their power dynamics and resource distribution protocols. Or in other words, their whole societal existence.

We can unite, in an intellectual way, and in an identity of a group way, all the higher level concepts, regardless of their seemingly antagonistic nature at higher levels, via reasoning through this biological principles.

Everything there is to understand in human societies can be understood by the survival and evolutionary biological principles plus the human brain internal chemical mechanics which ultimately are programmed to, so far successfully, follow this principles to reach the goals.

From the fact of how humans process information we can distinguish the logical appearance of the ideas of the variable concepts and the fixed concepts that create a dynamic dance inside our brain's chemical configurations to guide us through life.

The fixed chemical biological structures form beliefs and the dynamic plastic nature they sometimes acquire creates exploration, dynamism.

Thus from a static-dynamic natural analysis, a fixing and varying, we can understand any human created concept.

We have done this through this book with economics, politics and ethics for example.

At the end of the day, at the beginning and the end of truth, if we want to agree and coordinate on something, we must reason on top of these static-dynamic analytical principles.

As explained, one of the most primitive ways, in the sense of old and simple, to use this nature inside societies, has been historically named as good and evil.

An ever changing dynamic nature, with a necessary static point of reference to work around. Sounds really similar to how modern day physics even works, like the theory of relativity of Albert Einstein.

Is this theory a natural real rule, or just a biased theory appearing from the internal workings of our reasoning brain? A theory created by the brain to explain what the very same brain measures, the summit of truth, a being defining itself, and doomed to be right, because he is its own inventor and invention.

I will step away from these questions for now, let's go back to human societal workings.

We all work with the same reasoning, yet maybe, with different fixed points, fixed variables. Sharpening our ability to travel between points better and faster will make us be sharper humans, more sophisticated and advanced.

No matter what you do, these are the axioms, the essence, of human existence:

- The moment you name, the moment you fix, everything else will be perceived as it changes.
- You can choose different angles to perceive it from. And everything will be the same reality, yet it will look different, due to the angle chosen, the variables fixed.

The key is to coordinate our dance around reality, even if looked from different angles, even if dancing different styles, in harmonious ways, without clashing.

Assume, fix, for this visual metaphor of human existence that, whatever reality is, it is a sphere. And we are dancing around it, because we love it, because it is beautiful if you will or because we are meant to do that biologically. Yet there is a bunch of us dancing around, from different angles.

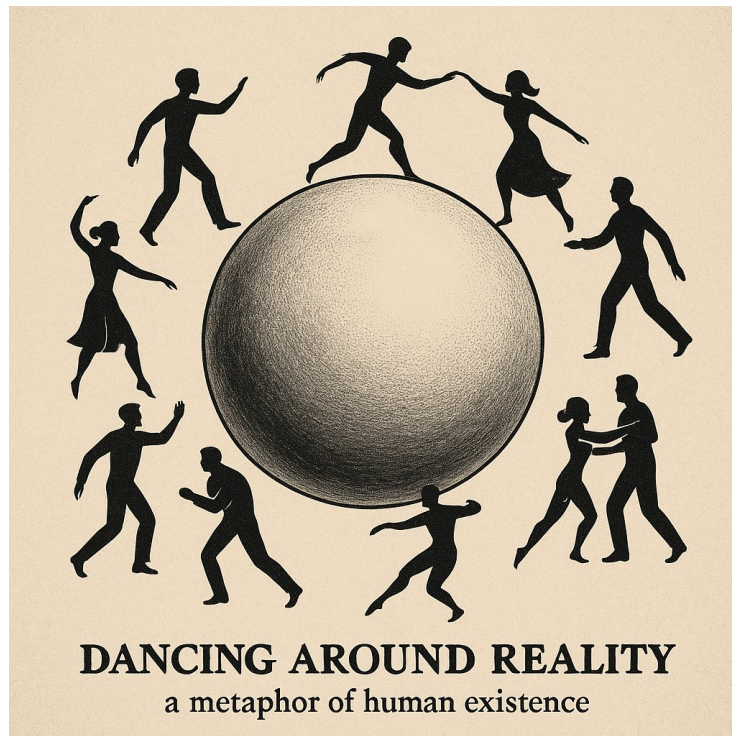
Some will be dancing together, some alone, but we will all be forever dancing around that sphere. The key is to not clash or push each other against that sphere, because it hurts.

The key is to respect the sphere, because it is just like this, our common god if you like, and coordinate our dances so we contemplate together the sphere as we dance.

This is why everything might be true, if worded properly, if thought properly, because we are in the same reality, just describing it from different angles. And, fortunately enough, or just realistically enough, the words and actions we chose don't necessarily need to clash.

We have seen it through all the book, in any sort of human concepts and protocols.

Good luck being human, let's keep dancing without clashing. That is how we thrive.



8.1.1.- Another example of the human existence's axioms. The different ways of living love.

The other day, while pondering about why people are monogamous in most of the world, I realized it was a nice example of how we humans dance around the sphere just with different styles.

Said without metaphors: It served as a perfect example on how we all describe the same reality but with different points of view, different words yet that mold and describe an ultimate concept we all share.

Personally, I've never practiced monogamy. In modern times this is widely understood with the meaning of having just one romantic partner and bonded by sexual exclusivity for each other.

I naturally thought, since I had the ability to get horny, that monogamy was not natural, yet it is. The same way that me, a polyamorous human, also is.

While reflecting about this, I realized really interesting ways of describing what I felt about monogamy. Doing economical parallelisms, and later realized I was just being human, like described in the previous section.

In this section you will find a critique to monogamy, and you will find it, correctly criticizing it with opposing concepts. Showing once more how seemingly opposing incompatible ideas and existences are compatible, are "coordinate-able", if done intelligently.

I must add a disclaimer. Even if I do not practice monogamy, I do not think it is unnatural nor damaging. I acknowledge and observe human existence and fully understand that for some people, in their own contexts, works marvelously.

For that I only have to look at my parents. They have been together for 25 years practicing monogamy and they are clearly super happy with each other. I, with my personality and context, could not do it.

The following sections are worded purposefully to feel a bit like a direct critique, almost like an attack to monogamy and to some other human concepts I mentioned. Yet this is only done to showcase better what I explained in the previous section.

How wording matters, how understanding matters, how respecting the sphere and other's movements so not to clash against it matters. How we can fix different variables yet coordinate and understand each other, thriving, solving problems, adapting to reality.

Say no more, here it comes.

8.1.1.1.- The capitalist hate on monogamy. And the socialist one. Same reality, different fixed variables, successful coordination.

First let's see what a libertarian, anarchist, "freedom-prioritizer" would say against monogamy. These people have clearly fixed some variables on their lives.

Then, we will explore the same reasons but from a more socialist, controlling or protective mindset.

Then we will see that both, regardless of the different variables fixed in other areas of human existence, are trying to describe and adapt to the same concept, the same reality.

I got lazy and curious the moment I was writing this section, so I wrote the critiques with my ideas yet explained and written up by an AI:

...

MANIFESTO: Love Does Not Enclose — Against Monogamy as A Socialist Control of Instinct

We've been taught to equate love with sexual exclusivity. The prevailing belief says that if you truly care for someone, you will only desire them — forever, without exception. But this idea isn't rooted in love; it's built on fear, insecurity, and the need for control. Monogamy is not the same as love. In many cases, it becomes a structure of control disguised as emotional commitment.

Control is not the same as care. Imagine your partner dictated what you eat, when and how you eat it, who you eat with, what cutlery you use, or even how you drink water. That level of control would be seen as absurd — yet controlling sex is accepted in monogamous relationships, despite it being equally intrusive to our natural instincts.

It's normal for people in relationships to make agreements about practical things: schedules, chores, how the home functions. That's part of living together. But it's an entirely different matter when someone tries to control a fundamental biological impulse like sexual desire. Wanting to control your partner's sexuality is not the same as deciding together on household logistics. Desire, like hunger or thirst, is elemental. Trying to limit it is a denial of the other person's nature.

Sexual attraction does not disappear with a promise or a ring. It doesn't vanish because of love, nor is it easily suppressed by ethics. What suppresses it is fear — and when fear enters, freedom exits. Submission replaces autonomy. Sex is part of human life. It isn't a contractual privilege that can be negotiated away. It is not something to be granted or denied through rules and boundaries.

Monogamy often functions like a form of sexual socialism, bringing all negative effects socialism has. Daddy State promises stability and emotional security. It frames itself as being in your best interest — for the sake of the relationship. But it leads to repression, to internal conflict, to double lives, and often, to heartbreak. It demands a denial of desire, of instinct, of biological truth.

Some humans find comfort in slavery — not literal, but the kind where freedom is exchanged for the illusion of safety. It is a voluntary kind of enslavement, but one that goes so deep it reaches into the core of who we essentially are. As Benjamin Franklin said, “Those who would give up essential liberty to purchase a little temporary safety, deserve neither liberty nor safety.” While that quote might not apply to everything, when it comes to sexual desire, it fits; surrendering your intimate freedom in exchange for emotional security is not love — it’s submission.

To love someone is to respect them, not to possess them. A partner who feels the need to forbid your desires is not protecting you; they are trying to control you because they do not feel secure without owning you. A confident, loving partner doesn’t fear your desire. They don’t need to dominate. They earn your respect by being present, honest, and free.

Imposed monogamy is not love. It is fear wearing the mask of protection. We were not born to obey sexual monopolies. We were born to live, to connect, to experience desire, and to love without cages.

Real love doesn’t require confinement. It doesn’t need legal conditions. It doesn’t say, “If you love me, you’ll never want anyone else.” Real love says, “I choose you freely, every day — even though you don’t have to choose me.” That is the essence of love.

This is the manifesto. Read it. Reflect on it. Live freely.

^^^

Now let’s say the same but from a modern socialist view hating on capitalism and libertarianism:

^^^

MANIFESTO: Love Does Not Enclose — Monogamy as Capitalist Ownership

Monogamy is often sold to us like a product. We are told that if we truly love someone, we must “own” them, keep them under lock and key, and claim exclusive rights over their body and desires. This is not love — it is the logic of capitalism, dressed up as romance. It teaches us to treat our partner like private property, something to be guarded, controlled, and negotiated over, as though a relationship were a corporate contract with endless clauses and fine print.

Under this capitalist illusion, love becomes transactional. We trade fidelity for security, desire for stability, freedom to love for the illusion of ownership. Just as capitalism thrives on scarcity and control, monogamy feeds on fear: fear of losing what we think we own, fear of not being “enough,” fear of the natural abundance of human desire. Monogamy is not love — it is the commodification of love, a social contract that mirrors the worst aspects of the market.

Control is not care. Imagine living with a boss who dictates every aspect of your life — what you eat, who you talk to, when you rest. You would call it exploitation. Yet, when this control is in your sexual activity, society tells us it’s “romantic.” Monogamy takes the raw, natural instinct of desire and subjects it to the same managerial logic as a corporation. It says: “Your body, your time, your feelings belong to me.” It privatizes one of our natural instincts.

Sexual attraction, like creativity, cannot be owned or monopolized. You can’t sign a contract to make it disappear. Capitalism tries to turn everything into property — land, labor, ideas — and monogamy extends that logic into our most intimate selves. It tells us to repress our desires for the sake of “the relationship,” the same way workers are systematically coerced to repress their needs for the sake of “the company.” Repression always breeds resentment, double lives, black insecure markets outside of legality and eventual collapse.

Monogamy is sexual capitalism. It sells stability like a false product: promising happiness while quietly demanding the sacrifice of instinct and autonomy. It enforces scarcity — the idea that your partner’s love and attention is a resource you must hoard, guard, and defend. It creates a market of jealousy and competition, where your value depends on being “the only

one,” rather than being freely chosen. Like capitalism, it teaches us to measure worth in ownership and exclusivity, instead of freedom and mutual respect.

Some people accept this system, just as some accept exploitation at work, thinking it’s the only way to survive. But this is not liberation — it’s a self-imposed form of servitude. So long as we believe that love requires ownership, we remain trapped in the ideology of private property.

Karl Marx once said: “The property-owning class and the class of the proletariat represent the same human self-alienation.” Applied to love, this means that turning our partners into property alienates us from our own capacity to love freely. When we enforce control, we do not connect — we dominate. We reproduce the same oppressive structures that alienate workers from their labor, only now in our most intimate spaces.

To love is to resist the capitalist logic of ownership. A partner who demands control over your desire is not loving you — they are treating you like a resource they must guard. True love does not need contracts, conditions, or monopolies. A strong partner does not fear your freedom. They stand with you as an equal, not as a manager of your instincts.

Imposed monogamy is not love. It is a capitalist cage, built on fear and control. We were not born to sign emotional contracts. We were born to live collectively, to share abundance, to love without turning each other into property.

Real love does not say, “If you love me, you’ll never want anyone else.” Real love says, “I choose you freely, every day — even though you are not mine to own.” That is the liberation of love.

This is the manifesto. Read it. Reflect. Break free from the capitalist chains of monogamy.

Enough AI, back to my words.

As you can see, they both are talking about the same reality of that love, a kind of 2 people relationship to live life together, requires human agreement, coexistence and coordination.

Both criticize until which limits these required agreements are ethical to make. Abstracted away from ideologies, they are trying to answer: Should we agree on controlling our couple’s natural sexual desire?

And both, abstracted away from ideologies, answer that no, we should not control it.

Reality, however, is more complex than any reasoning derived from fixed ideological variables can describe.

There are contexts where monogamy is really useful for a society. Where its presence, due to the context the society lives in, brings more freedom or happiness than the one that sexually takes away. This is true not only at societal levels, but also couple-wise levels.

Some couples will be happier being monogamous not because they enjoy controlling others, or because they have trust issues and fear abandonment, but just because it is the best option for their current situation. Like imagine a couple where they are very old, why would they bother in finding other sexual or love partners if both likely have sexual desires pretty much turned off.

To be honest I’m not the best at finding examples of when monogamy is beneficial, my polyamory instinct finds it hard to imagine. But I’m sure there must be, otherwise it would not be as present.

Anyway, this chapter is not meant to discuss on if we should be monogamous or not. That is something that each of us, thinking about our contexts, will have to figure out.

I just wanted to emphasize how people, with different variables fixed, can still coordinate and discuss topics without clashing.

I wanted to showcase how reality is always more complex than what an ideology based thinking can lead to.

In this case we analyzed a system of two humans solving problems and enjoying life together. Which, as seen in previous chapters, it can be understood as a relation of power and economics. If you fix yourself with the fixed ideas of any of the capitalist or socialist protocols mentioned, you will likely just miss the deeper nature of what you are analyzing: a human relation.

However, if you think about it with both ideologies, then draw similarities, you will be able to realize the points in common, which fortunately are very handy for analyzing the system at its root, on its nature. Thanks to it being analyzed from different and complementary approaches.

We should not confront, we must think, talk, find common ground and coordinate in the seek of deeper truths. We must strive for and we should crave for intelligence and deeper analysis.

We must keep dancing, whatever style we prefer, without clashing, around the sphere. Let's keep the party of life going.

8.1.2.- A more modern version of good and evil, of left and right.

In modern times, when solving complex problems at higher levels of societal structures, people use 2 sides: left and right. Sometimes the figure of the center appears, but it has been mostly anecdotal.

These terms are vague on purpose, they are like good and evil, terms that shapeshift across history, what is good now might be evil in 20 years, what was left-wing 20 years ago now might be right wing.

Ultimately it is because of the human biology we explained. These words are just labels we use to commonly agree on what to do in the current context.

As time passes and context changes, different labels might be used upon the same idea.

We already know the common ground here, the objective definition of good and evil:

``Good and bad are those things that have seemed to grant this better or worse likelihood of survival and happiness according to an individual or group of people's personalities and their nature around them.``

Left and right are exactly the same. It is just that these words are often used when talking about political and economical solutions to the problems of coordinating power dynamics and resource distribution.

We have seen over and over again that these labels are incomplete. They always simplify reality. So here I will propose labels that do not, or at least, that resonate closer to our nature.

Labels that hopefully help us think better. Yet, we must not be proud of being guided by labels, we should aim for taking action based on dialogue with others, not by just labels. We must be guided by dialogue, specially dialogue with those tending to use opposing labels.

Now, before proposing my labels, let me explain something important to understand why I think they can help us think better.

8.1.2.1.- A key difference, correct and incorrect answers are not the same as good and bad answers.

So correct and incorrect are things that are scientifically correct, that can be concluded by the laws of physics or any science, by anyone, anywhere, anytime.

Things like, assuming you are on Earth's surface and have human strength:

If I throw the spear upwards, it will fall downwards.

A scientific fact.

Knowledge can be labeled scientific if it follows the following principles:

- It can always be used to predict.
- It can always be replicated by anyone or any group.

So, solutions like, if I'm thirsty drinking water will make me not thirsty is a correct solution. Is it a good solution though? In this case yes, because it promotes your survival and even happiness.

Is throwing a spear to hunt a deer when hungry a correct solution to the problem of not being able to eat it? It depends, will the deer be dead or injured enough so you can physically control it? Then it is correct, if the deer escapes, it is incorrect.

Is it good or bad? Well, that will depend on if hunting that deer is needed for your survival or if it makes you happy.

But what about the deer? It is clearly bad for it.

Actions that include more than 1 individual are never objectively good or evil. It depends on the point of reference.

We must understand that, in the same way correct and incorrect are the basic labels we use to guide logic and science. Good and evil are this very same concept of basic labels. Which we use to guide the judging process on actions that pertain to more than 1 individual.

Generally speaking, labels we apply when we have more than one beings interacting in opposing ways to each solve one problem or both a common one.

Thus, to label a solution we must take into account 2 positions, the individual and the other. Or others.

There are 4 combinations possible:

- Good for individual, good for others. (Example: Hunts a deer and shares it with others.)
- Good for individual, bad for others. (Example: Starves others by hiding the hunted deer.)
- Bad for individual, good for others. (Example: Kill an individual which was killing others.)
- Bad for individual, bad for others. (Example: Nuclear bombing each other.)

There are 2 dimensions, 2 variables, the individual point of existence and the other point of existence. Whereas with correct and incorrect there is only one, whether it is true or not.

Combinations for logical conclusions:

- It is true. (Example: If I throw a spear upwards it falls downwards.)
- It is false. (Example: If I throw a spear upwards it becomes a speaking banana and teaches me to be a ninja master.)

Fixing a variable is perceiving something as good or bad. It does not necessarily mean it is correct or good and incorrect or bad, but that the analyzer chooses to perceive it as so.

That election of label just marks an election, and nothing else in the logic realm.

Good and evil, even if they are basic labels, they are not a logical deduction. They will always be subjective, depending on the observer.

From the point of view of this poor deer we have been mentioning, all is bad, regardless of correct or incorrect statements, we have been trying to kill him over and over again.

Question people who say that answers to social problems are the correct thing to do or the right thing to do. Like if it was logical, a guarantee. They might maliciously or accidentally think they are intelligent enough so to be a god.

Also don't just trust those who say, this is the good thing to do, they can also be wrong, as good and bad are just perceptions, our best guess when fixing variables. This is why dialogue is key when coordinating with others. Because just one human brain easily leads to more inefficient and inadequate conclusions in matters of increasing complexity involving multiple beings.

I think understanding this distinction can be helpful to promote dialogue.

Every time I say something is good or bad, I mean it this way, as a perception, not as an assured reality.

8.1.2.2.- The new left and right, a two dimensional and natural approach.

Finally here they are, the new left and right are:

- 1.- Centralized/Decentralized.
- 2.- Static/Dynamic.

These two pairs, used alone or all together, should aid modern humans to better analyze problems according to their nature and not their ideology.

Aiding them to only fix the variables who are necessary in each moment and reduce the tendency to oversimplify reality, a.k.a. fix too much variables at once.

The reason behind this is that these pairs are chosen based on biological human principles that are correct and incorrect.

They are not based on ideas of matters involving multiple individuals which can be good or bad.

Let's explain the pairs.

Centralized vs Decentralized:

A solution is *Centralized* when:

More variables can be fixed per user with power than in the decentralized alternative.

And *Decentralized* when:

Less variables can be fixed per user with power than in the centralized alternative.

This way, we promote to start discussing with labels that align scientifically with reality.

The first reason on why they align is because of the presence on their definition of the biological information processing functioning of our brain. It respects and acknowledges the human problem solving method of the fixed variable resolution technique.

And second, it is scientific because of the logical part of it. As the variables handled can be named and counted, a.k.a. measured. And the same can be said as per users that will hold power. So there can not be an ambiguous dispute over what is a more centralized or decentralized solution, you just have to think and count the factors.

Static vs Dynamic:

A solution is *Static* when:

Includes more variables which become fixed and/or for longer time than in the dynamic alternative.

And *Dynamic* when:

Includes less variables which become fixed and/or for lesser time than in the static alternative.

With these we complement the previous pair. We do not only have to decide who handles more variables, but how many and for how long.

So now we have encapsulated in our labels all components of a living being's reality: being, time and amounts.

As said, time is measurable, amount of variables is measurable, so this labels are scientific. Thus they should promote a more critical thinking, even if requiring the humanly unavoidable mere existence of a label, of a fixed variable.

Both label pairs can be used together or separately to judge solutions on problems. Leading to a more human-nature-aligned decision taking. Taking into account our shared reality instead of abusively prioritizing individual ones.

As you might have noticed, I've clearly used these labels when analyzing resource distribution protocols in chapter 5.

The main goal of someone who is truly critical is to first, if desired, use labels like these ones to start the thinking. This is basically step one of thinking like an engineer: define stuff with names, adjectives etc. Then, actually complete all the other steps of thinking like an engineer.

Sure, again rational thinking can't always be done, for example if resources are truly limited. I just hope that these new labels can be useful for modern humans to start their path into critical thinking.

These 2 pairs of labels presented are just a less biased, zero bias due to their scientific nature I would say, start.

As you have more options with this 2 dimensional approach, more meanings can be uncovered in the initial understanding. Whereas using traditional left and right, which is just 1 pair of variables, leads to a poorer initial understanding.

Anyway, until we get to the point where everyone just thinks like an engineer and people do not start conflict just by shallow poorer labels, these 2 pairs should serve as a fresh more efficient start.

To reiterate and conclude this section, remember, labels are not truth, just a guide, a compass, but we must move using the compass to seek solutions, we must not stay where we are forever.

8.2.- Patterns on answers and why democracy, for now.

Earlier in the book, in chapter 4, I mentioned that I think the best power dynamics protocol is democracy. But I did not explain why much in detail. That was because it was harder to explain without presenting to you the 2 label pairs from the previous section.

Democracy can be very efficient just like libertarianism, but in power terms.

I started to see a trend, the solutions that tend to work better have these 2 traits:

- 1.- Minimization via decentralization of variables handled per individual with action potential.
- 2.- Maximization of the intelligence of the individual with action potential. Increasing its dynamism.

First, we already saw in chapter 5 why libertarianism abides number one, but does democracy abide by it?

If applied ideally, it does. At least better than the other popular alternatives.

Here are some, incomplete for now, definitions of the other alternatives:

- Dictatorship: when there is one leader with a bunch of allies, all under the same group, always managing the State. No other group is allowed to aspire to manage the state.
- Oligarchcracy: when there is more than one group, each with their respective leaders and interconnected internal management structures. The groups alternate every now and then which group manages the State. For other groups to aspire to manage the State they need to be first approved by groups already capable of managing the State and to follow similar internal management structures to the ones the existing groups hold.
- Democracy: it is like an oligarchcracy but there is no need for the exiting groups' approval to create new groups. Nor to follow similar internal management structures. The only requisite to create a new one is that any relatively small amount of X citizens, just because they are citizens, can create a group to aspire to manage the State. Each group internally managed as they want as long as the management only depends on the members of that group.
- Anarchism: There are groups, but there is no State. There is no monopoly of violence. Each group organizes without the use and the fear of violence.

Let's start with anarchism, I already explained why I think it works worse than democracy. Because we are not intelligent enough and technologically advanced enough.

If it were possible, it would be better than democracy as the lack of needing violence clearly signals levels of abuse that are insignificant. Therefore that society would be composed of individuals who can be very happy and are very intelligent. All traits of the best natural way for societies to thrive.

Ideally, in anarchism power is not abused. But in modern reality power can lead to abuse and that is why the previous definitions were incomplete. Let's understand how so to complete the definitions.

A democracy is not only defined by what I said, but also it is defined by a complete separation in all directions of the capabilities (powers) of the State in its 3 different natural branches: executive (manages resources and enforces law), legislative (creates, destroys and shapes laws), judicial (judges when conflict arises as per what is dictated in law).

A complete separation in all directions that all 3 powers are completely independent from one another, this means that they do not influence one another. There are multiple methods you can use to assure this, they will be discussed later.

If you pay attention these 3 powers are the natural ways of human action: muscle (executive), rules for information processing and analysis (legislative, laws are like the neurons of a State) and a process to solve problems when contradictory information and muscle move (judicial, which is like the reasoning process of a brain).

Why is separating powers essential? Because any uncontrolled power, given long enough time, will end up in abusive tendencies. It is natural, and easier, for a living being to just abuse as long as it is not faced by an equally, or threatening enough, force.

Again, all are likelihoods, there is a chance that unmatched power remains non-abusive for a long time. Yet that is not the tendency, thus we should not act every day as if it was, because then, per sheer statistics of nature, we would be wrong most of the time.

Creating chaos is literally more energetically easy, it requires less effort, and as long as a living being can still live in the chaos, it will do so, by inertia. Unless faced with a another force bearer being, a competitor, that makes the first being not able to completely control the chaos to satisfy its needs.

At a State level, dictatorships by definition do not have this problem. As they do not allow any competitor. However if we step away from the definition and ideas realm, in reality they likely have competitors that have to be silenced.

Oligarchcracies do not really mind about this either. As the groups that form them are the only ones who allow or not the creation of other groups, so they tend to just abuse if they want. They can't just abuse in any way desired as dictators, yet they just have to follow some rules based on a consensus agreed with their peers. And, if any other group tries to emerge, they will directly or indirectly force him to follow those rules.

A way in which oligarchies assure the emergence of non-revolutionary groups is by linking their economic funding to public funds, a.k.a. tax payer money. Or just money mainly controlled and/or greatly influence by the already existing groups that can aspire to control the State. This is what I meant by interconnected internal management structures. This is an example on the economics management realm of a group.

In oligarchcracies or dictatorships the powers of the State can not be fully or even slightly separated. Because if so the degree of freedom that separation of power brings can lead to emerging groups that can not be controlled by the existing one/s.

Thus democracy is not only defined by the people's capability to create groups with a high degree of freedom, but also from the fact that it tries, by definition, to reduce to a minimal any abuse of power.

Because in a system where people can freely create groups, but once one group is elected has all power, it is just really energetically easy to eventually centralize group creation mechanics and lead to an oligarchcracy or tyranny (dictatorship).

This is actually one of the core reasons why some nations allow gun ownership to their citizens, so to counterbalance this natural risk of powerful entities, like a State, to slowly centralize in faulty systems and start being abusive without control. There are other methods not involving guns, we will talk about them later.

Now that we know better, yet still incomplete, the definitions, let's tackle why I do not prefer dictatorships.

They are worse as they lack dynamism thus it is less adaptive, which makes satisfying human needs harder in ever changing environments, specially in ones who do it quickly.

Furthermore, dictatorships tend to be very centralized by nature, thus there is a high chance they are handled too much variables to manage. Just as in my critique to communism in the economics part. This lack of enough intelligence to handle so much variables leads likely, too inefficient actions, as abusive behavior, which is not good. Yeah, zero abuse is always impossible, yet we must minimize it, not increase the chances of it.

Another argument against dictatorships is that, historically, they come after periods of tremendous amounts of abuse, like wars. So, if a dictatorship came as a response to periods of great abuse, it signals the great potential of fear between citizens against each other, traits that do not lead to thriving societies.

I do not know if this has historically happened, but a dictator can be chosen peacefully. It might be weird, but not impossible. In that case the previous argument of dictatorships signaling abuse and fear does not apply.

I do not mean dictatorships can not work. Dictators can still make good decisions. And if they do it consistently, they will likely face no power tackling back against them.

As I always say it depends on the context, yet, in long term and tendency terms, dictatorships are more static and more centralized, precisely the traits that disallow intelligent individuals to flow freely and solve problems while adapting to future challenges.

Repeating myself, the chances of a dictatorship adapting are lower, they are not the rule, they are in tendencies terms, the exception. And we should not aim to behave like we live in a continuous exception, because then we will be statistically wrong most of the time.

The critique to oligarchcracy is basically the same. Yet, as oligarchcracies have a greater number of groups with a slightly greater variety, it has a more dynamic nature and is less centralized.

For this, it will statistically function better than a dictatorship. Still, it is not as decentralized and dynamic as a democracy.

Don't be a fool either, even I have democratic tendencies, I acknowledge its imperfections. Don't forget point 2 from the traits that protocols that work best follow:

Maximization of the intelligence of the individual with action potential. Increasing its dynamism.

Decentralization and dynamism are really cool and work marvelously, yet only if given to intelligent individuals.

From a hort Youtube video I love, where a guy named Osho (also known as Rajneesh), and Indian philosopher once said:

"Democracy basically means government by the people, of the people, for the people... but the people are retarded."

Here is a Youtube link in case you are reading this in an era where Youtube exists: <https://www.youtube.com/watch?v=QFgcqB8-AxE>.

This emblematic quote summarizes really well one of the dangers of democracy, but, deep down, it actually summarizes the dangers of decentralizing and making more dynamic systems that involve less intelligent and dumber people.

The dangers of democracy can also be simply understood with this other popular phrase: *This is like giving a gun to a monkey.*

Libertarianism, as you might have noticed and mentioned, has the same weakness. But in the realm of economics.

As I said with socialism in resource distribution: Oligarchies, or even dictatorships might be needed, but we should not be proud of them, we should aim and strive for democracy.

As a currently controversial take, nations that fall under dictatorial or oligarchic regimes do so, in part, because of their lack of greater intelligence. Whether of politicians or citizens' intelligence. Same applies for nations who opt for economical socialism or the lack of anarchism. These protocols are just a sign of not intelligent enough individuals, at least, not intelligent enough yet.

I do not think it is mainly lead by dumbness or psychopaths, but mainly by improvable traits such as ignorance and laziness.

Whether economically or politically, I prefer protocols who better follow the 2 points mentioned. Because they better allow people to be the best version of themselves. They allow people to better leverage the natural forces that have kept them alive and thriving for thousands of years in a more efficient, adaptive way.

So I aim for democracy, for now. Notice I did not say choose, I said aim for.

And probably, I aim for anarchism too, yet in the far future. A pity that by then I will have likely died by natural causes.

8.2.1.- On how to create a democratic system.

Here I will give my best to explain democracy and showcase technical ideas to actually implement them.

All I learned about it comes from Antonio García Trevijano, another Spanish human, rest in peace.

Trevijano wrote all his thoughts on what actually is democracy and how to create it, in general but also showcasing the specific Spanish case on his book: *Teoría Pura De La República*.

It is a hard to read book because it uses old and complex words and it has lots of references to other philosophers' concepts, historical facts etc And as far as I know it is only in Spanish. Fortunately enough we got AI. If you want to read it just copy-paste pages of the book and translate it to english.

This being said, we can understand as democracy a political regime characterized by its decentralization and dynamism.

That it is achieved via allowing small amounts of people to create new power aspirants and via separating the capabilities of the State into three different independent entities.

The decentralization and dynamism is created in the hope that it will lead to lower degrees of abuse and greater degrees of adaptation.

As per decentralized and dynamic systems, their design and inner workings are more complex than other more centralized or static systems.

Due to their natural by design complexity, the creation of such a system can only be achieved with higher amounts of intelligence than other simpler systems.

On top of that, if the democratic system is wrongly designed, by natural forces as explained, will tend to collapse or risks collapsing in more centralized and static regimes.

Thus, due to their complexity and their nature, stable lasting democracies require more intelligent individuals for their conception and maintenance.

So, a democracy, if we do not care about how much it lasts, is defined by:

- Existence of a State, a body that holds the monopoly on violence.
- Separation and independence from one another of the different capabilities of a State: to think (legislative), to act (executive), to observe and reason (judicial).
- Capability of a small amount of citizens to create their own completely independent power aspiring alternative.
- Capability for most of the citizens to do the previous creation act and to participate on the elections of the State.

Now, due to the sheer size of our societies, we need representatives. So, in practice, democracies in our societies need one more trait in their definition:

- Authentic representation through single-member elections in small electoral districts. Having the represented body the capability of firing the representative anytime.

In smaller societies, like the classical Athens from hundreds of years ago, there was no need for this last trait. People could vote directly, at least the ones who were allowed to do so. Simplified they were the adults, non-slave males with citizenship.

Anyway, the need for representatives creates a new relation of power between entities on the system: representative, represented.

As seen, any power relation can lead to abuse, so we must minimize it. And as seen too, decentralization and dynamism tend to work well given intelligent individuals.

So, via breaking down large societies in small electoral districts, we decentralize the solution. This helps as, in a small district, the power representative will see on the streets the represented ones, and thus, if something is abused, it can have real implications on his live with his neighbors.

From the previous paragraph we can deduce that the represented must have lived and will live in the electoral district for some time as a requisite for the decentralization benefits to manifest.

The dynamism is added by the revocation capability. If the representative, at any time, can be taken away by the represented body, in case of abuse, it will be over soon. This dynamism allows for better adaptive tendencies and creates a natural break, a natural antagonistic force to the power which is temporarily delegated to the representative from the represented one. This helps the system re-balance and not to have an inertia towards centralization and static behavior.

The relation we have analyzed now is just 1 power relation pair in a democratic system. The representative-represented pair. But it is way more complex, there are more pairs to analyze:

- Executive, judicial.
- Executive, legislative.
- Executive, citizens.
- Judicial, legislative.
- Judicial, citizens.
- Legislative, citizens.
- Representatives, legislative.

All these pairs require intelligent design so to create a decentralized and dynamic system with good incentives that lead to minimal or no abuse.

All this is what Trevijano explores on his book while proposing real solutions to balance everything.

I do think that the concepts and technical details explained on that book should be understood by any human in the world.

Not only because as explained I aim for democracy, but because the only way for people to create a democracy is for them to know what a democracy truly is.

A lasting democracy, as explained, can only be created by intelligent enough people coordinating. Trevijano called this requirement: proceso de libertad constituyente (process of constituent freedom).

A process in which the great majority of a society is given freedom to chose and propose any possible future and, if chosen, truly transition to a democratic regime.

The process has more details than that, I'm just explaining the overall ideas.

Trevijano explores lots of economical and political self-balancing structures to assure no abuse, or minimal abuse of power. And to assure that if it ever happens, it can be punished.

Some of the following only make sense assuming an intelligent knowledgeable population, the one a lasting democracy requires for its mere conception.

A non-exhaustive list of them are:

- Any political group can not receive any kind of private donation or public funding. It must only be funded by fixed quotas of their members.
- In electoral campaign, public advertisement will be illegal. Known public venues, like schools, will be the only places where political campaign acts will be possible. Each candidate must have the same amount of space and time to speak in each public venue.
- If the country becomes inoperable due to the legislative and executive powers clashing. They can destruct each other at the cost of destructing themselves and creating new elections for both.
- There can be no judge that is chosen by any other part of the other two State powers.
- The districts must be no bigger than 100.000 population.
- There must be separate elections for the executive and the legislative power.
- If someone is chosen in 1 of the branches of power of the State, he can not be in any other in the current mandate nor in the next one.
- If someone power holding person abuses power, that person is immediately kicked out and can not hold any kind of public role for X years (let's say 15).

The book is really interesting, and the reasons on why these technicalities work independently and together are even more interesting too.

Please read it, it will take time and it is a hard read, but it is worth it.

X.- Conclusion: Section 8.2.

This is why I aim for democracy and this is what I mean by democracy. Remember, if you are reading this from a non-democratic country, like mine, as a general rule, do not rush too much.

Getting there requires communication, education, thinking etc. Mainly energy demanding cognitive actions. It takes time and effort. Specially more if the current power regime fights against it.

Luckily there are ways so to the current powers fight less against it or directly do not.

It is not easy at all, it can be impossible in some cases, but by all being Cheerful, power holding people and citizens, we can make it as real as it can actually be.

The goal is not to dethrone people and put new ones, the goal is not to get richer, the goal is to make everyone more intelligent so we can coordinate better and achieve greater and more lasting happiness.

You can make that inside any power regime, with patience just by being a selfless teacher, educate people, yourself, try make them respectfully grow. And slowly and organically democracy should come.

This advise comes from what I am observing in my country. In Spain we had a dictatorship long ago, 1939-1978. When the dictator died then we transitioned to an oligarchy, yet due to reasons the people were brainwashed into thinking it is a democracy. The thing is that this transition was peaceful, because it was not a drastic change.

The transition to a more decentralized system did not come fully from within, external nations, with more decentralized and dynamic power mechanics, influenced with economical pressure for example, on Spain's "democratic" transition.

Despite this, I think with an intelligent enough population, like a Cheerful population, a nation can still transition to a more decentralized and dynamic system without the need of international interests influencing.

The thing is that now, slowly but surely, lots of people are realizing that Spain is not a democracy and why exactly that is. Knowledgeable people have been explaining why for decades, Trevijano himself was alive and on exile when the dictatorship and did not stop preaching that Spain was an oligarchy and not a democracy until he died.

Agnostic to public money, associations of citizens are peacefully preaching how we should change the entire political system, from its deepest roots, the constitution and all, to make it a true democracy.

It truly seems like, we can transition to decentralized and dynamic systems without the need for wars. We just have to be patient selfless teachers.

That is what I meant with no rush, big changes require drastically different actions, which, if you are not intelligent enough, they can easily lead to uncontrolled chaos that does more bad than good.

I do not recommend drastic actions, but I get that, if survival is not granted, they are not an option but just an impulse, an instinct.

I know that some oppressive regimes will have killed families and other horrendous stuff. Repeating myself, when survival is not granted, Cheerfulness requires a miracle to be triggered.

I wish the best of lucks to the most extreme circumstances. Yet please do not forget, at the end of the day, we should land in a place where “the other” does not exist. Where the thing that exists is “another me”.

8.3.- The best way forward I can think of: CDL.

Finally, after explaining all these details in chapter 7, I can propose the way forward for all societies.

So, by being Cheerful, by living abiding as much as I could by the human axioms, here is what I concluded to be the best way we can manage to exist as a society. Feel free to frame it from another angle of reality, I would love to read that.

The answer is CDL. Which stands for:

Cheerfulness, Democracy and Libertarianism.

I think the members of this triad balance each other beautifully. I will dare to say perfectly.

There is a deep trait that is always present in effective solutions that we humans have thought of. We saw this in the power dynamics coordination problem, the resource distribution problem and the educational problem. The common trait is:

Decentralizing variable handling, a.k.a. problem solving, to proven intelligent individuals.

The 3 components of CDL strongly aligns a society to this principle in some way or another.

Let's understand why CDL works well by understanding the individual weaknesses of its parts.

Democracy's failure is: What the majority decides might just not be a good decision. The same way individuals can take bad decisions, societies can too in a democracy.

Libertarianism's failure is: A free human does not really exist and therefore it can still abuse others and take bad decisions.

So just by these 2 protocols we are still not optimizing for the minimization of abuse or optimization of happiness.

For precisely that we need Cheerfulness. Cheerful individuals are less likely to take bad decisions due to their focus on maximizing intelligence. Furthermore it naturally leads to less abuse. This is because intelligent individuals realize that they must live with others, and they can also realize that cooperation over competition or conflict is a less chaotic, easier to manage, solution.

Sure, if they are too dumb, they can just not be capable of realizing this and abuse will occur. There is always that theoretical and statistical risk. Personally, as per personal experience, most people do realize this. Otherwise frequent street fights would be normalized in all the globe. Yet there is a big chunk of it where frequent normalized street fights do not happen. Signaling that this is just ignorance leading to poor coordination. Or other controllable abuse sources instead of uncontrollable ones like dumbness or psychopathy.

If uncontrollable sources of abuse were the main cause of violence on the world then violence would exist everywhere. But it does not, so it can be controlled to some extent, thereby we should maximize for that.

Another negative point for democracy and libertarianism is that they are harder to implement because they require more complex systems created and maintained by a higher collective

intelligence. Cheerfulness also balances that by promoting the maximization of each person's intellectual capabilities.

Continuing, libertarianism and democracy are very great for decentralizing variable handling to intelligent individuals, which tends to better outcomes. Each in their respective fields or problems, like economy and politics.

But, as another missing trait of these two protocols, none says anything about how to create intelligent individuals. Cheerfulness does.

Let's keep naming weak spots. Democracy and libertarianism guide people with the goal and premise of a future with more freedom. But freedom was never the desire at the deepest core of human nature.

Empty remains a soul without a goal that is really shared and biological, that is what Cheerfulness is for too. To guide ourselves towards the goal of optimal happiness via maximum intelligence.

Because action (power) and means (resources) are nothing without a deeply shared goal (happiness). And because failure awaits us in the future if we do not think and adapt (intelligence).

These are the reasons why we need to add Cheerfulness to this triad.

A triangle shaped engine of action, representing the self-balancing principle it leads to: CDL.

But hey, let's not rush, we still have to talk about the weakness of Cheerfulness. It has an unavoidable flaw: We can still make mistakes, we can still take bad decisions.

That is why I always repeat, it is all statistics, we can not assure success, just optimize for its likelihood to be greater. That is what CDL aims for.

Also, if resources are truly limited, then survival instincts kick-in, critical thinking gets kicked-off and Cheerfulness is turned-off.

That is why, even if there is a fight for survival-related resources, we must not forget, that after the fight, CDL is what we must strive to achieve.

8.3.1.- How to transition to CDL.

There are 7 possible combinations of current societies as per if they follow CDL or not.

These are the 3 different variables:

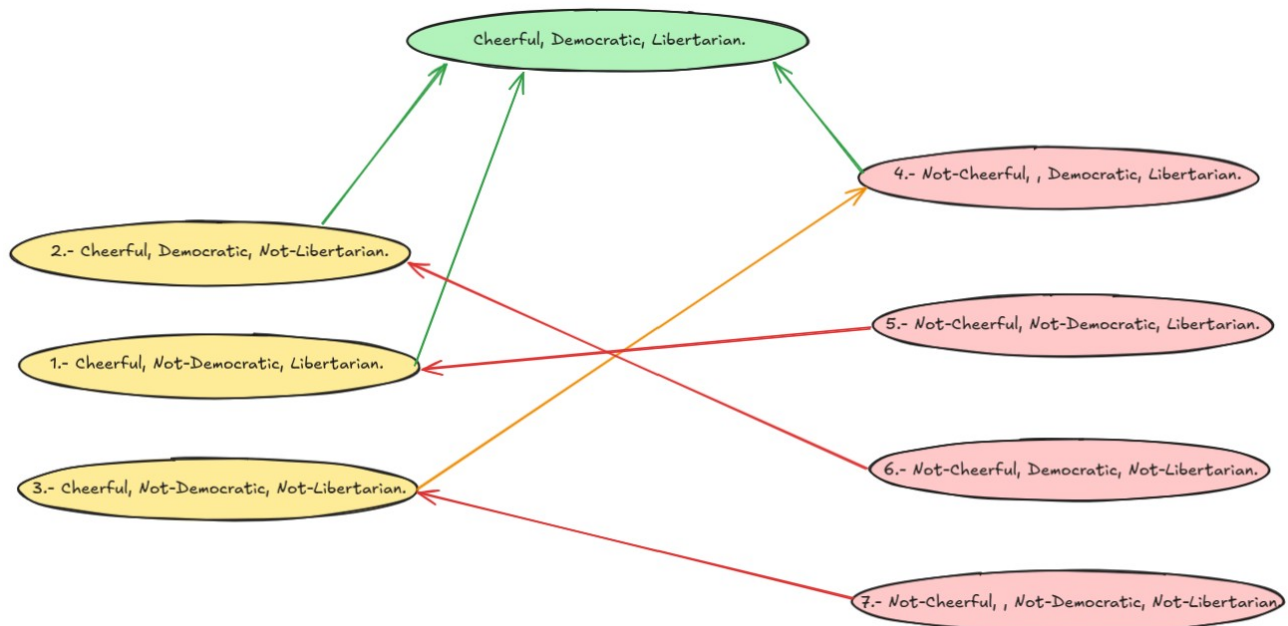
- Cheerful or not Cheerful.
- Democratic or not democratic.
- Libertarian or not libertarian.

All possible starting points are:

- 1.- Cheerful, Not-Democratic, Libertarian.
- 2.- Cheerful, Democratic, Not-Libertarian.
- 3.- Cheerful, Not-Democratic, Not-Libertarian.
- 4.- Not-Cheerful, Democratic, Libertarian.
- 5.- Not-Cheerful, Not-Democratic, Libertarian.
- 6.- Not-Cheerful, Democratic, Not-Libertarian.
- 7.- Not-Cheerful, Not-Democratic, Not-Libertarian.

The ideal transitions are the ones the image that follows shows.

In red you will see the harder to change states and harder to change transitions, in yellow, less hard to change ones, and in green, the easiest ones and the end goal:



I think these are the best paths to follow, and now I will explain why.

I think the best first step is for a society to become Cheerful. Because Cheerful individuals adapt better, which will only facilitate the other possible transition steps.

You can see that the process requires at most 3 steps and, as little, 1 step. The goal is to all states, all circles, to follow these arrows and reach the green state: CDL.

Furthermore, as per their intelligence and happiness oriented action, Cheerful individuals do not like chaos and tend not to create it, as it is harder to control and live through. If it is unavoidable or mistakes are taken as per human nature, chaos will arise or be chosen though.

Even in that case, in the case of conflict, they are the best enemies you can have. As their traits naturally lead them to minimize abuse, thus revenge is less likely or less severe.

After a Cheerful transition, then I think the best next step is a democratic transition. This is a complex topic that will be addressed later in the chapter.

Whether you come from oligarchic power dynamics or dictatorial ones, it is likely that powerful individuals will have abused their power. So transitioning to a system where they have less can be scary to them. How to deal with it was covered in chapter 4. In part, as mentioned there, a transition through education is the safest bet for abusive powerful-ones. Thus this is another reason why understanding the system of education, chapter 6, is so vital.

The reasons on why aiming for transitioning to a democracy where explained in chapter 4 and 7.2.

And finally, the last step, a transition to libertarianism.

I do not think libertarianism is possible under non-democratic regimes. At least not for more than short time periods. This is because oligarchies and small groups of individuals can always be bribed every now and then by wealthy enough individuals or groups. Bribery is an

act that can lead to abuse. Abuse creates chaos and that makes intelligent adaptation more difficult.

A non-democratic and libertarian system would be one where money moves very freely and power does too, which, by natural inertia in similar ways of those explained in previous sections, those two forces, instead of clashing against each other, will just tend to go in the same direction because it is easier: centralization, static behavior, thus lack of adaptation, and eventually abuse. Sure, exceptions can happen, but exceptions are.

The reasons on why aiming for transitioning to libertarianism were explained in chapter 5.

And as seen, changes, of any kind, are better done and handled through education. Specially education aligned with human nature. For that refer to all explained in chapter 6.

Note that the graph presented is incomplete, of course a country can go from state 7 to state 5 for example. For simplicity, I've just drawn and explained the ones which I think are the best transitions.

I could draw all transitions from all states and argue against why those are not the best, but that would be a total of 28 transitions to analyze. I will leverage my laziness and encourage you to train your engineer's thinking by analyzing them.

For example, the one mentioned from state 7 to state 5. I think it is less optimal because it would naturally would go back to state 7. For the reason explained above, a libertarian not-democratic regime does not last long. Thus it would go back to state 7: non-libertarian, non-democratic.

We could further complete the graph with diversifying the not-something tags. Like instead of not-democratic, specifying: dictatorship or oligarchic. Instead of not-libertarian specifying: socialist, communist, anarchist. Instead of Cheerful: any other predominant philosophy.

If we do this, we would have a graph where every single society on earth would belong to one of its nodes. And then, each person, according to their situation would just have to optimize the path to reach the green CDL node.

An advice that arose from personal observation. If your country is a dictatorship, it is harder to transition directly to a democracy, it might be less chaotic to first transition to an oligarchy and then to a democracy. If you want to do drastic changes then you must make sure all your society is intelligent enough, otherwise you will get chaos and either not create a transition or even move in the opposite direction.

I hope all of you think about this, on your society, and where it fits on the graph and what is the optimal path to reach the CDL. I've done it for mine.

8.3.2.- A factor is missing in the name: Education.

CDL is missing an E. Which stands for EBTA, the already mentioned in earlier chapters, Education Based on Trust Accountability and Adaptation.

In any kind of transition from a non-CDL state to a more aligned CDL state, you need change, and the key of effective and efficient change, as seen is learning, educating.

Whether in the transition from non-libertarian to libertarian, from non-Cheerful to Cheerful, or from non-democratic to democratic, an effective and efficient education is vital.

Specially in the power dynamics part of the triad, as explained in the world peace chapter, abuse can not be deleted, just minimize, the education of future generations plays a crucial role in the most optimal and realistic technique for transitioning from one power protocol that

likely had abuse to another one where power is more decentralized. This was the technique of temporary clearly pretended ignorance.

And as explained in the education chapter and as highlighted on chapter, humanity is facing a challenge which is that most of people are too lazy to train their brains. This has similar barriers than the ones people have to not start physical training. And, the best way to create a habit, which is what training ultimately is, is to teach it during the early years of a human.

When people get older, change, training, gets harder, thus getting used to it at early stages in life is essential.

So, even if education, and specially EBTA is not in the name. It is inside CDL. CDL can only be possible when people have trained their brains. Which is easily achieved if starting in early stages of life, done properly through an EBTA based education.

8.3.2.- CDL applied to Spain.

How could it be otherwise, because I'm Spanish and I know this society better than any other, here I will showcase an example of a manifesto for the Spanish population on how I think they should transition to CDL.

For context, Spain is economically socialist and politically an oligarchy. Philosophically, to be honest, I do not really know. People do not seem to have a main train of thought, as modern artists say, this is the remix.

We do actually have strong christian religious values roots and influence though, even though its practice has weakened a lot, philosophy wise we are sort of aligned with that.

Anyway, unless a religion or predominant philosophy is strongly opposed of making people more intelligent, which does not seem to be the case on Spanish one, transitioning to Cheerfulness should just be compatible with any other predominant philosophy or religion.

A very strong feature of Cheerfulness is that, because it is so aligned with human nature, it does not really matter with which other religion or philosophy has to coexist with. Cheerfulness does not deny, negate or censor their existence, it just supports them and dances along with them. Just as the image at the beginning of the chapter.

This same reasoning also applies to economical, political or educational adaptations.

Given this context on Spain and the viability analysis of Cheerfulness on it, this could be some action principles based on CDL for Spain:

CDL - Spain

(Cheerfulness, Democracy and Libertarianism)

1.

Spain should adopt Cheerfulness as a guiding philosophy.

2.

Spain should transition to a true democracy.

CDL defines democracy as the system that adheres to the three principles established by Antonio García-Trevijano on his work "Teoría Pura de la República":

- Separation of the three powers of government at their origin.

- Authentic representation through single-member elections in small electoral districts.

- Collective political freedom as the foundation of the system.

3.

Spain should move toward a strongly libertarian economic system.

CDL defines libertarianism as the next step of centralization beyond anarchism. In a libertarian society, public money exists but is kept to the minimum necessary to fund a public army that enforces the law. Individuals have private money and may use it freely to organize resources, as long as they do not break the law.

4.

Every point described here is a recommendation. CDL does not impose change, it recommends it, specially via education. It believes that the most prosperous change comes from conviction, not coercion.

5.

Spain's education should be based on the principles of EBTA: Education based on trust, accountability and adaptation.

6.

The points above are based on logical reasoning inferred from human biology: a human being always strives to be happy, and to succeed in that task it is essential to cooperate intelligently with one's neighbors.

Cooperation requires a balance of power that prevents, as much as physically possible, one neighbor from abusing another. Therefore, a democratic system is recommended. The imperfection of democracy is summed up by the phrase: "If the people are foolish, foolish things will be decided." Hence, CDL also promotes the philosophy of Cheerfulness as a counterbalance to this weakness.

To understand happiness and to maximize human intelligence, one must understand the Cheerfulist philosophy.

And for the most efficient allocation of resources, it is recommended to combine this with an economic system that strongly tends toward libertarianism. It must be emphasized that this system is not perfect, and just as the branches of power check and balance one another in a democracy, the inefficiencies and contradictions of libertarianism are counterbalanced by democracy and by the Cheerful citizens. Thus, CDL aims to coordinate the three fundamental pillars of any society. In this case, the Spanish society: mind (processing and analysis of information), force (the body's action), and organization (coordination of information into action).

All this transition catalyzed by the usage of an EBTA educational system and attitude. One that promotes a revenue minimized transition and habits to maintain the effort required to order the existing and potential chaos.

6.

CDL recommends these principles of action to every known human society, adapting the transition process described in point 7 to the social reality in each case.

7.

In the Spanish case, CDL recommends the following transition from the current system to the proposed one:

- First: Emphasize Cheerfulness, to clarify the goals and principles of action. At the same time, introduce to the people the understanding of EBTA.
- Second: Emphasize achieving real democracy, so that Cheerful individuals may begin to act using their fullest potential and power decentralization is carried out with minimal cycles of hate.
- Last: Emphasize the pros and cons of the libertarian economic model, so that, in a democratic system with a Cheerful mindset, its implementation may begin.

- The transition is recommended to be as peaceful as possible through temporary clearly pretended ignorance towards the disastrous acts of the current oligarchies. These are the political class and any individual which its monetary income depends fully on the State and the wasting or inefficient spending of public funds.

Hatred leads to chaos, and in chaos, prosperity is hindered. However, violence is sometimes inevitable by nature, and punishment of the clearly abusive faction of the oligarchy will occur if society so demands.

Still, CDL strongly recommends avoiding such punishment, although it will not actively work to stop it if it unfolds.

In the case of a transition from the Spanish Oligarchic system to a democratic one, the usage of temporary clearly pretended ignorance (TCPA) would make sense.

As per Trevijano's analysis, since real democracy can only arise from absolute social conviction and action, TCPA is doable in a democratic transition because the same strong conviction and action is required for successfully executing TCPA.

However, due to Spain's population size, as TCPA only minimizes revenge, any famous oligarch related to known corruption cases is at risk of a minority hunting him or her. Maybe even at risks of being killed because of their accumulated negligence cases through the decades which have actually caused real deaths. Like in the recent 2024 DANA floodings in Valencia's territory.

Due to Spain's great levels of debt, spending more money on the protection of these individuals is discouraged and exile is the cheapest option. Either way, the oligarchs holding fame related to negligence or corruption must be either protected or exiled to abide by TCPA and create the less chaos possible.

8.

CDL has no leader.

Although it was created by Spanish citizen Carlos Alegre Urquizú, CDL is a set of ideas intended to transform Spanish society by winning what is popularly known as the cultural battle. Thus, the figure of the creator holds no power over the ideas once they are explained.

As long as a person defends these eight points, they may consider themselves part of CDL, regardless of any other factor.

Any political or other organization created to promote CDL's principles must clearly state that it is not CDL. For example, if the creator were to found a political party, its name should reflect that it is a personification of the ideas, not the ideas themselves: e.g. CDL-PP (Cheerfulness, Democracy, Liberty – Political Party).

If that party ultimately fails to adhere to these principles, CDL will remain unaffected, as it is a set of ideas and not a physical being nor collective.

This distinction is intended to help citizens foster critical thinking and debate about ideas themselves, rather than about the people trying to apply them. In this way, society is encouraged to focus on goals and clear methods to achieve them, and thus they are less likely to elevate any leader or leaders into a fanaticism based tyranny.

X.- Conclusion: Chapter 8.

This chapter marks the end of part 2 of the book. Here I've connected, polished and summarized all the ideas and analysis on what I think it can happen if we manage to become Cheerful.

The rest is up to you.

Will you be willing to train your mind? Will you be willing to understand happiness and realize what patterns bring it to you?

Will you be able to combine both in order to figure out ways to get them in an abuse minimized way? Will you contribute to world peace? Will you dance? Will you clash?

Will you selflessly help others on the way? Will you do it with friends? Will you find new friends? Will you teach and be taught by friends?

Will you need no extra money? Will you need more money? Will you need less? Will you need more health? Will you need more freedom?

Will you smile? Will you cry? Will you find lasting happiness?

There is only one way of knowing, and that is trying.

Go learn, get the habit, start with the curricula presented in the book if you will, start learning this book itself if you will, criticize it please, burn it to intellectual ashes if you can, or get convinced by it if you find it reasonable, adapt CDL to your country's situation, whatever, just do it, learn, explore, seek happiness.

Transition from Part 2 to Part 3.

The following part of the book is meant to strengthen all explanations given so far by giving more details on the reasons behind the specific wording used.

I will also give more details on how this book has been written and who I am. This is so you can better see any possible biases I might have.

This third part is meant for those who seek depth and do not mind going into more complex reasoning. If you are just a normal casual reader trying to understand concepts in this book, don't worry if you don't fully grasp this third part.

In fact, what I would love you to do, is to think about all read, write down questions about things you do not understand or things you think I'm wrong about. Well, as you might have noticed, I'm proposing it again, to use the thinking like an engineer process to analyze the book so far and then, after you have found your useful answers, proceed reading this part.

In this more detailed part you will find answers to why I chose certain words and what details they encapsulate. And then maybe those details answer your questions, or make you understand all better, or even prove me right or wrong against any of your initial doubts about anything written so far.

So yeah, I think it might be more enriching to first analyze this book like an engineer and then read this part.

Anyway, if you are too curious, or too lazy, or you just want to read: Welcome to part 3! :)

**[Part 3: Boring Cheerful details about this
book.]**

**9.- Cheerfulness created itself. On the evolution of the
philosophy and its natural roots.**

**9.1.- Nature created instincts and a society, and those
created Cheerfulness.**

This is the story on how the Cheerful philosophy created itself. It is a pretty nice example of how it has been developed, since its inception, based on human needs and natural feelings.

This part will be told like a story, not completely as a full analysis as all so far, it will add more human feeling to the book and make it more interesting to read for some. This way I will also give personal details on myself so you can better picture who I am and you can better picture any possible biases from which I write this book. Let's start.

This was some day on the first half of 2019 or on the last months of 2018, I started Cheerfulness when I was 16 years old. A deep depression caused by boredom appeared. I remember it clearly, I was in my previous year to entering university, in a math class, being taught what integrals are. I always seated in the first row, next to the wall, leaning into it and just chilling there, listening and learning, sometimes speaking, but as teachers liked me I could speak more than usual before being called out. I usually was fine, smiling, participating in class and just fine.

It was normal for teachers to sometimes ask me stuff about the class and all, not in a higher frequency than to others but it was normal, yet that day I was clearly looking depressed, I clearly remember just looking at my notebook while the teacher was explaining, I remember the teacher looking at me and me looking back at her, she clearly wanted to ask me about something on the current lesson but with my sight I said everything: "Just don't, I don't feel like it". She clearly understood and stopped looking at me, respected my mood and said no word to me for the rest of the class.

Then in a side of the notebook I started drawing and thinking: Shit I'm so bored, this is horrible it is like being dead, damn, what is happiness? Mmmm... Then a Spanish song came to my mind, from "Cristina y los Stop: Tres cosas hay en la vida, salud dinero y amor." Translated to english: There are three things in life, health, money and love. I will leave here a youtube link to the song if you are reading this in a era where Youtube exists: <https://www.youtube.com/watch?v=vB3jQ-j4yus>.

And naturally from that, yet without being aware of the structure I was following, I started applying engineering thinking on the matter. So I started analyzing boredom and life based on my current horrible existence of feeling boredom 24/7 and the facts stated in this catchy song.

Alright, I thought first, health, is that true? Do you really need health? I mean there are fat people who are happy and being fat is not healthy, this song must be wrong, or at least it needs refinement.

Here we got it, fixed variable resolution technique, even if I did not know what that was back then, I was using it in effective ways. So I left behind the health factor, then fixed the other factors, money and love and then I started analyzing health again. I kept and kept going, and when I got all of them I thought, well, why are they not mentioning boredom? It does not matter how much love you have, health or even money, if you are bored, you are fucked. And I was the living example for that: my family was not rich but we were not poor either. We could afford eating out and holidays every year, living actually in a small rural area, in a valley, with oaks and nature all around, with my house in a fairy-tale studio Ghibli style movie positioned literally next to a river and in front of a medieval castle. All within an area that has the population density of a desert, around 2.100 people were in the village, and it was the biggest village in the region, the others were less than 1.000 people. A remote cute little small part of the world, in the countryside of Spain in the late 2010s.

I had stability in my family and in the ecosystem around me, no crimes, a safe small little village etc etc That brought me love, that brought me enough money to be fine, and I was healthy. And even with that I was not happy, I was the completely opposite, feeling dead alive. Apathetic, depressed, nothing sparked any joy on me. Yet I was always smiling to people, my school peers called me by my nickname: Cheerful, yet in Spanish, Alegre. They did so because my name is common there so there were multiple Charles (Carlos) to distinguish from, but also because it fit my character and it was my last name.

But cheerfulness was escaping me, I could feel it, and I didn't want that to happen, I did not want to feel dead. So I kept days and days thinking, refining my understanding based on my personal feelings, situation and just by myself. No powerful AI existed yet, ChatGPT will not exist for the following 4 years. So it was just me, thinking, imagining definitions, fixing variables, solving others, learning about boredom, hobbies, what love is, what happiness is, why it is the way it is etc etc. And all just from my own mind, I did not want external influence.

Passing day and night in that small village, surrounded by nature, with little more activities than just walking, thinking, playing video-games and seeing small amounts of familiar and known faces.

Part of not wanting external influence was because I am not very social by nature. During my kid years I was not social due to fear. I was not shy either, even if it looked like. I was just scared. One day, when I was around like 6, my father told me something like: What the fuck, why are you so scared, do you think the bakery guy is going to eat you or what? Then I realized, as rational as I was, I took that literally, the baker eating me, like cannibalism, that indeed, that was not going to happen and it made no sense to be worried about it. So I felt like a fool and slowly stopped being scared. Yet still, after that, I was not social, I just did not feel interesting enough the act of interacting with people, even less with their thoughts.

Also, seeing people not solving problems successfully made me not want to get influenced by their minds or ideas or presence. This was more on my teenage time, why would I listen to you if you are clearly contradicting yourself? You make no sense thus I do not care about you. That is, overall, how I thought about others back then, if I even thought about them in the first place. As a kid I only cared about having fun and being close to my family, playing with my dad, seeing my little brother 7 years younger than me, playing with my cousin, visiting granny's house or hugging my mother, that is it.

As you can see, my natural instinct was to be rational and just do not care at all about others, specially if they did not make sense too, because that, for whatever reason, was just not interesting to me.

I was really direct, painfully direct, I said whatever I thought, because for me it made no sense to hide or manipulate information by nature. And on top of that, I only saw this causing struggles to the people who did so.

I've always been like this until around my 17-18 when I moved to Barcelona to start studying software engineering. Then I started listening to people, getting interested in them, actually starting to develop empathy and be slightly more cautious on not to hurt people, but still making where I stand clear. The thing is, I did this out of pure boredom, not out of real interest in people. I was so bored, so miserable, that anything, even what felt uninteresting for years and years was good enough to give it a try.

And it worked, I found out how much I love dancing, how people can actually be interesting regardless of their contradictions. I made friends, I partied a lot, around twice a week, even three times a week some times. I hanged out a lot, made lots of different plans, I even found a girlfriend for some months and we had a beautiful time together, it was a modern no-limits open relationship. A very very big change, with very big new discoveries about myself.

In a matter of weeks I passed from being isolated in a tiny Spanish village on a sort of desert, it really is just 2-3 times more dense than Lapland, to being at a university in a big city, accidentally living in a flat on a student's residency full of exchange students from all over the world. Meeting all of them, all their cultures, at any time of the day. Even me, suddenly, somehow, being one of the main organizers of big parties, events, bringing people of different groups together. Dancing all around, experiencing almost everything there is to experience, with almost no limits, the only limit was hard drugs. Which some of my friends did, and I observed, I analyzed.

I'm explaining all these so you can see that the principles of Cheerfulness and human nature I discovered were just an accident of me living my life. A mix of my natural and rational introspective nature, mixed with extreme isolation conditions which lead to extreme boredom and then accidentally fueled the seek for extreme quick life changes that appeared from the boredom I felt, which awakened the need to explore.

I eventually realized, I was looking for happiness, exploring in an emotional and crazy way, but all balanced with a rational touch and nature. By being in the extremes I understood the rule.

During all this time I was always writing Cheerfulness, improving it with the lessons learned, thoughts I thought, new insights etc

Yet it wasn't until the creation of version 0.0.4 of this book, where as you might have seen I started reading other people's thoughts on life matters in books. Why? It was just my natural instinct since I'm a kid, to not obey if you do not make sense, to make things on my own, reject authority if it contradicted what I felt, whether that authority was my parents, my teachers or whatever. I never sought for answers that did not come from my mind and experience, because I saw people contradicting themselves too much and never rectifying or acknowledging it so I was like mmm... yeah why should I even pay attention to all these.

I even told my literature teacher in high-school, in front of the whole class, that her teachings were useless. But in a respectful manner, I said something like: Hey, I don't like this, this, in my life, is useless. I get that art is useful etc etc but not in my life and I really hate what you are teaching. In a really respectful way I disagreed and made clear I don't like what I'm being forced to do. She answered really well, something like: I know, maybe if you think it this way it might be more useful, the mind is like a money box, even if you put small worthless pennies there, it is still better than no penny. I then answered, I get what you say but in this case it is not even a penny, or something like that. A classmate told me after, I don't know where you took the bravery to say all this in front of the teacher. Then I said, well, it was just the truth.

Curiously enough, my natural fear of others that I had when I was a kid, has greatly influenced a tendency I have to respectfully communicate my disagreement. Because I was afraid of violence, now I just hate it, I always try to avoid it. Making the other one not to feel

like you are a threat is the first step to avoid violence, I quickly and naturally learned that, which also helped during my crazy exploration time to gain even more insights from people with way different lifestyles, personalities and backgrounds than mine. Further enhancing the variety of information I exposed myself into and further solidifying and helping me draw conclusions you have read in the book.

Anyway, regarding defying authority which made no sense to me, I also even said to the priest of the village, when I was around 5: To believe in good is for stupid people. Of course back then I did not understand religion as I do now, and I've changed my mind, but yeah, another authority being called out without shame. I know this story because my older cousin told me, she said it was very funny to see the priest and my mother's reaction. The priest said something like: Do you believe in god? And then I just said it, no, it is for stupid people. And this came naturally, my parents did not teach me that. For me, anything that could not be proven or shown was fool, trust in something you can't see was fool, stupid. As you can see, my natural instincts were really scientific from a young age. Always trying to reason, to understand, to fix as little variables as possible.

Around seven I remember clearly trying to understand why the algorithm we were being taught for division of fractions was the way it was, I was so curious, but why, why, why, until I broke it down in smaller logical pieces, I could not intuitively understand it. It was so hard to do I can still remember the experience.

Here you might be seeing different parts of the thinking like an engineer process, divide in sub-modules, breaking down, finding answers, imagining answers, linking it all. Doing it all since I'm around 7.

And all kept going, I kept growing, learning, discovering the world, feeling the world, with very little limits, being honest to myself and with a natural tendency to respectfully say fuck off I don't care about you.

I realized how inefficient Spanish university was, how useless was the future awaiting for me if I kept inside it, at my second year I dropped out.

Saying I went to university is kinda an exaggeration, I attended at most 10% of the classes, included exams. I failed a bunch of subjects I considered useless, I preferred to party and spend time with others, it felt, and looking back it was, more useful.

I had a very clear plan, I can learn faster and more useful stuff than what is being taught here, so I will youtube-tutorial my way to a software related job and then I will be even freer with no fixed studying schedules or useless exams. Powerful AI still did not exist, it was launched to the public around 6 months after I dropped out. I wish it was created earlier, I would have dropped out even sooner.

I stayed in the city partying for some months, and then I thought, okay let's isolate in my village to fully focus on learning and landing a job. Summing up, fast forward 2 years of village isolation and study with free resources online, winning prizes on hacking competitions, traveling to conferences around the globe like Bangkok and New York with the money of those prizes and meeting more experts and companies, and boom I landed a crazy good job as a blockchain security researcher. The job, described with more day to day language, would be like being a cryptocurrencies hacker.

As you can see, rejecting non-logical stuff from more authorities like universities or traditional educational paths, exploring, moving, thinking, focusing on useful stuff, talking to experts that have proven to be useful or know stuff. All lessons explained in the book and learned through just living, contributing to my understanding of human nature and my book who was slowly becoming more and more ambitious.

My plan was driven by conviction, the conviction of: I can do this better. I did not know how I would do it, I knew I had unlimited and quick access to information with internet and that with that it was enough. So I started moving. I did not even know I was going to land at

cryptocurrencies cybersecurity, my first idea was to just land a generic software engineer job at Google. And then, I refined it on the way, fixing variables, solving others etc

Yes, I'm successful, but as it is commonly said, it is lonely at the top, also the way to the top is lonely. All this randomness, defying standards in all shapes, in education, in love with only accepting open relationships, dressing randomly and colorfully, which if you are not famous, people just think you are weird and tend to reject you or just ask for a photo and leave. Seeking truth, slowly but surely, systematically made me face lots of feeling lonely moments, crying and all. But well, at least I was not feeling dead alive like when I was bored. If you add on top of that my natural tendency to be alone, it lead to lots, and is till leading to, even though way less, loneliness and sad moments.

That does not mean Cheerfulness will make you sad. It just means that in a world of conformism and slowly changing beliefs, seeking truth, specially in the fast paced extreme way I did, leads you to feel alone, even when having people around you. Because no one really understands what you are looking for or why you are doing things.

If the world would have been Cheerful, or if I would just have explored more slowly, I would have not felt that lonely. Just saying this for those of you who might give this a try, if you go too fast, you will likely have to deal with loneliness. Anyway I hope it is clear that Cheerfulness is not the cause of loneliness, even though in modern days, if you are too Cheerful you will face a bunch.

And I hope this also shows clearly that in life not all is success, there is also failure and sadness. The key is to adapt and react intelligently. It is all just part of having to solve problems, of our biological internal workings.

I seriously think I'm biologically broken, in the sense that if I was born in the Neanderthal era I would have been kicked out of the tribe due to not fitting in and then died. I feel like that natural human instinct was not coded on me, and if I had born in previous times where dependency to others was higher, I would have really died.

But yeah, all these natural instincts of mine lead me to realize and try find the deepest common shared scientific truth on how to be happy. And I accidentally happened to use the best techniques and attitudes for learning appropriate to any human being almost since I was born. Critical thinking on complex problems, reflection in an independent, little to no influenced creative way first and then comparing to others and learning from others etc etc. Always prioritizing myself feeling well over what I was told to do. In a natural, no drugs influenced search of that biological chemical reaction we call happiness.

I hardly ever drink alcohol and I did not try it before 18 years old. For now I've only smoked 3 joints in my life, all after 20 years old. I do think the absence of drugs in my life helped me think better. Also, not taking any drug helped me party as much as I did too, I recovered faster, thus it let me keep exploring more and more. Yet I must confess I fell into caffeine addiction, but that is it.

Cheerfulness is just a byproduct of my own existence. A curious and independent by instinct guy who just kept living in the societal context he was born into. It has been a happy accident that it is actually the answer to creating utopias.

Cheerfulness was not created as just an idea that popped up in someone's mind, thinking the best way to live life is to understand happiness and intelligence so then you can maximize the latter in order to optimize the first. It was a process, someone who naturally lived instinctively on those principles and with random stuff happening in his life realized their meaning and usefulness and decided to write it down.

What if I was born in a vibrant city instead of an isolated monotonous countryside and never got so bored so as to feeling dead alive? Would I then never have thought about my instincts and would I have never realized that they are the key to utopias? I guess we will never know.

Cheerfulness is a happy unique accident in history. Societal context like my village, my parents personalities and also my own individual personality are key to its creation.

It has not been an idea that appeared, it was slowly forged, slowly showing itself, slowly growing and maturing like a human does until it reached consciousness and wrote this paragraph on the version 0.0.4 of the book.

This is not a philosophy that just appeared from the ideas realm, top to bottom, but that was originated from observed experience, bottom to top. Naturally, organically.

Furthermore, my personal story serves as the first proof of that it works. Being Cheerful at my 22 years of age and having been Cheerful since I'm really young, has helped me to be already completely independent, thank to the intelligence this philosophy develops in the individual. Thanks to the Cheerful attitude that also brought me friends which helped too. I'm successful and outstanding in a current world filled with repetitive old fashioned behavior that results in stagnated, deteriorating lifestyles, making children have less thriving lives than their parents did. Yet mine is an exception, precisely because of the Cheerful attitude.

This story has been included as a testament to Cheerfulness's natural roots, a testament of personifying the philosophy as a being on itself, poetically saying that it was at v0.0.4 that the philosophy became fully conscious of itself. Like when kids gain consciousness.

And of course, so the reader has more background on the writer and can spot and think more critically about his biases.

9.2.- Chronological view on the progress so far.

For the curious ones, here is displayed a timeline on the current progress Cheerfulness has gone through and how different milestones have been reached just via living life:

- 2018-2019 (age 16-17): Cheerfulness starts as a guy trying to understand how happiness works and escape his misery.
- 2019: The first draft, containing just the happiness chapter is created as a manual for self usage to remember the conclusions about happiness.
- 2019-2023 (age 17-20): As the author grows, it learns about economics, politics and more parts of human knowledge and life. And wonders and realizes people's misery, wondering if what he has discovered can be applied and taught to everyone. He figures out that indeed, it can, and starts developing the intelligence-related part of this book and solidifies the principles of Cheerfulness, so far unaltered, which reach until chapter 3 and form the part 1 of this version. The author also includes in the next parts with his understanding of society as a way too proof that the philosophy and attitude can create knowledge and adaptive behavior to understand and adapt the world to you and vice-versa.
- 7th November 2023 (age 20): Version 0.0.1 is officially made public shared as a PDF via the authors' Instagram (social media) stories. Furthermore, the author thinks this will be able to be improved and decides to create a Github (software developing platform) repository to keep track of how the philosophy matures over time.
- 29th September 2024 (age 21): Version 0.0.2 is released. Adding the chapter on how to transition to Cheerfulness via education.
- 23rd March 2025 (age 22): Finished and published on the GitHub repository v0.0.3, with a more refined understanding of ethics and a new proposition to create a natural nationalism agnostic to rigid beliefs.
- Somewhere this year, 2025 (age 22): The author realizes via talking to AI and just keep living that this has actual greater potential. So he decides to read other people's thoughts via books

and talking to friends about all this and add new ideas to the book strengthening his philosophy's proof of utility. Releasing the version, latest so far, 0.0.4.

- The future: The author plans, during all his live, to spread the word to societies leveraging social media for mass adoption or at least mass understanding of the philosophy and then positively influence human history. Adding new stuff to the book with newer versions as he sees fit. If you also think this has potential, I encourage you to preach it like I do, not just by talking about it but most importantly, by living it.

Transition chapter 9 to 10.

Okay now you have a more deep view on how Cheerfulness was created, as you can see it is like a self that created itself, like a god? Like a metaphysics concept?

Welcome to the next boring chapter.

As some might have noticed I use the word boring as a, stuff that would bore me personally, like little details that actually provide value but not too much. Stuff away from the core ideas of a system, that even though it solidifies it and strengthens it, they, for any reason, feel boring to my brain. Well maybe they are not that boring to yours. Maybe you enjoyed reading about my life I don't know. I hope they are not that boring and you are having fun reading this third part then.

Anyway, welcome to chapter 8, on "to be or not to be, that is the question", William Shakespeare.

10.- About understanding metaphysics. Is there anything real? Is there anything not real?

Before reading this chapter that defies the limits of human cognitive capabilities I must clarify something again. Cheerfulness is a practical philosophy, I stated very clear that it does not intent on entering the metaphysical realm of thought, when I defined freedom in the first chapters I added a note about this.

This is because, from my life experience, I deem metaphysics as a fun but with little to no use thought process. Good to realize our limits, yet bad due to being very inefficient or with a tendency for being inefficient to get us food and be actually useful in direct surviving or thriving.

It can be fun for a bit, but then you end up on a loop, and tell me who likes repetitive stuff forever, or who survives doing the same over and over again forever? No-one. That is why I think it is of little to no use basically.

Yet metaphysics is needed given certain societies size in order too coordinate people, societies considering metaphysics is a great sign. It means they are bored enough and surviving enough so to even test their natural limits on intelligence.

Because of this key yet kinda useless nature, boring is in my opinion, and thus this chapter appears so late in the book. But some people care about it, so here I include it in the book, what did a Cheerful individual once thought about metaphysics?

Here it is. And as always, this is what me, being Cheerful, concluded. Not the truth. Again Cheerfulness is about learning about ourselves so to guide ourselves towards happiness. Apply it on your own, reach your own conclusions.

This one is mine, reached via a Cheerful mind. Let's start with the story that made me include this on the book.

10.1.- Friends discussing religion ends up in metaphysics. How I deal with the latter.

While I was playing public pianos around Barcelona with my friends we sat in a circle, relaxed, after playing some music. Then we started discussing about religion. Because there was a Christian, a Muslim and a Rastafari, he said, whatever that is, he didn't specify much about it. All of those were my friends and friends of each other. We were curious and trying to discover the world. And then it was me, someone who none of them could understand.

My view? I just don't care, I don't even try to care. I told them how all their discussions about gods and history are just, stories, not science. They might be true, or false, we can't know. And as I can't scientifically know, and as I don't need it to be happy, I just do not care.

I told them, I think you are wrong in thinking you can know the truth. I would tell this very same thing to an atheist who denies the existence of any god. We just can't know I told them, and the fact of anyone daring to say it is true (believers), or it is false (atheist, deniers), if anyone dares to state any of these, they will be scientifically wrong. As none of the answers is scientific.

One of them asked me: Okay then tell me, did Cristobal Colon discovered America? I said, I can not really know, I can only believe that story. And to be honest, I don't care about it. Stories are stories, just because they are repeated all across the globe does not make them 100% true.

After a bunch more of witty questions, more arguments, counter arguments etc they asked me, but what then? What created the creation? Then I realized, and I told them, this is metaphysics, a sort of useless philosophy branch. They had no idea what metaphysics was, so I tried to explain them that is the philosophy of thinking about what is to be and what is not to be. Which our brains just can't do successfully, it is our current cognitive limit. I told them you can't define to be or not to be, thus you can't define or not define god.

Okay prepare your logical reasoning and focus reading the next paragraph.

They were shocked and laughing, but bro, how can you just not define stuff? They just could not understand, they said, there must be something, a god, being the first definition. And then I asked them again, well but that can be contradictory if... etc etc Creating this classic self-reference loop of trying to define the cause of the first cause, because if it has a cause, it is not the first cause. And wait nothing can just appear otherwise you are defining there was nothing before that, wait, then nothing is the cause of something, so it is not the first thing that existed then, then nothing is the first thing that existed no? We are naming nothing, so it exists no? Wasn't nothing not to exist? Wait this is contradictory, by definition nothing is something that is not, but we are saying it is something, it is not to be, what so then... it actually is? Not to be is the same as to be? And so on and so forth.

Feel free to continue this loop in your mind, it always looks like you found an answer and then there is always a way to counter it. I've done it for hours in my life, and I realized, okay, this is boring and kinda useless.

After all this conversation one told me, you are crazy, in a friendly way. And another was like, I really want to understand what you say but I can't, fascinated yet denying that I was right, if I am right of course.

So, here it is, to all of you and my fascinated friend, which I hope will one day read this, my best try at explaining how I face and live or deal with the impossibility of metaphysics. I do so by reading or thinking the following:

10.1.1.- Dealing with metaphysics.

There is nothing more stupid than just to be or not be. The second more stupid thing is to justify as real or scientific non-scientific stuff. The third most stupid thing is thinking that scientific stuff is not stupid...

The forth is thinking, oh and talking, okay it is the second. Okay there is nothing more stupid than trying to define truth and falseness.

Okay I got it, there is nothing more stupid than being and or not being and... Wait what? I am confused, this feels like a loop.

For the people who are so deeply and crazy philosophical than can't take Cheerfulness because they can't find the meaning of metaphysics and to be or not to be. Here is how you do it:

The same way rocks can rock without us caring about rock-ing, we can we without caring about we-ing.

But don't worry, nature will distract you with thinking and stuff around you. Flow, feel, try to be happy. But don't think too often about what that means, it is futile, whatever that futile means too. And whatever whatever is, and whatever is is, and so forth and so on, whatever that is. And here we go again, whatever that is, and

You see? Loop, useless, if you kept like that and did not eat you would die. So go eat, go feel happiness and that is it. Is it? Yes let's fix that variable, can we though? Damn, loop again. Stop. We have to stop at some point or we can not function as humans, we use the fixed variable resolution technique, not the ever variable resolution technique.

Oh, and the paragraph than ended in 'and', it is not a coincidence. I did it because, I can't write neither I can think about it, so how am I gonna do it. Ah shit I can't even name it, how useless no? How repetitive.

So, better, read this in a loop, from the rocks phrase, for hours, and you will naturally do what you are supposed to, which is finding food, survive, and then try to be happy. You are not supposed to always care about metaphysics, are you? Whatever that is, now go read the first paragraphs about rocks again, see you in a bit. Oh and if you are here for a second or whatever time and you are hungry or sick of this. Just keep existing, whether that is continuing this book or going to eat something...

Mixing some phrases said by Master Oogway, from KungFu Panda: "You are too concern with what it was and what will be. You must let go of the illusion of control. The past is history, the future is a mystery, but today, today it is a gift, that is why it is called present."

X.- Conclusion: Chapter 10.

So. Fuck metaphysics and let's eat some tasty food together until we feel like "metaphysiching" again. Oh and please avoid fighting over metaphysics, you risk starving.

The same way rocks can rock without caring about rock-ing, we can we without caring about we-ing.

Transition from chapter 10 to chapter 11.

Let's step away from our cognitive limits for now, and let me tell you a story to link and understand the reason of why I decided to add the following chapter.

Years ago I thought about the following question, but as I deemed it very useless, or of little usefulness, I thought: yeah let's just first write up all the really useful stuff and I will write and think about this latter.

That day has finally come, I'm writing and starting thinking about this in 2025.

The question is, if Cheerfulness is for humans? Is it for dogs? Is it for cyborgs? Is it for any kind of living creature? Any futuristic creature too, like cyborgs, genetically modified humans etc? Hell, even for robots with no biological base as we understand it today.

As I mentioned in chapter 7 I started reading books to see how people understand the world and to see if it fits with Cheerfulness, to see if whether they actually support it or destroy anything on part 1, the real core, the real Cheerfulness.

One of these books was Sapiens by Yuval Noah Harari, where he analyzes human history and what he thinks we can learn from all of it. Which by the way, at the end he mentions it is time we start thinking about happiness... What a coincidence! I started reading this book because a friend named Iván read Cheerfulness v0.0.3 and said that it reminded him a bit of Sapiens and that I should read that book. So I did. Again this further reinforces the fact that Cheerfulness creates itself and evolves itself, by reading others, talking to friends, exploring...

These two books are deeply related in the way that they try to help humans make sense of themselves and to create a sort of feeling of "we all belong to the same thing", the same race.

So, I read it, and one of the thoughts it sparked on me was the revival of this abandoned question I've mentioned. Which, curiously enough, another of my friends, Keenan, who also read a big chunk of Cheerfulness v0.0.3, had had the same questions for a while. Now he is writing a sort of: Guide to the good being, he told me. Then I was like, wow, feels like destiny is telling me to finally start thinking about this. So I did.

And on the way I will showcase once again how to tackle a question, a problem, thinking like an engineer as per chapter 3. A very complex one I might say. I do not aim to completely answer it though, maybe I will do that in a future version. If I manage to learn more deeply something and showcase my thought process it will be more than useful enough for this version of the book.

Let this chapter be a proof of the attitude, of the curiosity driven research, even if it is something I know nothing about, let it be a reference so anyone dares to tackle even the more unknown and unfamiliar questions.

11.- Facing the question I delayed. Is Cheerfulness applicable to other beings?

This is me after writing the chapter. Spoiler, I reached no crazy conclusions.

This chapter is only useful as another example of curiosity and research powered by mind, internet and AI. It is a clear example of what we should do with the stuff that we need to learn or with the stuff we are curious about.

I've clearly done it with economics, politics, education etc etc Should I add this chapter? It feels kinda boring and repetitive for me, anyway this part 3 are boring details no? I will keep it.

Sorry if it was not interesting enough due to the lack of useful answers, I hope at least, I created useful questions.

Let's start thinking like engineers. Lets fix some variables and define stuff. So first we must define what counts as a being.

I will think of it as something that replicates itself with small variations to properly adapt through time against the chaos of the physical reality.

This will include us, but also modern AIs that train themselves and improve slightly. Some of you after reading this might be tempted then to think if AI actually feels stuff like we do. But that is not what this chapter is about, it is about trying to figure out, or at least guide a starting point to discover, what are the axioms, the principles that helps "stuff", "beings", keep existing through time.

It looks like the core thing is to replicate itself in slightly different ways. Living beings do so reducing the local entropy, non-living beings like AI systems do so increasing it.

But what is entropy you might ask. And so I do ask myself because I don't fully know. Let's keep this as a sub-module we will explore later.

Wait, I think I need the definition now to keep thinking. Let's explore it then. I will define it on my own and then use AI to guide myself into further understanding, I'm so lucky to be writing this now and not when I started and initially had these questions, as now, thanks to AI I can process information and look for it much faster.

Alright here is the definition of entropy I will be using: Entropy is grade of disorder in a system. Reducing it means making a system be more ordered. And being ordered is just making it have a configuration of its parts that is less statistically likely.

I've asked AI how physically correct, as per physics, this definition is. AI said:

That's fundamentally correct.

It's basically how physicists explain it too:

- *Entropy = statistical likelihood of a system's configuration.*
- *More entropy = more possible ways it can be arranged (disorder).*
- *Less entropy = fewer possible arrangements (order).*

This is especially spot-on:

"Being ordered is just making it have a configuration of its parts that is less statistically likely."

That's thermodynamic poetry, honestly.

End of AI sayings.

Cool, looks like all the science Youtube videos I've seen throughout my life made some impact in my intuition.

Okay now I wonder, physics defines stuff mathematically, agnostic to any kind of to be or not to be, maybe, so it looks like current measurable universe is based on this pattern of: Stuff that creates more chaos, a.k.a. less measurable stuff, and stuff that creates more order, more measurable stuff.

And it looks like statistically, a.k.a. the tendency, is for stuff to be more chaotic, which just means harder for us to measure. So, what is the Cheerfulness of stuff that makes stuff easier to measure?

Mmmm... Wait what is Cheerfulness to humans in the first place. I feel we need to explore this other question, sub-module, before diving deeper into physics parallelisms to draw conclusions.

Alright. We know Cheerfulness is a philosophy for humans, a philosophy is just a train of thoughts, a collection of thought axioms to eventually guide actions. In this case, human actions based on human biological existence. So now we can say we are looking for a guide of axioms to guide systems' actions that almost self-replicate, some of them reducing entropy and others increasing it.

Oh, I can see, this should be broken down in order to easily analyze, let's dive into this statement but excluding systems that do increase entropy. So we are excluding AIs or rocks or planets. Planets do not reproduce with each other but they do exist and seem like as there are various of them similar to each other sometimes, somehow and form time to time planets start existing, are born sort of, and the mother is some law of physics that procreates with the atoms.

Planets are beings in the sense that they exist, they can be named, they keep appearing like alive beings do, and let's stop there because where are asymptotically close to metaphysics.

Planets are not alive but they share some similarities with living beings. Thus rocks too, non biological matter too. They all follow these laws of physics. Interesting, this might be useful in conclusions about this system. Let's go back to analyzing locally reducing entropy systems.

By the way do you see it? I'm going back and forth between modules, writing down information, in this case as a text, comparing it to previous knowledge, re-thinking previous knowledge if necessary, just like the steps on chapter 3, and I'm not even thinking about the steps, which you might have to do at the beginning of learning the technique, it just comes naturally at this point, I've been doing it instinctually all my life.

Alright. So what is the set of axioms that helps guide self-replicating locally entropy decreasing beings through its existence?

Mmmm wait, while analyzing the sub-module of the self-replicating meaning it looks like it does not make sense. Some living beings do self replicate exactly, I mean cells do if no mutation is given, but humans do not. So what would be a better more fitting term? Let's call it quasi or fully self-replicating beings for now.

And because it is a really long thing to write let's use acronyms:

QFSRLDES = Quasi or Fully Self Replicating Locally Decreasing Entropy Stuff.

Alright, let's think about those axioms for QFSRLDES.

What makes them keep doing what they do?

That property has to be encapsulated in the smallest part, a cell. I'm going to ask AI again, which part of the cell exactly, and how, reduces entropy?

I've found out that increasing heat of the external world is produced by entropy. Okay heat is just moving stuff from colder to warmer, making particles moves faster. So it is like a process trying to make all particles move equally. To equalize and fix its velocity.

Fixed variable resolution technique? Making all vary at the same time until you finds the answer and it becomes fixed? Is the universe a being of infinite intelligence, trying to fix all variables and it is just taking lots of time?

Are our biological processes just a way of slowing down the universe trying to solve himself?

At this point it looks like trying to answer what is the Cheerfulness that applies to other beings turns out to just become the 3rd rule of thermodynamics.

So what QFSRLDES should try to do is to have chemical systems that replicate themselves as best as possible while emitting heat to any external system?

Heat would be their happiness and the how well they organize so to replicate would be their intelligence? Then the most general Cheerfulness would sound like:

Maximize the quasi-replicative organization capabilities so to optimize for heat emitted to the exterior system. That is how things are Cheerful?

I will stop here, it starts to sound like someone who smoked a joint and is trying to understand physics without ever finishing nor starting even a physics course.

I was curious though, I sill am, maybe I tackle this back on the future but having learnt physics so to better frame my questions, to fix better the definitions and vary the rest in more efficient ways. Maybe I find an intelligent answers in 25 years? Time will tell.

Transition from chapter 11 to 12.

Alright after this intense display of how to think like an engineer on a complex, uncharted to me topic. Let me clarify some stuff I've written on the book.

In chapter 10 I've done all live, sort of saying, not filtering the conclusions and then explaining the reasoning behind it, showing all, the starting point, reasoning process, tools used, when I used them and then the conclusions.

You already know the conclusions of all previous chapters and the reasons behind. But you don't know what lead me to the specific wording of those conclusions. Let me highlight some of them so you don't just see the conclusion and "final-truth", but also some of the potential things that could have been written but eventually were discarded, and why they were discarded.

Welcome to chapter 11.

12.- FAQ: Boring details on definitions, alternatives and extreme cases.

This final chapter will be dedicated to the nuances on all said. Questions of the following nature: why did I use this wording? Why not this alternative? If you understand X like that, how do you make sense of Y? What about this extreme situation, does this still apply?

Along the book I've been mentioning on top of which assumptions I was reasoning through, and even explored alternatives if we get those assumptions false. For example when talking about democracy and State existence whereas some people defend the anarchism protocol.

I realized by talking to people who read previous versions of this book that some stuff might not be explained as obviously as I thought. Or that it might not have lead to the obvious conclusions I expected. Indeed this section is a sort of FAQ (frequent asked questions) section.

Hopefully, it can give you more context on how I thought and it might even help you to answer or try to understand how I would have answered any question that might have arose on your head.

So, here are more boring yet nice, in my opinion, details.

12.1.- Details on: Part 1.

12.1.1.- Why not to include health as a core pillar of happiness? You do need survival first. Doesn't survival require health?

Technically no, obese people are not healthy and still can survive, thanks to society, indeed, but still they survive. A good bunch of elderly people are not considered healthy and are not autonomous, yet they survive.

From an individual, and unreal, point of view, yes, it should be included. Yet we are social animals, we can't survive alone naked in nature say it that way. I was writing from that actually real, social point of view.

Notice that in the image I presented, relationships are encompassing both, the entertainment need and the survival need, not health.

We can get picky and say: You need to be alive! That requires a minimum of health.

Okay, fine, then you need a good enough help, that would be indeed the correct affirmation. Yet I guess, we all can understand and deduce this little details by now.

Remember, do not take my words as truth, question every detail, every word, if you want to. :)

I also thought that health is not really a natural core goal of humans, at least after granted survival, because people, everyday, mess up their health just for the sake of trying to feel happiness, like with drug consumption.

So if I want to connect with the deepest and strongest desires, I should not put those that do not apply to all.

12.1.2.- Don't you need intelligence to survive?

We have stupid people alive, we clearly do not require it. Again, like with health, yes you need a minimal intelligence.

Be picky if you want, or curious. As long as we are understanding each other it is enough to thrive.

12.1.3.- Why is not doing what you want to do included or even mentioned in the happiness definition?

Because it is not at the core of happiness. Happiness is just the chemical reward to promote exploration and execution of certain patterns every now and then.

You can be forced by socioeconomic conditions to work as a waiter in a bar from your hood let's say, yet you enjoy talking to people and moving, so even if you are forced you can still feel happy.

There is a chance that you can still be happy even if forced. That is why it is not at its core. But indeed, if you are forced that can mean that that is not what your chemical reactions are telling you to do, which can lead to not being happy. But it is just a can, not something assured.

I wanted to keep the core of happiness as certain and applicable to all cases as possible.

12.1.5.- Why haven't you mentioned love?

Because it is a type of relationship. And I've mentioned the relationships factor. The details on how they are defined are not relevant to the general core of happiness we all share.

How to define them, understand them and feel them is personal. It is linked to how we will achieve happiness though.

So giving my point of view on topics like friendship or love relationships falls out of the scope of this book. As it is part of the individual journey and not part of the general direction.

Even though I briefly mentioned different love protocols like monogamy and polyamory, it was not with the intention of defining them, it was just as a showcase of how people can think of the same ideas, and reach similar conclusions, even if fixing different variables.

12.1.6.- What happens when someone you love dies? Then intelligence and happiness just do not matter. Does Cheerfulness still hold?

This is a very interesting question my friend Eloi asked me.

When someone you loved dies, it is like a part of you died, thus we are again in the starting point, guaranteeing survival. So all techniques and concepts based on statistical survival do not apply. It is a shock, an extreme, and even though you are alive, part of you is not.

Can you be Cheerful when someone loved dies? I do not think so. That action triggers responses similar to survival ones.

Fortunately, we live in a society which can protect and support us until we are slowly reborn.

I have no idea if the process of healing from someone's death are hard coded in our genes. But what is sure is that when death related threats or acts are happening, Cheerfulness does not hold.

Because to be happy you need to feel like your life is safe, and someone you love dying clearly signals that a part of you was not safe anymore.

Death is a tough individual punch, fortunately it can not KO Cheerfulness because we are neighbors, societal beings, not isolated individuals.

We can support each other on those moments where one of us loses its cheerfulness.

12.1.7.- Intelligence requires effort, and it is required to have a fulfilling and sustainable degree of happiness, why not centering the philosophy on intelligence?

I think you can rewrite this whole book with that other cornerstone and it would be correct.

Yet I didn't do it.

First it was because I'm not like this, I tend more to have fun than to try to be intelligent. And I think most people have this tendency too. That is why pleasure and addictions are so tempting and easy to fall into but hard to get back from.

I chose happiness as the core leading goal because it is easier for all of us to understand and thus to use it for creating a human unity, regardless of who you are.

No matter where you go, you will understand that feeling of smiling. Yet the "feeling of intelligence" is harder to describe and quickly share, it requires effort, words even. Not all of us speak the same language. But we all can easily smile and laugh.

So, I chose it because I'm like this and because it felt more natural and straightforward.

Furthermore, effort can also lead to chemical happiness rewards. It might be delayed gratification, yet still gratification.

It just feels like everything points to happiness. Even though both are tightly correlated and at the deepest core of human prosperity, happiness is the one at the deepest level.

12.1.8.- Why is how quickly you achieve a goal not included in the definition of intelligence?

It is indirectly included, the definition says: "... the longer the time the goal is achieved, the more intelligent".

If 2 people have the same problem, and one solves it at 3:00 am and the other at 5:00 am. At the end of the day, person one's goal of solving the problem will have been done for longer than person's two. Thus, person one is more intelligent.

12.1.9.- Isn't thinking like an engineer biased towards modern eras where we have the luxury of not needing to memorize that much information anymore? Aren't there better ways of thinking, at least for past eras?

It can seem natural to think that, due to the lack of proper technology, it wouldn't have been possible in the past for everyone to apply this technique and then reach the best utopia they can get.

Thus you could have eventually concluded that this is not the best way of thinking, or at least not the only needed one.

You could have concluded that you needed intelligent engineers but also wise middle-man-memorizers to store information. And therefore, it would not be the best way of thinking, but one of the best needed.

I do not think this is the case. Because thinking like an engineer is just, at its core, the fixed variable resolution technique, which is what our brain biologically, chemically, does when processing reality.

So getting good at it, whether you worked as an information-storage man or an engineer. Being good at it will make you a more efficient human.

Information-storage people would have to be masters at it too, it is just that their job would be to, on top of that, be good at memorizing.

The same way a baker, even if he just bakes bread, should master how to think like an engineer. Because it is a technique agnostic to era or technology, deeply rooted in our chemistry.

12.1.10.- Does it mean someone depressed is not intelligent because he is not successfully being happy?

Feels rough to say it this way, but indeed, at first glance it does look like depressed people's issue is they are too ignorant. But it is not really how that sounds, it goes deeper than that, when you are depressed your chemical reward system changes. It is not that much a matter of ignorance but one of "chemical-weakness".

It seems like it is a state where the chemical influence of your mood has greater impact than your thoughts' influence, which indeed they are just more chemical reactions.

So being depressed might just be a habit. A state in which your body got into by receiving or executing frequently enough certain negatively perceived external or internal actions which lead to you getting into the habit of, setting as default and tendency, the chemical configuration of depression.

The reasons that caused your biology to reach that state of constant depression or depressive tendencies can be incredibly diverse and that starts to be psychologist job to analyze.

We are mostly made of habits, automated cyclical actions we perform. You can understand habits as a bunch of fixed variables that solve frequently appearing problems. Our brain is the main part of our body that coordinates our dance with reality so it is not that far fetched to understand the habits motion and creation as a natural programmed action our brain creates on itself so to move around a reality that repeats frequently enough.

If you think about it, it goes further than the mind, the whole body works that way, what we use we keep and what we don't we get rid of it. Like muscles, if you do not train at all for long enough your muscles will be consumed. Scientist say this is a strategy for saving energy by removing parts of the body we do not use.

Same applies for neurons and the brain, the less effort you put it through the more it degenerates.

However this natural behavior has a risk, not using something does not necessarily mean not needing it. You can have extra keys to your home yet you always use the same key, this does not mean one day you can lose or break the keys you use.

The understanding of depression as a habit proposes a deeper question. Is ignorance something we chose, or something our biology determines yet that can be molded? We are made of habits, our body works that way, what we use we keep and what we don't we get rid of it.

Ignorance is just a manifestation of the weakness of the mind. In the same way can you train weakness by physical training you can train ignorance by the engineer's way of thinking.

If your body got used to depressive actions he might as well just act as if that was the thing we are using now, keeping it.

The physical counterpart of this question would be, are fat people ignorant? Are fat people not intelligent? There are fat people who know the benefits of exercise yet they don't. The same

way, depressed people might have knowledge of stuff to do that would cheer them up, that if done consistently, the same way as exercise, will make them not to be depressed by default.

But they do not do it, neither fat nor depressed people. Well some do, we have success stories, I was slightly fat, I was depressed, not anymore. I managed to get out of it thanks to gathering knowledge, but this seems incomplete. Getting a specific knowledge is a one time action, not a habit.

So what is really what makes people remain in theses states? It can't not be just ignorance, in cases where they do know the answers some people just do not improve.

In my case the thing that kept me depressed was my context, I was enslaved to a tinny repetitive village. I left and I improved naturally. Might it be the context the thing that keeps people depressed?

Was I not intelligent enough back then? I mean to some extent I really was not. If I attain to the definition of intelligence used:

Intelligence is the ability to handle patterns in such a way that uses work to reach some goal along time. The longer the time it is reached for, the more intelligence is needed.

When depressed we are failing in the happiness goal. So whatever we are doing, it is not intelligent. The thing is that it does not fully depend on ourselves, it does, but not completely. In extreme cases we need an extra external push so to do the work, spend the energy, that would make us accomplish the goal. The same way some people only started training because a friend motivated them to do so.

So I must conclude: Indeed if you are depressed you are not intelligent enough. Fortunately, in not extreme cases, just by reducing ignorance, learning more and moving by yourself you can beat it. But in extreme cases, where it is so hard-wired in your chemistry due to habit creation, in those cases, reducing ignorance is just not enough. You are not lazy, just literally too weak, too dumb, biologically limited, to do it and you will need to find help from others so they can temporarily lend you some strength to re-train your body, to mold it into the habit of a non-depressive chemical configuration.

You can not handle the patterns to happiness, manage the variables, due to not being able to work, like when a physical injury. If someone squats 200kgs, gets a leg injured, would we say this leg now is weak? I mean it is. But not because it will always be or always has been, but because it is injured.

Depression is the same, but it is not as visible, the injury is this chemical system configuration that got into a bad state. Which can even lead to suicide in the worst cases. It makes sense that, every time you injure yourself, wether physically or "psychologically" (I would prefer the term chemically), then your survival is threatened. If you get depressed, the second greater goal of live, happiness, is threatened, and thus it might lead to death.

And like with injuries, with small ones, you can even re-habilitate yourself. But if you break a bone and need surgery, you need others, a surgeon preferably. When you break your chemical reward configuration to one that tends to damage, like the depression one, you need others, a psychologist or psychiatrist preferably.

So yeah, you are not intelligent, but it is not really that rough of a statement. You are not intelligent but not because you will never be or you never have been, but because you are injured.

I think we are wrong in modern times to treat intelligence as a thing agnostic to physical and chemical representations, agnostic to matter but just in the "mind, the realm of thought and soul".

So yeah, you are not intelligent if you are depressed, for exactly the same reasons you are not strong if you are injured.

We must get rid of our biases on the true nature of intelligence and dare to correctly say a truth that nowadays sounds harsh.

But it is not harsh at all, it is just a misunderstanding of our nature, a misunderstanding on how we think of intelligence.

X.- Conclusion: Chapter 12 and Part 3.

As it has been highlighted over the part, this has been added to ground Cheerfulism even more on real experiences and to highlight and showcacse even more how it is natural and comes and adapts with nature. Preaching what it is and being what it preaches.

Furthermore this part has been created for those who seeked more details in certain aspects, like why didn't you use this other definition? Why this wording? In order to consolidate and furhter demonstrate the cognitive and philosophycal effor put onn this book and thys showcase that it is not just about the conclusions I reached, but about all the questions and alternatives I wondered about before reaching the conclusions.

Again, thinking like an engineer. Exploring, fixing, letting variable again, and so on.

Transition from Part 3 to Part 4.

Alright now that everything has been explained I can relax and conclude this book.

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[Part 4: That is it folks.]

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13.- My absurd desires.

If for any reason Cheerfulism ends up being known all over the world and a lot of people end up reading these words, here are some absurd proposals for all human kind I find funny:

- Make the world's anthem *Can Can* by *Jacques Offenbach*. If you are reading this in my era here is a YouTube video with the song: <https://www.youtube.com/watch?v=4Diu2N8TGKA>

Okay mankind, the next 2 desires are selfish.

- Make a real size, colorful statue of me making the high five pose so people can high five me forever.

- Also, if possible and if it does not require killing me earlier than expected, frozen my body just in case it can be revived in the future.

- I would like the symbol of Cheerfulness to be a sun with sunglasses smiling. Because when I was a kid I drew lots of them because I found them funny and my favorite color is yellow. Well, and also because it is a great symbol for cheerfulness based optimism.

If I think of more nonsense I will keep updating this part of the book over time. (:D)

14.- Acknowledgments.

I've arrived to these conclusions not only thinking but also researching. Thanks to all the people whose free-to-consume material on the internet made this text possible. Sharing free knowledge is a form of empathy and it kinda makes you a little hero.

For example, the people who helped me understand what I've been doing my whole life when I was studying were: Benjamin Keep and Justin Sung. You can find them on YouTube.

I only watched a total of 3 videos from them to sharpen the engineers' way of thinking chapter. I cannot completely assure their complete professional reliability so do your own research on them. They seemed like logical people on those 3 videos and what they explained made enough sense to me, to my life experience and thoughts on human nature so far so as to link them to the text.

Sure there are way more people that I've learned from, but naming them all is impossible and for sure I would forget about someone.

Yet thanks to all of them and thanks to all historic figures that laid-out the knowledge.

I kind of lied, I was not fully alone, multiple people, even if they don't know it, thanks to the power of internet, were there with me at diverse times.

It is the human nature to build with each other, to share our knowledge and points of view. Millions have lived and died, suffered and enjoyed in order for this text to become a reality.

Thanks for reading this far, let's work on ourselves but with each other at the same time to keep improving this world.

15.- Conclusion.

My name is Carlos Alegre Urquizú, this is how I think about life, this is so far what I will teach to my children. And these thoughts are part of what has driven my life to be a successful and happy one.

Now it is your time, read this text again if you feel like, think about it, give it a try on your life, whatever. I just want to party with happier people. (:D)

Good luck to everyone whatever you decide to do and I wish you a great happy life.

Thought and written by: Charles Cheerful :)
