

products in those prominent places.

Consumer preferences are shaped to meet industrial needs by advertising. Sophisticated and manipulative advertising techniques exist to convince people and to normalize harmful ideas and products.

The medium for the idea of humans being broken is marketing, which sells people things to fix their brokenness. Yet, it is not humanity that is broken, it is the society structures around humanity that are broken for human fulfillment.

Often, individuals buy objects to cheer themselves up, to show that they have as much money as others, to fulfill their childhood vision of what their adulthood should be like, to broadcast their status to the world, and for a lot of other psychological reasons that have very little to do with how useful a product really is.

One marketing strategy is to discover what people want in a particular product offering, and then market the product based on that information. Hence, the order of events is:

1. The product is developed.
2. Discover interest for the product.
3. Market interest (which is a double entendre).

Therein, selling is the method of identifying, intensifying, and supplying:

1. Identify the target and their context.
2. Intensify their lack - manipulate into deciding to consume even more of something.
3. Supply the demand.

In the market, once the immense accumulation of commodities are produced, they must also be sold. A market entity can't just produce things and not sell them. For commodities to lead to profits for producers, they have to go through the circuit of production, distribution, and consumption. Investment must be converted back into money and profit.

Therein, advertising creates a culture in which desire and identity are to be fused with commodities. The lifestyle of those in early 21st century society has become choreographed by marketing entities competing for profit.

The right question to ask is not whether this or that ad sells what it is advertising, but what are the consistent stories that advertising tells as a whole about what is important in the world, about how to behave, and about what is good and bad? In fact, we must inquire into values. Which values does advertising stress? And that's not just one ad, but across the whole range of advertising.

It could, therefore, be said that advertising should be treated as a cultural system; a system that impacts how human beings make sense of the world, how we understand its meanings. So the images, the values, the ideas of advertising are lodged inside us because that's the way all culture works. To not be influenced

by advertising would be to live outside of culture, and no one lives outside of culture. We are all influenced by advertising to some degree.

Every society has to have a story about happiness, of how we can become happy, what we should strive for to be happy. And, the advertising system gives everyone a very specific answer to that question for their society. Advertising tells the receiver that the way to happiness and satisfaction is through the consumption of objects. Commodities will make us happy. In one sense, that's what every single ad tells us. And, when consumption is so central to the way that the economy functions, that shouldn't come as a surprise. The immense accumulation of commodities has to be sold, and it is sold through the story of goods bringing happiness.

A culture dominated by commercial messages that tells individuals that the way to happiness is through consuming objects, gives a very particular answer to the question "What is a society?" What is it that binds us together in some kind of common way? In fact, Margaret Thatcher, the former conservative British Prime Minister, gave the most succinct answer to this question from the viewpoint of the market. She said, "There is no such thing as society. There are just individuals and their families." That is, there is nothing solid that we can call society. There are no group values, no collective interests. Society is just a bunch of individuals acting on their own. And, in fact that is precisely how advertising talks to us. It addresses us, not as members of a society talking about common issues, but as individuals. It talks about our individual needs and desires. It does not talk about those things we have to navigate commonly, things like poverty, health, life-support, and the environment.

Fundamentally, demand can be manufactured, and it is the labor role of market psychologists to scientifically maintain and increase (where possible) sales for the business of industry. One could even say that the monetary-market socio-economic system itself [through the encoding of its value orientation] manufactures the "need" for, and then the demand for, money. Therein, the word "need" is in quotes because money is not what is actually needed. Money is an abstract 'mediator' [between competing players].

Instead of creating a dynamic of increased efficiency and effectiveness toward freedom and fulfillment, early 21st century society has internalized the idea of object acquisition and of productivity to such a state that it has caused a neurosis of production and a psychosis of consumption. The consumer vision that is pushed by advertising, and which is conquering the world, is based fundamentally, of course, on a notion of economic growth. More consumption requires more production. So it is pushing industrial production. Now, industrial production has costs. It requires resources, raw materials, and energy, and there is broad consensus among environmental and logistical researchers that the Earth simply cannot sustain present levels of economic expansion.

It is unwise to ignore the purpose of industry. Every

industry wants to maximize profit (i.e., sell more stuff). Industry has no goal or responsibility to maximize fulfillment. Attempting to evolve an industry is like attempting to give a regular pet feline a bath: what is the expectation that it will evolve into, and further, you will get cut and slashed in the process. Similarly, re-directing an establishment is like re-directing a supertanker -- it takes significant time as well as a functional engine and navigational structure designed to re-direct the system toward a newly built point-of-focus (e.g., the community).

Some societies create conditions that are intentionally hostile and cause individuals to act in ways that are not in their best interests. For example, in the market, businesses sell people more than they need, they sell them food-like substances and other products that cause disease. Some environments are actively trying to make and otherwise persuade people to be unhealthy and act against their own best interests. Therein, healthy and intelligent behavior requires individuals to recognize their environment as being hostile, and that can be psychologically painful. It is, generally, psychologically painful to come to recognize that one's environment is hostile to one's well-being. Because, people want to believe that the smiling face on screens, behind podiums, and in stores have their best interest at heart.

QUESTION: *What might a societal system look like that actively attempts to make people feel dissatisfied with their lives?*

3.8 Responsibility and access

A.k.a., Access responsibility.

NOTE: *If we don't interface with things responsibly then we don't have quality things.*

An access-based model requires a shift in an individual's perception of responsibility from the idea of responsibility as described within a property-based system. The responsibility, the will and the intention, to "take care of" and to maintain systems, goods and services, is different between the two models. In the access-

based system, "you care for things you use, but do not personally own". Generally, under a property based model, the statement is, "you care for the things you own (or don't care because it doesn't really matter as you won those things), and it is a sign of virtue to care for the things of others when they are in your possession"; and the incentive to care for the things of another comes in the form of punishment if they are not cared for. In other words, the later part of the statement generally carries a force mechanism caveat (or qualification), "If you damage someone else's belongings, temporally under your possession, then you must repair or replace that item under threat of your own property or freedom."

If society is not composed of property and no one

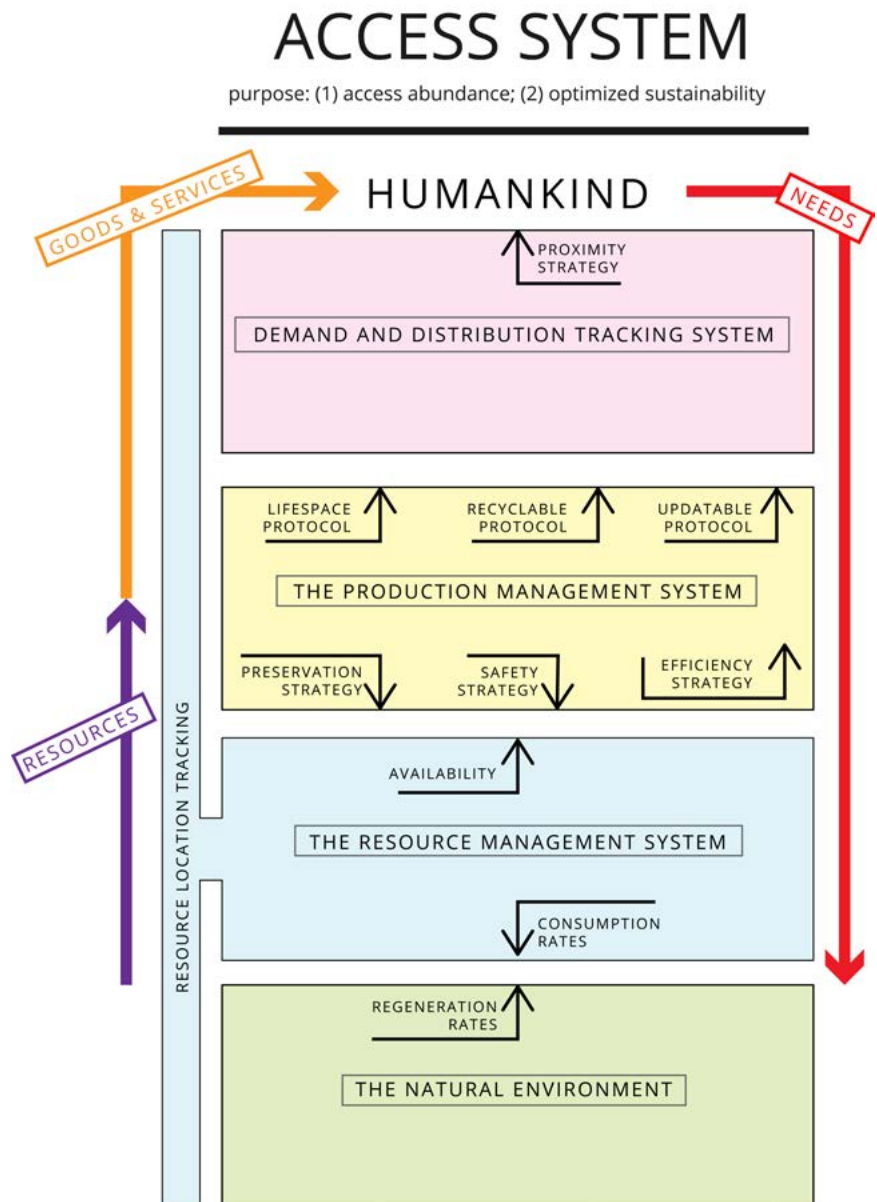


Figure 15. Resource tracking within an access system.

owns a “thing”, then the question quickly arises, who takes care of society’s things? In an access-based system this question initially becomes one of individuals’ values and their orientation toward themselves and the community as a whole -- we take care and we design systematically efficient and integrated services that take care -- we respect ourselves, we respect others, and we design systematically integrated services that are respectful. Technically speaking, in brief, systems can be designed with greater maintenance efficiency and operational integration so that less energy and effort is required to maintain society’s things. Yet, to sufficiently answer this question in full the whole of the Community design must be detailed and understood in full from the social and decision systems to the learning and architectural systems. The community detailed herein is both intentional and integrated; and hence, to understand how things operate in full the whole of the design must be observed and taken into account. Wherein, in community, access occurs with a basic sense of social responsibility (per the Social System design). A society designed to facilitate our fulfillment as one, so why should we not take care of society in return? Community requires individual participants with a commonly directed value orientation.

QUESTION: *The idea of ‘ownership’ has a double meaning. It refers to that which “you” own and that which (or whom) owns “you”.*

3.9 Wealth and access

When the idea of ‘wealth’ is defined as **use** and **access** rather than as possession, then we could cut down on our delusions. If we seek to fulfill our non-material needs with material purchases, then, “we can never have enough”. Our needs for family, friends, community, and a purposeful life get put off while we work hard to pay off the debt from purchasing all those things that were supposed to make us happier in the achievement of ever greater reward. The less time we have for meeting our real needs, the more needy we feel, and the vicious cycle continues. A monetary (or consumer) definition of “wealth” makes our hunting and gathering ancestors the poorest people on Earth. Maybe poverty shouldn’t be defined by the market or by the State, but by access to real world [heritage] resources and services, and ultimately, our sense of an integrated, flowing, and fulfilling life experience. Maybe, ‘wealth’ is affluence in the naturally serviced fulfillment of our needs. Perhaps ‘wealth’ is how much of our time we can say we control, the ability to self-direct the fulfillment of our needs and our access, the participation in something we truly consider to have meaning and importance.

The term ‘wealth’ could in fact mean **accessibility**; accessibility to the highest quality known and available good or service at the time it is known about and desired. Am I wealthy enough that I have access to what I need and want in the most timely and efficient manner? Isn’t

this really what ‘wealth’ means - having access to things and participatively contributing to service processes. Herein, there is no property/commodification/commercialization process, what there is is access[ible design].

INSIGHT: *The competitive market system creates an environment where “success” is the building of enormous financial wealth for one’s isolationary and infinite commercial wants at the cost of true wealth for everyone.*

3.10 Zero-sum games and access

This equitable access-based model does not maintain the qualities of either “sacrifice” or “zero-sum” (as in “the zero-sum game”). If one individual or group has access to a resource, it does not have to follow that another individual or group has less access to that resource -- coordinated sharing can effectively organize access. In other words, an economic system that follows an egalitarian sharing model (like in a family unit) is less likely to establish an environment wherein one individual’s access to a resource restricts another individual’s access to the same resource; they recognize the danger in establishing a pie of their resources and fighting over them wherein one entity’s gain is another entity’s loss. The finite sum of the pie represents a zero-sum position in competition. It is important for a community that values efficiency to understand that a zero-sum perspective hinders the emergence of a higher state of efficiency, that of a cooperative and synergistically fulfilling organization.

Herein, a basic distinction is made between “zero-sum” games and “non-zero-sum” (or, “positive sum”) games. In zero-sum games such as competitive wrestling, the fortunes of the players are inversely related. One win minus one loss equals zero. In non-zero-sum games, one player’s gain does not negate the possibility of another player’s gain -- it represents the potential for cooperation wherein the gains can be additive, synergistic. We call this ‘cooperation’ or ‘symbiosis’, and ‘mutuality’ when the interests overlap entirely. In a positive sum game, when life becomes better for any of us, then life becomes better for all of us.

Nation states are currently playing a zero-sum game with the Earth, our common heritage, and it is obvious that they are bruising the prize for which they compete. An objective look at what is happening on the Earth today makes it clear that we need to cooperate to preserve the habitability of the Earth for our strategic survival and for all its many living species.

There is always the possibility for developing an awareness that sees the Earth as a single organism and recognizes that an organism at war or competition with itself is doomed. We are here on this planet together. Though mankind lives on a big spaceship we call Earth, the more our population grows and the more our technological capabilities impact our environmental conditions, the smaller the Earth effectively becomes

-- and if viewed as a zero-sum game, the pie that entities compete over becomes effectively smaller, and hence, competition is likely to become more fierce. In a situation of limited resources, allowing the whims or personal vested interests of anyone to determine resource allocation would not only be dangerous, it would be suicidal. And, the danger of anyone owning those resources exclusive to themselves with the profit motive as an incentivizing factor should by now be obvious. The establishment and perpetuation of such a power structure will be everyone's downfall. If "you" were on a spaceship would "you" let anyone own all of its oxygen, or establish a system where ownership of any of the oxygen was possible, or even desirable? The oxygen would logically be considered the commons of everyone on-board, for it is part the interconnected system that maintains the life of those aboard. How about water? Ownership incentivizes monopolization [in part] by reinforcing the fear of not (or never) having enough.

If great care is not taken in the use of limited resources, then nobody will have access to them as differential advantage degrades a community's responsibility toward resource regeneration and a "tragedy of the commons" exacerbates conditions of scarcity. Answers about the commons lie in that which is common; they lie in the persistence of a "common sense" relationship among one another in a community and the community's relationship with the commonly regenerative ecological system that maintain its existence.

Optimized systems rely on organized and shared access to resources. Technology and automation are useful, but they are just the current "best" suggestion for accomplishing an engineered purpose; they are a means to an end. If (for some initially anonymous reason) the technology fails, a community will still need mechanisms for accessing those resources. Equitable strategic access to needed resources is the objective purpose, not that which is used to accomplish that task.

INSIGHT: *There is no such thing as "competition on the honor system", particularly when individuals are fighting for their lives in a socio-economic system that pits individual against individual.*

3.11 Trust and access

NOTE: *Potentially, concealment is a form of aggression when it denies the informed construction of a systems-level economic decision space.*

Resources and actions must be verifiable; where there is contribution, there has to be a way to ensure and verify that people are doing what they are supposed to be doing, and verifying what they are actually doing. Trust, and verify. In community, transparency is a form of global oversight. Where is the "social dilemma" when a community's life support needs are met and the remaining resources are equitably, efficiently, and

sustainably put toward everyone's personal and social development, toward recreational wants, and toward the emergent restructuring of systematic resilience for a higher potential of common fulfillment? The "social dilemma" rests in our intelligence to design structural resilience into our fulfillment systems so that they persistently orient in the direction of our intended purpose.

In order to maintain a common decisioning system the community does not encode the divisionary and exclusionary concepts of property, ownership and [market] price. Instead, the Community finds any form of ownership of common heritage immoral [and likely to generate an artificial state of scarcity and competition among the community]. Our common heritage is the vested interest of everyone, particularly future generations, and cannot be owned by anyone. It must be accessed "equally". In the negative, it could be said that it is "collectively unowned".

In order for every user to have 100% trust in a system, the system must exist in a state of transparency for every user. **Transparency** refers to everyone knowing what everyone else knows about the system and changes made to it. Herein, the economic system exists to respond to its users, and thus, it is important to point out that transparency of the system actually refers to the system itself and may or may not be a characteristic of the functions the system performs on behalf of individual users. In other words, the operation of the system is transparent, but you have the ability to maintain the confidentiality of your personal information by encryption, for example. The system upon which your encrypted data is built is transparent, not your encrypted data. This is privacy-by open and peer design.

The economic model must draw from a "collectively" developed repository of data. The model must not be bureaucratic in that its complexities become circular, difficult to understand and have an appearance of arbitrariness. The model must also not be too simple in that it ceases to reflect reality, is incapable of meeting social and recreational needs, or cannot be measured against the outcomes of a value system.

Humans are the beneficiaries and users of these systems, goods and services; they are not the systems themselves. In other words, humans do not derive their meaning in life from their systems; they find meaning elsewhere -- and that sense of "self-initiation" and "self-empowerment" further reinforces trust in the system. The economic system is a conceptual and physical scaffolding for humans to use as they apply resources toward their needs in pursuit of their ultimate purpose.

INSIGHT: *Always remember death as the passage from this physical world, which is inevitable for you. The idea of possessing anything is an illusion. Nothing in this physical reality can be owned. We arrive in and depart from this life with nothing but our consciousness. For the first time you may clearly see that the entire concept of ownership, and hence property,*

is a grand fantasy. How much of your life have you wasted on the lifeless objects around you. The possessions you work so hard to obtain eventually become meaningless and fade from view before eventually fading to dust. In truth, what is living if living is the collection of non-living objects.

3.12 Collectivist access

“Collectivist access-based” models exist in stark contrast to the design of the access-based model described herein. In highly authoritarian collectivist societies individuals sacrifice themselves to the collective [human] management of society by a ruling authority. Some claimed “access-based” models solely involve the governing of and management of human behavior. George Orwell’s novel “1984” is an excellent example of such a society. Individual access is managed by the collective authority of “the Party” governmental identity collective centered around “Big Brother”.

The smallest minority in a collectivist world is the individual. Yet, when equal access exists (i.e., distributive justice), then differential advantage and its behavioral and psychological consequences need not exist. A socio-economic organization that forces individuals to slave themselves out to pay for the necessities of life is not an intelligent organization for structuring society. Resilience does not come from the enslaving of oneself to another to feed oneself. Are we slaving ourselves and our time to pay for our things at undesired expense?

The business of profit is “their” business. The fulfillment of needs is our [social] community’s concern. What is the real relationship between business and individuals because their certainly is one, one of profit. Yet, in truth, we are not each other’s competitors (i.e., enemies). For it saddens me to see how much we distrust our neighbours and yet we easily trust commercial brands and suited figures. Community regeneratively creates healthy bonds, not “trusted brands”; in community there is no such attachment (i.e., no attachment to commerce, business entities, and commercialized public relations (or “brands”).

When a community’s total information system is available to everyone then there is unlikely to be “grandstanding” - for what “you” know, I can know too.

INSIGHT: *The cycle of our fulfillment must go back to the land, and it is broken by the idea that there can exist the ownership of land. Further, the ownership of invention (e.g., patents) and of discovery (e.g., eponym) turns individuals into little demi-gods. And the moment they try to enclose or control it they defile the source that they accessed it through (or, “gave it to them”). People who are tyrannical with their own identity tend to be tyrannical with others.*

3.13 Access class separation

A.k.a., Class division, trade division, socio-

economic class separation, etc.

There is real-world data identifying the separation in what any two people in society can access. This separation of access (into classes/categories of potential access) is most commonly known as the socio-economic class division of a society.

Different types of society identify class divisions in different ways:

1. In the market-State there are three dimensions to class division:
 - A. Division 1 = commerce:
 1. Employer.
 2. Employee.
 3. Consumer.
 - B. Division 2 = authority:
 1. Politicians.
 2. Administration and enforcement.
 3. Citizens (public).
 - C. Division 3 = purchasing power.
 1. Homeless (dwellingless).
 2. Lower purchasing status class (poor).
 3. Middle purchasing status class (middle).
 4. Upper middle purchasing status class (upper).
 5. Richest and highest purchasing status class (elite).
2. In community there one fundamental class division (A) with a second possibly (B) dimension to class division:
 - A. Division 1 = access:
 1. InterSystem Team (contribution access).
 2. Common user access.
 3. Personal user access
 - B. Division 2 = Contribution ("honored"):
 1. Leisure access (once contribution is complete).
 2. Continued contribution.
 3. Coordinator contribution (with additional responsibilities).

In community, it is possible that 'life phase' may separate access classes, such that in the leisure phase of life their is either: the same as all other life phases or there is more leisure access available. It is possible to imagine leisure habitats (a.k.a., leisure cities) for those in the leisure phase of their life, as something not accessible to those in the education and contribution phase of life.

It is possible that in a community configuration of society there may be an "honored" class of access related to contribution, as those who have contributed, continue to contribute, and/or have added contribution accountabilities. This "honored" class may have, for example, the choice of a larger furnished dwelling (as the only separation in access). Those who are "honored" with this greater ability to access over others may be

either:

1. Those who have completed the contribution phase of life get leisure access, which includes slightly more access than the other two phases; and/or
2. Those who have completed the contribution phase and continue to contribute get the choice of access to a larger dwelling (only), if preferred.
3. Coordinators with the greatest responsibility sets get the choice of access to a larger dwelling, and with that access they must host team building events (at the dwelling) at some regular interval. In the case of the last two, the additional access is only available while contributing. Once contribution stops, the additional access is not available.

NOTES: *In the case of #3, the additional access comes with the requirement to host team-building events at their home, which is an additional layer of contribution that involves their personal access dwelling. In the case of #2 and #3, the ongoing service to community is honored with a small amount of additional access. In the case of #1, the former service to community is honored by access to leisure phase life services. Of course, there may also be a structure where there is no separation of access in this way.*

This secondary division of access (by life phase and/or contribution type) may not exist at all. And yet, even with this secondary class division, what is available to all, eventually, is reasonably equal. Those who have a larger furnished dwelling only have a larger furnished dwelling; they don't have more or less access to the remainder of services in their local habitat. All those who have finished contribution get access to all community services, which now includes leisure-full services (e.g., a leisure habitat).

3.14 Access service interactions

A sense of family and intimacy arises among those who share things. When people live with their families, do they bring weapons to the table to fend off fellow family members? Do they pay armed guards to protect their possessions in their bedroom, just in case someone leaves the table early and tries to steal the other's possessions? No, healthy families and communities do not do these things. If humanity viewed all other people as family members, then, in all likelihood, no one would need to be well armed to fend off anyone else. Everything would be shared. And that's what this is about; sharing, not hoarding as we do now in a monetary-based system.

In a family it's instinctive to look out for one another and be concerned with the needs of each other. In a healthy familial situation, you don't need to be told to trust your own "flesh and blood", as it were. How large is your family?

An access-based orientation is most easily

recognizable by looking at the serviceable [access] interactions between members of a family living within a single cooperative home. Within such an environment there exist 3 primary forms of access. **Systems access** (a.k.a., InterSystem Team Access, contribution access) refers to those [infrastructural] systems that maintain the biological and technological continuation of the family, including but not limited to energy production and distribution, water recycling and purification, waste disposal, food production (i.e., a garden), material architecture and environmental exposure protection, and a wide-variety of other systems that maintain the basic structural operation of the family-home system. **Commons access** (a.k.a., community access) includes object-resources and services that are accessible to everyone such as televisions, furniture, cookware, books, common sporting equipment, utility items, etc. Family- and 'systems access' items are shared between the members of the family. And, there exist *personal items* (**personal access**) including bedrooms (or the family home in the case of the family itself), hygiene products, and other personal objects / personal equipment (e.g., personal computing devices). These three forms of access are possible between members of a small family or among individuals in a vast community. The belief that everyone needs to personally own one of everything is a tragically unsustainable and relatively new idea perpetrated by market[ing] entities seeking to capitalize on human fears of insufficiency [in access to their economic needs] for profit.

NOTE: *When the idea of [self-]sufficiency is introduced into the conceptual equation, then there cannot just exist sufficiency for one (i.e., one individual or one group); for sufficiency to exist in a society there must exist sufficiency [in access] for all.*

3.15 Logistical resource access

Under this access-based model, the conceptual space that the term 'resource' holds is further characterized by the terms **coordination**, **allocation**, and **occupation**. These terms are most easily understood by looking at organisms in an ecosystem: within an ecosystem organisms coordinate the allocation of resources and their systems occupy them. In logistical terminology this characterization is often known as "coordinated resource allocation and usage (or occupation)". Herein, "occupied" resources are "in use". "Allocation" simply refers to the "re-location" of a resource

As a tool, the process of "logistics" solves for the optimization of coordination and the most efficient utilization of resources. All [enterprise] logistical systems maintain a global resource inventory. Through "logistical operations", resources are allocated out in a coordinated manner to services that have been designed by individuals in the community.

Herein, the resources which have become integrated into goods and services are still common heritage, even

though they are in use and otherwise “occupied” by systems and computationally designated by a design protocol.

Herein, it is important to state two things: First, that the Community also maintains an environment where ‘personal access’ is respected; yet, resource allocation and occupation is still seen as temporal by individuals accessing resources on a personal basis. And second, there is a difference between a system that is set in and designed to transcend a fascist world and a system that prescribes a fascist world.

A more materially equal society is a more fulfilled society. Research by The Equality Trust (*External Research*, 2020). We have the potential to optimize the coordination of our fulfillment so that we all become equally fulfilled, and we can do this [in part] through cooperative design.

NOTE: *An access-based system requires coordination, and coordination necessitates planning -- logistics involves planning. Planning is necessary for sustainable resource availability, and hence, strategic access -- strategic design facilitates strategic access.*

3.15.1 Service inventories and catalogues

One of the most common forms of service access in community is an ‘inventory’. An ‘inventory’ is a detailed list of every item potentially accessible in a system. In any economy there are three primary types of inventory: a resource inventory (per every system); a service inventory (per localized system); and a goods inventory (per localized system). An inventory is essentially a set of accounted for and usefully categorized logistical data referencing [material] objects.

Herein, lists of goods and services available in the system are represented to the user through a digital video interface and a backend logistical, inventory catalogue. And, for every inventory there exist a single transparent “ledger” of all access - there exists transparency in access. A catalogue is just another name for a “library” of which there are both digital forms (e.g., a library of films on a video sharing platform) and physical forms (i.e., a physical book library and “checkout/return facilities”).

And, there are “sharing centers” (also known as “check-out/check-in” centers) where individuals can checkout and then return items on a temporal basis. Most checkout centers are placed in a fixed spatially structured position in the city-community. There are even inventory catalogues and scheduling for physical spaces. In other words, there exist “room” spaces that can be “checked-out” for temporary use.

Space is generally designed so that it can be used for multiple purposes. Sometimes the efficient use of space is about making the space multifunctional. In other words, sometimes efficient use of space is [in part] about designing space so that when it is not in use for a specific function it can be used for another functional purpose.

Herein, sustainable living refers [in part] to living with

the minimal amount of space to provide the maximum amount of access to your needs, wants and preferences. This is done through design.

Land space usage is designed in parallel through the decisioning system. In an integrated self-sustaining, abundance generating city system there must be great consideration given to land [design] usage and access. Each integrated city system in the community has a finite amount of land dedicated to its system before nature is returned to until a new networked city is located.

In community, the problem isn't the amount of physical space needed for a set of integrated city systems, the problem is the intelligent and strategically planned organization and design of the city / set of cities, and self-education, of course.

QUESTION & RESPONSE:

Why would I return the book if there wasn't a fine (i.e., a punishment)? Because I want others to be able to read it as well, of course. It's called 'social conscience'. Where there is social conscience there is also to be found a structure facilitates it, and a critically accepted value orientation initiates toward that behavior. There are people on this planet who have not been mentally conditioned into the 'reward/punishment' mentality - who still hold on to their intrinsically oriented selves, or who have de-conditioned themselves and found their intrinsic self, once again. We can all re-orient whenever we choose. We can restore ourselves to a state of common fulfillment. Those in community think about what is good for a community and they can see how their actions affect the whole.

3.15.2 Time and service integration

Early 21st century society has been liberated from the drudgery of “wash work” to go stock the shelves at the big box store that must be driven to. Though our understanding of ourselves advances, the integration of our technical service infrastructure has advanced little. Are washing machines and other technologically consumable products really labor saving devices -- are these products designed, delivered, and acquired as “consumables”, or are they part of a larger, integrated and freely accessible technological service infrastructure?

In early 21st century society, governments and industry are trying to force and pressure the technical integration of electronic systems. And therein arise the problems of privacy invasion, surveillance, and ultimately tyranny. It is important to recognize that one is committing the fallacy of equivalence when they premise their discussion of or argument against an access society on the socio-economic architecture and material infrastructure of a different, notably property-based system. The resulting architectural design of a access-resource founded system is an integrated habitat-city living environment; it is a different environment entirely, both conceptually and materially [to modern day cities, suburbs, or the lifestyle in general]. Principally, it requires thinking about

the planning of cities (i.e., “city planning”) from an entirely different perspective - both one’s own perspective as well as the perspective of everyone desiring access.

3.16 Coordinated access to change logs through a digital ledger

A.k.a., Ledgers (tables, data and scripts) in a cryptographic trust chain, on-chain ledgers, digital ledgers.

The concept of a digital ledger allows for a communications infrastructure that is coordinated and operated cooperatively by the informed agreement of the whole of a globally networked community. The innovation of Bitcoin is not the peer-to-peer technology itself; it is the fact that the underlying protocol solves for the problem of transparent, auditable, irreversible, cryptographically signed [message] transaction accountability (or, in the case of community, event tracking). At a basic and fundamental level digital ledgers (e.g., Bitcoin and others) are a permanent and transparent journal/record, a distributed ‘ledger’.

Using decentralized ledgers and on-chain representation to record data: Decentralized ledgers and on-chain representation offer a new way of recording and managing data related to society. By using distributed ledger technology, data related to all aspects of society can be stored in a decentralized and tamper-proof way, allowing for greater transparency and accountability in the coordination of common heritage resources. Decentralized ledgers can also facilitate the tracking of products in the habitat. This technology enables everyone to trace the origin of societal products, verifying that they come from and stay within community sources.

Broadly speaking, cryptographic distributed ledger technology involves a mathematically sound and secure way for networked agents (and “nodes”) to agree on something. The protocol behind distributed ledgers is not [just] a currency -- the block chain concept extends further than that of currency to just recorded data accountability. Currency (tokens) just happens to be one of the implementations that organically emerged from the protocol’s design under a global market-based economic system. Note that in its present incarnation, digital ledger technology provides both a global currency and a distributed accountable list of events. And, the same technology that makes Bitcoin essentially fraud proof could be applied to community decisioning (or “governance”, if someone wishes to call it that). Simply, a distributed ledger is distributed cryptographically secure ledger of information. The system enables resilience of an information network such that if one computer tries to corrupt it, then the remainder network can recover and/or remain secure, open and distributed; it is a way of creating and preserving accurate information in digital form.

A “blockchain” is a transparently shared public ledger

(database) of all information transactions that have ever been executed on the network and based on a set protocol. It is constantly growing as “completed” blocks are added to it with a new set of recordings. The blocks are added to the blockchain in a linear, chronological order. Each node (computer connected to the network using a client that performs the task of validating and relaying transactions) gets a copy of the blockchain, which gets downloaded automatically upon joining the network. The blockchain has complete information about the addresses and the content those addresses hold from the genesis block to the most recently completed block.

The most significant real world problem that Bitcoin solves (or, purports to solve) is known by several names including: the Byzantine general’s problem; the Byzantine fault tolerance problem; the decentralized consensus problem; and, the timestamping problem (actually, Bitcoin solves for multiple problems). It solves [sufficiently] for this problem with the idea of the “blockchain” (i.e., the iterative creation of a verifiable global ledger produced through ‘network consensus’). The algorithm that creates the blockchain is the first purported [digital] solution to this problem.

The Bitcoin ledger sheet is an example of an integrated-distributed protocol for facilitating socio-economic access sharing, and it is an example of a process that such a system might run. The Bitcoin ledger is an identification of every transaction [in ‘block chain’] that has ever taken place on the Bitcoin network throughout the history of its existence. It is transferred in full to every node of the network. Bitcoin itself is an example of a distributed network and the design of its protocols maintains its integration (and integrity) ... given what is known. It operates as a distributed model for trust.

The Byzantine general problem is a thought experiment meant to illustrate the pitfalls and design challenges of attempting to coordinate an action by communicating over an unreliable link.

The Byzantine general’s problem presents a scenario with two armies. The two armies, each led by a general [of equal rank], are preparing to attack a fortified city. The armies are encamped near the city, each on its own hill. A valley separates the two hills, and the only way for the two generals to communicate is by sending messengers through the valley. Unfortunately, the valley is occupied by the city’s defenders and there’s a chance that any given messenger sent through the valley will be captured. While the two generals have agreed that they will attack, they haven’t agreed upon a time for attack. It is required that the two generals have their armies attack the city at the same time in order to succeed, else the lone attacker army will die trying. They must thus communicate with each other to decide on a time to attack and to agree to attack at that time, and each general must know that the other general knows that they have agreed to the attack plan. Because acknowledgement of message receipt can be lost as easily as the original message, a potentially infinite series of messages are required to come to consensus. The thought experiment involves considering

how they might go about coming to agreement.

The blockchain is a process that solves for the verification of a decisive agreement [to attack] at the same time. In other words, it creates a scalable mutuality-based decision network. Bitcoin is essentially a decentralized and distributed consensus system that is backing up a state transition system (as “go” [for attack] / “no go” [for attack]) -- the consensus system tells everyone in the network: 1) what transactions happened; 2) in what order; and 3) the state transition system will tell you if a [trans]action is valid. In other words, the events of all tasks are digitally recorded chronologically, their validity is checked, and the record can't be feasibly changed. Said in another way, the blockchain is a verifiable history of when events happen and whether those events are valid based upon a transparent and commonly agreed upon protocol. Herein, there is no concept of an internal state. A transaction is either complete or it is not complete, available or unavailable. The architecture doesn't allow for a multi-state action. Now, just imagine the potential for fulfillment if there could exist a history of all economic events [in the community] and their validity toward mutually fulfilling access.

Bitcoin, is intended to give Byzantine fault tolerance. Fault tolerance - If you have 1/3rd or fewer faulty nodes then you can have linearness (or “correctness”).

The protocol achieves this capability [in part] by hashing every block wherein each block contains a hash of the previous block. When a block hash is broadcast, nodes are capable of recognizing it as the [in-]correct one through their own validation ability. Therein, confirmed transaction use a canonical timestamp (agreed by the blockchain); whereas, unconfirmed transaction have an estimate, but similarly unconfirmed timestamp. Also, nodes are identified by an address so that they can be authenticated and we know who the message came from. Note that any message on the network is a ‘transaction’.

At the present time the Bitcoin network is based on a “proof-of-work” principle that is captured in a distributed database known as a “blockchain”. The concept of “proof-of-work” is what makes Bitcoin unique, technologically speaking, for its time. The blockchain enables a network of distributed nodes to achieve agreement (or “consensus at scale”) on the common state of the network (Read: on a common information model).

Presently, each node in the Bitcoin network proves (or more accurately, “shows likelihood”) that it has participated in resolving the distributed [network] blockchain through a system called “proof-of-work” which involves thermodynamic effort. Proof-of-work is like solving a very difficult problem and then proving that you have solved it. It is very easy to verify and much harder to solve. In the community, however, tamper-evident logs [of connected peers] are part of the substitution for the original Bitcoin protocol involving the thermodynamic mechanism known as “proof-of-work”. In community, there is no coin ownership, and hence, no necessity to mine and validate coin

ownership. The block[chain] can be created with no significant effort, versus the Satoshi Nakamora (2008) whitepaper approach which uses thermodynamic mining. The thermodynamic effort of mining bitcoins is fundamentally an unsustainable activity. A tamper evident log provides a way to ensure the nodes [in the community network] are aligned with one another. Such logs can be created through ‘timeline entanglement’. (Maniatis, 2002) There are means of powering the distributed consensus engine known as the blockchain that are internal to the network and do not require significant outside resources (e.g., thermodynamic effort), particularly when mining is abolished entirely; in community, there is no incentive for winning and there is only commonly desired fulfillment.

A tamper evident log [of connected peers] is a permanent record and no one can go back and change it. It is “penned only”. It is recorded. Essentially, peers verify that each is doing things right by the protocol. Every peer runs the same code base. The tamper-evident logs contain the name of each operation the peer performed as well as the inputs and outputs of that operation. Thus, any peer can remotely attest the correctness of another peer by replaying its log. Each entry on the log is a description of some [trans]action - a state that an agent has which gets logged; then the inputs that the agent received that causes the action gets logged; the operation name then gets logged; and then the actions that resulted from the operation get logged too.

It is important to recognize that Bitcoin is open source; anyone can examine the code and it is constantly being audited by what is known as ‘network consensus’. The entire Bitcoin network achieves this ‘consensus’ on the state of the network and transactions in the network every ten minutes. There is a common decisioning protocol in the network, and there is a refresh “heartbeat” to the network. This means that Bitcoin relies on network consensus rather than central authorities for verifying itself and transactions (and in its own case, minting new currency). Regulation/control is built right into the technology itself.

Note, the blockchain itself can't be changed without everyone in the network deciding to change it; and that, is true community consensus.

The public ledger itself is completely transparent. There is no “shadow” element to it. Hence, Bitcoin is not anonymous, it is pseudonymous. It is possible to send and receive messages (e.g., bitcoins) without giving any personally identifying information. However, achieving reasonable anonymity with Bitcoin can be quite complicated and perfect anonymity may be impossible. The pseudonymous nature of Bitcoin means that sending and receiving bitcoins is like writing under a pseudonym. If an author's pseudonym is ever linked to their identity, everything they ever wrote under that pseudonym will now be linked to them. In Bitcoin, your pseudonym is the address to which you receive bitcoin. Every transaction involving that address is stored forever in the blockchain. If your address is ever linked to your identity,

every transaction will be linked to you. This functional element of Bitcoin means that cryptographic[ally secure] accountability becomes possible.

The blockchain is a middleman neutralizer (i.e., it renders the “middleman” obsolete). Structurally, it is person-independent by design.

Having one ledger (inventory of events or log) is fundamental to the system herein (and also, to every digital currency in existence). It would be a disaster to have several blockchains (of transactions or and multiple models of the operation of the community). Yet, this doesn't mean the community's [socio-economic] network is controlled by a centralized force. No one “owns” or “centralizes” these [open source] protocols. No one owns HTML, for instance.

Cryptocurrencies are currencies whose operation depend upon cryptographic primitives and a common understanding of how the software [technology] works. This facilitates trust in the technology and in the network.

Nearly every kind of application that benefits from the ability to tell when a certain message was sent is improved through the blockchain technology. It is a protocol that becomes a platform on top of which any feature [toward cooperation (cooperative access)] can be built. In community, it is here that we build-in our values (into service applications and operational processes/ protocols) within the [economic] decisioning system. Such technology allows us to create a cryptographically equitable distribution and service application system. Herein, we can feature an economic system designed for distributed access and for our mutual fulfillment. It is a medium in which we may freely create applications and tools that extend our potential [information technology] capacities in mutually fulfilling ways.

In a community-type society, cooperation is substituted for adversity when deciding the correct chain for the nodes to support.

Herein, our information [trans]actions can be timestamped forever. Even digital documents can be put onto the blockchain, where they are timestamped and remain. Someone can add their effort to the blockchain so that it is timestamped and accounted for, forever. It is this concept, not Bitcoin, that makes cooperative decisioning possible at scale in a technically digital community. The protocol effectively creates a distributed timestamping system [as a technology] that can be used for a lot more than just currency. It can be used for modeling the distribution of resource allocation and occupation; it can be used for effortful coordination; and it can be used as an accountability structure.

The following are several uses of the blockchain technology:

1. Logistical coordination and resource allocation.
2. When someone becomes a part of a decentralized interdisciplinary systems team, then there are a set of technical rules and activity tasks associated with the selected role and the resources available to

that individual. Individuals with a set of resources mediated by a set of rules = an [systems team] organization. And herein, these technical rules are “enforced” by accountability on the block chain.

3. Decentralized threshold triggering through [trans] action validation.
4. First to file systems such as a reputation system to build team registration and registration in general. Bitcoin as an application can be described as a cryptographic first-to-file system (i.e., the order of transactions are critical).

3.16.1 Blockchain and the global information access network transfer protocol

Behind the globally coordinated access system is a “blockchain”, which becomes a protocol that everyone can use to virtually redesign the community in parallel (i.e., ‘distributed integration’, which is a strategy that the Bitcoin protocol follows). Logistics has now been solved for all resources and tasks in the community [network] without referring to a central authority. The Bitcoin protocol (Nakamora, 2008) solves for this in the form of a [digital currency and] distributed ledger, which enables a distributed network of computers to agree on a state of reality - a list of accepted [trans]actions. All [trans]actions in the network can be verified by the network instead of a central authority (i.e., every node self-integrates).

[Among self-integrating (and self-sufficient) nodes in network] there is trust in the structure of the system without having to absolutely trust one another and without having to trust some central authority. It equalizes trust at a fundamental, technological level. Hence, no gate keepers to the exchange of money in the case of Bitcoin, and access/resources in the case of an economy based on real-world resources.

Bitcoin is a decentralized consensus platform, a neutral and lateral network. Within the network there is no central control by an authority. Decentralized networks have the potential of being highly equitable and are significantly different than the centralized systems ubiquitous in early 21st century society. At a technical level, distributed networks are more “robust” because there is no single point of failure; which also means that there is no central “authority”. Due to its design there is a slim to none chance of corruption or errors. Of course, to those who seek authoritarian control and consolidation of power and monopolization it is a “weak” system for it cannot be controlled and directed by an authority. Its mathematical design makes it nearly impossible for a central authority or institution to take over the system. It doesn't require trust from any of the individual parties involved in the network as the [trans]actions are verified by the combined computational power of the network. In other words, the trust is in the system and not in any one individual or group of individuals. Further, an agent can't actually cheat (or, it is nearly impossible to cheat) the system because the system makes such behavior

explicit in real time.

Importantly, currency is only one utilization of this type of prototypical strategic solution. Other states of reality can be agreed upon too, such as “who” has the best design for a given functional object as well as which inventory location (i.e., “who”) has said quantity and quality of a given natural material. In other words, this type of protocol doesn’t just solve the problem of currency, it solves the problem of anything that requires trust (Antonopoulos, 2014). We can now, technically, do without a centralized organization (and when there is the necessity or desire for some form of centrality, now we can maintain absolute accountability and build the centrality transparently).

The integration of this type of strategic protocol enables problem solving at scale in a massively distributed social environment; it enables the solving of problems that could previously not be solved; it technically enables the trusted verification of information [in an information system]. The Internet is the first major example of massive distribution in our lifetime, and it is part of the “first wave” of a sweeping change. The internet allowed us to take distributed control over information, communication, truth, fact and opinion, and completely decentralize those functions, by creating a medium by which individuals might [more thought responsively] exchange information without having to rely on a central party. In the coming second wave we will see the decentralization of control over material objects. The very idea of employment in a market will “de-materialize” when we can recreate digital material reality in material form in an efficient localized manner. This might sound, “far out there”, but we are only talking about such things as 3D printing, extruding, lasers, and robotics [of which there are both primary and maintenance systems]. Exponential reality integration moves us exponentially more quickly toward a highly thought responsive environment. Wherein, we must ask ourselves, in what way are we orienting our thought structures toward a higher state of fulfillment; for when they are manifested more rapidly and we have a greater creative ability, then thought structures that create suffering will create “that” a lot faster.

This ‘global access protocol’ is essentially a designed transport-network calculation based upon a variable number of micro-calculation factors. It is a “block chained” protocol that contains categorized information about resources in the [global resource management] network.

It also means that a centralized authority no longer has to be the origin and definition of truth at a technical level and on a cultural basis. The Internet allowed individuals to derive their own “truth” without reference to authority. Once you create a system that allows for decentralized organization that system will inherently scale better. And, it will deliver more value to each of the participants in that network than any centralized system can. Over time, it will start generating what is called a “network effect” where, as more participants join the

network, it multiplies the value of the network rapidly and virally. Each new participant makes the network more valuable. Centralized systems have a difficult time scaling at a rapid rate (i.e., “fast”). The economic theme for the last 25 years has been decentralization, and now money, which is just information, is becoming decentralized.

There is no need for a State, and possibly, there never was. There is no need for the financial market, and possibly, there never was. To put it lightly, we just haven’t been designing our increasingly technological environments with structures that scale with efficiency. More truthfully, early 21st century society has been restructuring itself with millennium old beliefs. We can now see this technologically.

Bitcoin and the technology underneath it (i.e., the blockchain) creates a global network that allows you to transmit an information resource as well as decision-oriented information from endpoint-to-endpoint, from “A” to “B”, without any intermediaries within a trusted structure. In market lingo it is a “peer-to-peer value network” where “value” can be transmitted between endpoints without an intermediary. If you use it to transmit bitcoin, then it enables a currency. You could also transmit stocks, bonds, share certificates, tokens, or inventory items; you could use it to verify resources; to verify accountable work activity; to allocate resources; to verify modifications to a design or feedback records in a habitat; to facilitate the arrival at a go/no go transport decision through decentralized threshold triggering; and you could use it to share the most up-to-date optimized design specifications for our intentionally modified environment, our emerging material habitat. It essentially removes “personhood” from the system (i.e., it is a initial version of a “person-independent” decentralized transaction-transtask system) -- and those transactions can be anything we want them to be.

Today, the internet is both a platform for content and for computation. A person-independent transaction protocol can transfer content on top of the internet and behave in the interests of the community users using it, which may be other autonomous systems or us as individuals. In community, the technology is used as a system for processing decisions, such as how to allocate resources, in a completely autonomous manner. It is the foundation of a system that cannot be corrupted, co-opted, or subverted to serve “the interests in charge”; because, there is no one in charge, it operates by a logically referential mathematical algorithm. An algorithm is a formulaic structure of mapped relationships (i.e., it requires the use of math, which may be visualized into structure).

This protocol is basically a consensual and openly designed algorithm for producing that which we agree and “trust” is the optimal next iteration of something (e.g., the real world information model and the habitat systems of our community). With this tool we can share the designs of our socially optimal solutions (or SOS).

The global access system uses a trusted coordination

protocol to maintain technical neutrality in the Community's information space. Within this technical space anyone can transmit from address A to address B, and the system doesn't care who accesses either address, what content was passed, what geographic location the transaction occurred in, or even how much "value" was in the transaction. Herein, we recognize that a protocol may be traced to its origination as a strategy. A strategy becomes a design protocol, which is encoded as a transport protocol in a network, and the type of protocol we see with Bitcoin structures trust into the system for our mutual fulfillment making the system immune to politics. A design requirement of the original strategy is the technical encoding of an access system for resource transactions.

Transparency is structurally incentivized by the basic network transfer protocol (i.e., the economic system) for the community's information space. And herein, we can audit each other for accountability. Wherein, 'openness' makes compatibility more likely among community. Community shares the "wealth", it is a population of self-directed individuals "investing" in everyone's future.

There are two kinds of validation tasks in Bitcoin: transaction validation and fork validation. These are closely related, since validating transactions is at least a subcomponent of fork validation.

3.16.2 Attacking the global information access platform

A hostile takeover of the computation of the economic

decision network is highly unlikely, and if such an attack were followed through with it is unlikely that it would be effective. If it is done, then all of the incentives within the community are against it. If anything, such an attack would lead to more publicity and strengthening of the open algorithm. Keep in mind that through network consensus the blockchain can change -- the technology can change and be updated if the participants in the network agree. Like any technology it can become more resilient over time; the system's design will evolve responsively and dynamically to change and adapt to external stimuli. An attack strengthens the system (like the human immune system; your exposure to pathogens makes your body more able to resist those infections in the future). Similarly, attacks against the network force the network to adapt, which then makes it resilient to those attacks.

If someone tried to maliciously alter the community's information model, then they would achieve two things. First, they would violate the trust of the network by doing this; wherein, they would be seen as an agent seeking to concentrate power in their hands or for some other reason inhibit need fulfillment in the community. So, it is not in anyone's interest to do it because they wouldn't get the reward of the aim, which is the power (in the case of Bitcoin it is tokens on a network which lose value exponentially if they become too centralized). Among community, when we see a centralization of power in one unit (i.e., significant non-reconciliation), then we are likely to move toward (i.e., redesign toward)

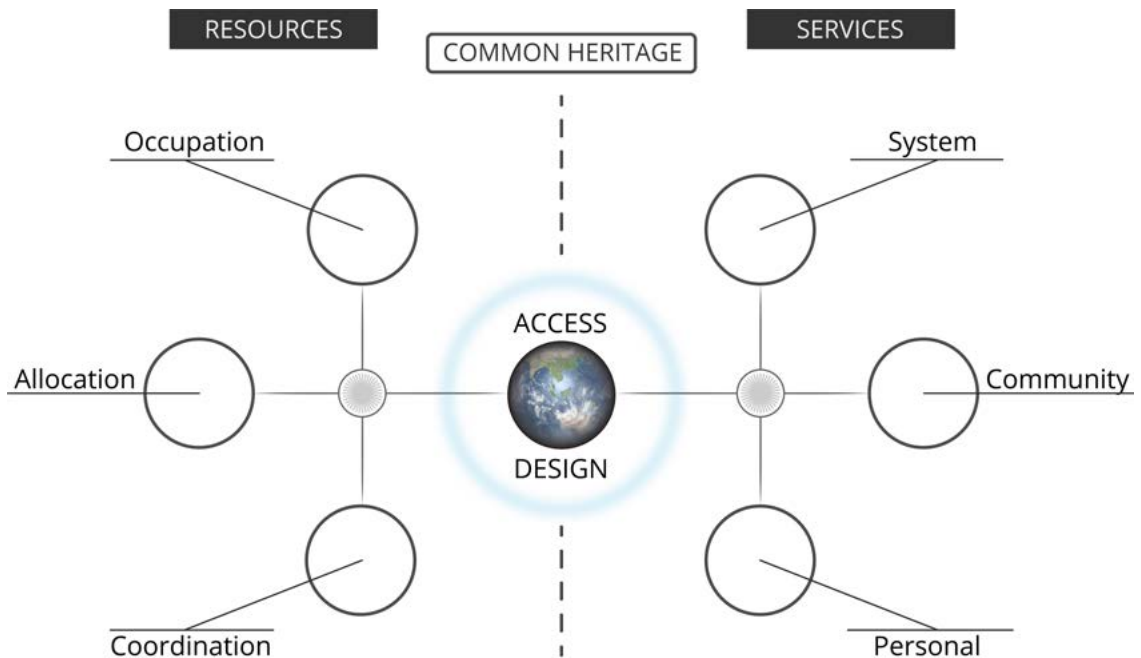


Figure 16. Access to resources and services through the re-organizational design of common heritage.

de-centralization of that unit [of power]. This is why the system must be open; it must be open so that a movement toward decentralization is always a potential. Among community, when power begins to concentrate, then individuals are prone (i.e., incentivized) to disperse and decentralize it [when they aren't inhibited from doing so]. In the worst case, if someone were trying to do this, they would get blocked (or "excluded") from the open modification of the network because it would be in the best interests of everyone else to keep them off the network. Fundamentally, to accomplish a successful attack someone would have to do it without anyone noticing, which is very difficult when all transactional changes are open and everyone can see them, and the protocol itself is open.

3.17 Identifiable information access

A.k.a., Access to information about an individual and their activities, identity security.

Privacy and anonymity are similar in that they both concern personal control over personally associable information such that there is an intentional reduction in others' identification and observation of the relationship of association. Both concepts convey the existence of a restriction of access (or "intrusion") to an informed relationship of association. Anonymity and privacy are complex societal processes that take on different meanings under different societal configurations. The important distinction between the two concepts is that 'anonymity' relates to being non-identifiable, whereas 'privacy' deals with the ability to be selectively secluded:

1. **Anonymity:** Anonymity is derived from the Greek word ἀνωνυμία, *anonymia*, meaning "without a name" or "namelessness". The adjective for anonymity is "anonymous". In colloquial use, "anonymous" is used to describe situations where the acting person's identity (i.e., name) is unknown. The important idea here is that a person be non-identifiable, unreachable, or untrackable/untraceable. Anonymity is seen as a technique, or a way of realizing, certain other values, such as privacy, or liberty.
 - A. Anonymity refers to the state of not having a name or identifying information associated with an individual and/or their activities.
2. **Privacy:** Privacy (from Latin: *privatus*) is the ability of an individual or group to seclude themselves, or information about themselves, and thereby express themselves selectively. The adjective for privacy is "private". Privacy is security of personal information and/or behavior.
 - A. Privacy refers to the state of being able to control who has access to your personal information and how that information is used.

Simply, privacy is a concept describing activities that you keep entirely to yourself, or to a limited group of people. For example, someone may create a space of privacy when closing curtains [as a technical measure] to "shut out" outside observation. In contrast, anonymity is when other people will see what you are doing, just not that it's you doing it. The writing of a message on an online discussion forum that cannot be traced back to your personal identity is an example of anonymity.

3.17.1 Anonymity and access

NOTE: *Under conditions of prohibition, one must be careful and take precautions in what and how when they share.*

Fundamentally, anonymity on a social platform, or just the internet in general, allows for questioning and criticism without fear of retaliation. In community, it is important that we don't limit our options when it comes to communication and to sharing.

Anonymity may be said to have two general sides, a constructive and a destructive. The application of anonymity techniques may be used constructively to reveal truths about the operations of a society, the secret[ly unpleasant] circumstances of an organization or two or more conspiring individuals. Maybe someone needs to shield information from a corporation, State, or other organization doing harm. Hence, anonymity allows anyone to say unpopular and/or controversial things without fear of reprisal. In a competitive and/or authoritarian society anonymity gives at least the notion of protection for information disclosure and dissent. If one desires to use terms like "good" and "bad", then anonymity may be said to do more "good", than "bad".

There is, however, a salient issue with the spread of anonymous information – an anonymous communications channel can also be used to spread mis- and dis-information. The concealing of a source of information provides protection, but the question one must ask themselves when they encounter such information is, "Who is being protected?"

Anonymity can be applied to acquire greater influence as well as sow seeds of harm, which in a society based on socio-economic competition conveys various [commercial and political] advantages. When a society encodes the idea of socio-economic competition as well as anonymity, then there exists a powerful incentive for influencing others for one's own competitive advantage. Additionally, anonymity can be used destructively, and without fear of shame, to tear down the social psyche of someone who isn't internally self-sufficient, such as through bullying, or to a lesser degree, internet trolling.

In early 21st century society there are people who feel it is "negative" or "wrong" for everybody to be able to say and share whatever they want, anonymous or not, but that's especially true with a government or industrial organization that is doing things that every healthy human on the planet would take serious issue with. Hence, when persecution is a possibility,

anonymity is a fundamental necessity. And, for there to exist an egalitarian fulfillment system, there must exist a structural allowance for anonymous criticism, communication, and information disclosure.

The following is a common statement among those in early 21st century society that have made themselves sufficiently harmless and non-threatening to those who wield power: "I am not doing anything wrong. Only bad people who do bad things want anonymity and privacy." This is a conclusion that we should have all kinds of reasons for avoiding. Firstly, what's "wrong" and what's "not wrong" is a shifting thing in a political society. Secondly, when the average person says "doing bad things" s/he probably means things like plotting attacks or engaging in violent criminality, which is a much narrower conception of what people who wield power mean when they say, "doing bad things". For people who wield power, "doing bad things", typically means doing something that poses meaningful challenges to the exercise of their own power. Hence, people in positions of privilege try to suggest that privacy and anonymity are things that only criminals who "do bad things" want, which is a misdirection and a lie.

Without an anonymous platform for people to openly express their opinions, no matter how "offensive" or hurtful, there will likely exist: (1) the opposite, as a platform inhibiting freedom of speech and expression; and (2) individuals in the community will not be able to effectively assess the community in the most open and active manner, because opinions that people would have otherwise expressed cannot be expressed. Hence, they become repressed and "bottled up", which may eventually lead to their outburst or flare-up in a highly grotesque and unfulfilling behaviors. It is true that open and anonymous platforms can be used to spread doubt and confusion, but they can also be used to discuss important matters when times have begun growing "dark" and authoritarian power has begun to consolidate. In the Community, such a platform may or may not be used; regardless, it is important to have such a platform for expression and communication.

Anonymity can be beneficial when it conceals an individual's identity, and when no one knows who "you" are, therein "you" are more likely to be as honest and as exploratory as you can possibly be. When "you" are trying to build or to develop or to understand something that amazes "you", but "you" do not want to worry about someone going, "oh, you're retarded", then anonymity can make exploration and play more comfortable. It may be said that it makes exploration easy on the ego and insploration easy on the mind. A persistent and consolidated identity has the potential to reduce our ability to express ourselves, and make mistakes. Hence, anonymity can be especially important in the world of massive online social networks, where if someone makes a serious error, it is there forever and no one will ever forget.

Regardless of the context in which anonymity is applied, it is wise for individuals to not just accept what is

claimed – in early 21st century society, many people just accept whatever random thing is claimed by someone with whom they feel an association [without any attempt at verification]. Hence, anonymity can create: 1) a false sense of trust with someone who has an agenda, which cannot be verified; and, 2) it can re-enforce trust with someone who might believe their information, but also has not verified it, and is therefore spreading possibly false information, which cannot be verified. In either case, due to a lack of accountability and verifiability there ought to be no trust in the relationship. Yet, humans are principally a social organism and are naturally inclined to trust others with whom they see a similarity [and through what they may see as a neutral environment (Read: the internet)].

TECHNICAL NOTE: *At the present, data packets are dropped onto the Internet and they move with equal priority to their intended destinations. Additional protocols (e.g., cryptographic) provide a measurable degree of trust. In community, individuals trust one another not only because of common association and social reputation, but because they understand the functioning of the systems in which they participate, from concept to hardware and software.*

In community, the choice of anonymity exists at the level of personal intercommunication, but it does not exist at the operational level of the system itself where transparency and accountability are structurally encoded. Herein, the platform by which decisions and modifications about the community's habitat are arrived at, and carried out, is designed to account for the identity and actions taken by individuals and systems (i.e., accountability and transparency by design). There is real power in anonymity to do harm, particularly at the socio-economic level. Hence, the structuring of freedom into a community comes [in part] from accountability at the systems level and the choice of anonymity at the personal level.

3.17.2 Privacy and access

"He who does not move does not notice his chains."

- Rosa Luxemburg

Privacy is a material or digital structural boundary that has been placed in space-time to reduce unintended observation. In this sense, privacy is cooperatively designed (i.e., privacy by design), and not given from authority (i.e., privacy as a right). Hence, it is incorrect to say that privacy gives an individual the "right" to deny access or intrusion by others. More accurately, privacy is the designed structuring of a social access limitation, and in this sense, it refers to an intentional reduction in access to, or intrusion in, a personal [information] space. In the early 21st century, privacy is about who has control of and/or access to information.

Privacy can create a space of openness for an individual

to arrive at independent thoughts and decisions about one's life, family, home, lifestyle, relationships, behaviour, and communication. Privacy represents the creation of a space around us to expand into. Practically speaking, privacy represents a "safe", unobserved place for an individual to develop new ideas, to think and to reason, and also, to speak without immature criticism or discrimination (i.e., "intrusion"). Hence, equally essential to what it means to be a free and fulfilled human being is to have a place that we can go and be free of the judgmental eyes and speech of other people.

Having time and space alone to think could be crucial to our mental health since we likely evolved in such an environment. The evolutionary clues would tell us that our ancestors, through the course of their everyday lives, spent much time in nature, and one would assume, also alone in thought. It could be that we very much need that time and space, more than we suspect, to process our thoughts without external judgment and stimulation. In truth, natural processes need time and space to "unfold". Hence, privacy could possibly be considered a mental health issue.

NOTE: *Some argue that there's nothing special about "privacy" and that the concept doesn't merit an independent existence. Karl Marx, for example, viewed privacy as a symptom of an atomized and selfish society, intent on protecting the material self-interest of the "haves" faced with a possible revolt of the "have-nots".*

The range of behavior options that we consider when we are being watched is severely reduced. This is a fact recognized in social science and scientific literature. When we think we may be being watched, the behaviors we engage in are vastly more conformist and compliant. Human shame is a powerful motivator, as is the desire to avoid it. Research finds that when people are being watched, they are less likely to take decisions that are the byproduct of their own agency, and are more likely to conform their behaviors to expectations that others have of them, or the mandates of societal orthodoxy.

It is important to note that a loss of privacy (or the non-existence of privacy) does not necessarily mean an increase in accountability. When there is an authority that claims to "give privacy", then there is often a loss of privacy by means of surveillance, and no gain in accountability on the part of authority.

In community, there is no expectation of privacy in these situations:

1. **During contribution:** While contributing as part of the InterSystem team.

A. Exceptions:

1. When a contributor is using the bathroom/restroom.
2. When activities include the defense and security of the community.

2. **In public (physically & administratively):** There is no expectation of privacy in public. There is no expectation of privacy when physically in public, and there is no expectation of privacy when one's identity is administered in public (e.g., when engaging the community residency and habitation program). There is no expectation of privacy when accessing services (and objects) from the habitat (which is a public act). There

A. Exceptions:

1. There are common access areas in habitats that may be reserved for private events (i.e., privacy event access).
2. An individual's (or family's) home is their personal private access area (i.e., privacy access area).
3. An individual's dwelling (residency) address may or may not be public.

The three primary questions in terms of privacy control are:

1. What information is collected and where is it collected from?
2. Who has the "right" to restrict access?
 - A. Who has the "right" to access private information?
3. How is rectification (correct) of wrong information possible)?
4. Is erasure (deletion) possible, how is it erased, and who erases it?

Additional significant questions that relate to privacy include:

1. How do we design a system with accountability at the systems-community level and the choice of privacy (by intentional degree) at the personal level?
2. How do we design a system where privacy is built-in to individuals' personal [information] space by design, regardless of what information they maintain in that space?
3. How do we respect each other's needs and desires while still connecting freely?
4. Do we really want some authoritarian State agency looking at all the digital traffic in the world just to see if someone's "right" privacy was violated?
5. What if we were to see privacy as a socially and technologically organized consideration, not a legal one?

In the Community, there is structural accountability in the operation of and modification to the community's service system. In other words, there is no expectation of privacy or anonymity when operating on the Habitat

Service System as an intersystems team member/participant.

IMPORTANT: *In concern to an individual's personal information space, the individual him/herself is in control of what information flows into and out of his/her personal information spaces. Hence, once something is open to the rest of the community (i.e., made public), then it is potentially "in the wild" forever, because there is no authoritarian system that can force or coerce its removal from someone's personal information space.*

Also, it is important to recognize that privacy is partially reliant on individual behaviours. For example, a password is private (or secret) as long as it isn't shared; the sharing of the password is a behavior that creates a potential for someone other than the original user to enter the private space. The closing of curtains to "shut out" outside observation is another behaviour. In community, personal spaces have the potential for privacy. Herein, it is the personal user of the space that has the option (i.e., the availability and potential) to choose their desired privacy settings, and to behave in a way that maintains that privacy, which is structurally designed into service.

NOTE: *Community defaults to openness rather than suppression.*

3.17.3 Free expression and speech (access)

MAXIM: *When we allow a society to exist in which we are subject to constant monitoring by authorities, we allow our potential for self-expression to be severely crippled.*

We are each able to express ourselves to our varying abilities to do so, and so, freedom of expression becomes a very strange phenomenon. The very idea of free speech and expression is specifically the freedom from being punished by an authority for self-expression. Fundamentally, coercing or otherwise infringing on the ability to communicate as we like is a dangerous slope because controlling the conversation means controlling behavior.

Fundamentally, someone is either in favor of free speech, or not. There is no free speech at all – zero – if only "acceptable" expressions are allowed. "You" cannot ban expressions "you" don't like and pretend as if there still exists freedom of expression. Free speech exists specifically to allow and protect expressions that offend and repulse other people. If "you" only allow speech and opinions that "you" like, then the next day, somebody else may only allow speech and opinions that they like. If "you" prohibit some form of speech, you're opening the flood gates of further prohibition. Such a naïve populism can come back to bite the initiator quickly, would there be a change of regime.

Angry speech is a symptom of something. If the

symptom is removed, the "something" will return with a vengeance. Speech is an important safety valve before violence. If a society prohibits ["hate"] speech, it cannot detect that such hate exists until it manifests itself as violence. Prohibiting speech does not in any way protect against violence. If we notice hate before it becomes violence, we can be proactive instead of reactive. If an authority prevents ["hate"] speech, people inclined to hatred will go directly from hate-thought to hate-violence. Somebody who carries resentment cannot be detected at the hate-thought stage – the hate-speech stage is the first stage detectable to society, which is why you want this, you want to see as much of it as possible. This is when the situation can be addressed by the community through informal and formal means – why are they full of hatred? Banning [hate] speech does not get rid of the underlying problem. It does, however, destroy the crucial safety valve in society before violence appears.

Repressing something pushes it underground and makes it worse. Hateful speech is a symptom, not the cause. When societies repress speech they hide the symptom behind a blind of coercion and punishment, but they don't address the cause, which is still present.

If an environment is triggering fear responses in others as the expression of opinions that are hurtful, then it is wise to consider where community might be insufficiently designed.

If someone simply "cannot cope" with the varied opinions and expressions of others, then the problem may be both internal and external as an insufficiency of esteem and a lack of available tools to differentiate fact from fiction, as well as a general inability to differentiate fulfillment from fear in oneself and others.

In community, we acknowledge and account for the difference between an opinion and a fact. Community is not about accepting or not accepting opinions; it is about recognizing the difference between opinion and fact, having the external tools to investigate facts, and having the internal tools to recognize opinion. Hence, community is not about accepting or not accepting a particular behavior; it is about redesigning the system so that unfulfilling structures and behaviors become visible and are iteratively designed out of the system.

The "culture of offense" is a culture of fear generation. A culture of offense dictates the words we are not allowed to use, the things we are not allowed to say, and the observations we are not allowed to acknowledge. Among community we reject the notion of "thought police" and "word police". In truth, it can be very discomfoting and threatening to see what is right in front of you, and unfortunately so, many people turn to the force of government, or some higher authority, to prevent free expressions that they dislike.

Several countries – even those who consider themselves first-world, free-world – have restrictions on what political opinions and words you may utter in public. This is the textbook case of not having free speech, and despite this, those countries tend to keep

pretending they have freedom of speech – even to the point where it is written into their Constitutions under ceremonious proceedings, then promptly ignored under a number of exception clauses.

There is a common statement about freedom in some societies: “If you give people freedom, some will inevitably use that freedom in ways you don’t like. Is the answer not to give anyone freedom?” Herein, it is relevant to note that there is a degree of confusion present in the speech of above quote, even though the final question is relevant in context. Remember, ‘freedom’ is not given from authority, and when it is, it is not ‘freedom’. Hence, the context itself, “if you give people freedom”, is something of a misdirection.

What about the lawful concept of “libel”? In early 21st century society, the concept of “libel” is codified by law wherein it refers to the publication of a false statement that is damaging to a reputation (Read: defamation). In the State-market where entities are competing for resources, someone’s socio-economic standing/status can be hurt by the publishing of a false statement. In such societies, the legal (as criminal and/or civil) charge of “libel” can lead to your arrest and imprisonment on behalf of a jurisdictional authority.

In community, however, there is neither a State nor a market, and hence, there is no such thing as “libel”. Community does not recognize the legal concept of “rights”, and hence, it does not seek to create an all-powerful violence-based monopoly as the “rightful” protector of anyone’s “rights”. The concept of “libel” only appears to makes sense in the context of an authority that creates law and an environment where individuals are in economic competition for resources. Further, any society that codifies the concept of “libel” is restricting (or, threatening the restriction of) free of speech and expression.

NOTE: *Presently, the Internet represents the potential to freely communicate and distribute information.*

3.17.4 Observation as fulfillment and not surveillance (access)

Information grounded in observations is essential to the resilient development and informed adaptation of a community. We as a community have to ground our decisions on what has actually happened in the world, or else, we embark on a path that is the very last path we want to take because we simply don’t know how it will affect the next generation (for, it is a path that decouples feedback).

Observation is inherent to information societies. We monitor and classify information constantly to understand and make sense of the world around us, and to navigate. Both in our personal lives and in our economy, we seek to gather information, to calculate and manage risks, and to increase the effectiveness and performance of our systems.

Observation, however, has two faces, care and

control, and can be used in an enabling or a constraining way. It has the potential to give relational power to some groups over others, and when used in this way it can reinforce inequality in society. As ‘surveillance’ it allows some select groups to monitor the actions of others, endorsing the practices of some, while restraining those of competitors. Surveillance is often applied for the purpose of maintaining a hegemonic social/economic order, and thus, takes on the face of soldiered control and military security. In such a society, a construct like “copyright” is likely to become valued higher than free speech or privacy. Surveillance is often communicated as benign and even beneficial for consumers, and consumers allow surveillance for fear of missing out or being excluded. Yet, surveillance is always done by people who you should be concerned may abuse the data.

4 A resource-based economic [decisioning] model

A.k.a., A resource-based model (RBE).

All economic systems are based generally upon resources, and 'food', first of all, but not all economic systems are based on:

1. A global survey-accounting of resources (i.e., a global resource account).
2. A global plan for the used reconfiguration of those resources into a habitat platform for globally accessible habitat services (i.e., a set of global and local decisions and production plans).

CLARIFICATION: *A real-world decision system is based on accountable resources.*

Some economic systems are first of all based on property (objects), ownership (subjects), trade (process), and profit (outcome of process of trade over time). When there is trade at the societal level, human needs are obfuscated in favor of competing interests (competing at all scales: individual, family, business, nation, State). To actually create an efficient economic system, by metrics of resources and human fulfillment, means the transformation of this prior type of society (Read: market-State type society) into a new, community-type configuration.

The [economic] decision system described herein may be characterized as a resource-based model, because it accounts for resources. In an economic sense, it is a Resource-Based Economy (RBE; long name is Natural Law/Resource-Based Economy, NLRBE), which is a holistic socio-economic system designed and engineered to maintain the fulfillment of individual material service needs through the sustainable and abundant access to services and other productive technologies from a set of common heritage resources via the structural integration of services by means of a habitat service system (which effectively becomes an "integrated city system").

A resource-based economy is an *emergently engineered* socio-economic system, holistically and strategically planned in a participatory-voluntary manner to meet the needs of all individuals in the community. It is a system that relies on collecting evidence, testing ideas, and then putting technical understandings into practical action without the need for price, exchange, barter, or currency (of any kind). It is a systems-based model that accounts for and coordinates needs, resources, and services in the community in complete transparency and with formalized efficiency. It is a system in which resources are held as the common heritage of all the community's (or earth's) inhabitants. A resource-based economy is both an emergent economic design as well as a systematically 'logistical' system. 'Logistics' refers to the logical flow of resources in time-related positioning

between their point of origin and their point of use (as "consumption" or "cradle-cycling") in order to meet an "issued" demand requirement. A common-heritage resources-based economy is not a 'monetary-type economy', but a 'logistical economy'. Herein, the term 'natural law' is intended to reference the actual operation of real life (the real-world) versus assumed economic rules and cultural memes.

In brief, an economy based on an accurate accounting of resources is an emergently engineered comprehensive, integrated and holistic socio-economic system based [in part] on the availability of (and access to) resources for re-structuring the effective design and efficient distribution of nature's services through systems-oriented calculation toward human- and ecologically-oriented fulfillment without price or currency, resulting in a network of integrated city systems. Cities in a community are integrated city systems (i.e., an example of sustainability in a city-wide design). These integrated city systems are also sometimes known as total city systems. Most of the technologically advanced city systems in an economy based on an accurate accounting of resources come in the form of integrated/total-city system environments (integrated habitat networks). An integrated (circular) city system is often divided into different radial belts relative to functional necessity (i.e., relative to their service of need). Generally, these city systems are updatable and flexibly customizable to the needs, wants, and preferences of their inhabitants. Between cities, nature is allowed to return to its natural state (although, it is still caretaken).

A resource-based accounting view acts as a transparent, formalized planning tool for resource integration, synchronization, and coordination for human fulfillment. A resource utilization plan integrates the direction of human fulfillment with the availability of resources and that which is synchronously known to be technically possible, through global coordination. A resource utilization plan seeks the emergence of a structure that will best be able (i.e., be "responsible") to maximize well-being through empirical measures. Herein, the system is resource based because resources are recognized as a common basis for survival, fulfillment, and well-being. The Earth system is the fundamental life referent. Any philosophy or encoded system that does not heed this referent is unworkable for human fulfillment. It could be said that an account of resources also represents an account of ecological services, which represents a "culture of friendship, community, and collaboration" where we take care of each other and the nature around us.

A "natural-law" view on resources provides an adaptive socio-economic system that may actively derive data from direct physical reference to the "governing" technical regulations of nature as they are emergently known. Essentially, there are verifiable regularities in nature and humanity ought/should understand those regularities, and base decisions off of those known regularities, together, on a social basis for the fulfillment

of everyone.

NOTE: *If fulfillment is the purpose, then "governing" seems like a fairly imprecise term if it implies anything other than an 'open systems hierarchy'. Herein, science is useful in the discovery of models that by some degree of probability reflect these technical regularities. In science, the term "governing" does not imply 'hierarchy', but instead, 'boundary'. Community is nothing less than the use of the discoveries of the boundaries of our universe synthesized into technologies which are applied toward socio-economic decisions that facilitate in structuring our fulfillment.*

The "natural law" train-of-thought is simply the acknowledgement of the natural world in an economic system that accounts for resources, and its inclusion maintains an alignment of society and the populations' way of life and methods of economy with the "governing" known "laws" with which everyone is physically bound. An ongoing failure of early 21st century society is to subdue or feed out these "natural law" awareness's (human natural-ability to synthesize information from experience and coherently integrate experience). Note here that an adaptive (a.k.a. 'relational') information systems can synthesize information from its available information (i.e., from a processing space within its own awareness).

The information processing capability of said economic structure is based on an adaptive calculation process for arriving at economic decisions [in part] through information about the availability of resources in an ecological system. Its system's structure may be described in contrast to a 'market-based economy' that uses 'price' to make economic decisions. Under resource-based data, the Earth system becomes a recognized sustainer of life.

A resource-based economic system has following characteristics:

1. It is a system based on the actual, logical operation of the real-life world.
2. It is a system based on resource surveying, resource management, and logistical systems design.
3. It is a system that applies science and participatively formalizes information technology systems.
4. It facilitates the restoration and preservation of the environment and human well-being.
5. Its sole purpose is to work for the betterment and fulfillment of all human beings in consideration of a generational ecology.
6. It involves [at least] inquiry into the transparent availability of common resources and verifiable knowledge.
7. It is global, in its final form.

The organizational structure of a resources-informed economy maintains the following structural characteristics as emergent properties of the total system:

1. **Formal structure:** a commonly formalized description; blueprint; design specification.
2. **Extant structure:** the one actually operating; the current state.
3. **Requisite structure:** the natural one; the one best known suited to fulfill needs.

A resource-accounted society is a holistically-engineered system designed to fulfill a purpose. Although a resourced-accounted society maintains a physical infrastructure, it also exists continuously at the scale of a calculating information systems, engineered for the purpose of material service fulfillment. The system is designed to ensure that people have access to what they need when they need it with a high-quality of living (the highest quality known and available at the time). A resource-based view seeks to maintain the highest possible quality-of-life for everyone in the community given the state of knowledge and resources available, which may fluctuate and evolve, and also lead to the emergent modification of the system itself.

A population that views resources as common doesn't "own" anything, but has access to everything. Herein, 'resources' are considered the heritage of all the inhabitants of the community, not just a select few. It is not a "society" where the few control and distribute the resources.

To be classified as a community-based economy an economic system must have all of the following seven characteristics:

1. *Technological unification of Earth via the 'systems approach'.* In other words, a community-based economy represents the technological and organizational unification of understanding through the systems approach. In solving problems the systems approach follows a process of open inquiry (or open enquiry) toward the tracing of root identities and variables (i.e., root causes). The systems approach necessitates the scientific and critical approaches, which allow for the intentional discovery and identification of a common existent reality (i.e., the real world). Herein, science is the unfolding of discovery in a discoverable universe. And, critical thinking references the intentional and directed will of consciousness toward higher states of information entropy and higher states of potential in reality. An intentional community studies nature with intention; we create meaningful and purposeful systems to more fully develop our potential selves

2. An *emergent* and *systematically engineered* design based upon *commonly verifiable, scientific information*. Community is an emergent system, because society is emergent; it is continuously being adapted, updated and revised based upon humanity's most current and verifiable systematically scientific understandings and engineered technological capabilities (i.e it's not a static or established culture).
3. *The continuous application of the scientific method* to more accurately inform the total information system.
4. *Coordinated access instead of property*.
5. *No currency, no money, and no market system* for the transfer, transformation, production or distribution of common heritage resources, goods and services.
6. *Automation of undesired/unsafe labor and technical processes*. A system designed to minimize and eliminate repetitive and unnecessary work.
7. Self-contained *localization* and *integration* of service systems into a total habitat (or "city") system infrastructure using systems-based *logistics* for the fulfillment of all human need and preference. The type of logistical service integration described here is also sometimes known as: an integrated city system; an integrated habitat service system; and an integrated [global] access system. Herein, an 'integrated service system' refers to the total environment that provides access abundance to all individuals in the community with the highest standard of living known and possible for everyone given the resources and information available.

One of the intended purpose of accounting for resources, as a participatively designed system, is to identify the root causes of socially corrosive behaviors while iterating its own design; this produces a capacitive potential for reducing the continued likelihood of said behaviors. One way to do this is to give all individuals in the community access to life supporting and life enriching goods and services without a price tag, without a need to commit to labor, and without the existence of coercive institutionalized forms of violence like the State. Law is a response to social insufficiency in a society and it is indicative of authoritarian power structures. The victims of socio-economic problems are often made into "criminals" through "legislation". During transition, there is the transition from the market-State into a society that accounts by "natural-law" what is needed for human fulfillment by the individuals themselves, at the local habitat level, through a system that accounts at the globally networked [community] habitat scale.

A resource-based view observes:

1. The application of science and technology for the

benefit of human co-existence.

2. Socio-economic decisions that involve everyone benefiting without some benefiting at the expense of others.
3. An environment in which all goods and services are available to everyone without the use of money, barter, liability, credit, debt or any other form of servitude or coercive force.

A community-based view could be more simplistically broken down into three general components:

1. A collaborative information system with design and demand interfaces. Working groups create user information systems. Working groups create working group information systems.
2. A resource coordination (or logistical management) system that accounts for demand, value, measure, and feedback. Habitat teams create habitat services for themselves and all others.
3. Informed and formalized macro-calculation [inquiry] for structuring a decision space and arriving at optimally oriented design decisions [in a probability space]. Decision working group teams formalize the next version of the habitat network (local and global).

4.1 Historical context of a "resource-based economy" (RBE)

DEFINITION: *An economy based on an accurate accounting of resources is a resource-based economy.*

The essential conceptual components of a resource-based economy (RBE) were put together (in part) and made known globally through the work of Jacque Fresco and Roxanne Meadows at The Venus Project in Venus, Florida, USA. And, it is with thanks to The Zeitgeist Movement and its founder, Peter Joseph, that a resource-based economic systems model (a whole Earth systems model) has reached the level of comprehension and global support it presently has. The Venus Project has been an inspiration for millions to come to know that a better and more integrated way of living is possible, through total city-system design and optimized production. Before them, there had been significant prior published thinking on the matter, both in terms of the design of a community-type society itself, and in terms of critiques of the market-State. In many ways, the socialists and communists of history were trying to create something similar, a money-less, State-less, class-less society, and approached the solution from their own historical environmental contexts.

In some respects Buckminster's "World Game" was the progenitor of the resource-/systems-base as a thought-out conceptual model. In 1961, Fuller developed what

he referred to as an educational simulation in an effort to facilitate the creation of solutions to “overpopulation and the uneven distribution of global resources”. It was a game with the supposed intention of communicating knowledge about how to manage resources and meet the needs of the total population holistically; how you bring all of humanity up to the haves ensuring there are no have nots. That was his game. Yet, from where did he get the idea for the game? It was a version of a war game. While in the military he realized that the military didn't have the restrictions inherent in the market. He noticed a relationship between the “market” and ‘efficiency’ in the fulfilled well-being of everyone on the Earth system. He noticed that when something needed to be done by a “professional military”, the military did it, and they did it quickly and efficiently because they could do it that way. Granted, there is still a lot of inefficiency in every military; but midway through the 20th century western military powers were considered by many to be “engines” of efficiency. The atomic bomb is a result of said efficiency.

Engineer R. Buckminster Fuller thought of the idea of running a global [calculated] simulation to “make the world work for 100% of humanity in the shortest possible time through spontaneous cooperation without ecological damage or disadvantage to anyone”. The simulation is a rational thought exercise, a relational logic puzzle that uses what is known concerning scientific causality/probability [as opposed to the “wheeling and dealing” market competition]. It says that a society can do better than a superstitious faith in some invisible hand, or figure, or entity of the market that knows all and sees all. Fuller's logic is based around the Earth and a natural rule set, the known laws (or technical principles) of science. It is based on seeking to understand nature and working within our understandings of nature.

4.2 Economic stability

INSIGHT: *True economic stability is human stability and ecological regeneration, based on life capital as opposed to industrial and financial capital.*

A resource accounted model is a stable-state economy in that it does not have a growth directive; instead, it has a living within the capacity of the environment directive. It is designed to account for the necessity of remaining within the boundaries set by the carrying capacity of a particular environment, while also accounting for those variables that impact carrying capacity (e.g., technology). Zero growth is not a crisis. Some economic models require infinite growth, scarcity, and repetitive labor & consumption. The resource-accounted model's directive, if it were said to have one, is to support [the growth of] consciousness in its evolution beyond the artificial boundaries that separate people; essentially, this is its unifying imperative. Essentially, a resource-accounted design seeks to maintain a “stable” economic

environment - an environment where individual's needs are sufficiently fulfilled such that they are developing toward their highest potentials.

Stable economic environments must maintain at least the following three conceptual considerations:

1. **Resource accounting** - A resource-accounted organization accounts for the existence of identifiable resources. Truly effective ‘economic resource allocation’ cannot occur unless the economic system has a clear and transparent understanding of what resources are available and their qualities. The allocation of resources in a system will become sub-optimal if the system has any lack of awareness of the availability of resources.
2. **Dynamic equilibrium** - A resource-accounted organization scientifically responds and adapts to changes in its environment through the mechanism of feedback. Dynamic equilibrium is the steady dynamic-state of a system wherein forward reaction and backward reaction occur at the same rate. Multiple dynamic equilibrium adjustments and regulation mechanisms make homeostasis possible. A resource-accounted organization tracks the rates of change and of regeneration of common resources. The use of Earthly resources requires a ‘balanced load’ economy involving dynamic equilibrium. The term ‘balanced load’ is used to identify the establishment of a state of equilibrium between all material and non-material (e.g., power) flows during the materialization and transportation processes of goods. The goal of a ‘balanced load’ is to find the ideal balance for the load (material and/or non-material), making it possible to utilize all available resources with the greatest degree of efficiency. Additionally, a balanced load also is designed to allow the greatest degree of safety for those working with or near the load itself. In concern to the economy as a whole, the production of goods and services must balance with the resources nature is capable of providing (i.e., natural services). It is unwise to exhaust resources just to maintain “labor” and an inherently unstable economic system. If dynamic equilibrium is not maintained within a system then the system is said to be ‘unstable’. Biological systems all have negative (or corrective) feedback mechanisms whose purpose is to maintain the system in a state of dynamic equilibrium within an environment. For example, in a human's neurophysiological system the process of environmental adaptation is known as neuroplasticity.
3. **Strategically designed for desired access** -

resource-accounting service systems are designed and engineered to meet the [serviceable] access requirements of individuals; they account for 'access'. Herein, **strategic design** is a means of efficiently meeting the spectrum of human needs on a finite planet in a sustainable way [over time] and generating 'access abundance' through greater efficiency. Strategic design requires the strategic optimization of resource allocation toward the preservation of the common fulfillment of needs. Strategic designs allow for the maximization of efficiency. Strategic designs recognize time as a factor. If "you" have no strategy, then "you" have no strategic plan. Without a strategic plan, system-wide organization lacks an intentional focus. Fundamentally, strategies exist to address needs and deficiencies.

The exclusion of these three conceptual considerations from inclusion in an economic model would be considered 'negligent' from the perspective of a society that follows the systems approach. These are mechanisms that sustain the state of need fulfillment in an ecology. These mechanistic strategies are programmatically applied to the emergent design of the resource-based systems architecture. Wherein, they are encoded into the iterative design of the habitat service system through the formalized mechanistic structuring of decisions.

An economy (socio-technical society) is an engineered system. Engineered systems are designed and operated (only) to achieve a functional purpose. When a programmatically designed (or engineered) system is in operation, then decisions are 'formulated' (i.e., they are arrived at via an information formula). When decision systems are optimally informed, then their 'selected decisions' are optimally align-able.

INSIGHT: *Why apply protocols and algorithms? Because there are too many things happening all at once in a socio-technical society for one person to pay attention to all of them.*

4.3 The global coordinated access system

NOTE: *In a resource-accounted access system, concepts such as, "investment" and "marketing" would cease to exist because selling would cease to exist. Instead of "marketing", systems would be in place to 'inform' the society of what is available and what is occurring (i.e., transpiring and happening) so that each individual may more intentionally participate in ensuring continued access to the services and systems that structure their environment.*

The Global Coordinated Access System is the top level system in the resource-accounted architecture. The objective of this top-level system is that of strategic

access, which refers to the idea of meeting the material service needs of a population, whatever they need, when they need it. In other words, we have access to what we need, when we need it with an accompanying high-quality lifestyle. The global access system redefines "wealth" as 'strategic access'. The global access system is decomposed into macroeconomics at the systems dynamics scale, and microeconomics at the scale of local dynamics.

The purpose of the Global Access System's design is to provide access abundance and resiliency in the fulfillment of the economic needs of individuals in a community. It is an autonomous distributed structure, to which a set of value-oriented information processing strategies are applied through the formal encoding of a mutually developed set of economic protocols; hence, there is no need for an administrative class of "governors", for "government". Protocols (or standards) are a type of "convention" that everyone can follow to use a service.

A resource-accounted system is principally composed into an access system that creates a fluid means of sharing useful resources, goods and services, which may not be needed at all times by a single individual amongst a community of connected individuals.

In a sense, a resource-accountable could be described as a set of scientific-engineering principles that form a technological platform for "running" [systems] protocols (i.e., information transformers) within the digital and material information space that schedules the prioritized coordination of common resources in a material habitat.

A global access system allows availability to everyone on an equal basis.

NOTE: *Everything in medicine is a checklist, everything in avionics is a checklist. We can classify, categorize and codify a process for coordinating our own fulfillment [aligned with nature].*

4.4 The structured behavior of a resource-accounted system

A resource-inclusive economic system accounts for the empirical "life-ground", the natural environmental services from which everything we develop and construct is derived, and which every human being shares as a need regardless of their philosophy or ideology. In a resource-accounted system, resources are provided by a common natural[ly serviced] environment.

A resource-accounted design is itself a recognition of the imperative of linking the environmental impact of the usage of resources with the economic decision process itself – systems processes maintain this feedback characteristic. This occurs at a voluntary social level wherein individuals maintain a global community commons, a place where people can access goods and services from a 'common resource pool' without the market.

Under a resource-based economic model all of the community's resources belong to the community in-common and are held as the 'common heritage' of all of the inhabitants. The term 'common heritage' refers to the coordination of resources to prevent exploitation [by any individual or group], and it is closely associated with the term 'environmental caretaking' (or stewardship). It is essentially the opposite of the market rationale that everything is for sale, and nothing is sacred.

A garden well-tended by people capable of tending it moves toward a lower entropy system. Caretaking (or stewardship) is a process of influencing one's environment toward lower entropy, and hence, greater fulfillment.

A resource-based economy is designed not to reward or reinforce exploitive behaviors. In a market-based system, people are marketed and socially conditioned to have desires that are probabilistically going to be socially frustrated. When the market-conditioned desires are not realized, then the probable likelihood is that of a socially frustrated psychology carrying the sense of dislocation, isolation, and alienation.

We belong to a single planet, which functions as a single, symbiotic system. A resource-accounted design is characterized by the concepts of questioning, bridging, and holism. When problems arise, the system is designed to seek systematic knowledge of the problem while bridging the gap toward a holistic solution.

4.5 True costs in a resource-accounted system

NOTE: *The true cost to failures at fulfillment are personal and socio-economic.*

The resource-accounted model accounts for what are known as the 'true costs' (i.e., "true cost economics") of its own system on the natural and social environments, including its:

1. Resource costs (e.g., resource regeneration).
2. Social costs (e.g., behavioral changes).
3. Environmental costs (e.g., environmental damage) in an effort to understand what is possible and optimal within a given environment.

A true cost economic system accounts for the true cost of economic services on all habitat [service] systems. And, it makes explicit the economic services available to the community. The idea of "success" within such a system is defined by what someone contributes to humankind's development and how they are themselves developing as a human being, rather than the acquisition and accumulation of artificial wealth, property and power.

A resource-based economy is a 'true cost' economics system because it [at least] accounts for the cost of negative externalities (i.e., in the market these are known as "non-transactional interactions") and de-prioritizes designs, and goods and services that cause damage to

the habitat environment. It is important to mention that the current global monetary market economic system does not (and cannot) account for externalities. And hence, it is a disconnected model - a model disconnected from the life ground from which all needs are sustained - it is an erroneous and ambiguous model that leads to the further confusion of those beings who have adopted it as their "truth" (or "religion").

Generally, externalities are mistakes, and not intentional. The designers didn't intend for the effect, but it was realized anyway and caused harm. In community, when producing a solution, it is important to factor secondary and tertiary effects, and identify where they may be recoverable and irrecoverable harm. When seeking to observe harm in the environment, there may be events that were not predicted, so ecosystem monitoring systems may be used. Anticipating second and third order effects takes time and analysis. In the market-State, businesses and States do not want to take the time to fully analyze situational externalities, because if they take too long, some other competing organization will out compete them in bringing their product to market. So, there is an incentive to either not look for where is going to do harm, or do a superficial job at looking for harm. An "externality" is something which is out of sight, and when "out of sight", then "out of mind", something external that is doing harm, and ought to be factored, but isn't.

INSIGHT: *In the market, profits (gains) are privatized and losses are socialized.*

Any system which prefers market operation over sustainable operation of life systems on the planet will fail to sustain human fulfillment. All systems will fail if they don't understand their environmental consequences, as well as the requirements of their environment (including, the fact that the system cannot be separated from its environment).

Any economic model that conceals the true costs of its actions is neither a viable nor desirable (nor even sustainable) economic model. How can an economic model that does not account for resources in its decision process even be called an economic model? Resources allow for the existence of goods and services. If resources are not accounted for in their totality, then an accurate measurement of goods and services as outputs of the economic system is not possible.

A true economy is characterized by gradual increases in efficiency as information within the community becomes more coherent. A true economy is scientifically correct, and therefore, not informed by opinion or bias. A true economy is based on what is known of the real world. A true economy involves contribution by a social group of individuals. A true economy does not compete with itself because it sees itself as a system.

The scientific discovery of scientific principles is the best common method known for verifying and predicting our common physical reality. The scientific method is a body

of techniques for investigating natural phenomenon, acquiring new knowledge and the self-correction of previously ascertained knowledge. Our understandings of ourselves, our environments, and our ability to design fulfilling structures is advanced through science - a community is advanced [in part] through science. If applied openly, science can lead to the maximization of the quality-of-life and -living of everyone in a community, while preserving and caretaking the habitat.

Observably, the scarcity of resources, goods, and services has a detrimental effect on the behavior of humans. A true economic calculation as defined earlier conceptually formulates how abundance on Earth for all human needs is possible today.

We can produce goods in a regenerative manner on our own, without business or industry. We can build sustainable structures to meet our own needs, without governments and utility companies. We can grow good food to feed ourselves. We can develop productive service technologies. Our motive is not profit, but the benefit of ourselves and the community we have chosen to associate with. Daniel Pink, the author of several modern discursive sociological works states, “profit-driven approaches relegate purpose to a nice accessory if you want it, so long as it does not get in the way of the important stuff”.

In the commercial world, asking “why we do what we do” can result in answers of “because it is cool technology”, “because we will get more money”, or “to support the business objectives”. Therein, a purposeful understanding of why some thoughts and behaviors might lead to greater and lesser states of fulfillment represent potential commercial competition to profit. The outputs of commercial enterprises are achieved by carrots and sticks that are proportionate in magnitude to the risk of the endeavour. In commerce, questions about meaning (i.e., why questions) beyond these three pointed answers as to why we do what we do are likely to be met with silence, sneers, or puzzled looks. And often, a continuance of such questions are met with the termination of one’s career.

Here, it is important to remember some of the ways by which resources are squandered in early 21st century society. The following scenario is a frequent occurrence in early 21st century society, particularly in governmental and corporate environments. If there is a budget and “you” are a department that gets a portion of that budget among competing departments whom also receive a portion, then it is in “your” [departments] best interests to use all allocated funds (regardless of their actual need) every cycle so that you maintain the upper budgeted allowance. For, there is a risk that if you do not use your upper budget allowance this cycle, then next cycle that allowance might be lowered, which might also perceptually reflect a lower social status among the competing budgeted departments (when social status has a relationship to financial status). In the intelligence industry this type of scenario directly concerns the notion of “mission creep”. A team will keep “creeping” its

mission (i.e., mission objectives) forward to maintain or expand its own budgeted financial allowance.

4.6 Moneyless fulfillment in a resource-accounted system

INSIGHT: *People don't really want money, they want access to things that money can provide under a certain socio-economic context.*

A resource-based (accountable) economic system functions without money; it is a moneyless economy. It is the economic equivalent of the evolution of self-understanding, of computation, and of engineering and automation, which are applied to the benefit of all of humankind. A resource-based fulfillment oriented system is designed to maintain access abundance to economic services without the use of a medium of exchange, gift, barter, or currency.

If there is no scarcity, then there is no reason for a medium of exchange. Resource scarcity is transparent in an common-heritage environment, and hence, when ‘critical resource scarcity’ (vs. manufactured) exists, then the family (or community) adapts, which some systems allow for and others inhibit through the systematic generation of adaptive or maladaptive processes and behaviors. Scarcity is a principle generative condition of a monetary market-based economic system, and therein commercial entities (i.e., people) have to compete (or fight) for money, hence differential advantage, hence gaming strategy, hence dishonesty, hence corruption, hence the modern world around us.

By removing the monetary system from the manner in which human needs are fulfilled, the mechanism of differential advantage is removed and “integrity” becomes the understanding that the integrity of social and environmental systems is directly related to your own personal integrity. In a resource-based world, it is in everyone’s best interests to preserve a system that is designed to maximize the fulfillment of everyone’s needs; hence, there is no clash of motives like there is in the market system where people [more often than not] pursue their own detached, conflicting, and narrow self-interests (vs. rationally thought-out self-interest). In this sense, a resource-based society does not maintain and reinforce mechanisms that corrupt individuals (i.e., “corrupting mechanisms”) that are ever present in a monetary system. Instead, it is a structure that is responsively adaptive to its users and its environment.

In a resource-based society there is no need for money, labor, or gift as a means of exchange. Principally, ‘money’ (i.e., the monetary system) is an essentially corrupting force; one that generates its own reality in the minds of those who believe in it. It is a remarkably dynamic strain of corruption, generating con-artistry and predation behaviors at all levels. Also, rather than focusing on economic labor as a means of exchange, labor is sought elimination to entirely through automation of service processes [where desired].

From a behavioral perspective, the need for cyclical monetary earnings to maintain one's standard-of-living is dangerous to well-being; it incentivizes behaviors with harmful (i.e., harm inducing) social costs.

The entire field of modern economics presumes the necessity and existence of money - everything an "economist" states presumes its axiomatic presence. The entire field of modern "economics" is like a fish in water that doesn't realize there is a different atmosphere above or that there is such a thing as "land", which it bumps into on occasion, but doesn't quite understand (e.g., the commons and open source).

The market propaganda is that if someone doesn't like a particular business or industry, then s/he should vote with their currency (i.e., spend their money elsewhere) - if you don't like a company, then you should just not use them. Unfortunately, such behavior is not an actual solution to real social problems. It is not a solution because [in part] the market system re-enforces pressures to purchase from the worst manufacturers, because they are the most cost efficient and make the most affordable goods [for most people]. In the market, caring is a convenience; it is a luxury to care about the quality of the food you buy or the quality of the goods you purchase. Mostly, those who care to purchase otherwise can afford to care. Yet fundamentally, everyone is in deficiency in this model.

In a monetary society it is not irrelevant to note that the modes of communication we use are tightly coupled with the modes of production that finance them. An untwisting of words can be useful.

When life needs become a commodity, then everyone suffers. A resource-based society is designed to service life needs and not manufactured, commercially oriented wants. When "you" travel do "you" have to pay in order to sleep somewhere comfortable? This type of a commercial transaction represents the subtle commodification of a life need (a restorative sleep environment). The commodification of life needs are aberrant and harmful, yet culturally normalized in early 21st century society.

A resource-based society removes the monetary profit incentive from natural-logical economic processes. The profit incentive at a societal scale inhibits progress, stifles efficiency, promotes violence and exploitation, while it surreptitiously engineers scarcity out of the very structure of its system. In other words, the structure of its system generates these systematic characteristics. Essentially, these are some of the behavioral characteristics of an economic system that maintains the encoded conceptual value known as "profit". Early 21st century society extracts profit in the form of *property* and *price* at the expense of all human needs. Fundamentally, everything good that is happening now, in early 21st century society, could happen more efficiently and more effectively without money.

In a monetary market there exist "market entities" who employ a whole host of strategies in competition with other market entities. The use of propaganda is one common strategy. Entities employ strategies to maintain

market share, maintain profit, maintain liquidity, maintain customers, maintain their establishments and institutions, maintain their product line, maintain their valuable employees, maintain revenue, maintain service, maintain growth, maintain leverage, and maintain competitive advantage (i.e., economic power), to name just a few. Some of their strategies are known as "business strategy". Business strategies often (if not always) work in opposition to the design of resource-based, sustainability strategies for optimal fulfillment. Hence, if someone were to participate in a business strategy, in general, it could also be said that they are not participating in a sustainable systems strategy. Whereas 'business' is a process of competition, the design of a sustainable system involves a recognition and integration of networks of cooperation. A business strategy is not a solution orientation that accounts for the largest known system and all available information. Business strategies exist within market economies and are not a part of resource-based systems economy which does not, in fact, have "externalities". Business strategies are competition-based, and often, infinite-growth oriented. A resource-based economy applies cooperative, systems-based strategies [with an intentional recognition and design of the systems overall purpose].

Infinite growth is infinitely absurd. For purposes of sustainability, it doesn't matter what kind of technology arrives if the [consumer-ist] mindset doesn't change. The major motivation in early 21st century society is and only can be concerned with "how do I get money to meet my needs and the needs of my family?" Money is a principal motivator for the majority of human behavior on the planet right now. By and large the thing that constrains the human society is the truthful statement, "I have to survive by making money."

We will not have abundance while we continue to use the means that generates our own enslavement, while we continue to use "money".

Truly solving problems in a monetary system ebbs the flow of money. If "you" were to actually solve a problem, then the flow of money would dry up. And hence, for those whose satisfaction and survival is based upon the flow of money, and even for those who have the "best of intentions regardless of money", if money is a re-occurring part of the "solution", then it is not a real [world] solution.

Rather than having money it would be useful to have tools - things that make other things. And in a community, once "you" make anything "you" become part of a network of other makers.

INSIGHT: *Money harms society by generating a state of wealth disparity in the population.*

4.6.1 Structural goals and artificial scarcity

NOTE: *Understanding the resource based doesn't make trade or gifts or exchange "bad"; instead, it simply makes these things irrelevant to individuals survival and fulfillment in society; it*

makes them obsolete.

All economic systems have structural goals, which may not be readily apparent.

1. The market capitalism structural goal is growth and maintaining rates of consumption high enough to keep people employed at any given time; employment requires a culture of real or perceived inefficiency and that essentially means the preservation of artificial scarcity in one form or another.
2. The natural law resource based economy's goal is to optimize technical efficiency and create the highest level of abundance possibly within the bounds of Earthly habitat sustainability, seeking to meet human needs directly.

Resource scarcity has a perceptual dimension to it. In a family situation, when something becomes scarce, the family “works its way around” the scarcity either by focusing their sharing more precisely or developing an alternative resource to the actually scarce resource. In this sense, there is never really a scarcity problem, there is a resource problem, which may involve a coordination, production and distribution problem.

Scarcity greatly depends on perception. Generally, elemental resources for the sufficient fulfillment of all human needs are all abundant, but the productive mechanism of society is what makes them scarce. There is a fundamental difference in the perception and usage of resources between cooperative creation (i.e., co-creation) and competitive production.

NOTE: *The concept of “free” is different from that of “selective”. In 2013, in Scandinavia, the local universities are touted as “free” [though they are still paid for by the public], and people are still selected to go [to universities of different calibres].*

4.6.2 Simplified societal economic inner workings

The following is a cursory example of how price works in the modern electronic market: Someone walks into a modern grocery store in the market and buys 3 bananas for a dollar. This data is communicated to the [enterprise] transaction process system of the grocery store, which updates its inventory system to reflect “-3 bananas” (minus 3 bananas). This information is then communicated to a larger web of interconnectedness that is the claimed market system to which is add the information “-3 bananas”. Entities in the market then looks at banana consumption purchases throughout the rest of the economy, wherein the rate at which they are purchased is weighed against the price at which they are purchased, and the market essentially [is said to] self-regulate itself by updating how many bananas

should continually be produced to correspond to the identifiable market and price consumption levels.

In an natural law/resource-based economy, this [calculation] process would work in almost exactly the same way. Someone enters a distribution [sharing / checkout] center (or places a demand into the information system) and takes what they need [without payment]. That demand / access is tracked (and becomes a data point, rather than price being the data point). An information system calculates demand-access in real-time and adjusts the running, qualified production of how many bananas to produce to meet the real, trending and estimated demand.

In truth, many people in early 21st century society due to the layers of confusion therein, would have a hard time imagining the smoothness of a transparent economic-decisioning information system. Yet, a community can make very strong calculated predictions of requisite ‘variety’ (cybernetics term) if it has sufficient data. Wherein, the system simply adapts to increased demand and other environmental signals.

4.7 Irreducible scarcity and resource-based accounting

NOTE: *In a community-type society, the economy is understood to be part of the ecology, and the decision process reflect this recognition.*

Irreducible scarcity may still exist in a resource-based environment as an appreciative challenge to be overcome for the betterment of everyone. The temporary irreducible scarcity of what is essentially a functional resource represents an opportunity for creative innovation. A resource-based society accounts for the application of resources, technology, and intrinsically motivated individuals to eliminate all forms of superficial scarcity. Scarcity presents an opportunity for the growth and coalescence of information within the community to form new processes and technologies to overcome scarcity, and evolve our means of preservation and of fulfillment. If irreducible scarcity causes conflict, then there is [at least] a need whose requirements (pseudo or real) are not being met.

As long as a society studies what is being “bought” and uses that information to inform its economic system, as opposed to what is being measurably ‘fulfilled’, then such a society is always going to come up with the wrong conclusions. In the real world the proper study of economics is the design of real world fulfillment, not market consumption. In a market-based society it doesn’t matter how the market is measured, such as a society is measuring the wrong thing. What matters in this world is the fulfillment of needs and of our aspirations to grow, develop and become everything that is latent and potential in each of us. The fulfillment of human beings is most clearly seen in how they relate to each other, and particularly, their children. As we separate ourselves further from our true nature there

is a great sadness that calls a return to our humanity [not to purchases, consumption and isolate]. Is this not the greatest longing and freedom we can have, to be in community with each other.

The resource-based view is a coherent, integrated total systems approach for understanding what resources are available and how a real resource shortage (not subjectively perceptual scarcity) are overcome.

NOTE: *If the work is uninteresting, but must be done, the question is, are you doing your work with the intention of not having to do the same work/task again at some point in the future? Even the brain and mind automates processes; why should society not automate technical processes?*

4.8 Availability of access to human need fulfillment in a resource-based economy

INSIGHT: *It is not our economic resources that are scarce, but intelligently applied passion for the betterment of oneself and everyone else.*

The resource-base of a system exists for the expressed purpose of producing an abundance of access (i.e., “access abundance”) to needed and preferred (“wanted”) goods and services. If individuals have free access to the goods and services that they need and prefer/want, then the concepts of “trade” and “property” are unlikely to exist in their social system or be encoded into their economic system. Hence, a resource-based economy is a truly voluntary system. In other words, individuals are not bound by trade for property or movement in the system; instead, movement and access are provided freely. A community that designs its own economic system might seek to create a voluntary environment that brings out the best of human behavior.

When educational, creative, and explorative resources are available to all without a price tag, there would be no limit to the evolution of human potential. Community necessitates a fully open learning system for a truly open society. When a society is unburdened by chronic survival concerns, then people would have time for individual intrinsic learning and exploration. Education, if available to everyone without a price tag, could become a never-ending process, a lifelong intrinsic learning process. Communities are living learning centers (e.g., like “universities”). Most people would participate in activities and pursuits that they enjoy and that make them more highly developed and fulfilled human beings.

4.9 Technology under resource-bound economic conditions

INSIGHT: *Eventually all of our doable work will be doable by automated robotic machines. How, then, do we wish to live [as a species]? We must*

ask, to what extent are automation technologies improving our humanity and our fulfillment, and to what extent are they disrupting our humanity and our fulfillment? How do we integrate them into our social purpose so they are helping us in our desired state of fulfillment, individually and as a society? How do we use them as tools in order that we might flourish as human beings?

The resource-bound model is deeply informed by the understanding that a socio-economic system must remain in alignment with a community's technological capabilities to maintain the social stability of the community. If technology exists to free humans from banal or dangerous labor, then the socio-economic system must evolve (change for the better) and adapt to this new technological way of meeting needs. If automation technology exists to free humans from repetitive labor, then again, the system must adapt. If adaptation is not preserved then community destabilization is more likely. Of course, not all technologies are novel enough to cause a socio-economic adaptation. But, when those technologies that evolve the social environment begin to infect the economy, then to remain stable, the economy must evolve alongside. Mechanization is more productive and efficient than human labor, which means it is socially irresponsible to not mechanize and enjoy the fruits of abundance and ease and satisfaction it can create.

All technological decisions in a community are also social decisions as they [in part] involve common heritage resources. In a sense, fulfillment-oriented technologies are an extension of a fulfillment-oriented social structure.

In a resource-bound economy, the actual Earth [eco]system becomes the basis for decisions in the economy. Instead of “affordance through monetary transaction” there is “affordance through regenerative Earth capacity”. Community represents a transition from a “labor for income” system to an access-contribution [abundance] system without “differential advantage” or having to submit to the opportune (or incentivized) dominance of another for one's own need satisfaction.

When technology is systematically applied, it conserves energy, reduces waste, and provides a more efficient and effective economic system, as well as conveying a larger decision space. Eventually, technology itself will have advanced to such a degree that the technological landscape mandates a systems-wide resource-based economic model.

The introduction of automation machines into the methods of production decreases the effort expenditure of the individual in the production of goods and services. Engineered automation leads to more effective and efficient technical need fulfillment. Herein, non-human productive service resources are maximized and human time becomes free for the meaningful.

What is the purpose of technology if not to produce abundance for all the worlds' people? This very day we have the technological know-how and resources

to produce abundance for all the world's people. Why aren't we doing so? How do we actually relate to one another if we don't realize that each of us has an innate drive toward a higher potential for ourselves and others, that each of us has common needs and common inter-relationships? Can an economic system influence how we relate to one another?

By applying the tool of a resource-based access system that maximizes the [systematically] functional use of every good, along with intelligent resource management, and near complete automation of primary services and goods manufacturing, then a community has the potential of creating a society of economic efficiency and useful abundance. This results in something which has never before occurred in human history; it generates an economy where goods and services are available in such abundance, and with such little need for human labour, that there would literally be no reason for money, barter, trade, or debt of any kind. A fully functional community may be said to "come into existence" at approximately the time that fulfillment becomes a sufficiently automated process that there is no potential re-initialization of the idea of the "market".

When efficiency is valued, automation is sought, and the concept of material exchange between humans no longer holds any relevance. We seek that which is mutual. Instead of exchanging goods and services for their survival, we openly share information for our betterment. Humankind is presently in the process of closing the chapter on the time in history when humans produced and distributed every good and service. Machines are increasingly replacing human effort, which isn't to say that in a resource-based society that individuals won't still be highly creative and artistic with their hands and bodies. In an exchange-based system an exchange is necessary to maintain the flow of goods and services. In community, a common resource-based, combined with intention and purpose, are necessary to maintain the fulfillment of human needs with goods and services. When machines perform all the banal and duplicitous work, then the exchange of resource for survival no longer need occur between humans. And, to remain in balance with their technology humankind must adjust its socio-economic environment accordingly.

It is relevant to point out here that humankind's current state of technological development is such that some of its technological systems are themselves being designed, constructed and maintained by other technological systems, which is somewhat less commonly known as "automated automation" (indicating that the operations replacement layer is automated also).

Because all technology can be used for "dual purposes" (as betterment or weaponization), it would be wise to establish a socio-economic system that reconnects the economy, society, and technology with the natural world so that technology is not used as a weapon in competition among one another, but with the intended fulfillment of everyone. There is a large experiential difference. Anything can be weaponized and turned to

harmful purposes, including the wish to keep children healthy by vaccination with mercury, or to prevent tooth decay by putting a fluoride by-products in the water. If someone else controls what may or may not, should or should not, must or must not go into your body, then you are a slave. And that is the essence of the slave State. Somebody else controls what happens to your body. If only you have 'personal access' to your own body, then you have to take responsibility for it.

Those who do not understand technology, who do not comprehend the basic conceptual designs of technical systems do not generally appear to have an appreciation for the capabilities of humankind and its current state of technological development. If someone does not understand even the basic operation of something, then how can that individual truly appreciate its operation or conceive of lateral operations? This very year, we are a technically capable species - we have been to the moon and back, and we are autonomously driving around on Mars at this very moment. Our scientists, mathematicians, and engineers began creating vast architectural structures decades ago. Consider for a moment the advanced mathematics and physical understandings that it takes to accomplish the sustainment of the modern technological infrastructure around each of us. At this very moment, here on Earth, we have mathematicians, scientists, and engineers who could solve our greatest social, and fundamentally, technical problems as rapidly as the next updated release of your smart phone. As a society, would it not be prudent to use these skilled individuals to solve our socially-oriented world problems? Only under a predatory-based system [economic parasitism] would we stifle our own social progress.

The monetary system wastes limitless amounts of resources in the replication and duplication of products that are not necessary, and it is a place where some goods and services become contrived to us. We are coming to know more about what we need, and why and how we come to like things.

Exponential knowledge acquisition and technical development leads to the transcending of material scarcity and engagement with a more thought responsive environment. At this very moment humankind is in the process of such a transition. Technology allows for new possibilities, the eventual consequence of which is a highly thought responsive and customizable environment. In all honesty, if technologies continue to advance, even at a fraction of the rate they are now, services are going to look increasingly less like jobs and more like thought responsive science fiction. It is hard to offer your labor in an economy that is full of automated machines. Take the software application Photoshop for example, any 2D image you can dream of you can re-create, re-copy, and re-print in digital form. Similarly, 3D software and 3D material rendering technologies (e.g., 3D printing) allows for the physical creation of nearly any structural-architectural object imaginable (within material limits, of course).

Real things don't vary by opinion. "You" can think (or believe) that iron is stronger per measurable attribute by comparison with another metal as much as you want; but, if you can't prove your opinions through testing, prototyping, and experimental controlling, then they are irrelevant to the selection of an optimal material for a projected service. This is just basic engineering. Many people in early 21st century society do not have a complete and functional understanding of what 'systems-oriented engineering' actually is, remember that.

Here, technology as a functional extension of our cognitions allows for the simultaneous processing of (or 'multiprocessing') of information. Atoms are bits of information. Structures built by humankind are also information. In a sense, technology represents information about how to make environmental responses or processes run more efficiently and require less energy, like enzymes do in our body or platinum does in catalytic converters.

INSIGHT: *Technology ought to evolve our humanity; if our technology were to surpass our humanity, then humankind would be at risk.*

4.10 The scientific method and resource accounted economics

The resource-input into decisioning involves a scientifically derived process that unfolds objectively toward a higher potential of human fulfillment through contribution and an information and spatial support structure. The resource-based model uses the scientific method for quantifying the impact of its own technologies and actions on its environment [through 'scientific feedback mechanisms']. Would it be wrong for a community to agree that a product or activity that causes harm to the environment or any human being, either in a direct or indirect manner, should be de-prioritized in accordance with its potential for harm? Herein, a resource-based view understands equitable systematic prioritization of resources through community-wide access to accurate information and voluntary participation. With feedback humanity can come to know what conceptual and material structures have the potential to cause harm, and it can remove these structures from our life-space.

Applying the scientific method to partially solve for socio-economic problems is only logical. Science is unique in that its methods demand not only that the ideas proposed be tested and replicated, but everything science discovers is also inherently falsifiable. Science never attaches to anything, and it evolves constantly. Everything that science currently suggests is accurate must also maintain the attribute of possibly being proven wrong, eventually. A resource-based society applies the scientific method to the fulfillment of individuals in a community. This is in fact already being done to a relative extent today. System's engineers

do this world-wide by designing systems that bring relatively clean water, electricity, transportation, and communications to people's homes and community centers. They have been able to accomplish what they have accomplished because of the scientific method and a systems understanding of the architecture of the material environment.

The very purpose of science is to allow us to explain our own conditions. Hence, to some high degree our social organizations must be based on the very natural systems that "govern" us ... if anything could be said to "govern us". Humanity is regulated by nature whether some human individuals like it or not (or have a preference for it being so). The resource-based economy creates an economic information context where humanity can begin to "grow up" in its recognition of the larger information system within which it verifiably exists.

The advance of technology due to the progress of our sciences is not for us to fear, it is for us to consciously embrace and design love and compassion into, what could be more compassionate than technology that frees us from the wheel of fear and self-limitation, allowing us to spend our lives pursuing our passions and chasing curiosity? This system is not some imagined subservience to a machine collective; it's actually in all respects turning machines and AI into technical fulfillment facilitators for living beings.

A system based on resources is not an ideology; instead, it is an object accounting and measurement event away. It is an engineered system designed for a purpose. It appears as nothing more than an organized set of proven life supporting understandings, interrelationships and material infrastructures that inform the arrival at decisions that optimize human and environmental sustainability within a context of need fulfillment. It is the application of scientific and technical ingenuity toward the creation of an abundant resource environment. To claim that an engineered resource-based economy is an ideology is a fallacy of equivocation - an engineered system is not an ideology. An engineered system can encode an ideology, but it is not identifiable as an ideology. Ideologies are systems of unverified ideas (i.e., not science) and ideals (agendas and opinions) that form the basis of belief in a social or economic organization, including political theory and policy.

Nature isn't always compatible with our wants on an individual basis -- nature doesn't care about us as individuals; instead, nature appears to have an interest in the perpetuation of life, in general. Therein, if we understand how nature works and we work with those understandings, then we can enjoy a more optimal way of living than any of our ancestors.

INSIGHT: *We must be open to challenge and thoughtful critiques of our system if we are to further the thoughtful development of our system.*

4.11 Utopia and the resource-based view

QUESTION: *How much do we really gain in our societies by maintaining systems that in their design limit human reconnection, re-correction, or error-correction with the source from which we have all come in common.*

A resource-based societal operation is not the design for a utopia (Greek: not [u] + a place [topia], not-a-place). Each design iteration for the engineered processes that compose the present operational state of the society is simply the best design known of up until the present (i.e., when the design is being developed). If someone admits that an engineered system is capable of being updated when new information becomes available and also that humanity is capable of encoding the idea of error-corrective feedback into its socio-economic systems, then all talk of community being a conceptual place that cannot exist becomes erroneous and disingenuous. From a conceptual systems perspective, such a place is logically capable of existing. In fact, a resource-based society is designed to follow the community's emergent understanding of systems dynamics, so it is in fact the "best" system the community knows of or has developed to date. Early 21st century society has a "big" (potentially catastrophic) issue with error correction. It has [at least] set itself up with a whole host of applied technologies and systems with no accounting for their biological risks and behavioral affects (to its socio-psychology, to its health, and to its habitat). Early 21st century society is not a healthy system in a state of dynamic equilibrium with a functional mechanism for error-corrective feedback. Without error-corrective feedback intentional state change in a common environment is not only unlikely, but a potential scenario of conflict.

Society could be viewed as a protopian experiment in that, with each iteration and integrated learning, we-together continually evolve towards greater fulfillment, resilience, and sustainability. This process is inherently incremental and participatory, and encourages a common direction of striving for a better tomorrow. By embracing change and integration, and by valuing humanity and collaboration, society lays the groundwork for advancements that enhance the well-being of all its members/citizens. This forward momentum, driven by a shared vision of a positive today and positive tomorrow (rather than a perfect utopia or a continuing dystopia), fosters a flourishing environment where progress in human need fulfillment and real-world sustainability is not only possible but inevitable.

A society with a resource-based economy is not the "establishment of a final system", but rather the iterative emergence (i.e., "appearance") of a systems-of-systems, originating from those who compose its community, and not from any "rulers" or "administrators". In a resource-based economic system there are no market-State [political] rules; no power elite. Market-State politics tends to either maintain and keep things the same, or it becomes the toy of some smaller financial and/or military

elite. The difference between market-State politics and community is the difference between "law-enforcement" with power-over-other ("political") relationships, and "standard-knowledge" with certainty ("statistical") relationships. The difference is the demand/incentive for power-over-others versus more understanding and better decision certainty.

To keep something the same is to state that there is no forward motion in any direction (e.g., lower / higher entropy) or toward any purpose (e.g., fulfillment / suffering). Community, and a resource accounted for decision system therein, is an emergent system. It is not a top-down system or a final established system, but a centrally distributed system (a systems-system) based on a shift in mindset of the population: that individuals can direct and orient their lives toward higher states of potential fulfillment; and to do this, they share and integrate information with a certainty value, and constructed and operated habitat-physical life locations (a.k.a., habitats/cities).

Life in a resource-based community does not become "less challenging" than life in early 21st century society. Instead, there is an experiential shift in the nature of stress and challenge, which become known as controlled hormetics. The challenge is no longer one of stressful and fearful survival, but one of opportunity for growth, flow and expansion. "Work", as in the laborious expenditure of energy for currency is not itself fulfilling. Its not intrinsically meaningful. It doesn't make people happy; access makes people happy. But "work", as in accomplishing an important goal, learning something, designing, building, growing, achieving, doing something that is in line with your values, is fulfilling and meaningful, and brings happiness. A community does not need a "superclass" that forces the challenge of daily survival on each of its chess pieces.

A resource-based economic community system is a system that emerges from [individual] participation within a commonly fulfilling [form of] organization, where contributors are users, and also, service users. There are no rulers; there are no bosses; and the authority is one's consent to live in community. Community emerges based on a shift in understanding of the individual over time through access to more accurate information (education) and more fulfilling organization [of human life and society].

4.12 Power and community

Community is a non-discriminatory, person independent (i.e., apolitical) system; it is not designed to create socially organized power structures, classes or hierarchies, that may curb its most efficient operation. It is a system without "factions" in decisioning (i.e., without politics, without opinion over engineering). It accounts for needs and preferences thus relieving the stress of having to compete for power over others. It is a form of organization which does not structurally reinforce the establishment of competing institutions. It is a system

that doesn't give people who want to harm others a massive platform to do so. Instead, it is a participative system designed to accomplish economic fulfillment efficiently and without an administrative class of leaders, governors, or enforcers - it uses a set of participatively developed and formally understood [transparent] transport protocols [for decisioning]. In short, it is a system designed for non-hierarchical adaptive responses to individual needs and issues in common. Herein, one person is not choosing for another person. Instead, a decisioning method is designed and applied in common by all persons. It is a bias-agnostic system; a system to keep the community's communication clear and coherent - a value clarified space.

The tracking of information in a competitive environment (as in, predator vs. prey) is not equivalent to the shared transparency of trackable information in a cooperative social environment. Those who conduct the tracking (i.e., surveillance) in a competitive environment have a greater ability to manipulate and socially engineer due to the [incentivized] concealment and obfuscation of collected information. In a competitive [information] environment there is likely to exist a higher echelon (or "PRISM") of people who can use information in competitive warfare to remain in power.

In a resource-based economy, the integrity of the system partially lies in the openness of the total information system, which requires that individuals remain (or re-become) self-directed learners. Hence, it is "centralized" only to the extent that the community accounts for information from the whole of the real world. In an open information system there will always be information available to counter possible acts of destabilization. The odds of someone committing horrific acts against other human beings while living in a system of fulfillment would likely be extremely low. In community, there is no coercive force, there is only freedom in the effective and efficient fulfillment of needs. Such a society is set up so that there is no reason why anyone would want to act in a socially destructive manner (i.e., it is not a structurally incentivized behavior). Humans do not engage in violence and destruction without reason. Without a reason to harm society there is extremely little chance that anyone would do so. Community is essentially the emergence of a society of individuals who care for one another, applied that intention to into the encoding of their economic decisioning to form a "community".

INSIGHT: *Community is participatively designed and built by a group of individuals to prevent the accumulation of power in the hands of a small group. Conversely, traditional [financial] economic systems are built to maintain such a system. Individuals need to be wary of any imposed order or government or institution or approach or understanding or thinking. Every imposed principle must be critically examined prior to conscious integration into an information system (e.g., mental model). An*

community is a collaborative and participative system; it is not an imposed system, but it is informed by the "imposed" technical regulations of nature as they are presently known.

In a community, literally, every system is under the access-control or "governance" of the entire population in a distributed and participatively open-source manner. Note that something with the characteristic of "open source" is by its very nature distributed in form. When effectively designed for this functional purpose it prevents one person or group from taking control [of the whole distributed network of control]. The system is literally designed to be as resistant to absolute minority control as much as possible, and individuals are incentivized to maintain distributed [access] control.

NOTE: *A community-type organization could be contrasted with a leadership-based "command and control" or "need to know" governance structure in which individuals are not aware of what the forces above them are doing.*

An 'openly distributed access-control system' is sometimes confusingly labelled as "governance". The application of the term "governance" is something of a misname here, for the word is most closely associated, in an etymological manner, with the following three concepts: authority; administration of rule; and socially controlling power. These three conceptual characteristics do not accurately describe the characterized makeup or behavioral characteristics of the Community's emergent socio-economic access system. When taken in their basic normative they are contradictory value conditions to those identified in the Community's social system. If there are socio-economic [access] rules, then those rules are universal and applied to everyone equally (i.e., distributed access). No entity can be given permission to break the rules, such as the "State". For instance, the State has the ability to force payment of tax on a relationship; this is something "you" as a "citizen" do not have the legally protected ability to do. If people still choose to call a community configuration of society, a form of "government" or "a governance system", then they must qualify their meaning of the term in order to be clearly understood. Community in its conceptual operation, as modelled, is not equivalent to the form of government seen by States or the governance structure seen in businesses and club[bed] organizations. In early 21st century society, although the term "government" may not be openly defined as such, government is in fact "a monopoly over the use of force and coercion within a given geographic area [administered by (land) owners]".

Government may also be defined in terms of "regulation", which the market always (or, has to) have. In community, the "regulation" is technically and formally defined to align with a particular direction (sustainable fulfillment) and value orientation (efficiency) with the real-world. The "regulation" in a real-world, resource-based society, is not coercive, it is societies best

understanding of technical reality and society's ability to integrate that understanding into its technical[ly serviced] habitat [production systems].

All 'systems' are regulated through the controlling of processes. Adaptive systems observe the output of a controlled process and then adjust the process as required (or 'intended'). This is called a [control] feedback loop. There is another kind of control loop known as a feedforward loop wherein input variations are monitored, and then, the process is adjusted to compensate. System management involves regulating the input and process for the desired output. In living systems, "governance" structures and processes "evolve" to control the functioning of the system within its environment for its desired purpose(s), its survival and its fulfillment.

It should really be noted here that "governance" is sometimes mistaken for "guiding". It should not be so mistaken, "governance" is never about "guiding"; it is about 'controlling'. Any definition of governance that includes the word "guide" in place the word 'control' is using manipulative language. "Governance" is in fact the state of being governed, and "social governing" is the state of social control by an external social "governor". In some sense we might ask, "Do we want a participative,

open control system based upon nature, or do we want a hierarchical social governing system?"

To redefine "governance" as "guidance" is a bit of a dangerous thing because it masks the socially governing power structure (or, belief in authority) behind the idea. For example, some alternative governance advocates define governance as "a sequence of activities carried out within a structure to achieve some set goal". A systems thinker would likely not refer to this conceptual idea as "governance" because of the varied social concepts already associated with the label "governance". Instead, a systems thinker would more likely refer to this idea as that of "systems control processes", which can be visualized for clearer communication. A recommendation engine, for instance, is a guidance system; it recommends access, whereas, a control system controls access. The question is, how do we want our access controlled; and, how do we process feedback? Do we want it distributively controlled and laterally powered (i.e., powered by individuals), or do we want it socially controlled and hierarchically powered? Do we want feedback from nature, or do we want feedback from the State and powerful for profit entities in the Market?

QUESTION: *Why should we spend hundreds if*

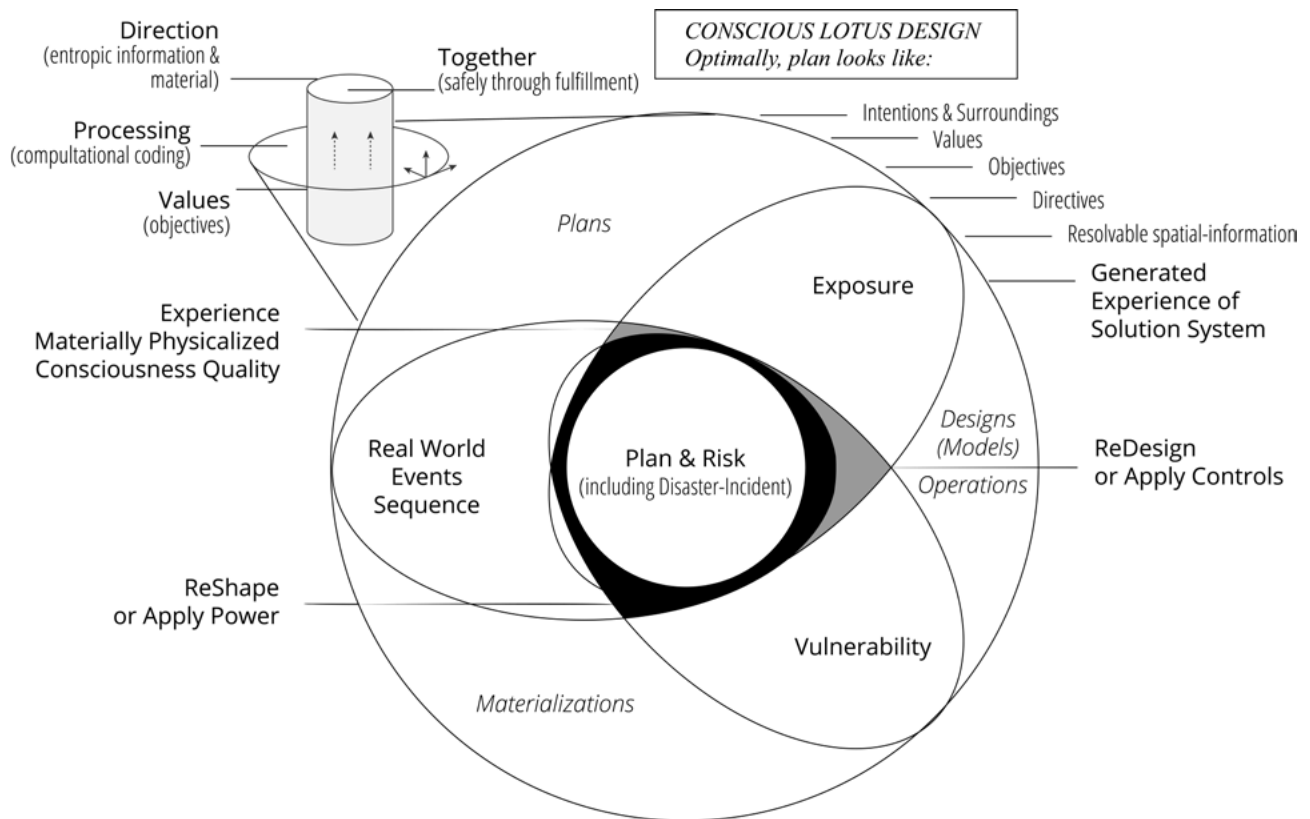


Figure 17. A project coordinate where information is shared and resolved in order to sustain the continuous existence of an iterative societal system where all human individuals are mutually fulfilled. Together, humans may plan their informational and objective systems in order to generate greater states of well-being, fulfillment, and that which is desired. Life is reshaped through information and objective interaction. Life requires information and objective interaction.

not thousands of hours deciding together what to do? Why not organize a system that gives the maximum amount of time to the individual to decide what s/he wants to do (i.e., greater freedom of choice)?

4.13 Planned obsolescence

NOTE: *In a more technologically advanced market economy 'planned obsolescence' is replaced with 'rent seeking' in order to maintain the cyclical consumption cycle.*

In a competitive structure for resource acquisition and engineering (apparently worthy of the title "economy") there is something known as "planned obsolescence" (i.e., built-in obsolescence). Planned obsolescence refers to the deliberate design and production of goods with a limited lifespan or functionality. Planned obsolescence is the deliberate planning of goods and services so that they are made to break down [sooner] to ensure their resale for the company in question. Similarly, 'intrinsic obsolescence' is when a good is made with inferior materials and inefficient production processes to cut corners on cost. Effectively, planned and intrinsic obsolescence are the conscious withdrawal/withholding of technical efficiency to generate repeat purchase, and they are common practices in the market. The aim of obsolescence planning is to encourage consumers to replace or upgrade their products more frequently, generating ongoing demand and sales. It is a strategy used by business to induce demand and maintain profitability.

Planned obsolescence is a value orientation away from comprehensive efficiency for the benefit of all and toward the planning of inefficiency for profit, exclusionary benefit, and to maintain the market cycle of 'cyclical consumption'. Businesses to varying degrees deliberately design and engineer products to wear out and malfunction [within a planned amount of time] in an effort to: repeat / maintain the continuity of sales, or maintain a cycle of continuous servicing (which becomes 'rent seeking'). Essentially, goods that could otherwise knowingly have a longer, safer, and more functionally useful lifespan are being given shorter lifespans (or lifespans that interrupt usage on a cycle) to maintain the money cycle (i.e., to continue commerce).

Planned obsolescence is an incentive in the market because its behavior facilitates cost efficiency for the owner: it is a form of self-maximization for profit. In the battle of competition everyone is looking for cost efficiency, and no one can make the "best" because everyone has to save money in some respect. Hence, there is "undercutting", one-upmanship, and competitive advantage as systemic practices in the market. In a sense, everything is obsolete the moment it is produced in a competitive market.

In the Community, we plan the lifespan of our goods and services, but we plan it for our functional fulfillment in an emergent manner. We realize that

functional fulfillment is temporal, spatial, and iterative. In community, the lifespan of "products" are not planned for in terms of the deliberate continuation of an abstract [monetary] cycle.

Market philosophers sometimes argue that planned obsolescence is actually a good thing because they claim it drives "innovation" through the incentive to design increasingly powerful, efficient, and up-to-date products through the regular influx of money. In other words, they believe that planned obsolescence is making technology significantly better through continued profit.

However, to assume we [as society] need to keep money circulating in order drive technological progress is like saying running is good for your cardiovascular health, even if you are being chased by a lion who is going to eat you if you stop. Do you justify the lion chasing you as "good" just because it is forcing you to exercise? The lion symbolizes an inherently detriment force driving what is perceived of, in a truncated manner, as productive. The same logic applies to market economists who think that since "more poor people have cell phones, TVs and microwaves than they did years ago" it justifies the existence of the market system as a productive or even egalitarian force. And, it is conveniently ignored or not understood that the Market system (or more specifically the exploitation/scarcity/competition that underscores it) perpetuates poverty and class imbalance.

In fact, we could sit around all day making up things about progress and productivity within the confines of narrow, truncated frames of reference. "I hear cancer reduces your appetite! ... cancer must be great for losing those extra pounds. Wouldn't it be nice to have a free meal, free little room and a workout facility?... let's go to a prison and relax. I heard that the green revolution is going to be led by hybrid electric cars! I'm going to go out and buy 10 hybrid cars to support the cause! And perhaps the most amazing of all, coming back to your point, is the idea that buying things and pushing money around and incentivizing more industrial activity ("innovation") - even if it is unnecessarily wasting the earth's finite resources at the same time, speeding up ecological collapse - is actually a good thing.

As already stated, 'planned obsolescence' is the deliberate withholding of technical efficiency to generate repeat purchases. The by-product is, of course, more money to be applied to more possible products. But that is circular in its reasoning in the context of "innovation" as it assumes there is no other option available than to encourage waste. Does this also mean that "innovation" is about finding better ways to create better planned obsolescence? It is certainly something to consider.

5 A participatory-based economic [decisioning] model

A.k.a., A participatory-based model, a contribution-based model.

This decisioning model represents a collaborative social approach toward arriving at decisions to identified problems with human need fulfillment. Among community we seek a collaborative social approach to arriving at decisions to identified problems in fulfillment. This decision system is based on user contribution for user access. This economic model is a participatory model in that it involves multiple levels of volitional, voluntary and otherwise non-coercive, participation. There is participation throughout the models application, and without participating there would be no potential application of the model. In other words, the models application essentially relies on participation, because there is no coercion. It must be restated that all participation in the decision system is of a voluntary (and volitional) nature, and every individual in the community has the opportunity to participate. The economic model is designed based upon mutually beneficial and voluntary interrelationships (or "associations"). This design maintains an environment where we are more likely to work toward fulfilling our needs in common rather than seeking to get our own needs met at the expense of others. In a community-type society, there is autonomy of participation. Participation is both participation in demand identification and participation in contribution. Here, representation means a lack of direct choice. When "you" are being "represented", and therefore, do not have a direct choice, then don't expect quality. Additionally, the market does not have participation, it has coercion, because it trade (reciprocal exchange), and people must trade (or survive on others who trade). Instead of participation in production, markets have an employer, employee, consumer structure, where a few benefit greatly and most are coerced to trade their bodies for tokens that buy them access to markets where products are sold for profit. In community, the whole scientific community can contribute to the scientific review process (for information standards and for decisions), should they wish.

The two principles a participatory economy are:

1. **Contribution participation in the economy:**

When interacting in teams, never engage in extrinsic rewards (tokens or punishment), and never engage in violence (separate from force). Do not contradict individual self-direction (do not coerce), and do not artificially inhibit another's growth, or the most problematic of all, spread mind viral beliefs of things that are not the real limitations of our life together.

2. **People participation in the society:** People

doing home-economic-political (societal) activities [should] engage in information integration, strategic planning, and triage decisioning in order to provide for the habitat service needs (inclusive of global resources) of the current, and future, generations of users.

INSIGHT: *Participation enables further participation; contribution enables further contribution. Therein, what are we responsible for if not for ourselves and the society that we are continuously creating through our participation?*

It is relevant to note that there is a spectrum of possible states of participation in any societal environment, and these extend from volitional to voluntary to conditioned and eventually to coerced and forced. Some socio-economic systems force participation (e.g., governmental systems), and others do not. Some systems extrinsically condition participation (e.g., the market system), and others facilitate and guide intrinsic motivation. The restoration of intrinsic motivation as well as self-esteem facilitates socially intelligent decisioning (i.e., self-interest at the social level), which is likely to diminish the re-structured expression of the socially corrosive behaviors associated with that which is labelled as "secondary psychopathy" (or "sociopathy"). A useful economic system will allow for the emergence of voluntary participation with transparent systems. Only through voluntary association does there exist the capacity to contribute to globally effective action, where everyone has the opportunity to contribute to the community's knowledge base, its information systems, and its technical infrastructure.

An economic model is only as accurate as the community's conceptual framework and its empirical alignment with natural phenomena. When everyone has the potential to participate in the evolution of the community's total framework, then participation in the decisioning process takes on a whole new social meaning. Herein, everyone has the opportunity to contribute to the design and development of the models and systems that compose the community as well as the information infrastructure that informs all economic solutions. Equal participation means that everyone has an equal opportunity to participate in the economy. Participation is open to everyone. A community is a system of interaction where everyone decides through coordination and cooperation.

A participative sharing (i.e., participative-access) society minimizes its risks [to its needs] through efficiency in its relationships. A participative form of social arrangement was common with hunter-gatherer societies. And, humans have lived as hunter-gatherers in participative sharing arrangements for over 90% of their existence on Earth.

In community, team contribution is not fixed, but constantly revolving based on who wants to participate

and who can contribute in any given role (task set). Arbitrary voting is replaced by the logical review of given concepts, objects, and measures based on scientific discoveries and systems engineering. Participation is open to everyone with sufficient qualification; wherein, all material issues are recognized as socio-technical problems involving human need fulfillment. The degree to which a person contributes is based on their education and ability to create and problem solve, as well as their own interest to contribute. This is why emergent and self-directed education is critical; for there to be intrinsic work (intrinsic motivation) there ought first be intrinsic education (self-directed learning, intrinsic motivation).

A functional community decisioning system is not governed by politicians or businesses, nor driven by popular opinion or exclusive agendas, but at its core it is upheld by the equal participation of individuals through an objective common process applied to human and environmental concern (or caretaking). All information applied to the decision system is openly shared and verified, which is exactly what other cooperatively social organisms do - they communicate for their own benefit.

When all "disciplines" are linked, then all interests can contribute. Contribution makes one feel more a part of the community. When all interests can contribute, then the interests of all are connecting and colliding.

In a participatory model the individuals in the community are both the "end users" as well as the "providers". The economic relationships between the two are transparently known and feedback is continuously present. The users have a vested interest, and are naturally connected "stakeholders" in the *design & manufacturing effort, characteristics and qualities, and conditions* of all items produced for and by the community. And, when users have the ability to participate in the design of those items and services that they use, then the efficiency by which users' needs are met becomes optimal[ly void of force, fear, and confusion].

When information is said to be "democratized" in this manner (i.e., equally available to all), then it becomes distributed to all and all can participate. With that said, the concepts of 'transparency' and of 'openness' are probably more accurate than the term "democratized", though.

Essentially, the contribution of effort and the contribution of multiple streams of information "run" the community. And, in the community anyone can contribute to this reservoir of possible experience. Everyone can contribute to the sustainment and the evolution of our species in a habitat. But, we must first start openly communicating and caretaking.

A truly participatory-based model removes any penalty for not contributing and replaces the idea of penalty (or punishment) with a conceptual design that involves a freely contributory structural organization where we do what we do because we want to contribute to society and to ourselves in meaningful ways, and this fulfills ourselves and our community. A community is a socio-economic arrangement that facilitates free contribution.

A true participatory planning system requires the "democratization" of all knowledge and understanding so that it is transparently available to everyone and may be informed by anyone. Herein, all real problems are technical and all solutions are solvable by inputting all known relevant data, organized by causal reasoning and pattern recognition, and evaluated and tested by the scientific method, which is applied toward the engineering of new and more fulfilling structures. We, then, begin to realize that social involvement falls mostly in the realm of human need and our orientation toward our environment. If "democracy" is about finding consensus with values, then values are not orientationally aligned (i.e., "equal"). In the real world some values are more aligned with fulfillment, and hence, sustainable, and others have an increasingly diminishing relationship to the natural environment, and are therefore more likely to be unsustainable.

Values can be assessed and qualified: consider the affect they have on the process of human survival. As a basic example, if someone were to value profit at any cost, which leads to behaviors that pollute a local environment causing others to become sick, then that person's value is inherently unsustainable and causes suffering. The real revolution is the shifting of human values toward one of a higher potential [construction] of fulfillment. In community, we arrive at decisions via a formalized process that synthesizes solutions from scientific evidence using a referential [information] system that can calculate technical solutions to "issued" inputs.

Mass influence and propaganda are used by authorities to steer the masses in an entirely irrational way. The demands of human opinion will always be second to natural law if the common goal [of our species] is to survive. We can design a system where reality can be evaluated objectively.

Herein, we might find that if resources and economic outputs are not distributed in a manner that facilitates everyone's access, then the majority will be unable to participate in the system in any meaningful way.

In a truly participation-based system the condition of what is relevant is externalized (or "outsourced") to the community as a whole by asking the question, "what are your needs?" This type of inquiry should not be equated with the classic market mechanism wherein whomever pays the most [currency] gets their wants satisfied higher on the "priority list", which essentially maintains the formation (i.e., operational structure) of a power/class hierarchy. A truly participatory decision system is one of voluntary involvement and transparent participation. It is not a system of consultants feeding authorities information through decks of strategy and biased "research".

It is important to note here that the Community is not an entity of force or coercion, for there exists no such mechanism in the Community as a system. Some socio-economic systems maintain a mechanism that forces participation (e.g., competition in a market acts as such

a mechanism).

When we share, our wants are neither “infinite” nor “perverted” [by advertising or marketing sciences]. What is the use of “marketing” if not the creation of demand and need for something “you” are going to sell [with the structural incentive for profit]. A community is a system that actually fosters self- and personal-development instead of mundane replication, conformity, and stagnation. To say that “human wants are infinite” is to de-contextualize human need from human desire and from nature, in general. A community involves the cooperation and social sharing of participation versus any form of market [object] exchange.

A lot of the “desires” that we have that are claimed to be “difficult to quantify” come from artificial sources of conditioning. Advertising is “price paid” sponsored speech to influence minds and society in profitable ways. Advertising, publicizing, marketing, and otherwise “commercializing” inherently involves the engineering of desire and of behavior. It is a targeted psychological attack on someone to give them a desire for “your” product. There has been a multi-generational trend of condition the social populace toward consumerism, through advertising and propaganda (or “public relations”). Advertising is brainwashing; potentially undesirable incentive seeding. And, individuals protect themselves from this type of conditioning through a set of thinking tools including systems [science] thinking, critical thinking, and analytical thinking. These structurally useful ways of thinking may become encoded into our ‘critical factor’ to allow us to pattern-resonate with a higher fulfillment more frequently. There are actual priorities and conditions when it comes to surviving and flourishing that advertising obfuscates.

One of the primary purposes of the advertising and marketing industry is the engineering of demand. The contrived engineering of demand is such a significant issue [for individuals enculturated into a society that accepts it as normal] that it is discussed in the Social System, the Decision System, and also, the Lifestyle System. Through these readings one might come to an understanding that wants would be a little less chaotic among community.

The research done by the economist Manfred Max-Neef, and many others, refute the claim that individuals have unlimited wants. Those who believe that human wants are infinite make the claim that it is human nature to want an endless number of things in any given moment, yet have a limited amount of resources to achieve those wants. Max-Neef states that this claim was made hundreds of years ago when humankind’s understanding of human behavior was more primitive. Research into the nature of the human condition has discovered that a spectrum of human needs are an inherent part of human development.

Fundamentally, there is a difference between human needs and inculcated [cultural and market] expectations. Herein, the development of ‘intuition’ involves the realization that there exists a difference

between needs, wants and preferences. A very simple example of this might be the following scenario: A waiter comes to table and asks a child, “What do you want?” The parent at the table then asks the child, “What do you want?” Notice that the child is not being asked, “What does your body need?” Early 21st century society designs experiences (and products) for profit, not for fulfillment [at a structurally fundamental level]. There are, in fact, artificially concocted wants -- wants that you only want because someone else wanted you to want them. It is important to recognize that the only reason some goods and services exist at all in early 21st century society is because they can monetized.

Only a truly participatory model will allow an observation of the emergent behavior of the whole system, without being controlled by either a single heroic “leader” or even a subsection of the collective group. ‘Emergent behavior’ refers to the collective phenomena or set of behaviors in complex systems that do not exist in their individual parts, but upon their relationships to one another. Thus, emergent behavior cannot be observed or predicted by examination of a system’s individual parts. It can only be understood through the parts and their relationships. ‘Emergent’ behavior is also known as ‘emergence’, a unit of which is an ‘emergent property’, which exists in reference to “the whole is greater [in meaning] than the sum of the parts.”

In a real world socio-economic model individuals would not have to ask permission (e.g., apply for licenses) to behave in normal ways like they do in a property-based system, where individuals must constantly ask, “May I do this?” Instead, this community system is open for anyone to create and innovate and share and explore if they want to, by themselves or with others. Property is one mechanism of coordination, but it is not the only one. A common access-/resource-based system is an alternative.

If the community is an information system, then the ‘habitat service systems’ are information platforms developed for the organized fulfillment of our needs, and within which we create and learn and participate.

Economic activity within a community’s decision space is founded upon ‘intrinsic motivation’ rather than the extrinsic motivators of the modern economic system. Intrinsic motivation refers to being involved in an activity or project because “you” want to be involved, which requires a particular form of environmental orientation involving the value dynamics of autonomy, mastery and purpose. ‘Autonomy’ refers to the ability to choose what you are working on, where, when, how, and with whom. ‘Mastery’ refers to doing tasks that are challenging, but not far beyond your abilities, leading you to constant improvement, which is a rewarding factor in itself. ‘Purpose’ refers to doing “your” work for what “you” perceive as a good reason – perhaps the desire to achieve something in particular. If “you” are someone who is doing “your” current job purely for money and would probably quit if you won the lottery, then you are not intrinsically motivated. Intrinsic motivation is a far

more worthwhile than money. In a figurative way, it is the structured essence of our will-power. It lasts longer than extrinsic motivation (which self-degrades over time); it is self-renewable; and, it allows for far deeper explorative creativity.

In a horizontal socio-economic system without the integrated application of the scientific method to social concern there is still the risky uncertainty of individual's personalities replacing verifiable evidence to the contrary.

QUESTION: *Are we creating together or are we just participating in someone else's creation?*

6 A market-State ownership and trade economic [decisioning] model (in contrast to community)

In contrast to decisioning in community, a market-State type societal model has an ownership and trade foundation for resolving economic fulfillment, which it accomplishes at the cost of crises and inefficiencies.

"What would be the result in heaven itself if those who get there first instituted private property in the surface of heaven, and parcelled it out in absolute ownership among themselves, as we parcel out the surface of the Earth?"
- Henry George

The market is composed of subjects, subjects trading objects, and mediators of the trade of objects (i.e., finance). The only intentions in the market are those which come from the subjects. Instead of possessing ownership of objects and requiring their trade in order to survive and thrive, it is possible for the subjects to coordinate access to objects through global cooperation, the mediator of which is a societal information system and associated habitat service team. Our feelings about ownership have very deep roots. Most mammalian life forms have a sense of territory – a place to be at home, protected, and to defend. Indeed, this "territoriality" seems to be associated with the oldest (reptilian) part the brain and forms a biological basis for our sense of property. It is closely associated with our sense of safety and our instinctual "fight or flight" responses, all of which gives a powerful emotional dimension to our experience of what early 21st century society refers to as "ownership". Yet, this possible biological connection does not determine the form that territoriality takes in different cultures.

One behavioral aspect of living beings, mammals in particular, is a desire to control a territory for the most basic of needs, those of food and shelter. Therein, it is important to ask ourselves: have we as human beings not socially evolved beyond such basic reflexive behavior when we come together socially? Though territoriality may be a part of our total "nature", surely we can create social environments that don't signal, incentivize, and re-engage its emergence [to everyone's detriment]. It is important for us as socially conscious beings to realize that territorial disputes generate hostility and warfare, and that it is possible to re-design our social and economic structures to generate abundance throughout a society while reducing the likelihood of territorial conflicts. Also of note, in early 21st century society, the aberrant hoarding of resources [often to one's own and others detriment] is an aspect of territoriality behavior, which can be overcome through a structural re-design of the total system.

When discussing territoriality and the human

species, it is important to note what the anthropological literature. The research shows that population density was an important ancestral condition. Today we also know that an ecological system contains a carrying capacity. Although it is absolutely necessary to account for carrying capacity if a community desires to survive, it would be wise to also account for population density in the city-system design if a community desires a reduction in territoriality-associated issues of conflict.

Humans, like many of our primate cousins, engage in group (as well as individual) territoriality. Tribal groups have traditionally seen themselves as connected to particular territories – a place that was “theirs.” Yet, their attitude towards the land was very different from those of people in early 21st century society. They frequently spoke of the land as “their parent” or as “a sacred being”, on whom they were dependent and to whom they owed loyalty and service (i.e., caretaking). Among the aborigines of Australia, individuals would inherit a special relationship to sacred places, and rather than “ownership,” this relationship was more like being owned by the land. This sense of responsibility extended to ancestors and future generations as well. The Ashanti of Ghana say, “Land belongs to a vast family of whom many are dead, a few are living and a countless host are still unborn.

For most of these tribal societies, their sense of “land ownership” involved only the right to use and to exclude people of other tribes, but usually, not members of their own. If there were any private land rights, these were often subject to review by the group and would cease if the land was no longer being used. Generally, the sale of land was either not a possibility or not permitted. As for inheritance, every person had use rights simply by membership in the group, so a growing child would not have to wait until some other individual died or pay a fee to gain full access to the land.

In early agricultural societies farming made the human relationship to the land more concentrated. Tilling the land required permanent settlement and “a mixing of one’s labor with the land”, which meant a greater direct investment in a particular place. Yet, this did not lead immediately to early 21st century society’s ideas of land ownership. As best as is known, early farming communities continued to experience an intimate (possibly “spiritual”) connection to the land, and they often held land in common under the control of a village council or group of “elders”.

It was not so much farming directly, but the growth of population density from agriculture that led to major changes in perspective toward the land. Therein, many of the first civilizations were centered around a supposedly godlike king, and it appears a natural extension to go from the tribal idea that “the land belongs to the gods” to the idea that all of the kingdom belongs to the “god-king”. Privileges of use and control of various types were distributed to the ruling elite on the basis of custom and politics and other growing power dynamics.” Herein, common heritage began to be appropriated for private

use.

As time went on, land took on a new meaning for these ruling elites. It became an abstraction, a source of power and wealth, a tool for other purposes. Those with power began to perceive land as something to conquer, to hold, and from which to extract the maximum in tribute. Just as The Parable Of The Tribes would suggest, the human-human struggle for power [in a state of social and economic competition] gradually came to be the dominant factor shaping the human relationship to the land. (Schmookler, 1984) This shift from seeing the land as a sacred mother to merely a commodity required a deep social re-orientation.

Hence, the idea of private land ownership developed partly as a guard against the loss of one’s power establishment and partly in response to the dissolution of cooperation and burgeoning economic opportunities presented by a growing labor-consumer population. To guard their power, the nobility frequently pushed for greater legal/customary recognition of their land rights. In the less centralized societies and in the occasional democracies and republics of this period, private ownership also developed in response to the breakdown of village cohesiveness and community cooperation. In either case, private property permitted the individual to be a “little king” of his/her own lands, imitating and competing against the claims of the state.

Throughout the whole history of what is known as “civilization” land has been seen as primarily a source (or “the source”) of power, and the whole debate around ownership has been, “To what extent will the state allow the individual to build a personal power base through ownership rights to a territory of land?”

INSIGHT: *Wealth in a network is not managed by exclusion, nor restriction and profiting, but by openness, availability, and collaboration – by how available the network is to most people rather than by how unavailable it is to some people. In cases where both competitors have rights, such as when a factory pollutes a neighbourhood, the general sentiment of the political market is that the rights have to be balanced, and the more important right (depending upon the circumstances) should prevail; therein, the State will step in and facilitate the “balancing” on behalf of the rights holders.*

The individual[istic] gathering and storage of resources in private and under conditions of economic competition leads to relationships based on power-over-others, and is naturally a dangerous social situation. Ownership of what would otherwise be common allows for trade. Trade allows for accumulation. Whereupon, ownership separations and disputes hinder the ability to plan [as a community].

In the market-State, that which is own able is:

1. The self (self-ownership).

2. Land.
 - A. State territory ("public") ownership.
 - B. Land (commodity) ownership.
3. Biological and mineral resources.
 - A. Acquirable resource (commodity) ownership.
4. The means of production.
 - A. Production (means) ownership.
5. The products of production.
 - A. Produced (commodity) ownership.
6. Information.
 - A. Information (commodity) ownership.

it is also possible for abundance to come from trade. Trade can quite obviously produce an abundance of what is needed and not needed. Community (cooperation) optimizes the production [of abundance] for what is needed. However, in the market, trade is required for abundance, and people are forced into trade. People are forced to give away their freedom [of intrinsic motivation] for accessing habitat services (e.g., roads, water, food, etc.). It is a trade-off; the market is a place of forced trade. Fundamentally, trade is a behavior that humans in the market are forced into in order to survive.

6.1 Trade

A.k.a., Exchange, transaction, market, capitalism.

That which is tradeable is property, and property is that which is owned. Trade is a societal-level operationalization of access in the form of decisions inclusive of the value of competition and/or scarcity, which sets up market-based patterns of relationship in society. All decisions to trade come from influences and pressures. All trades include property. Some trades include authority (to ensure the trade is "fair" and agreed to). In the early 21st century, everyone must participate in trade, or survival is not possible (i.e., either trade or you don't survive). Additionally, in society, scarcity in fulfillment and the adoption of competition as a value leads to trade [among the population of society]. Alternatively, when everyone has access to everything they need and prefer (want), then people in society do not need to trade anymore. There is no trade in community, because it is a self-sufficient economy based in cooperation (and not, competition). Trade is the competitive transactional transfer of humans (labor), objects, services, and abstractions, between market-State entities. In a market, humans do labor (labor circulation), objects circulate (product circulation), and abstract currency circulates (currency circulation). Trade involves the holding (as legally defensible property) and exchanging of resources and abstractions (e.g., money). Every trade is a market or market-State (meaning that it also includes the State) transaction. It is relevant to note here for classification purposes that money is a sub-conception of trade, and trade is a sub-conception of property ownership, which is associated with perceptions of competition and of scarcity. These conceptions all represent methods for the organization of a society. And, all conceptions associated with trade are a problem for global human fulfillment. The idea that all acts of trade are voluntary and not coercive is untrue, because market motivation is based in extrinsic motivation and pressures for people to trade in order to survive.

NOTE: *It could be said that abundance in access to human need fulfillment is part of the solution to the challenges facing early 21st century society. However, this association with abundance can only be taken so far, because*

Trade is a market-based event, a market transaction. In this sense, trade is a basic market-based economic concept involving the selling and buying of goods and services, with compensation paid by a buyer to a seller, or the exchange of goods or services between parties. Trade is an economic method/behavior that allows for sellers to profit and buyers to have access under a state of competition. Trade can take place within a market economy between producers and consumers (as well as between producers themselves).

Trade is a market-based event that has serious consequences for State events. The concentration of wealth through trade can create politically unfair and harmful environments that serve the interests of a few over everyone's common human needs. In the market state, voting may be influenced by money. There is a common saying in market-State political balloting, "You vote with your money". In this type of environment, those people with the greatest money wealth have the greatest potential voting power. In other words, when money influences voting, then the individual(s) with the greatest monetary wealth, and/or expense of wealth, are likely to have the greatest voting power. These people, because of their wealth, are more likely to have their decision selection taken over the selection of others. They may even be capable of forming decision spaces that favor themselves over others, that would not otherwise even have formed. Fundamentally, an imbalance (as well as, definition) of wealth among the population of will lead to an imbalance in fulfillment and in social power.

Under the condition of trade, humans have invented many of forms of currency [as a universally agreed medium of exchange] to optimize trade as well as reduce insecurity in trade. Historical examples of money include, but are not limited to: salt, paper money, debt, digital money).

Trade can be harmful to human as well as ecological relationships. Anyone in a position to profit more from one transaction is likely to profit more from future transaction. It is possible to prove mathematically that all trade, regardless of what it is or how it is engaged with, creates inequality. Inequality statistically follows from trade. (Boghossian, 2019; Devitt-Lee, 2018) Profit and advantage over others (under a state of competition) has many harmful affects, including changing how people behave toward one another for the worse.

Mathematically speaking (and hence, logically speaking), trade [over time] creates an imbalance of power and access between people. This imbalance of power and access incentivizes people to lie, exaggerate claims, bribe (lobby), create poor quality goods and services, falsely manufacture demand, etc. In this way, trade is a force that pushes people to behave badly. Many people in the early 21st century are not aware of how the requirement to engage in trade causes social and technical problems with their optimal global fulfillment.

The results of most trades are profit by one entity (in the trade) over the other. Versus community where there is not trade, and hence, where resources are used for subsistence and flourishing, not to trade for a profit.

Trade condenses wealth, assets, and power. Any trading advantage (or disadvantage) gets compounded over time, creating a class structure. If someone trades well, chances are higher that they will do better next time too. If someone trades badly, they will probably do worse next time, etc. Hence, trade creates a concentration of power over time, and historically, there have been many different entities with such a concentration of power, including entities in the market, the State, and the public domains. Some of these entities come and go, and others remain for long durations of time. The concentrations of power are in some relative degree of competition with one another.

Simplistically, there are two input rules of society from which power concentrations emerge:

1. Trade.
2. Take what you can.
3. ... repeat.

Conversely, the following "rules" are operative in community:

1. Sharing skills and resources.
2. Consume responsibly.
3. ... repeat.

Community is a trade-free system. In community, production is directly social, carried out by the community, rather than by private traders (i.e., social production rather than private profit). Fundamentally, a more equal access (Read: equitable) society is mathematically possible when trade is removed and replaced with global economic calculation.

There are essentially two types of trade possible in the market, both of which relate to access:

1. Trade for access:
 - A. **Trade for access to production** (capitalists/ employers).
 1. Capitalists - capitalists buy in order to sell.
 - i. Pay employees (purchase humans) - capitalists buy workers' bodies with wages

(credits).

- ii. Pay other capitalists (purchase equipment)
 - capitalists buy equipment from other capitalists to produce.

B. Trade for access to habitat services (consumers/employees).

1. Employees - sell their bodies for credits ("wages").
2. Consumers - purchase life necessities with credits ("wages").

The market-State (capitalism) is significantly based in trade. Capitalism production and citizenship involves the following types of transactions:

1. **The trade of objects [as commodities]** - sellable production products. In a sense, human labor is also a sellable object. Humans are also a commodity, the employee works for money as a trade with an employer.
2. **The trade of abstractions [a money, currency, or finance]** - abstract "financial" resources are trusted by consumers who trade them for the commodities, and employers trade them for productive work.
3. **Capital execution** - putting to work the physical and financial resources/assets used by the employer to produce commodities using machine and human labor.
4. **Citizenship transactions (State transactions)** - people move to and contract with different State jurisdictions to receive the socio-economic benefits of that State jurisdiction. Contracts for citizenship and other interface points are transactions with the State, wherein the State provides a service and someone is forcefully taxed to pay for it.
5. **Social credit transactions** - take a specific action designated as appropriate by the State or social environment and receive an amount of abstract numerical credits. Or, take an action designated as inappropriate by the State or social environment and have an abstract numerical amount of credits deducted.

INSIGHT: *In the early 21st century, it is not possible to have trade without trust [in money]. This link puts the early 21st century in a precarious position -- if the trust in money disappears, then access to all goods and services will disappear. If another parallel or prototype system is not in operation, and the public's trust in money disappears, then societal life support (e.g., food, water, etc.) could disappear entirely.*

Both the "free" market and the market with government control are obsolete, regardless of what exists in the early 21st century and regardless of theory.

The market where people, objects, and abstractions are exchanged for production and access is obsolete, because there is sufficient knowledge and technology available to humans in the early 21st century do not have to exchange (trade) to provide everyone a high level of fulfillment. Those who desire to talk about "freeing the market" ought to go one step further and talk about freeing humanity from the whole scarcity-and competition-based paradigm. Further, those who talk about "socializing the State" ought to go one step further and visualize societal operation without power-over-others (authority). There is scarcity in nature, but there is artificial scarcity imposed on the early 21st century population by the market-State system. In the material world, there are real physical barriers, like someone growing something in a far off place (where, distance is the physical barrier). It is technically possible to ship objects, but that is not the artificial scarcity being referred to here; that is a physical barrier. For example, wool may be grown in a place called England and wine in Portugal - one population may be good at growing one object and another population at growing another, and they trade for mutual advantage. The market mentality claims that trade is good because it brings abundance (access). Because it brings wine from Portugal to England, which England otherwise wouldn't get because England wouldn't be able to grow the grapes to have the wine, and it brings better or cheaper or higher quality wool from England to Portugal in exchange for the wine, and whether it is using the medium of money is not particularly important. The claim is that more abundance and variety flows into both locations. Under conditions of competition and scarcity, where one population separate from another has exclusive access, and a low-level of technology, trade provides better access. But, in community, there are not competing entities with exclusive access to special geographic locations. And, an objective assessment of technology and knowledge availability realizes that exchange is no longer necessary and does in fact carry a set of consequences that are harmful to humanity. In community, there is no such thing as "Portugal" or "England". In the early 21st century, even if you were in "Portugal", you only have access to "Portugal" wine when you buy it, unless you grow it yourself. This is a microcosm example. The market is one way of "managing scarcity" for socio-economic access to products and services. The whole notion of exchange itself is an obstacle to human fulfillment given what is known and the technology available in the early 21st century.

INSIGHT: *If I don't have something to give you, and you have something that I need, then I can't get this thing from you, because I don't have what you want.*

6.2 Ownership and property

INSIGHT: *If there is a market for something, then no amount of force can stop it. And, the one*

fundamental thing there will always be a market for is, community.

Ownership is the principle foundation upon which [market] economics and all laws are based. People in early 21st century society like to discuss the idea of "ownership" as if it were an obvious and explicit concept: either you own (or "control") something or you don't. For most people (throughout history) this has been a useful, though possibly unfortunate, approximation. However, when seeking the design of a socio-economic system oriented toward human well-being and in alignment with nature, then such a simplistic definition is not as workable.

CLARIFICATION: *Ownership is really just control. The question to ask is, Who controls the system and its resources?*

"Ownership" refers to someone or some entity (e.g., a business) being the "legal[ized]" owner of an item of "property". Note that the idea of "property" accompanies every notion of ownership and is essentially a concurrent (or sub-) conceptualization of the idea of "ownership" - something can be owned by someone, and therefore, it becomes (or is) their property. In other words, "ownership" refers to some form of legal relationship between an "owner" and their item of "property". Stated in even another way: ownership refers to a legally relationship between an entity in the market and a tangible (or intangible) item known as [their] property, which is protected by an [legalizing] enforcement mechanism generally known as a State. Essentially, property is a symbol of a protected and enforceable, exclusive relationship known as "ownership".

The process and mechanics of ownership are fairly complex and they change depending upon cultural norms and jurisdictional law. In most modern societies someone becomes the legal owner of an item of property:

1. By trading or otherwise paying money for it
2. By inheriting it
3. By having it gifted by the previous legal (or legitimate) owner.
4. By finding / discovering it (qualified by jurisdictional law, if it was found in a jurisdiction; "discovery doctrine").

Historically, and still to this day in some areas, someone may become a legal owner by mixing their labor with the land (the land becomes their property), producing a child (the child becomes property), or by slaughtering the people who were previously occupying the land and occupying it themselves (again, the land becomes theirs). Also, most States have the legal authority to take private property for "public use" (which may then be sold to a business). Governments argue that without this legal ability to confiscate property there would be no road network, for example. The name given to this property

acquisition law varies depending on the government in question. Some common names for it include: eminent domain; compulsory purchase; resumption; compulsory acquisition; and expropriation.

In legal terms, ownership is considered a set of rights (as in, “legally right relationships”), powers, and possibly, duties or obligations over some form of property. And, determining ownership in law involves determining who has these rights and duties over the property. In other words, “ownership” represents a set of legal rights (or entitlements) that can be held by some entity (or entities) with respect to some item of property. These “property rights” are said to govern both the owner’s relationship(s) to the item of property as well as all non-owners in their relationship to the item of property as well (which in early 21st century society is enforced by a State of violence). Property rights are a legal claim, which is capable of being owned and transferred. Herein, the idea of “property assignment” refers to the transfer of one owner’s rights over an item of property to another owner, and it is most often applied when speaking of “intellectual property”.

In early 21st century society, these “property rights” or “ownership rights” usually include the right to (i.e., decisional authority to):

1. Use (or not use).
2. Exclude others from using.
3. Irreversibly change.
4. Allow to deteriorate and waste.
5. Sell, give away, or bequeath (i.e., transfer).
6. Rent or lease and contract.
7. Retain all rights not specifically granted to others.
8. Retain these rights without time limit or review.

So, if you own something you have the right to destroy it, though in doing so it could (a) harm others (because we are all connected and pollution travels) or not recycle or give it to another in need just because you don’t want another to gain some competitive benefit from you not destroying it.

When the jurisdiction of a government is involved (as it nearly always is in early 21st century society) these “lawful rights” are generally not absolute; they are further governed by other laws dictating usage and modification (for example) of the property. In more euphemistic terms one might say that with “property rights” and under the jurisdiction of a State there also come “responsibilities” or “duties”, such as paying taxes, being liable for suits brought against the property [owner], and abiding by the other laws of the jurisdictional state. Many rights to property under the jurisdiction of most States are limited. For example, zoning laws, building codes, and environmental protection laws reduce a citizen’s right to use, irreversibly change, and waste items of property. Nevertheless, depending upon the jurisdiction, it could also very easily be said that within a wide range “you” are the monarch over “your” property [because you are its legal owner].

Each of these rights (or “legalized right relationships”) can be modified independent of the others, either by law or by the granting of an easement to some other party, producing a bewildering variety of legal conditions.

The ability to directly own land is dependent upon the legal situation in a particular State jurisdiction. Most modern State jurisdictions claim that “no one, or no single party, directly owns (i.e., has complete claim to) the land itself”, an entity can only own “rights” to the land – a highly transposable argument (i.e., simply transposing the concept of “ownership” for the concept of “rights”, which the concept of “ownership” already encompasses in the context. Generally, however, “you” can’t even own all the rights since the State [nearly] always retains the right of confiscation. Hence, it could be said (depending upon perspective) that the State directly owns the land since it can tax, confiscate, and re-write the relationships [as it sees legally fit].

In part, “you” have property because there are social rules granting “you” property of something and granting either “you” or someone other entity the rights to defend it. And, these are quite possibly rules that “you” never had a say in and that can be modified by those with greater social power and influence. States are founded on the monopolistic/imperialistic control of land. Rent is paid to the State in the form of tax for land-property, as well as market-State transactions thereon. Therein, governments are founded, in part, on what they say they will do in concern to their monopoly over land (a.k.a., territory). In general, the State is a 2nd party holder in most property and most people have to rely (or otherwise depend) on it in order to defend their property [from competitors in the state of a market]. Because the State is tantamount to a 2nd property owner in nearly all property (if not all property within its claimed and perceived jurisdiction), then the question quickly arises, “What will the State as a 2nd party holder allow you to do and not allow you to do with and also in “your” property?”

6.3 What is property?

INSIGHT: *Imagine how hard it would be to abstract out or isolate out something and turn it into a commodity and view it as a thing (a noun) when your language references it as a process (a verb). Language can actually make it difficult to possess a thing.*

Property is an invention by man; there is no objective platonic definition of what property is. It is a human construct established by legal terms and an enforcement mechanism. In legal terms, property becomes a collection of rights. And through its encoding a hierarchical tyranny becomes socially and economically incentivized. With property there comes hierarchy, and the incentive to monopolize. To some extent, this can be intuitively understood by looking at the nature of tyranny. Tyranny is an intent of monopoly. Therein, tyrannies cannot co-exist with free processes or transparent organization

(when confronted with their baleful influence, the tyranny must censor, control or destroy them). Property is an exclusionary and competition-based process; it is not a sharing-oriented system. No monopoly can exist and survive without the assumption of property which gives it an exclusive “right” to defense [of property, which can be monopolised].

Under the law, in general, ownership is not equivalent to the idea of ‘possession’. Possession means using, storing, or having access to an item. Elsewhere in early 21st century society, ownership and possession are synonymous.

6.3.1 Title

Ownership of something (land in particular) is conveyed through something known as “title”. “Title” is some kind of legal proof of ownership of the property; often a piece of paper with a State approved legal representative’s symbol/signatory present.

6.4 What is land?

NOTE: *Land ownership is strange: Two people walk onto a piece of land: the first claims ownership and the second owes rent. And, there may have even been human beings there before.*

Land is both a resource and a living entity, with potentials that can be permanently destroyed by a thoughtless or selfish owner. The very concept of ownership encourages such misuse, and has limitations which ignore ecological requirements and the larger common human interest. Generally, the market philosophy refers to this true lifegrounded nature of land as an “externality”, which is true; it is external to the nature of the market [mindset].

In general, the human usage of land will deny that land to the animals that would otherwise have lived, and eaten and thrived there.

INSIGHT: *Money is the conversion of nature into property for exchange.*

6.5 Property and movement over land

In early 21st century society, the property system creates a static orientation toward land access, with people typically acquiring land and staying on it indefinitely, eventually bequeathing to their relatives who in turn do the same until it is eventually sold or taken from the family when they can no longer pay their rent (or “tax”) to what appears as the ultimate land owner, the State.

This tendency to “settle” seems compounded by the labor roles and location requirements (e.g., nationality) of most people in the world. The tradition of commuting to one’s permanent job is still very common, and hence, one’s home needs to be within a reasonable commuting (most often driving) distance. In the community (multi-city) described herein, such pressures are greatly alleviated and the idea of traveling the world constantly

is a tangible option, though not necessarily one that will be selected by everyone, or even, most people. It simply represents an increase in the freedom of choice and a hearkening back to our ancestral (hunting and gathering) lives when we re-located more regularly.

That noted, the method of access for the Community involves the persistence of an interactive sharing system, including a residential sharing interface and backend system, which includes a network of different genres of domicile. There is no reason why a “permanent” location for a person or family cannot exist. In fact, there will likely be a large percentage of people and families who choose freely to live this way. The choice is each individuals, either way.

6.6 Mixing labour and property creation

APHORISM: *Our lives are profoundly shaped by the rents we have to pay.*

Some capitalist philosophers hold the belief that property arises out of mixing one’s labor with the land or some other natural resource. This is also known as “homesteading”. If someone works the land then that person has a “right” to own the land, the land becomes their property. The claim is that when someone invests their labor in the land or in natural resources, then they acquire some right of ownership. There are several issues and questions that must be addressed here. The following points are just some brief comments and the remainder of the ownership, property and rights section will need to be read for a more complete understanding of the underlying insights of these comments and question.

First, the question of origin must be addressed. From whom does a laborer acquire the right to property ownership after they have invested their labor in land or natural resource? Second, what does it actually mean to claim that one is “mixing their labor with land?” How specifically does the “mixing” [magically] turn a resource into property?

This formulation comes to us from John Locke (1689):

Though the Earth, and all inferior creatures, be common to all men, yet every man has a property in his own person: this no body has any right to but himself. The labour of his body, and the work of his hands, we may say, are properly his. Whatsoever then he removes out of the state that nature hath provided, and left it in, he hath mixed his labour with, and joined to it something that is his own, and thereby makes it his property. It being by him removed from the common state nature hath placed it in, it hath by this labour something annexed to it, that excludes the common right of other men: for this labour being the unquestionable property of the labourer, no man but he can have a right to what that is once joined to, at least where there is enough, and as good, left in common for

others.

Note here that Locke's assumption that "every man has a property to his own person" represents the notion of self-ownership, which is addressed elsewhere here.

How is the "mixing" of one's labor a sufficient condition for turning a resource into property, from something small and consumed such as an apple to an entire piece of land; John Lock states:

As much land as a man tills, plants, improves, cultivates, and can use the product of, so much is his property. He by his labour does, as it were, inclose it from the common.

Locke believed that the proviso ensured that no one would be deprived because there has to still be "enough and as good" for everyone else. But even that is beside the point. The point here is, what is this magical transmutation that turns a piece of land into property?

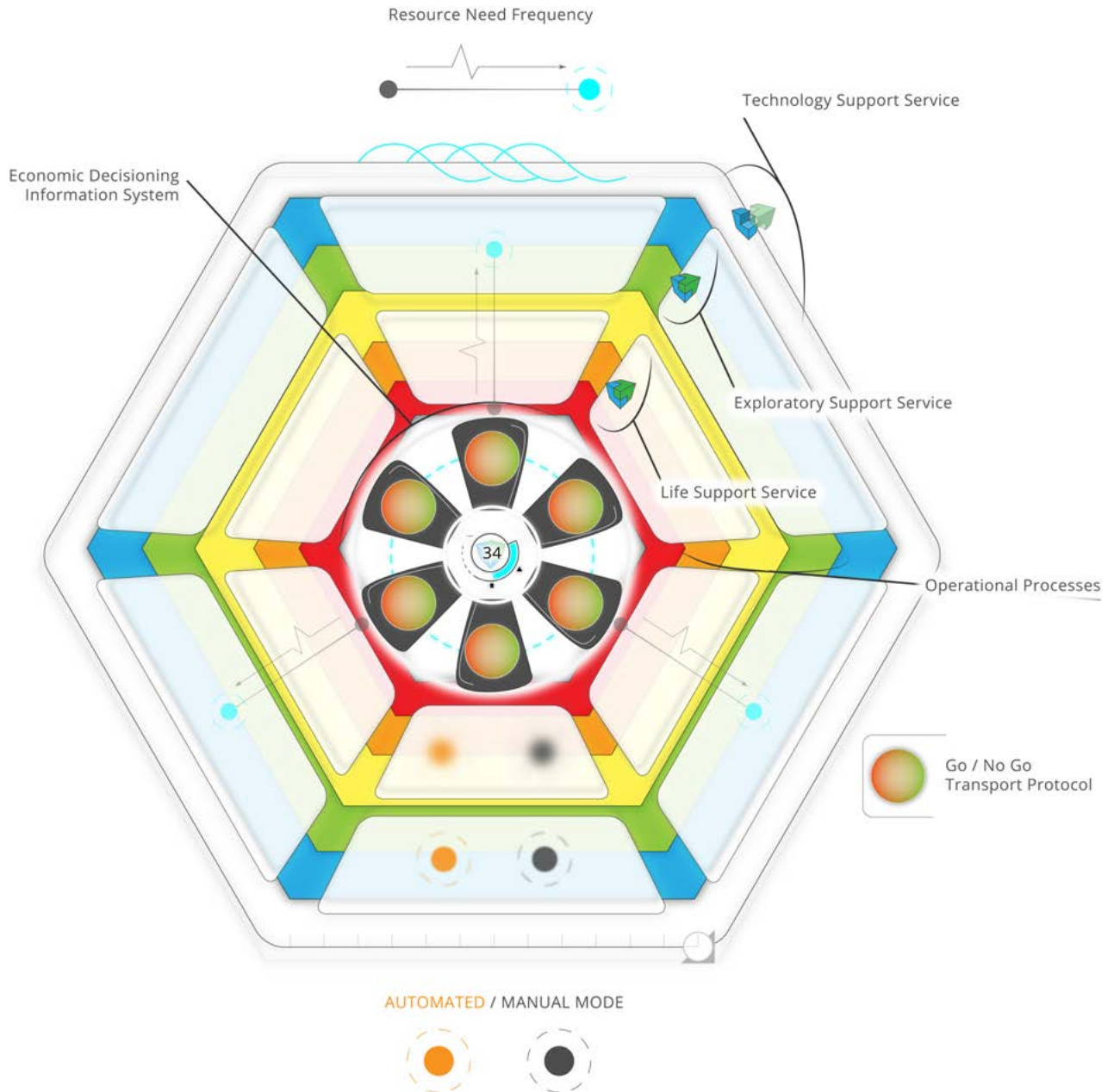


Figure 18. High-level view of decisioning within a habitat structure where human needs are fulfilled based on a priority of life, technology, and exploration services, to which resources are allocated. Herein, habitat configurations are decidedly selected based on a set of serial and parallel go/no go inquiry [threshold] processes that result in an operated habitat service system. Services within that habitat may be automated or manual, or somewhere in-between.

In *Qu'est-ce que la Propriété?*, Pierre-Joseph Proudhon (1840) addresses this concept of property. He specifically refutes the argument that property is the result of mixing one's labor:

I maintain that the possessor is paid for his trouble and industry in his doubled crop, but that he acquires no right to the land. Let the laborer have the fruits of his labor." Very good; but I do not understand that property in products carries with it property in raw material. Does the skill of the fisherman, who on the same coast can catch more fish than his fellows, make him proprietor of the fishing-grounds? Can the expertness of a hunter ever be regarded as a property-title to a game-forest?...

To change possession into property, something is needed besides labor, without which a man would cease to be proprietor as soon as he ceased to be a laborer. Now, the law bases property upon immemorial, unquestionable possession; that is, prescription. Labor is only the sensible sign, the physical act, by which occupation is manifested. If, then, the cultivator remains proprietor after he has ceased to labor and produce; if his possession, first conceded, then tolerated, finally becomes inalienable, — it happens by permission of the civil law, and by virtue of the principle of occupancy.

He also argues that if the principle that labor-mixing led to property was valid, it could only lead to equality of property:

"Admit, however, that labor gives a right of property in material. Why is not this principle universal? Why is the benefit of this pretended law confined to a few and denied to the mass of laborers?

If the laborer, who adds to the value of a thing, has a right of property in it, he who maintains this value acquires the same right. For what is maintenance? It is incessant addition, — continuous creation. What is it to cultivate? It is to give the soil its value every year; it is, by annually renewed creation, to prevent the diminution or destruction of the value of a piece of land. Admitting, then, that property is rational and legitimate, — admitting that rent is equitable and just, — I say that he who cultivates acquires property by as good a title as he who clears, or he who improves; and that every time a tenant pays his rent, he obtains a fraction of property in the land entrusted to his care, the denominator of which is equal to the proportion of rent paid. Unless you admit this, you fall into absolutism and tyranny; you recognize class privileges; you sanction slavery.

Another important question that such capitalist thinkers must ask themselves is, What about someone who is employed by a capitalist and is also investing their labor in land. In such a case does the employee now somehow acquire the land capital [from the land

owner] after the mixing of labor? If the capitalist won't give it to them, should they acquire weapons and take it for themselves, as they have "rightly mixed their labor" with it? And, if "investment" of labor in land is a foundational principle of this particular form of the free-market philosophy, does it not outweigh any following negotiated contractual agreement? Can a contractual agreement qualify a foundational principle of a philosophy?

In truth, the belief that mixing one's labor with land leads eventually to the demand for rent from anyone else who might also decide to mix their labor with that land. Proudhon makes clear that the reality of land ownership has no relation with labor-mixing, since one can own a piece of land and stop laboring on it, either by sitting on it or by hiring others to do it instead. This leads to rent [seeking] and the inherent contradictions of "property".

Above, Proudhon was talking about the cultivation of land, but the following rebuttal of labor-mixing applies to capitalist work contracts as well.

From ethicist Brian Zamulinski (2007):

Now, suppose that two people work together. Although it may be difficult, if not impossible, to determine the shares of the two in the product in practice, if people acquire property by mixing their labour with things, it must be the case that each owns a share proportional to the labour performed that actually went into the product. Otherwise, one is appropriating the property of the other.

If one of the two is the employee of the other, the problem is that the share that the employee receives will be determined not by the amount of labour he contributes but by competition with other potential employees, assuming that there is freedom of contract. Occasionally, he will receive proportionally more than he should but other times, he will receive proportionally less. The latter outcome will occur far more frequently than the former. Either way, the employee will almost never get what he deserves in light of the labour-mixing theory of property acquisition. It will be a fortunate accident if he does.

Zamulinski goes on to rightly point out that the end product of capitalist work contracts is incompatible with labor-mixing theory, and that in order to make any sense of their own position, capitalists must logically abandon labor-mixing as their justification for property. In this he again joins Proudhon. I don't know if Zamulinski believes there is any valid justification for property, but Proudhon definitely did not, at least at the time he wrote *Qu'est-ce que la Propriété?* (his opinions did change quite a bit as his thought evolved).

In truth, Land is land and it doesn't need someone's labor to continue on as land. In fact, someone's labor can harm the biological diversity of an area of land and

make an area of land less liveable for themselves and others. The opposite is also a consideration, someone can “caretake” an area of land and improve its general fertility and life sustaining properties.

It should be noted here that the idea of mixing one’s labor with land to create something more has led some noted individuals (e.g., Ayn Rand) to some unfortunate conclusions. These individuals have somehow acquired the belief that if a group of people are “too primitive” to understand what property rights are and are being “unproductive” with the land, then those who understand property rights and are willing to labor to be “productive” with the land ought to take it from the “primitives”.

In simple terms, there are three categories of ownership: land; financial, and business. Land owners make money off renting out the land. Financiers make all their money off their financial investments. Business owners survive by making a profit off of their extraction. Therein, laborers generate everything that each of those 3 categories of owners benefit from. Yet, the laboring masses end up with the least.

INSIGHT: *Competition for economic survival generates a scarcity-driven social-technical mentality (i.e. a scarcity-mindset / scarcity psychology).*

6.7 Scarcity and property

“The urge to own grows as a natural response to an alienating ideology that severs felt connections and leaves us alone in the universe.”
- Charles Eisenstein (2011)

It could be well argued that only a perverse society would wilfully choose to persevere with a system that knowingly preserves scarcity for profit [continuation] and establishment preservation when it is intellectually clear that such a condition is no longer needed, and hence, any such related human suffering is also no longer needed. The market economy is not just a response to a scarcity-based worldview, it is also a preserver of it. The market structurally requires a high degree of scarcity, as an abundance focused society would eventually mean less labor-for-income, less turnover and less profit on the whole (e.g., tendency for the rate of profit to fall as technology develops). If society woke up tomorrow to a world where 50% of the human job market was automated and where all food, energy and basic goods could be made available without a price tag due to increased efficiency, needless to say the job market and monetary economy as we know it would collapse.

There is a belief that without property rights, there will always remain the possibility of conflict over contestable (scarce) resources. The argument for the belief goes on to state that by assigning an owner to each resource [possibly imaginable], a legal system then makes possible conflict-free use of resources possible, by establishing visible boundaries that non-owners can avoid. Note that this belief presumes the existence

of a market of (a) contestable resources and (b) the persistence of not only scarce resources, but scarce goods and services also. And further, it makes the claim that a legal system of [violent] enforcement will make a conflict-free environment. Fundamentally, this is an example of what some refer to as “truncated thinking” (i.e., thoughts that haven’t been fully developed to reveal their contradictions and misunderstandings).

Fundamentally, property never truly makes sense, even under the claim of conditions of scarcity. In the case of private property, there would be no reason to demand exclusive control over and access to things if they were numerous and in abundance. Here, it is important to note that scarcity can be artificially induced and in a state of competition it unwise to reveal ones entirety of resources to one’s competitors. Hence, in the market there will always exist some degree of artificial scarcity because market competitors do not desire transparency. And, if and when there is real scarcity and there is property, and what some people need for their survival is privatized, then what happens when the resources begin running dry?

The very idea of “ownership” builds on the notion of scarcity. The thought that there is not enough of nature for every one of us. Hence, it generates a [protectionist] hoarding type of mentality such that even if there were enough the hoarders would be remiss to share. Therefore, it is best to hoard as much as we can while we can. If we don’t, we risk being without, not having access and having to live a poor life. Simply put, property incentivizes hoarding behavior.

As a community, we understand that whenever a given resource is truly scarce, it becomes out of the question to access it at the expense of others.

In community there is no capital-property cost, no profit, and hence, no price. It is similar to Jeremy Rifkin’s idea of a zero-marginal cost society [with the market completely removed]. For example, you can have 5 students in an online automated course or you can have 100 students, it wouldn’t cost any more per student. In other words, more people can be serviced with less resource usage, which may be brought to the point of no capital expenditure at all, hence, no price.

Technological automation might bring those marginal costs to near zero; making goods and services essentially free, abundant, and beyond profit and the exchange capitalist economy. The marginal cost phenomenon has swept through the information goods industry over the last 15 years. People have begun to create and share without industry, bypassing industry.

We think as one species.

The sun on your roof is free. The wind flowing through the local atmosphere is free. The geothermal energy underneath you feet is free. You just have to move it through a material designed for a purposeful function, which becomes technically optimized over time.

We bypass industry through sharing.

When the marginal cost reaches zero, there are no longer any profits. In other words, when marginal cost

reaches zero because individuals and communities have sufficiently fixed a sustainable design and production capital, then there is no possibility for profit and there is either collapse or transition.

In a capitalist market, sellers are continually in search of new technologies that can increase productivity, reduce marginal cost so that they can put out cheaper products, win over consumers from their competitors, and bring in profit for their investors. So, businesses have always wanted to reduce marginal cost. The general economic theory of capitalism says that the marginal cost is the optimal efficient state in which to price a good or service. Never in their wildest imagination did economists anticipate a technology revolution whose productivity was so extreme that we could build robots to service our needs and other robots to maintain those robots with minimal requirement for human interface.

Technological efficiency over time removes the human factor (i.e., the “labor factor”) from the value equation. Capital + technology = deliverable value. At a real level humans are increasingly unnecessary in economic production.

6.8 The encoding of property

INSIGHT: *Systems can exhibit behavior that no individual person in the system finds desirable. Therein, societal failures put all of our lives [in society] at risk.*

The encoding of property into a socio-economic environment carries a host of consequences. When physical things (often starting with self-ownership and land ownership) become property it is a slippery and often violent slope down to ideas also becoming property and the usurpation of the minds of a “citizenry” to maintain the foundational belief in property in “particular” and “rights” in general. The claim by those who believe in privatization is generally that private ownership enhances personal freedom. And, this may be true to a limited extent for those who are owners in a competitive and structurally coercive system. But, it also leads to vast concentrations of wealth and the effective denial of freedom and power to those without great wealth.

Therein, State ownership muffles differences in wealth and some of the abuses of individualistic ownership, but replaces them with the often worse abuses of bureaucratic, possibly fascist, control through violence. Both systems of thought, the State and the market conceptualization of property, treat the land as an inert resource (or “externality”) to be exploited as fully as possible and used in bargaining, often with little thought for the future or respect for the needs of human and non-human life that fundamentally require fertile land and unpolluted natural resources to survive.

A system of ownership is also a system of elitism because those who own more resources have more power than those who own fewer resources. It is often

said, correctly so, that in a monetary market you are only as free or as powerful as you are monetarily wealthy. In other words, those who exist under a system of ownership are sometimes said to only be only as free as their degree of ownership or purchasing power (i.e., their capital power).

All rights to property are destructive and unjustified for they are exclusionary, abstract and protectionist principles enforced ultimately by violence while further based upon a mindset of competition and/or a belief in authority.

Property provides opportunity for injection of a power establishment and an authority-oriented infrastructure wherein “exclusivity” [of property ownership] and “monopolization” [of violence] become normalized as reward and punishment. Property provides an opportunity that can be seized and played for all its worth in a competitive game for life. Therein, the removal of “one’s property” is a punishment and the granting, endowing, and subsidizing represents a reward. Fundamentally, property is a functionally useful structure for exclusion, exploitation, and control. Herein, underlying inequality in the ownership of productive assets forces the majority of non-owners to submit to exploitation by selling their labor to the owners in order to buy their work products back from the owners. Over time, capital is accumulated in organizations that have been legislative to exist like human beings and the ecology exist. These inhuman (a.k.a., impersonal) organizations become the owners of the labor, the sellers of product to the works, and the interest earners.

6.9 Structural violence, competition and property

INSIGHT: *The modern monetary economic system needs the perpetuation of problems in order to continue functioning. If the problems ubiquitous in the system were resolved, then the system would collapse. It is, in many respects, predatory.*

Structural competition is, by all practical purposes, structural violence. A social system that removes the basis for people to compete in as many areas as possible would be optimal for it would provide the potential for synergistically fulfilling human need, and hence, reducing structural violence. ‘Structural violence’ is a concept with an empirical meaning - it describes violence embedded within a socio-economic structure as: (1) the degree of force and/or coercion over self-initiated exploration by an individuated consciousness -- the degree of extrinsic force applied to an individual and the limitation of intrinsic learning and intrinsic participation by that force; and (2) the degree of well-being of the individual in relationship to what is known to be possible. Herein, structural violence takes many forms, some are more subtle and others more gross, but all forms involve the denial of access to one’s own internal power and to

needed fulfillment. More precisely, structural violence is a form of violence generated from a social structure and/or economic institution that harms individuals by preventing the fulfillment of their needs. In other words, when a society is setup in such a way that it may harm people by preventing them from meeting their needs, then that is known as 'structural violence'.

The very notion of structural violence calls individuals to recognize the environment as a factor for all events that may initially appear to be set in motion by a single individual. Hence, the concept of 'blame' (or, blaming any one individual for their actions) becomes a non sequitur. Structural violence is violence which is built into the [systematic] structure of a society, though its expressions may be most apparent and tangible at the personality level. But, to stop one's thinking at blame (or, blaming the individual) is to truncate ones thinking prior to a systematic understanding of the whole context, which includes the structure of a socio-economic system that facilitates or thwarts fulfillment, and hence, generates specific systematically induced behavioral attributes [in individuals].

Practically speaking, a structure is a set of rules (a rule-set). Some socio-economic structures define and produce the existence of winners and losers, every day. Such systems simply define that the winners will get most of the resources, or the opportunity to access resources, and others will get less ... on down to positions where people get nothing (or next to nothing) from the system (because they are the "losers").

It is essential to recognize that violence can be built into the very structure of a social and economic system. A structurally violent society can be seen (or otherwise experienced) through its behaviors, its material constructions, and its conceptually believed in limitations. One might say that structural violence becomes "encoded" into the socio-economic system programmatically through cultural conditioning and re-conditioning [of its own signals]. Notice that structural violence is multi-spectral. It consists of several interconnected spectrum, which may be said to materialize (or "manifest") themselves in real material structures and real human behaviors, which thwart need-fulfillment in various ways.

Property is an anti-social system. In other words, capitalism isn't a social system, it is an anti-social system. It is predicated upon a refusal to acknowledge commonality at any and every level, particularly at the level of a common lifeground. And metaphorically, "the chickens always come home to roost" upon an unsustainable [socio-economic] system; whereupon no one is immune. None of us live in a bubble; we aren't immune to the socio-economic system and everything that goes wrong (environmental degradation, increasing stress levels, increasing employment or unemployment, decreasing health) affects everybody, rich and poor alike. Real success is defined by the type of relationship "you" are in with everything around "you" -- if it is mutually beneficial, then there is success.

Structural violence refers to systematic ways in which social and economic structures harm or otherwise disadvantage – it is psycho-social, chronic stress. Violence is more than physical damage trauma can be caused with words and every system sculpts [a set of] behavior[s].

Violence is a process, not a singular act. We raise aggression in defense and when we realize that if we desire to live together as a society we need to take down the fences that separate us into our own little fiefdoms, which structurally disadvantage everyone.

The system does affect people and will screw them up if it is a screwed up system. What do you think a screwed up system does when it conditions someone else? It screws them up to. The violence triggering signals must be dampened and designed out of the system if we desire true fulfillment and well-being. And, at the same time we need knowledge and self-reliant individuals capable of designing violence out of the system – this is the only true change and if you don't see it then you don't see "change".

Every act of commerce is an act of competition in some way. Take a "job" for example: "you", as an employee, want to get the highest possible pay from your employer. In turn, s/he wants to get the lowest possible rate for employment. You want the job, and so might another person. The laborer is just something else that is being bought. The laborer is selling themselves for their survival and the fulfillment of needs. All commerce involves payment, exchange, and negotiation between market forces (and entities). The very term "negotiation" implies a type of conflict, of competing interests, possibly "warfare", to get the lowest price for something that "you" want to buy (and "another" want to sell; the paradigmatic construction of a society of 'wants', not of 'needs').

INSIGHT: *The market has no corrective-feedback for maintaining equilibrium [in the fulfillment of human need], and hence, one might imagine that stress builds up in the system.*

People can be "coerced" into doing things just on the premise of authority or maybe they just not wanting to rock the boat, or maybe they want that extrinsic reward they might get in exchange (more currency for more exchange). Wake up people; we are sailing in the wrong direction. We are here to throw each other life rafts that we might sail into a more thought responsive environment with greater well-being.

Gandhi knew this, he said, "Poverty is the worst form of violence". Martin Luther King spoke about this regularly before his assassination by the State; apparently, he wanted to see equal income. He said, what we have is basically economic bigotry and we need socio-economic stability. What we have is economic bigotry built right into the social system because of market capitalism's inherent propensity to create inequality [in economic access, and hence "social class" stratification]. Which, people love if they believe in Social Darwinism - everyone walks around reinforced to think that they are better

than everyone else because of their property and status. Inequality is highly caustic to a society; it burns out social cohesion into socially stratified layers of socio-economic "class", all competing within and against one another.

The scarcity-driven worldview coupled with narrow self-interest which persistently gravitates toward competitive advantage will always push forward the inevitable ... the collapse of the system.

The market will always lead to power consolidation and advantage as with the State (or mafia). The "market" and a "government" are just variations of that which follow from a belief in authority and the generation of a hierarchically dissonant socio-economic system. The mafia only happens to exist outside of what early 21st century society considers to be the frame of an acceptable playing field. The mafia is not an amoral anomaly [in the market].

In the study of microeconomics, John Nash (the Nash equilibrium) and those others who came forward in the 20th century who investigated capitalism, they will use only one theory for their perspective, and it is known as 'game theory'. Game theory is just that. In a competitive environment you are playing a competitive game where some people are going to win and others are going to lose. In that climate you can't have social equality or any type of equality, in actuality, for the game is competitive and non-cooperative (i.e., a different value orientation is encoded, foundationally active).

QUESTION: *Why do we need to be dependent upon trade and on the market? We take care (i.e., caretake) of what belongs to all of us.*

Competition in a market place, particularly when people are competing over resources that are vital for our survival, is a breeding ground for violence. There is cooperation in the marketplace. They are known as cooperatives. Structurally encoding a competition instead facilitating a self-initiation exploration of what really exists in nature is only going to create problems, structural problems.

Each individual is so full of potential, yet what holds us back includes environmental structures of a lower potential. If there is any such thing as a "right", then it is the right of the individual to claim their own power, to actualize the tools of self-reliance and stand up to and design away from oppression. We think and cooperate freely come what may. We stand up to oppression by cooperatively designing.

Culture can quite easily divide humanity's understanding of its very self-nature into abstracts identified by non-tangible ideals that create exclusion and discrimination out of which some humans believe they are more worthy of having their right to have more capital and security than others -- this is a collective form of compliance that has turned into a persistent state of abuse (or structural violence) that many have accepted and allowed by virtue of blindly binding themselves to the current economic and political culture that is founded upon the polarization of society between the have ("my

property") and the have not ("not your property").

Structural violence can even extend to self-labeling. When you call yourself an Indian or a Muslim or a Christian or a European, or anything else, you are either being violent or you are only a slippery sloped road to violence and conflict. Do you see why it is violent? Because you are separating yourself from the rest of mankind. When you separate yourself by belief, by nationality, by tradition, by skin, by cognition, it breeds violence. So, someone who is seeking to understand violence does not belong to any country, to any religion, to any political party or exclusive system; s/he is concerned with the total understanding of humankind. These labels are externally conditioned identities, some of them might even be 'socially engineered' (as in, a product of propaganda). Here is the correlated understanding: The term "foreign relations" [nation] is "public relations" [corporation] is "propaganda" [military] is advertising & marketing [business]. In some sort of an integral truth, we are [f]actually all "Earthlings". When we see others as separate from ourselves we have a propensity to treat others inhumanely. Some might say that "violence" is too strong of a word in this context, but violence is nearly always the end result when we separate ourselves into different social groups and then try and compete for limited resources.

When there is a society for the advancement of certain people versus all people, then can you not see the violence or at least the conflict that such an organization will create? We are one planet and there is no independence. We are one species; there is no basis for superiority or inferiority.

Most people don't associate the forced paying of taxes as violence because they view violence differently. When they see physical violence they recoil, but violence can occur regardless of whether they see ("perceive") it or not. The wording in the context of "taxing" is not something that makes them comfortable and they have attached other meanings to the word. Hence, the term "bad government" coined as a euphemism. What is taxation essentially if you were to draw out a conceptually related map of the market, the state, and the citizen? Taxation is a form of violent extortion. Someone has the legitimized power to coerce another [by force] into doing something they otherwise do not desire doing (or relinquishing possession of) and if they don't do it they will suffer and escalation of what ... of violence of course. Therein, violence requires the monopolization of force, which creates certainty (artificial as it may be) in the minds of those with the power and property.

They have a conditioned understanding of the meaning of the word, narrowly defined by those who would rather not appear to be seen acting in the true manner in which they are acting. And that conditioned understanding generally results in a narrow use of the term "violence". They become unable to see the violence fundamentally present in taxation or in the market. The presupposition gives them an incomplete picture of the reality of the situation itself, while in the process creating

superficial conversations, contexts, and systems.

The market economy is culturally unsustainable because it perpetuates inequality by its very design, it is inherent and inbuilt. Its predicated incentive structure generates conditions of scarcity. In a scarcity-based worldview narrow self-interest will prevail and reinforce the generation of scarcity in equality.

Adam Smith in his work entitles "Wealth of Nations" speaks of self-interest constantly as a virtue. Which is a fair idea, but if you have a self-interested worldview in a scarcity-driven society then it will consequently lead to competitive behaviors. And, competitive behavior will always amalgamate into gaming strategy for power consolidation, such as the State, or the operation of the Federal Reserve, or what the FDA has grown to become; a state of massive collusion working for self-interest, for "special interests", and for special groups. The Federal Reserve is not some anomaly, it is exactly what should be expected and predicted from the model of society that is presently in place. If you have these pockets of consolidation, if you have this constant drive toward competitive advantage, then you are going to have constant imbalance in fulfillment as a continuous mathematical result.

The very structure of the modern socio-economic system creates inequality. And, if there is inequality, then there will inevitably be conflict and psycho-social stress. Under such conditions there is likely to exist absolute deprivation and relative deprivation:

1. **Absolute deprivation** means that if you are poor [in wealth], then you don't get your needs met, you don't eat well, and you might be susceptible to highly toxic environments from your living conditions. Absolute deprivation says that the absolute opportunities and resources available are not sufficient to generate a state of nourished fulfillment. When physical needs are not met then sickness and premature mortality results.
2. **Relative deprivation** is more insidious because it has to do with the social nature of the human organism and the way we perceive ourselves in the social hierarchy. Relative deprivation is the lack of resources to sustain the diet, lifestyle, activities and amenities that an individual or group are accustomed to or that are widely encouraged or approved in the society to which they belong. It results in mental, emotional, and physical disorders from stresses associated with being on a lower wealth tier in a hierarchical/class-stratified society.

Together, these two forms of deprivation constitute what is called "structural violence". The term "structural violence" is commonly ascribed to Johan Galtung (1969), which he introduced in the article "Violence, Peace, and Peace Research". The article refers to a form of violence where some social structure or social institution harms

people by preventing them from meeting their basic needs. It was expanded upon by other researchers, such as criminal psychiatrist Dr. James Gilligan, who makes the following distinction between "behavioral" and "structural" violence: "The lethal effects of structural violence operate continuously, rather than sporadically, whereas murders, suicides...wars and other forms of behavioral violence occur one at a time." (Gilligan, 1996)

Humans are deeply social organisms, it is built right into our evolutionary psychology. And, when we see other people that are doing "better" or at a "higher class status", which is exactly what the monetary economy creates with its inherent wealth division, it causes chronic stress (not controlled episodic) in us. The way we think about ourselves has incredibly inhibiting effects on the way our bodies and our minds work.

In the market, entities have niches (or "territories") that they occupy and sometimes dominate. How then can any market entity become a steward for, or caretaker of, the planet? Competing niche entities leave monuments to themselves and their own cleverness, and not "richer soil" in return. Oddly, one of the much beloved characteristics of an entrepreneur is his/her exploitation of a niche market - this is essentially what entrepreneurs do, they create or otherwise discover niche markets and then they exploit them. Commerce is fundamentally allowing of exploitation, and it is incentivized in lifestance competition. What incentive is there in the market for human lifestance to care about exploitation and "social justice"? In the market, the government becomes someone to appeal to for issue resolution [because they have a monopoly on violence]. Herein, market philosophers claim that if only the State was removed, the "market" would somehow create some form of equilibrium where there would be little (or no) exploitation in a competition oriented lifestance. Firstly, any structural exploitation re-creates government. Secondly, the market is an unnecessary agreed upon social abstraction with a host of undesirable structural consequences, of which niches (or "domination territories") are an example. Third, how will the State be removed? If the State is to be removed through design, then why not remove all potentially unsafe and inefficient social abstractions (i.e., remove the market also). Every ecological system has limits; to establish competitive domination territories [at scale] is unwise. The simple sharing of ideas in a "market" represents "the market" scaled down to its most refined and essential form without layers of harmful social consequence. Fundamentally, the market-State is a system that generates social class division.

6.10 Self-ownership and property

INSIGHT: *Having and owning less stuff feels like, relief.*

Self-ownership is the concept of property in one's own person, expressed as the right of a person to have bodily

integrity, and be the exclusive controller of his own body and life. The concept is most often articulated by the statement, "I own myself". Essentially, under a property-based self-ownership paradigm there are two ways to perceive self-ownership: 1) We own ourselves and no other person or group of people, regardless of their number, has any claim to our person; and 2) We are slaves, and others may have a claim to our body and tell us what we may or may not do with it. Also, it is said that self-ownership leads to autonomy, self-sovereignty, and ultimately "property rights".

The idea of "self-ownership" has a host of standard [property-oriented] problems.

First, the concept is self-referential. Ownership is a relation between owner and owned. Now, take the phrase, "You own yourself." As a point of logic, notice the usage of the word "you" twice in the declarative sentence. This leads us to the rather disappointing conclusion that "self-ownership" means "the body owns the body." But this is an utterly trivial and useless proposition. When I say "I own this chair," I mean nothing more than the fact that I legitimately control the chair. But there can be no relationship of control between an entity and itself. If there is no distinction between owner and owned, then the relationship of ownership does not, and cannot, exist. The body itself is a moral agent (a "self"), and therefore it cannot possibly be owned by anything or anyone. In other words, do you own yourself or are you yourself.

Note: When consciousness is embodied it is not distinct from the body. Hence, one cannot say that consciousness is that which owns the self. If, for example, your arm is severed from your body, and it falls on the ground before you, though it no longer is attached to the rest of your body, it most certainly remains a part of your body. It is at this point that your conscious and your body (although only a partial amount of it) have become separate, and the clarity of the ownership relationship between your body and your body becomes clear.

If something is owned, then by definition there is something external to it that is doing the owning. Likewise, something that is owned is by definition something external to the agent that owns it. To say that "you own something" implies that there is an owner. Whom, then, is this thing that is "owner"? Conversely, take the phrase, "You can't sell your labor because you are your labor" [see, no abstraction]. Do you actually own yourself or is this a deconstructive abstraction of that which you are? The problem with this argument is that you don't own yourself, you are yourself; you are your body. To say that you own something implies that there is an owner and a thing that is owned. You can't sell your labor because you are your expenditure of effort through a body. Otherwise, people would go back to sleep when their alarm clock goes off, while their labor goes off to work.

Ownership = owner + owned. So, what is self-ownership? It must be the self, owning itself. Self-ownership seems to claim owner and owned are the same unit. How can 'it' "be" us and 'it' "own" us at the

same time?

Further, there is no such thing as a static self, at least in the common conception of what the "self" might be. A saner concept of the self may be to define the self as a [dynamic] process of experience, not as fixed states (or the fixed state of "property" re-creation).

The "right of self-ownership" is often referred to as a "natural right" by the group of philosophers who believe in self-ownership.

The idea of self-ownership carries with it the bizarre logic of "if I don't own myself, then others do". Fundamentally, a philosopher can still speak of the invalidity of claims of ownership made by other people without having to invoke self-ownership. People are not property, whether others property or one's own.

6.10.1 Self-ownership and slavery

QUESTION: *Do I own myself, or am I myself?*

The idea of self-ownership leads to slavery in two different ways. The first is mental slavery and the second is very much physical.

The first way in which self-ownership leads to slavery: if self-ownership is true then how is it possible to define slavery? After all, slavery is commonly defined as the ownership of another human being. But, we can see this is quite impossible. A slave-owner does not own the free will of his or her slave: all s/he can do is issue orders and back them with threats, and the might of the State (when it is available). If it was possible to actually own another human being, then one would not need any orders or threats, but simply to will the other human being to act in this or that way, just as we do with "our own bodies" (this common turn of phrase, having been disproven, must now be put between quotes).

What the slave-owner owns (illegitimately, may I add) is not the human being itself, but rather the rights of that human being. The slave is seen as being unjustified in any act of force, and the right to use force in defense of the slave is now owned by the slave-owner. The slave owner is justified in using force to defend the slave, because he wishes to defend his property. But, the slave owner is also justified in using force against the slave, and the slave (according to the doctrine of slavery) has no rights against him. In short, the slave is treated as any inanimate object, a chair, a desk or a plank of wood, which by definition have no rights.

When the State stakes its claim on what we can or cannot do with "our" bodies, this should also not be seen as claiming ownership over us (unless a "Statist" declares this, in which case it is a contradiction). Rather, "we" should see it as an attempt by the State to gain more "positive rights" against us. Indeed, what the State is basically doing by, for instance, banning drug use or abortions is to treat "our" bodies as something that is contained within the State, that belongs to the State, and that can therefore be protected by force by the State from "our" own actions. If "we" accept the democratic premise that "we" are the government, that "we", our

bodies, are part of the State, then it is no wonder that the population of the planet in the early 21st century accepts such unjust laws.

Most people cannot accept the idea of people being rented, bought, sold, or murdered. Yet these are all rights inherent to property. This tells us that people probably don't literally believe in self-ownership. And, if you ask people about it, they will usually reply that self-ownership is a metaphor for liberty (being free from constraints) or some similar concept.

The idea that a man or woman owns his or her own body is the same idea being put forward here by the concept of self-ownership. The idea of self-ownership is the foundation of the "theory of contract and promise" (and by extension the problem of "voluntary slavery").

But, if this is the case, then the argument that "the woman owns her body, therefore she is free to do what she wants with it" becomes a tautology: "the woman is free to do what she wants, therefore the woman is free to do what she wants." And, if the argument is tautological, then it proves nothing at all, certainly not the validity of abortion anyway.

The second way in which self-ownership leads to slavery: when people are property, then slavery is likely present in some form. The idea of "slavery", itself, exists along a spectrum from complete ownership of someone else's body, actions and mind, to relatively easy ownership, such as modern market employment. Those who believe in self-ownership are often capitalist philosophers who concurrently believe in the "free-market" and its ability to solve (or at least significantly diminish) humanities ongoing problems without the State. A market entails several concurrent concepts including the ideas of "property", "business", "profit", and "employment" (and the market itself may be principally subdivided into "consumers", "employers", and "laborers"). Someone who owns themselves, but does not own a business, must submit (or "exchange themselves") to labor for an

employer in order to become a consumer and survive in the market (as a state of lifeground competition for needs). The cycle itself is a form of slavery, and this is why the very notion of employment in the market is sometimes called, "wage slavery" – people have to submit themselves to labor for another's profit in order to acquire a wage from an employer in order to provide for their survival. This type of structure is often labelled as [coercive] "structural violence". In other words, the requirement of submission to employment is "soft slavery". Herein, the "submission" that is required in the market is [in part] due to the exclusion of others by the employing property owner who has the right to force others from his or her property and do generally what he will with the property, which is a justified extension of his/her self-owned property (i.e., himself/herself).

If "you" own "yourself", then "you" have somehow acquired the ability (and are now able) to sell "your" time and "your" body, and hence, "your" liberty.

Basically, when someone owns themselves, then they have the "right" to sell or rent themselves to others permanently or temporarily [by market negotiated contract] in exchange for something or other (possibly). Herein, we need to seriously ask ourselves, "Is that the type of society we wish to continuously re-create?" For, it is essentially a society where just about anyone [who can contract] could sell themselves into slavery ... might need to sell themselves into slavery ... might begin to desire the possession of a slave themselves.

Yet, at a fundamental level, humans are not property -- we are sentient beings with an embodied consciousness.

While the argument of self-ownership sounds interesting and even implies the concept of "liberty", the reality is the opposite. The very idea of self-ownership turns people into commodities. It strips the humanity out of humans. People can now be bought and sold in a structurally coercive market place. And on a larger scale, the commodification of human beings has striped the

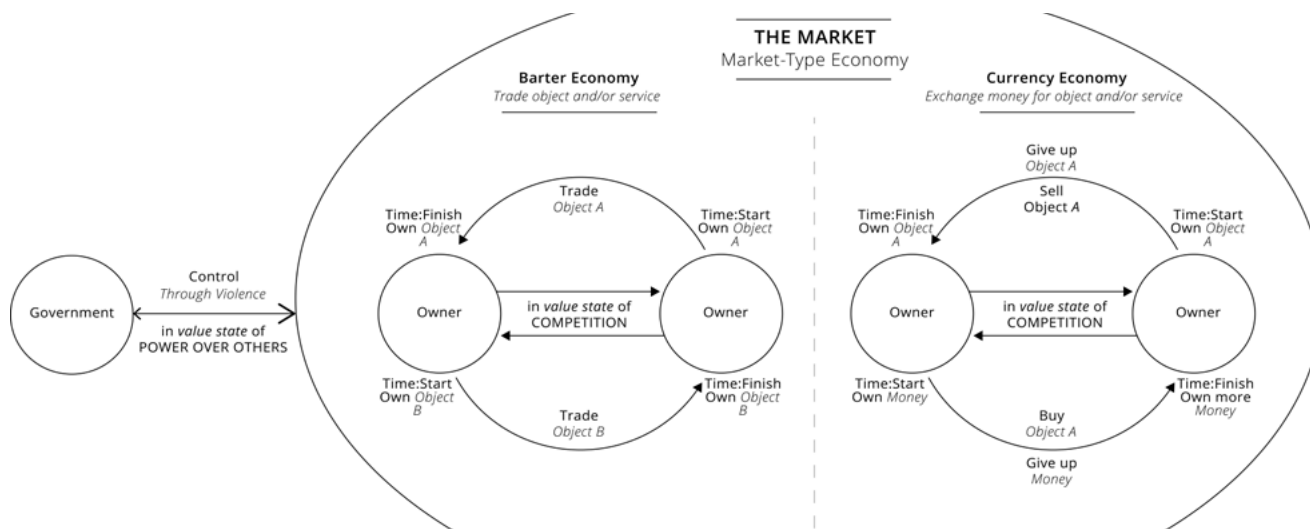


Figure 19. Simplified depiction of the market where ownership and trade occur.

humanity out of society, leaving a landscape devoid of human qualities and a people completely alienated from each other, a society in which we exist inside invisible cages that we structurally re-enforce through our beliefs.

In the market paradigm, the idea of self-ownership leads to the justified idea that mixing ones labor with land creates the private acquisition of that land, somehow. The justification for private property rights directly follows from this premise of self-ownership.

INSIGHT: *During the period [in history] where the "means of production was [capable of being] owned by capital[izing] individual interests, therein, our lifecycle was a patterned loop of working to earn money to buy what we could have made ourselves better and more responsibly.*

In many ways, slavery is an automatic consequence of a monetary society. If an economy is based on the usage of money, and one's access advantage in that economy is based on how much money one has, so there is an automatic enslavement to money (Read: desire to have money) over the fulfillment of all. And, when humans can be traded for employment, then those low in the economic hierarchy will have to pay rent to gain access, paid for by job employment, which is created by an owner. Thus, wage slavery, where humans work for the profit of the owners (i.e., "the capitalist class") to access what they themselves (i.e., "the working class") make. Note, slaves through most of human history where classified as such by them not being considered legal persons, and thus, not capable of owning property. Wage slaves can own property, but mostly rent it from corporations and States. Most land, for example, is rented from States; if "you" don't pay a yearly land tax, then "you" will lose property ownership of the land to the State. In this way, the State is rent seeking, like corporations are rent seeking, where all seek to have money.

INSIGHT: *The inequality in the world is "baked into the cake" of a market-State society. And, therein, if there are haves and have nots, the have nots are going to be most upset; and, the haves are going to have to protect themselves from the have nots and are going to have to protect the structure that allows them to continue to have over others.*

Most productive people in the market-State work to push "value" up the socio-economic industrial food-chain hierarchy. The "value" is going up the industrial food-chain to a small number of people. And yet, most of the "value" doesn't even reach them, instead "it" is being vaporized to turn it into 1s and 0s in a computer system. Herein, imagine "value" as work done.

Versus community, where productive people use a coordinated contribution service to meet the projected human fulfillment needs of all. Herein, values (orientations) are objectives in a decision resolution system where the direction for required real-world

completion is human need fulfillment. The product of the work of contributors is a community-type society where the population lives in a network of coordinated common access habitats with free of trade/coercion services.

In the market-State, the patent system has been a brake on the progress of technology (as a production deliverable) to more greatly meet human need. Often, the patent system is claimed to be present to help start-ups businesses; but instead, it is a monitoring and accounting tool that limits the ability to freely (without trade and coercion) use pre-discovered technology.

"Players" participate in a game of competition by trading. When the players trade, money changes hands. When money changes hands, taxes (money) are paid (taken by coercion) to the State. When taxes are paid, the political party gets funded (money). When the party gets funded our utopia stays strong and everyone is better for it. When money becomes obsolete, so does the State. When money and tokens (non-circulating) as trade for labor (i.e., price) become obsoleted through community standards design, then the State as it is in the market-State becomes obsoleted too.

6.11 Self-integrated, goal-oriented response (SIGOR) and self-ownership

A.k.a., Self-direction.

If someone were to try and control someone else's embodied consciousness that would be tantamount to a moral violation of consciousness as a self-initiated, goal-oriented response. The idea of SIGOR doesn't require property, it only requires that consciousness access a body so that it may self-initiate in response to environmental stimuli. In truth, the ability of consciousness to express itself through a body doesn't have to be based upon the construct of property rights. Is it healthy to look at the entire world and only see property in others and in objects? There is no magical (intrinsic) bubble around things that are owned, whether it be the self (as in, self-ownership) or some tangible object. There is no such thing as "inherent property rights".

What is "property"? It is a human invented construct. And, if it is an invented construct, then how can a human be a human invented construct, logically? Regardless of whether human beings are exclude from property or not, there is no such thing as property, and its [constructural] encoding into a socio-economic system is particularly harmful.

If ownership implies control we certainly can't control all aspects of our body. In this sense our body is collectively owned by millions of discrete life forms.

6.12 The paradigmatic logic of self-ownership

In the market paradigm of thought the idea of a self-ownership makes reasonable sense because everything in the market of any tangible worth or value has an owner. And further, in order to contract for employment one would justifiably have to own their labor, and if one owns their labor then naturally they have ownership over themselves.

Many political philosophers do not agree with the market-based logic behind self-ownership. Yet, and ironically so, they have a similar, though even more obfuscated idea, the idea of a "citizen." Political philosophers use different language than market philosophers; they might say, "A citizen is someone who belongs to a state, country, or nation." Or, even more euphemistically, "a citizen is a citizen of such and such a State" (which is also self-referential). It is unlikely that they would say "a citizen is someone who is owned by a government or State", though this is akin to the truth of the matter. The word "citizen" is just a euphemistic and more modern transposition of the word "subject". And, someone who is "subject to a government" is subject to its ruling. Subjects (or "citizens") are ruled by an authority [when subject to its jurisdiction, and sometimes even beyond its jurisdiction as the United States of America taxes its citizens on their worldwide income; an empire-building idea]. Most "respectable" political philosophers don't want to think of themselves as advocates for violence and slavery (in its modern form) and so they use different language. But, what is a "citizen" if not someone who has acknowledge the presence of a master (or authority) in their lives (regardless of a "social contract") who is a directing party in some way in nearly every action they take beyond their abode (and sometimes even in their abode). Unfortunately, neither Statists nor market "philosophers" go far enough and have made it all the way to an insightful understanding of freedom, justice, and true economic efficiency.

Where you live, can the government tell you what you can and cannot put in your body? Is any "drug" illegal in your country? Is suicide illegal in your country? Are medical practitioners forbidden from assisting in suicide? The criminalization of suicide or the consumption of any substance whatsoever quite blatantly indicates that some outside authority has a claim over one's body [and potentially one's mind if one were to feel that these things should remain criminal]. In most States, in fact, it is not illegal to "consume a drug", it's only illegal to possess or sell a "drug". Unfortunately, reality dictates that one must first acquire a drug and then possess it (if only for a short while) before consumption. Hence, although the consumption itself may not be illegal the criminalization of sale and possession is reasonably equivalent to a dictate of what someone can and cannot put in his or her body, which is also reasonably equivalent to a claim of control over someone's body. A free-market capitalist might ask a statist, "Do you own your body or does the

government own your body and can tell you what you can and cannot put in your body?"

When we exclude world from self, the tiny, lonely identity that remains has a voracious need to claim as much as possible of that lost beingness for its own. If the entire world, all of life and Earth, is no longer me, I can at least compensate by making some of it mine. Other separate selves do the same, so we live in a world of competition and omnipresent anxiety. It is built into our self-definition. This is the deficit of being, the deficit of soul, into which we are born.

NOTE: *The concept of "voluntarism" is principally characterized by idea of "self-ownership" - the idea that each individual owns (or possesses) themselves. "Voluntarism" is sometimes also given the name "volunteerism".*

6.13 The double coincidence of wants "problem"

Most professional market economists believe that before there was money in its modern form people used barter, but it was very difficult for them because they had to fulfill a so-called "double-coincidence of wants", which claims:

"I have to have exactly what you want and you have to have exactly what I want. For us to make a trade the two things have to be of roughly equal value so that we walk away from this one trade even (as if we don't have any ongoing relationship as members of the same community). And every time we do any sort of business with each other or provide for each other's needs we have to completely close the deal and walk away with no ongoing relationship or responsibilities to each other whatsoever." ("Coincidence of wants", 2020)

This is something that Adam Smith described in his work, "The Wealth of Nations". Curiously enough, however, when explorers, colonists and various researchers travelled the world and found so-called primitive societies (i.e., tribal/indigenous peoples) they never found anyone operating the way Adam Smith said that primitive man was supposed to handle his economic business. And yet, 200 years of dis-confirmation doesn't seem to have thrown any sort of metaphorical cold water on this notion, for it is still found in economic textbooks. To a large extent, the economics profession, like any "profession", is intent upon self-validating its own core premises and projecting them onto the world.

6.14 Property delineations

Traditionally, there are three types of "property" delineation: private property, common property and collective property. It must be noted that in the real world "property" is not so easily delineated although property interests would like to imagine it so. Notice

that these definitions are brief, they are also neither precise nor complete because when “property” is socio-economically encoded it takes on many additional characteristic and nuances of implication that entirely blur the lines between these supposed categories of property.

6.14.1 Private property

In the case of “private property”, an individual agent (usually persons, but also families, businesses, etc.) has a right to private property if he or she has a right to control the object and to regulate access. Control means sole decisional authority: the individual agent is the only one who has a right to decide what should be done with the object or what should happen to it.

6.14.2 Partnership property

A.k.a., Private partnership property, public partnership property, private business property, public business property, joint property.

Individuals who together own a share of a private production property (i.e., a property that does economic production). This type of property can either be closed, in that it is entirely private to a select group of legal persons, or it can “public”, in that its [ownership] shares can be purchased in a financial [“stock”] market.

6.14.3 Common “property”

In the case of “common property”, the purpose is not individual control and exclusive access, but a claim of equal access to all [of the property]. A group of villagers can get together and say, “That grazing land over there, that is common property and we can all graze our cattle there”. Generally in the market, however, there is a caveat that if you are not from “our village”, then you can’t graze your cattle there without some payment to the village ... leaders. The claimed intention of common property is to stop people using it as if it was private property and as if others were precluded from using or accessing it.

6.14.4 Collective “property”

A.k.a., Democratic property.

In the case of “collective property” (sometimes also called joint property), the purpose is not only equal access to all but also equal control and decisional power. The community as a whole determines, through systems of “collective decision making”, how the resource is to be used. Each individual’s use is subject to a decision process. Collective ownership of a farm, for instance, means not only that all farmers belonging to the collective have an equal right to access the farm (as in common property), but also that all farmers have an equal say in the management of the farm. There is a subset of “collective property” known as “State property”

(or “public property”). State property is property that the State claims is owned by all, but its access and use is controlled by the State [of an unowned collective]. It is important to note herein that not all collectives are benevolent in the market – different collectives may have very different value orientations.

In practice “public property” is more often than not treated as “private property” by those who have [collected] power over the property.

“Public property” is purported (Read: marketed) to be regulated by a “governing public body” and it is supposed that no one may be excluded from its use and that there is no rivalry surrounding its consumption. None of this is not true. Firstly, the rise to power, the election to political office, and politics in general are all based upon competition. Second, public property can never be held in “trust” by a government, for a government is a vast unowned and exploitable resource that uses violence as its mechanism of [exclusive] control. Further, what is a “governing public body” but a bizarre and euphemistic term for a group of people who have somehow won and otherwise collected the power to rule from a collective of people who have sacrificed their own power. The very idea that no one may be excluded from the use of public property is not true and has never been true -- take the government shutdown in the United States in 2013 when “public” parks were closed to the public and those found “trespassing” would be fined. Or, take a military installation for example. And, if you would like to find out just how exclusive public property really is, then try to walk into a “closed door” meeting between “public officials” which is being held on “public property” and you will no doubt quickly find out how “public” property and public officials are. In truth, the word “public” is meaningless and whenever you see it you should stop and question the structure behind it – nothing is ever “public”. To “believe in the public” is to believe in nothing at all – it is a hallucinatory mental orientation that is easily co-opted by those who seek power [to force others to do the things they want them to do].

6.14.5 State property

A.k.a., “Public” property.

State (“public”) property is property owned by a State-government (or its agency), rather than by a private individual or a company.

6.15 Rights

A.k.a., Entitlements, properties.

If you ask someone for their definition of “rights”, their response will likely be founded upon their ideology, for the very notion of a “right” is based upon a subjective (or intrinsic) view of morality (or ethics) – a “right” is essentially an ethical principle (or a dictate) somehow formed into creation. More precisely, “rights” are commonly understood to mean entitlements to do

or not do something, and for others to respect that entitlement. And, the “respect” element of the definition always reserves or involves a validation of the use of force. In a legal context, rights are positive liberty goods (conditions) said to be provided by the State. The only place rights exist are in the minds of people. Rights are political demands. For example, “Everyone should have the right to...” Rights are only necessitated because of conflicting economic interests within class-based societies. Rights are legal relations. Humans are not naturally endowed with any[natural legal “rights”].

Rights are typically the basis for legal claims by individuals to be treated in certain ways and/or have certain allowances. Rights given by the State under market conditions quickly become the rights of the owner of private property to enjoy and dispose of goods, revenues, and fruits of labor according to arbitrary will and self-interest—without regard for, or interference from, others. Equal treatment under the law and security guarantee this individual freedom to all property owners. There is a history to the idea of encoding “rights” into society, and to the critique of “rights” by revolutionary thinkers of the late nineteenth and early twentieth centuries. As a result, social movements, instead of learning from and developing viable alternative model, they have discarded development to struggle with “rights”, and feel frustrated that “rights” do not work, but have nothing to offer beyond “rights”.

NOTE: *Ethical principles teach that as all human beings “we” are required to do “right” and abstain from doing “wrong”, this philosophical concept is supposed to guide people in “right” actions.*

Yet, market “rights” always imply aggression on other people. If I have a right to an education, then other people must be coerced into giving me an education, in accordance with whatever rules are set for this right by the ruling class (for obviously we must define and specify what an education is, in order to give people a right to it). If the educators in a given society refused to dispense such education, or disagreed with the rules proposed, then they would have to be aggressed upon to do so, since they would be breaking my “right”.

“Rights” are defended, protected, and enforced. Rights exist within the conception of the State. To have any tangible value in competition “property rights” must be upheld by force and by “enforcers”, such as police and ultimately a military. Rights are hard[ly] won and easily lost [to powerful interests].

QUESTION: *Fundamentally, when speaking of “rights” one has to ask, from where do these “rights” come?*

6.15.1 The philosophers of capitalism and politics

The philosophers of capitalism in the eighteenth and

nineteenth centuries radically transformed the classical idea of “rights” into a subjective political notion attached to individuals who became “right bearers” vis-à-vis the State and society. The idea of “rights” was transformed into “freedom from the State” and from social constraints. Therein, the corollary of this claim to “rights” became something known as “freedom” and “liberty” (or “sovereignty”) as well as “choice” forming the absence of restraint. Today, most capitalist philosophers go by name “free-market capitalists” (or “anarcho-capitalists”, “right libertarians”) who claim that only “property rights” exist and that “property rights” are an extension of the [“right of”] self-ownership.

Today, the philosophical idea of “rights” exists at best as an ethical ideal because the political philosophers of capitalism have put rights on a different institutional and juridical foundation. When social justice activists speak of “rights” they have in mind this classical ideal, but often it is forgotten that the institutional and legal basis for the capitalist philosopher’s notion of “rights” do not exist anymore. This is something free-market capitalists and libertarians are quick to point out. “Rights” have become a fundamental premise around which political arguments are formed.

Rights are seductive in that they offer “you” the feeling of security and represent the power of force over others to protect what “you” own [against the world]. In other words, rights involve the creation of a power hierarchy [of “necessary” force] to exclude the social from what is “rightfully mine”.

Capitalism developed the idea of “rights” to new levels by introducing two components that radically altered the nature of “rights”. First, philosophers of capitalism introduced the novel idea that property was a natural and inalienable right attached to every person in the same way as life (i.e., property is intrinsic to humanity), and it is the conditions that sustain life: air, water and food. Second, “rights” were articulated as negative juridical concepts, in that “rights” only guarantee the possibility of something, not the actual thing. Thus, the right to collective bargaining (i.e., “employment negotiation”) creates the possibility of a living wage, but does not guarantee a living wage; the right to property makes it possible to own a home but does not promise everyone a house to live in.

The idea of “rights” in its modern form and as a political idea owes its very existence to property rights, and is inseparable from it; and the concomitant idea of “freedom” is about the freedom to own and accumulate property without interference from the State. Delineating and defining property rights for social purposes does not take away its primacy in the modern political and legal order. In truth, capitalism is impossible if property rights are taken out of the scope of “rights”.

Some political philosophers (as those who believe in the State and do not believe that the State is a force of violence) also believe that humans (and sometimes other beings) are “endowed” (note, a notion of intrinsicism) with “natural and inalienable rights” (i.e.,

“human rights” and “liberal rights”). In other words, the belief is that rights are intrinsic to the human biological form (or possibly the biological form of some other living being, and sometimes even non-living things). It should be noted here that most free-market capitalists would partly agree with this notion, but they would state that instead of being endowed with a set of “human rights”, humans are solely endowed with the “right of self-ownership” [possibly derived from some sort of a “natural law”, which is not equivalent to science’s description of nature, a homonym known also “natural law”]. And, from their belief in self-ownership stems the anarcho-market ideal of “property rights”.

Alternatively, political philosophers who believe in the State and are more real (or honest) in their advocacy for violence are likely to claim that rights come from some “authority” (as in, the State or a government) or are given by a “higher power”. In this case, humans are either “naturally endowed” with these rights from the “higher power” or they are specifically given these rights through some sort of ceremonial action and/or transcription (e.g., a constitution) by a power-based authority [figure(s)] (often known as a “congress”). It is the unfortunate truth that people in early 21st century society claim that “rights” exist because “the government says so, or some piece of paper (a “declaration”) with signatures on it says so” (i.e., civil & political rights). Of note, this is what the modern State schooling system was [in part] designed to do -- to condition the belief into the masses that government gives “rights”.

In the political philosophers mind, rights are given from some authority or they are somehow intrinsic to biological form, most commonly, human. And once they are so, they must become protected by a monopoly on violence ... though not every political philosopher will be honest in this respect.

In each of these cases, a “wrong” is when someone is deprived of his/her “right(s)”. Though ironically, rights are usually defined by defining wrongs. This represents one of the principle differences in how a society directionally orients itself. Does it attempt to [dis]orient itself by defining wrongs or does it orient itself by explicating and verifying values? The difference in structure will set a society on a different trajectory.

6.15.2 Negative and positive rights

“Negative rights” are rights that are inherent to the human being and not given to human beings by government. Negative rights are the capitalist philosopher’s notion of rights. Alternatively, governments exist to give humans rights (a.k.a. “positive rights”). Positive rights foundation the political philosopher’s notion of rights. In either case, rights are abstracted from the instinctual drive toward self-protection as a response to aggression.

6.15.3 The revolutionary critique of rights

Revolutionary social movements of the early twentieth century advanced three main philosophical criticisms

against “rights”, which are still valid.

First, the “empty shell” argument: “liberal rights” (e.g., the Universal Declaration of Human Rights) are negative endowments that promise the possibility of, but do not create the conditions for, their fulfillment. Remember that in politics, rights are given by authority, administered by bureaucracy; enforced by enforcers; and managed by managers. You can encourage individuals, but only incentivize bureaucracy. Today, “rights” have become a basic issue of politics and most [“liberal”] people now believe that society needs a State in order to protect their “rights”.

When we look at people’s rationale for the most criminal of the State’s actions, such as war, taxes, market monopolization, victim disarmament and the War on Drugs, we find that the underlying rationale is almost always “protecting our rights.”

Fundamentally, “rights” are an empty shell because it is not possible to define what people do and identify why they behave in the way in which they behave based upon “rights” in any form. And hence, through a fundamental misunderstanding of causation behind human behavior and the encoding of what are essentially a set of abstractly constructed ethical dictates and exclusionary entitlements there can only remain a perpetuation of what are some very serious social issues. It is not possible to create or otherwise structure a fulfilling socio-economic environment (or a life of well-being for everyone) upon “liberal rights” and a whole apparatus for managing those rights.

Second, that any talk of “rights” in politics must be backed by an economic system that facilitates it, and capitalist individualism, commodity production and the market economy in general do not create the conditions for freedom from agenda-based thinking and the artificial manufacturing of wants. In fact, they incentivize monopolization and oppression. The claim by competitors and those who hold political power is that “rights” become an issue when individuals live in proximity with one another and need some “objective criteria” by which they can get along [because they are not capable or sufficiently responsible to get along without “rights”] -- in other words, and from their perspective, sharing and cooperative design are not possible among human social relations at any scalable level. Further, “rights” derived from a subjective (or intrinsic) notion of ethics will always become a political-legal concept [to be monopolized and modified by the State or by some other entity with power]. Rights that are given are always “under siege”, and are easily taken away. The very notion of “rights” re-creates a continuous battleground (i.e., the market-State) where agenda, monopolization and oppression are spawned. “Rights” create the persistent idea that you are fighting someone [for your right].

Those who believe in the validity of the State (i.e., a “statist”) generally believe that rights are more than a validation of force. When someone with such a belief says that something is a “right”, s/he is virtually always implying some sort of positive spin on the subject. Statists

think they are stating something about the values that society should hold. To them, we should acknowledge a “right to health care,” for instance, because health care is important and should be acknowledged and protected by the State. In their belief, the role of a right is to reinforce and further positive aims. In doing so, they do their best to ignore what a right really is: a validation of the use of force.

The concrete role of a “right” is to designate when force is justified in a social context. When a market philosopher states that individuals have a “right to self-ownership,” what s/he is attempting to articulate is that the individual is justified in using force to resist anyone who wishes to claim partial or complete ownership over him or her. That is the entirety of what an “individual right” entails.

We can now see that the rights and freedoms of a collectivist nature claimed by Statists, such as the “right to health care” or the “freedom from fear,” can only mean fighting against the individual's rights and freedom. If we say that we should be free from fear, what does that mean? Obviously it does not mean that any single individual should be free from fear, as there are a multitude of things that people fear, many of which contradict each other (for instance, some people might fear a moralist society, others might fear a licentious society). The only monopolizing entity that can dictate what kinds of fear one must be free from, is the State. Therefore, any statement of rights or freedoms that are collectivist in nature, are statist in nature.

This would mean that “rights” cannot exist without the State. But, some might take this as tantamount to saying that a stateless society cannot exist, as a society itself cannot exist without some form of prototypical rules (as “rights” or protocols) so that individuals know how to optimize the coordination of their actions and know when a violation might result in the expression of aggression by the individual being violated. In community, these are known as “access rights” (or more accurately, “access protocols / rules”). Since stateless societies have existed and persisted successfully throughout history, we must conclude that the principle that rights are statist in nature must be wrong. Even the democratic States of today, which exist in blatant violation of “individual rights”, still recognize murder and theft as grave “crimes”: they simply omit to condemn them when committed by the State.

All “rights” are predicated in some way on the use of force, without exception. This basic fact is often obscured by Statists because of the bureaucratic distance between democratic action and the implementation of force by the State. Market anarchists accept this because they know rights exist in order to protect the freedom of the individual. Most people accept that one is justified in shooting an intruder because we naturally see people whose values can only be fulfilled by initiating force, invaders, as being counter to general freedom, peace and order, and therefore our own freedom and peace.

In nature, most organisms will attack and/or defend

themselves when they feel threatened; humans are no different. The question is, are we organizing a society [clearly based upon competition] where individuals continuously feel threatened by one another? The continuous state of threat leads quickly to the formation of a [systematic] State of threat (or violence), a government which monopolizes violence. The formation of a “rights-based governance” system is a natural progression in any society based upon competition, in any “market economy”. Then, the question becomes, are we re-encoding the idea that we need to continuously defend ourselves from others in society by reaffirming our right to protect ourselves, or are we designing a new system of coordinated cooperation to reduce competition, and ultimately, fear of others and a chronic state of fight or flight that has become so “softly” normalized in early 21st century society that all but the most sensitive perceive its existence. Regardless of the design of the socio-economic system, an individual doesn't need a “right” to protect themselves; individuals have the physical capability (i.e., effectors) to defend themselves. Individuals are self-initiating, and one of the actions they can self-initiate is the action of violently aggressive defense.

In the market, oppression never goes away, it is structurally re-enforced and continuously re-encoded. In the market there is a price for nearly everyone and anything.

Third, the “means to an end” argument: “rights” free labouring people from feudal obligations and old forms of oppression (caste, gender, and so on) and allow limited political space for organised dissent, which is not useful for its own sake, but only if people actually organise themselves to create the conditions for real freedoms. And, this brings up a fundamental question: If we need to “earn the right”, then from who are we earning the “right” [to exist]? If “rights” are privileges given by authority, then there must exist a group of people with the privilege to give rights. Notice how in political philosophy “rights” quite easily become a circular issue. Powers of authority are given by “rights” and the powers in turn give “rights”; wherein, all the while a few hold the privilege of using force and coercion [where the real power behind a “right” lies]. In the market, privilege can be bought and sold. Yet, in community, no one has rights or privileges over others.

Socialist revolutions of the early twentieth century extended the philosophical critique to the political arena and removed property from the idea of “rights” and tried to infuse the idea of “rights” with positive substance, so that the right to a job meant that everyone should have a job, not just the possibility of finding a job; the right to education meant that schools should be free so that every child could go to one, and not just the possibility of education for those who could afford it, or those supported by charities. Unfortunately, they forgot to ask some very important structural questions. Most notably: (1) What is a “job” and why does everyone need one? (2) What is the difference between learning and schooling,

and what does the difference mean to education at an individual and social level? (3) Who is going to pay for these “free” schools and how are they going to pay? In other words, socialist and national liberation struggles have articulated and attempted to achieve “human emancipation” and “liberation” from oppression, but not from “rights” (which they have yet to interrogate critically).

Given this backdrop, is fighting for “rights” the road to follow? To say yes is effectively to go backwards in history or to argue, as some modern-day philosophers of capitalism such as Francis Fukuyama argue, that there is no alternative to liberalism in philosophy, politics and law, the foundations of which stand on the idea of “rights”. The real question then is: are we willing to concede human fulfillment and well-being to an “empty shell” of meaningless, violence derived possibilities based on the primacy of competition and property, which very few possess? Are we ready to concede that liberation from oppression is not possible because we cannot design a different socio-economic system?

6.16 *Limits of statute law*

Turning to law, legal theorists, following in the footsteps of the political theorists of capitalism, developed legal principles and “innovated” institutional mechanisms that sustain capitalism. The most significant legal development was the idea of statute law, by which is meant, different Acts of legislature on different social issues enforced by a court system backed by police powers. This form of law, which most people today think is “natural”, as if that is how law has always been, came into existence only with capitalism, and is far from being “the way law has always been”. Under statute law, each aspect of social life is cast into a distinct legislation or statute which makes it difficult to envisage the social whole (this is one of the reasons it is hard to micro-model early 21st century society). What one statute gives, another can take away. For example, a statute may provide for a minimum wage, but if prices go up as a result and cancel out the wage gains, then that is not an issue that can be addressed within the scope of the original minimum-wage legislation. A statute may grant the “right” to education, but treasury and fiscal management rules may simultaneously require cuts in spending. “Choice” then is limited to whether politicians allow budget cuts to affect the “right” to education or some other “right”, like health for example.

Rights aren't rights if someone can take them away; they are privileges – they are temporary privileges. A protocol is a more neutral concept than that of “rights”; it is semantically incorrect to say that a protocol can be “taken away from someone”, the protocol was not “given to someone”, instead it was “designed” and someone/something “accessed” it. It can, however, be said that a protocol was “violated”. Rights can also be violated, the consequence of which is the forfeiture of rights. The consequence of a violation of a protocol generally

means a lack of access to that protocol until trust in the accessor of the protocol is restored (i.e., restorative justice). It may be of interest to note that in computing protocols can be designed to assign access “privileges” to users. In a cooperative system, these “privileges” do not denote governance; however, they do denote governance socio-economically competitive system. In a cooperative system they are more akin to voluntary agreement, and hence, it is more correct to refer to them as “access[able] categories”. The concept category is more neutral than “governance”, which implies some form of socially structured power hierarchy. One could refer to a living system hierarchy as a “structured hierarchy”, but it is an open hierarchy, and hence, it maintains structural accountability and traceability. The decision system described herein could be referred to as “governance” because of the notion of hierarchy. All systems have a hierarchy. But again, that seems imprecise because when accountability and traceability are structurally integrated into the hierarchy there exists a potential allowance for the recognition of emergence and of coordination. Hence, decisioning is a more neutral and accurate concept because it excludes the premise of the social requirement of a power hierarchy while acknowledging at a foundational level the idea that coordination may generate a decision and that decisions represent the emergence of a variable probability space.

6.17 *A further consideration of rights*

The notion of “rights” is inseparable from the history of “property” or privatisation of nature, resources, processes, knowledge, and so on, for appropriation, consumption and control by the powerful, who can take possession of objects by force, excluding others. Further, technology has made possible an extension of the notion of the “right” to private property. For example, water was historically attached to land rights until technology made it possible to separate water from land and deliver it across continents, a development that required legal and institutional “innovation”.

While the political idea of “rights” promotes the idea of equal opportunities for all, the juridical idea rests on the foundational myth that the “corporate person” stands on the same footing as the “natural person”. The size and reach of corporations today are vastly different from what they were in the eighteenth or nineteenth centuries, and make the legal myth of the corporate person an absurdity. It should also be noted that most governments are in fact set up as corporations.

Indeed, what is being discussing here is not a battle for “rights” or “property”, but for socio-economic power between owners in a monopolistic game that has sucked in most of this world and creates the state of dependence within most individuals. And, dependence fundamentally reduces freedom and is reasonably equivalent, in this context, to being under [the] control [of another].

In the global capitalist or imperialist order, the historically specific juridical relation of “rights” can

be nothing other than the rights of corporations as legal persons competing against the fictitious abstract persons constructed by the discourses of private property. The debate over property relations in general and intellectual property rights in particular hinges upon these juridical implications.

This explains [in part] why the juridical notion and practice of “rights” is absolutely integral to the imperial-industrial world powers and necessary for the abstract self-expansion and accumulation of capital as against those who would like a return to “real [ecological] life”. The claim that communities can benefit if [property] “rights” are allowed to resources is flawed. Such claims are often accompanied by the [disproven] statement that “rights” will protect because they are attended by duty.

Often, “rights” are claimed to be accompanied by a corresponding duty. This “duty” or “obligation” is sometimes referred to euphemistically as a “responsibility”, and it essentially means that something is owed in return. Yet, because “rights” are subjective or intrinsic, the owner of the corresponding duty (or obligation, responsibility) is dependent upon subjective perspective: those who believe in the State generally agree that the State is ultimately answerable for ensuring “rights” are realized, and those who have a free-market leaning believe that each individual is ultimately responsible for ensuring their rights are realized. Herein, the free-market perspective is clearly a more empowering one. The Statist perspective leads quickly to the idea that some must suffer [the violence of the State] for the greater good of all of its “citizens”. Though, in cases where people have been significantly disenfranchised and disempowered throughout their lives the State has been known to provide truly needed charity. Hence, it is wise herein to correctly identify that with the one hand it gives while the other hand takes.

Capitalism has transformed the structure of local communities. “Communities” too have become formed on market principles based on common “interests” in the market-place, and not human well-being and fulfillment. For example, a person joins a trade union because of common interest with others in the labour market, and joins a consumer organisation because of common interest in commodity prices, and joins a “water rights” movement because of interest in water, and so on. Interest-based communities [in the market] alter the character of “rights” in fundamental ways. As each interest is governed by a different statute law enforced by a different set of institutions, it is no longer possible to find institutional and legal recognition of “people-in-places”, whose well-being requires the convergence of several interests.

The absence of the concept of “rights” implies either that a society is organized around different [paradigmatic] understandings and principles, or that ownership and property are not the general foundation of the society.

Fundamentally, collaboration in community is not

about defending rights, but about bringing awareness of the system so that it may be changed to one of greater fulfillment.

6.17.1 Delegating rights

Now, there is the question of whether or not one or more people can delegate a right to a third that none of the initial delegates have. Logically, the answer to this question must always be answered in the negative, “No person can delegate a right to another party that they do not initially have”. Yet, in truth, the very question of whether or not someone can delegate a right to someone else that the initial person does not have is something of a moot point if “rights” do not exist at all - if rights are an incorrect[ly], socially constructed notion of how the world ought to work, and yet, does not work [in said way]. Since “rights” do not exist, no one can delegate rights to anyone else [without the injection of force somewhere into the final equation]. Remember here that governance is primarily the delegation (or appearance of a delegation) of rights from one group of persons to another group (or class) of persons.

6.17.2 Property rights

APHORISM: *The things you own end up owning you.*

Property rights are taken as a given, but they really are not. The fact is that property rights as we understand them are designed to further the interests of the rich minority (especially business owners). Many different ownership systems have existed throughout history, and new ones have been conceived and tried out with success.

Hogan (2001) observers,

“Definitions of ownership and theft tend to be thought of as straightforward, even natural. But they are not. They are, rather, the product of human decision. That decision operates to give special protection to just those types of ownership (or putative ownership) that are crucial to economic stratification... Indeed, this was the more or less explicit intent of the framers of the U.S. Constitution. As Noam Chomsky and others have discussed, James Madison viewed the property rights of the “opulent minority” as threatened by the masses, and thus as requiring particularly stringent protection.”

Now, what is the foundation of “property rights”? Where do they come from? Capitalists will give various answers to this question. Property rights allows the owner of a piece of property to decide, to some extent, to do things with the property that affect other people. Therein, private property rights include the right to use property in ways that disadvantage other people, as long as these disadvantages do not include violations of the

stated rights of other people (although there is a lot of leeway here depending upon a property right holder's purchasing power in the market-state. To disadvantage someone might involve the closing of a factory to workers or the exposure of workers to a toxic environment. Individual needs involve interpersonal relationships. The very notion of a [property] "right" involves the addition of force into the relationship.

The most popular foundation is self-ownership (the circular belief that the body is a property of itself). Francois Tremblay (2013) has spent extensive effort debunking the concept of self-ownership. Essentially, proving "property rights" with self-ownership is a circular argument, since the concept of self-ownership itself is based on the concept of property.

But even if we ignore these fatal problems, how do we pass from self-ownership to property rights? It is argued that if we own our body, then we also own what that body produces. But surely this is grossly inadequate as a justification of "property rights" as they exist today; for one thing, "property rights" are routinely applied and enforced on natural resources (e.g., water and oil), which are not the product of any human body. But also, this does not address all "property rights."

"Property rights" are divided into three categories: *usus*; *fructus*; and *abusus*. *Usus* contains the rights regarding usage, such as inhabiting a house or an apartment. *Fructus* contains the right regarding the products of that property, such as the fruits of a tree or the crops gathered from a piece of land. *Abusus* contains the right to dispose of a property, such as selling, modifying, destroying, etc.

If we accept the reasoning from self-ownership, then we can make sense of *usus* and *fructus*, but not of *abusus*. After all, most capitalists do not believe that we have a right to sell our own body into slavery, for example. Many also do not recognize a right to suicide, especially conservatives. But if self-ownership excludes *abusus* rights, then how can *abusus* rights be derived from self-ownership? There is a logical problem here.

One may sidestep the issue by stating that the kind of ownership in self-ownership differs in category from the kind of ownership we establish with "property rights." That's fine, but then in what meaningful way are "property rights" derived from self-ownership? Logically, the fact that one owns one thing does not imply that one owns, or even can own, anything else. So, self-ownership in itself doesn't logically imply the concept of property.

One may then reply that self-ownership does imply property because we need property in order to survive [in the market]. We need food, lodging, cleaning, and so on. We must, or so goes the argument, hold things as our property in order to use them in these ways. We have a right to life and, in order to maintain that life, we need "property rights." Remember, capitalists perceive most (if not all) of social and economic existence through the lens of property.

But again, this does not prove all "property rights." You can hold and use an apple without selling it or

destroying it (that is to say, making it unusable). You can live in a house without selling it, modifying it significantly, or destroying it. So again, *abusus* is not proven here, and it is a necessary part of "property rights."

Not only are "property rights" not needed to affirm any right to life, but "property rights" are at tension with the right to life. Nowhere is this shown more clearly than in the contradiction between the "property rights" of the pharmaceutical industry and the "right to life" of people in the Second and Third World. (Shah, 2011)

Consider that "property rights," by their very definition, are an absolute limit over the implementation of all other, real rights. Basically, the right to life is meaningless without the right to health [care] and other life necessities, that the right to assemble is meaningless without a place to assemble in, that the right to free expression is meaningless without the tools of that expression, that the right to justice is meaningless without the means to be treated as an equal, and so on. All "negative rights" necessitate "positive rights" to be meaningful at all, including material ownership. And, "property rights" make it so that this material ownership is contingent; it is contingent upon a multitude of factors: who you were raised by, the kind of education and work opportunities available, and so on.

Not only that, but "property rights" also dictate how this material ownership becomes concentrated into a small number of hands. The two biggest influence on this are (1) the lack of limits on the amount of land or property one can acquire (so that one person can buy more than his "equal share") and, (2) most importantly, the private ownership of the means of production, by which the owner can extract surplus value from his/her workers (i.e., "profit") with the help of the extensive structural crippling executed by the State. But this is not new; for centuries, "property rights" have explicitly been used to protect the moneyed minority against the anger of the destitute majority (when they talked about the "rights of minorities," they were talking about the rich, not black people or natives or Irish, who were considered subhuman).

If a small percentage of people have most of the wealth (in the US, the top 1% controls 35% of the wealth and receive 20% of the income, while the bottom 80% controls 15% of the wealth and receives less than 40% of the income; the picture is less dramatic but similar in other Western countries), and we live in a society where wealth determines material ownership, and by extension rights expression, then we should expect such a society to be stratified, and for some to have more rights than others. Furthermore, we should expect many in the bottom strata to have very little to no rights at all.

Note that it does not matter what the power elite claims is the case. We are told that all citizens have equal rights (never mind so-called "immigrants" and children, because they still aren't considered fully human). Yet in practice, we know this is false, to a large extent because of material inequality within countries and around the world.

Since people must fight against “property rights” to maintain their livelihood and their dignity (as the Zapatista and other indigenous people have clearly demonstrated), there cannot be such a thing as “property rights.” A “right” which supports aggression against other people’s rights is not a right at all.

The legitimacy of “property rights” is only maintained by the pretense that because anyone can, in theory, own property, therefore “property rights” are egalitarian. But this is incredibly flimsy grounds on which to exploit and oppress people. Anyone can, in theory, become a CEO; does that mean corporations are egalitarian? Anyone can, in theory, win a fistfight or a duel; does that mean “punching rights” and “shooting rights” are egalitarian? Anyone can, in theory, write a novel or produce a song; does that mean “IP rights” are egalitarian? Anyone can, in theory, follow “the right god”; does that make religion egalitarian? Anyone can, in theory, be a perfect parent; does that make the child-parent relation egalitarian? “Property rights” are not only not egalitarian, but they are the primary source of inequality, and therefore of unfreedom. It can be well argued that all hierarchies are a form of property. (Tremblay, 2009)

NOTE: Design [in community] represents an opportunity. Rights represent a static relationship.

6.17.3 Property rights and freedom

Capitalists believe that property is the bulwark of freedom, and that the uniform application of property rights can only bring about mutual respect and secure outcomes. As Proudhon points out in *What is Property?*, this was most probably true in the beginning, where presumably most people had a plot of land to cultivate and were thus secured by the unlimited control granted by property rights, but it is not at all true today because of the unforeseen consequences of such arbitrary rights [at scale]. As Proudhon discusses in “What is Property”:

Agriculture was the foundation of territorial possession, and the original cause of property. It was of no use to secure to the farmer the fruit of his labor, unless the means of production were at the same time secured to him. To fortify the weak against the invasion of the strong, to suppress spoliation and fraud, the necessity was felt of establishing between possessors permanent lines of division, insuperable obstacles. Every year saw the people multiply, and the cupidity of the husbandman increase: it was thought best to put a bridle on ambition by setting boundaries which ambition would in vain attempt to overstep. Thus the soil came to be appropriated through need of the equality which is essential to public security and peaceable possession.

They did not foresee, these old founders of the domain of property, that the perpetual and absolute right to retain one's estate, — a right

which seemed to them equitable, because it was common, — involves the right to transfer, sell, give, gain, and lose it; that it tends, consequently, to nothing less than the destruction of that equality which they established it to maintain. And though they should have foreseen it, they disregarded it; the present want occupied their whole attention, and, as ordinarily happens in such cases, the disadvantages were at first scarcely perceptible, and they passed unnoticed.

The history of this degeneration can be understood in Kevin Carson’s (2007) “Studies in Mutualist Political Economy, Part 2”, which is a detailed historical analysis of, amongst other things, the progressive seizure of the commons in the name of property. His conclusion can be stated thusly:

Capitalism, arising as a new class society directly from the old class society of the Middle Ages, was founded on an act of robbery as massive as the earlier feudal conquest of the land. It has been sustained to the present by continual state intervention to protect its system of privilege, without which its survival is unimaginable. The current structure of capital ownership and organization of production in our so-called “market” economy, reflects coercive state intervention prior to and extraneous to the market. From the outset of the industrial revolution, what is nostalgically called “laissez-faire” was in fact a system of continuing state intervention to subsidize accumulation, guarantee privilege, and maintain work discipline.

6.17.4 Access rights-control system

Access rights aren’t “rights” in the sense of property and authority (self or other). They are more akin to technical rules, or even more accurate, “protocols”. They are more related to say “rules of evidence” than ethical prescriptions. They are not entitlements. Access rights are not given by authority, nor are they intrinsic to biological form. They are formal protocols with an emergent description of our access-oriented relationship toward common heritage resources and the technological services into which they are composed. They are not “rights” per se because they are not something granted to you or something inherent in you. Effectively, they are technical descriptions of optimal coordination and safe operation. If they are “violated” there is not punishment (i.e., they are not punitive in form or structure). Instead, when “violation” occurs [for a causative and discoverable reason] there is inquiry into how the violated relationship may be restored and how the system may be restructured so that the incentive to violate is less likely. Also, whereas rights are given and taken away, access protocols are formally designed, contributed to, and changed when a preponderance of evidence indicates a requirement to do so.

The access protocol system represents a simple and

concise rule system for clarifying the access of system resources, goods and services. And, it is also a system that reinforces healthy forms of social interrelationship. Notably, the system is not centered not upon the notion of “property rights” and punishment, but “access rights”. As such, each “access designation” comes with a set of access protocols (a.k.a. “access rights” or “access rules”).

Imagine a scenario where an individual parks his or her bike on a street, without a lock, entering a house. Then, a bystander, who is in a hurry, not close to a distribution library, sees this bike and makes an inappropriate decision to take the bike to get where he needs to go [in violation of the other users temporary, but current access right to the object]. This is a dishonest and rude act. This action by the bystander is “in violation” of the common “personal access” protocols “governing” the items use, but most importantly, it is “a violation” of another individual’s trust. Notice how this isn’t a violation of any sort of property relationship, but it is a violation of a commons-oriented trust relationship to access. In a property system, this would be called “theft” and there would either be punitive damages and/or restitution [to be paid] ... and the individual who committed the theft would have the incentive not be “caught” [by the authorities]. In an access system there is not “theft”, but there is a violation of another’s access. The “severity” of the action is very different -- it is more of an annoyance than a crime. In a property system the bike would likely be sold for money or kept (or even destroyed if the perpetrator wished to keep the action entirely hidden). In an access system, the original user would simply obtain a new bike and move on, though inconvenienced; while the person who took the bike would likely just drop it off after use, as there is no resale value and hence no real reason to keep it or destroy it. Fundamentally, the behavior of the rushed individual does not prompt the defensive use of force and protection by the original accessor of the bike for s/he can acquire the same one or another one in the future, though it may truly inconvenience him or her in the moment.

It is important to note when speaking of access protocols that the uncoordinated use of a potentially dangerous service is a serious risk to others using that services. For example, drinking and driving is a serious risk to others using the highway. Also, the operation of some service objects requires training in order to operate the object safely in a common environment -- as in, training to drive a car prior to its operation on a highway transportation system (i.e., in conditions that require knowledge and refined coordination). The uncoordinated use [either through intoxication or insufficient training] of a potentially dangerous service system could be catastrophic.

It could be said that an item “rented out” in this system is given “legal status”; and yet, the term “legal status” somehow does not accurately reflect the design of the access protocol system, which is not so much indicative of a state-of-protection[ism], but of a system of safe and coordinated usage (and participation) -- safe access.

Access protocols aren’t about the protection of someone’s or some society’s value expression, they represent the emergent parallel design of access between individuals for optimal coordinated cooperation.

6.18 Property-oriented to access-oriented thinking

INSIGHT: *All that is common heritage belongs to all generations of humanity to be held in trust by the living generation.*

There is a world of difference between the structural behavior of a distributed and coordinated [designed] access system and a property-oriented system, which has encoded the exclusively protected right of owned possession, and gives rise to [market] economics and political law. Whereas, an access-oriented system only recognizes and encodes the coordinated and designed access to common heritage resources for the purpose of fulfilling the common needs of individuated embodied consciousnesses.

We can either get together and socially construct the idea of property and continuously relive the host of consequences that accompany it, or we can acknowledge and encode the universal term, ‘access’.

An access society is very different from a propertied one in many profound ways, especially when it comes to sustainability, a value orientation toward well-being, and human behavior itself.

A true abundance-generating efficiency mechanism is to be found in a systems-orientation, which distributed access entails. It is emergently uncovered while accounting for the synergy present between the sustainability laws inherent to the natural world and the level of efficiency incorporated within the entire societal operation.

The Community seeks to create ‘access’ abundance, not ‘property’ abundance, whatever that might mean. It exists as a commonly accessible and coordinated platform for facilitating a means of access, where goods and services are designed and shared in an integrated manner such that more individuals gain more access to goods and services they would otherwise not have the purchasing power to acquire in the capital market economy, and with less resource consumption and less production, in proportion.

The Community is a functional service system designed by its own users to provide a maximum of access to goods and services to everyone in the community given what is known. In its social form it represents a potential of opportunity rather than perpetual inequality. This is the position of a community’s “social safety net” -- it is not “guaranteed minimum wage”, but “maximized sustainable access to services through resource coordination and cooperative design”.

Sharing and the philosophy of “property rights” are not capable of being co-joined. Sharing implies voluntary, and when the authority says you have to share it appears

more like surrender to the person having to give up that which they are playing with. Further, forcing individuals to relinquish that which they are playing with is not a healthy form of “de-centering”. When we are more secure in our own being and our own selves that leads to empathy and space in the mind for the needs of others building compassion through understanding.

In the market there is little to no “high standard” (Read: high quality-of-life) safety net for most people or for their property. In the market, if you don’t have the money to repair “your property”, then it is “junk”, there is no community value or requirement to help. A major step forward toward a global community of this form would be for businesses to provide an unlimited warranty on their products with unlimited updates for set number of years after purchase, a decade or so – this would in turn incentivize them to produce products with greater durability and modularity. Yet, at a fundamental level, primarily due to the competitive cost-efficiency drive underlying the market, there is no allowance for the creation of durable and integrated service systems.

In the market property defines the person. Yet, in reality one must ask, “Why do I need to own a car, for I just want to use it?” Yet, in truth, even “access” to a car doesn’t go far enough; a car is part of a transportation system, and without roads the car is reasonably useless. Hence, and more precisely, someone might say that they want access to an efficient, sustainable, comfortable and functional transportation network that includes a form of convenient personal/family transportation (which represents a more clarified “access demand”). Hence, in community access is what defines individuals if they so choose to be defined – access is what defines one’s relationship to the quality and consistency of the type of access (e.g., transportation) that individuals know is possible and desire. And herein, it is possible to begin seeing the sense of integration characteristic of a community.

6.18.1 Access and not property

Property is not an empirical concept, only ‘access’ is, as well as its connotation ‘use’ and the connoted corollary, ‘possession’. In nature, there is no real “property” or “ownership”, these are human constructs and are not a reference to an existent relationship in the real world. In other words, “property” and “ownership” do not actually exist, they are illusions, albeit persistent ones. To more fully clarify this point, the study of semiotics must be brought into discussion here. Briefly, semiotics is the theory and study of signs and symbols. When embodied consciousness holds something, eats something, maneuvers something or interacts in any way with object[ive] material that is accessible (Read: possible to form an interrelationship with) from an environment, then an observer sees the body accessing the object (i.e., denoted, expressed signifier) and thinks of the body as “using” or otherwise “possessing” the object (i.e., connotation, signified) for some temporary duration of

time. The body coming into relationship with the object experiences “access” [to the object] and conceptually thinks of “use” of the object (if the access is conscious and not sub-conscious, such as breathing). In other words, consciousness identifies the existence of objects in the real world through perceptual and experiential access [for purposeful function].

What exists is more akin to “access[ability]” and “usership”, and when someone is using an accessed item then the abstraction “possess” may be used to describe their “possession of it”. The ideas of “property”, “ownership” and “rights” do not denote the identification of existent relationships, they connote a whole set of subjective abstractions with serious and life altering consequences.

The concepts of “property”, “rights” and “ownership” sub-compose the market and the State, which are [socially constructed and accepted] illusions also. In the real world an entity accesses and uses things, and it does so both spatially and temporally. Neither “property” nor “ownership” maintain an objective spatial or temporal nature; as they are subjective concepts their encoded nature is that of “privilege” [given or taken]. People in a market-state have the privilege to appropriate objects for some “rightly” given or taken duration of time enclosed in another “rightly” given or taken boundary, and defended by the [validation of] force. When “spatiality” and “temporality” are applied to “property”

“Property” is an invention by man; there is no objective platonic definition of what property is. It is a human construct established by legal terms and an enforcement mechanism based upon violence. “Property” and “ownership” are subjective; they are not real processes or activities anyone is capable of performing. This is why there is a lot of theatrics and dramatics in the legal world, and obfuscation in the economic world. The legal world relies on perception management and requires the appearance of something tangible, hence the theatrics; the economic world also relies on perception management, but it does so principally through obfuscation and “syntax destruction”. Note that in semiotics, “syntax destruction” refers to the removal of identity from the model by which consciousness may come to systematically understand the existent, and hence, re-orient itself toward a direction of fulfillment. Syntax destruction decouples concept formation from the signal form, the signified from the signifier. After which all existent meaning is lost and anyone can read anything they subjectively want to into the signified. And, the media play upon this meaninglessness to create spectacles and feed on disasters. The resulting effect of dissonance of thought is the negation of nearly all systematic, critical, and scientific thinking processes, and potentially even aggression toward them when they seek to point out the contradictions. (*Alan Greenspan's*, 2020)

An individual cannot empirically be said to “own” anything. At best, all you can say about ownership is that “this is in my possession now and as long as I am using it”. That is the most ‘ownership’ there is in the real world.

Everything that anyone claims to “own” is only theirs temporarily, and while in the market, it is only spatially theirs while they can stop competitors from taking it. The concepts of “ownership” and “property” (as well as “authority”) are what has made it possible for a few in this world to own a whole lot.

In truth, everything is only “borrowed” (or, to use a market-term, “rented”); this is even the case with corporeal form. Food goes into you and comes out again; so does water. Even your body is on “loan” (again, another market term). When you die the body goes back into the circulation regardless of any “infinite wants” you may have had prior. Ownership is an illusion. Still, it’s an illusion bought by most of humanity that gives some the right to claim vast resources of the planet for themselves, while others get nothing.

Fundamentally, there is no ownership in nature. There is only coexistence, with every part fulfilling their task, and every part being fulfilled in doing so. This is how community looks at ownership, since this is the only “ownership” there is and ever will be.

No one can look at an inanimate object and point to some non-physical cord that ties it to its owner through some intrinsic, invisible relationship. But, you can point to a living thing and percept its access to and usage of inanimate objects. In other words, you can’t look at some random non-living object and say, “look, I can see that it is the property of so and so”, or “look I can see in it (i.e., some intrinsic characteristic that assumes property delineation) that that person over there is its owner”. In brief, an empirical concept is solely based on observation and experience, and “property” and “ownership” and “rights” are based on neither.

Now you know the basic building blocks of the monetary socio-economic capitalist system. Property is a protectionist contrivance. Access is the reality of the human-social condition. In order for one to truly “own”, say, a computer, one would have had to personally come up with technological ideas that made it work, along with the ideas that comprise the tools of its production. This is literally impossible. There is no such thing as empirical property in material reality. There is only access and sharing, no matter what social system is employed.

Today ownership is almost equal to accessibility for those with the greatest purchasing power. The more someone owns, the more access s/he has to things in life. The larger social problem is that each individual is only one person and cannot possibly make 100% use of all the things s/he owns. And, on a finite planet with finite resources for everyone to own one of everything they [are manufactured to] want is pure folly.

Not owning anything is a notion built on the opposite of scarcity, abundance regeneration. It is a thought that when we share in a coordinated manner then everyone will have many times more than what we would ever have if we were to own everything we wanted.

The terminal point is that when you die or when you give something up, it is not yours anymore. Sure, you can “hold on to it” and “control it” for as long as you can.

You can lock it up, rent it out or use it yourself. This is how the monetary system and mindset works. That doesn’t mean that you own whatever you think you own. It is merely a loan, as all in this world is temporary. That goes for territorial animals in nature as well. When they’re done defending “their territory” it is not “theirs” anymore, and one can well argue that it never was. They only had it on a loan from nature.

INSIGHT: *If you didn't own anything, but had access to virtually everything the Community could offer, you would “own” more than the richest people on the planet will ever own.*

6.18.2 Utility and ownership

Let us ask ourselves, is utility derived from owning something or is it derived from using it? Do you want to own the Ferrari or drive the Ferrari? Do you want to own the shoes or wear the shoes? Do you want to own the music or listen to the music? When you think about it, all the enjoyment and fulfillment from material things comes from using them, not owning them. Owning something requires you to clean, maintain, protect, replace, discard, buy, and sell it. Using something requires you to, well, use it and, of course, care for it while it is in your possession. Even in a market, renters have far higher rates of resource usage efficiency (i.e., economic efficiency) than owners – a rented DVD is watched far more times than a purchased DVD.

Less ownership = less individual expenditure of energy in maintenance (i.e., more freedom) and less conflict in the fulfillment of needs (i.e., more justice).

In an access-orientation there is not rivalry, and resources are accessible to the community in respect to their use. In community, no matter your access you cannot “own” or prohibit the use of any good while you are not using it.

6.18.3 Cults and access control

INSIGHT: *All political systems are embedded in a culture. All technical systems are embedded within another technical system. All human systems are embedded within a socio-technical system.*

A set of understandings based on science is characteristically emergent in form. In science there are no accepted truths or ideologies to cling to and there is nothing which is considered sacred. Like the claims of “utopianism”, the truth regarding the community system described herein is that it is literally the opposite of a cult. A cult implies a fixed worldview where certain ideas are deemed right and true [without evidence or reason], and some level of [structural] violence or manufactured suggestibility exists to sustain the cohesion of the group. By simple definition, any social system using secret organizations (a.k.a., secret agencies or private institutions) is a cult, because it [oc] cults (i.e., hides) information from the commons, and/

or has an incentive to do so. Anything that is hidden or secret is occult (i.e., a cult).

INSIGHT: *A cult [leader] controls the decisioning of the followers.*

Cults are frequently defined a high-control groups. In other word, cults are groups in which the members are highly controlled. There are four basic ways to tell whether a group is a high-control group (the BITE model; Hassan, 1990):

1. Behavior control (B)

- A. The organization tells you where, when, and how you can live your life. This often extends to clothing, who you can reproduce with, what you can eat, and hairstyles, etc. The organization tells you who you can and cannot associate with.
- B. The extrinsic motivators (behavior modification techniques) of reward and punishment are used to ensure compliance. This is often accompanied by the need to report thoughts, feelings and activities to superiors.
- C. Many times there will be a deprivation of sleep which keeps people in a more suggestive state.
- D. A simple question to ask about a group in concern to behavior control is, "What will happen to you if you leave the group?" Will you lose all of your former friends, will you potentially be killed, is there any nice way to leave? In high control groups, there is no nice way to leave. Individuals who leave are often subjected to shunning, will lose your members and friends, and may be harassed or persecuted.

2. Information control (I)

- A. In order for a high-control group to survive it must control the information its people are getting. Anything that talks about the group that is outside of the control of the leaders is censored, forbidden, and/or deleted.
- B. High-control groups often use confessions unethically.
- C. Cults control individuals by claiming they have the truth and denying access to knowledge.

3. Thought control (T)

- A. The organization promotes an enemy-type mentality (Read: us versus them, polarized mentality). For example, "You are either for us or against us; you are either good or you are evil. Here, there is no gray area, spectrum, or contextual complexity. You are either good and amongst the righteous, or you are evil. There is no in-between ground.
- B. The group will try pre-program individuals to

avoid hearing critical thoughts by teaching them "stop thought" techniques (a.k.a., thought stopping techniques). These techniques are designed to get members to close down and ignore critical and negative information about the group. Hence, if a member is confronted by someone who has information that is critical or negative about the high-control group, then the group members are taught techniques that cause them to close down and shut out that information. Often, the high-control group will encourage members to only have good and proper thoughts, and if a bad thought enters your mind then you stop yourself from actually thinking that thought (e.g., labeling it negative) and/or punish yourself.

4. Emotional control (E)

- A. Any emotion that doesn't support the group is deemed wrong or selfish.
- B. The group will teach emotion stopping techniques. For instance if someone feels doubt, uncertainty, homesickness, or anger, they will teach the member how to stop those emotions. The group will teach you to feel less than, like you are at fault; the group is never at fault, and the leader is certainly never at fault. If a member senses there is a problem with the group, it is always the individual's fault. If someone senses there is a problem somewhere in the organization, it's due to their own faults and problems. If someone complains about anything or criticizes anything the group will label the individual as having negative thoughts, they might even turn on the individual and say, "What problems (crimes) did you commit against the organization to make you think that way".
- C. Guilt and unworthiness are a big part of high control groups. Guilt is the one emotion that high-control members feel on a regular basis. High-control groups often seek to promote fear in their members, or they use fear for emotional control.

INSIGHT: *To organize a cult, first, identify a passable belief and give it to the people. Simultaneously, put them under authoritarian leaders. Also, give them a special jargon, and a uniform. Sleep deprive them. Separate them from their families.*

There are ways in which organizations can become corrupted such that they rapidly re-orient toward dogmatic and punitive behaviors. In an effort to describe a society that is organized around an objective set of integrating factors it is necessary to describe how said

society is neither perfect nor an ultimate conception of what could be. What is possible now is what is contributed to be available.

WARNING: *If you have a friend in a high-control group, then be very careful about criticizing the group. Members of such groups are usually trained to shut that information out and shun the person conveying it. Instead, just be there for them when they need you. If they seem receptive, ask though-provoking (epistemological) questions that might help them realize for themselves the logical inconsistencies in their belief system.*

The people who are immune to the influence of a cult (high-control group) usually fall into one or more of the following categories.

1. They care nothing about improving themselves in any way.
2. They have no desire to help others.
3. They seek to eliminate (using any number of methods) all beliefs from their mind, such that they remain continuously open and critical of new information. When new information is presented they seek to integrate it in a non-contradictory way.

In general, cults have at least some combination of the following characteristics:

1. Cults maintain high social control (often substituting authority for certainty of human need fulfillment).
2. Cults seek loyalty to their leaders.
3. Cults suppress information.
4. Cults have fixed beliefs.
5. Cults do not express care, compassion and understanding.
6. Cults can only see what they see; they cannot see what you see, either because that information is blocked by the cult, or the cults belief system prevents understanding.
7. Cults may isolate members and penalize them for leaving.

Cults have leaders who control their followers (the “masses” or “citizenry”) and feed on their psyches, emotions, and sometimes, productivity. Cult leaders want [highly] suggestible and “programmable” people. Generally, a cult is an organization with some kind of religious, ritual, or dogmatic overtone that attracts, forces, or indoctrinates people into adopting a certain set of ideas or practices [that society at large deems abnormal]. Therein, cults either restrict their members ability to seek outside information or they force the continued acceptance of its ideology. Sometimes a cult involves worship in matters of faith as that which is stated as absolute, without facilitation of verification for the self. In a sense, a cult becomes an extraction of effort

in the form of faith over conscious self-verification.

In a [cult]ured society there is great emotional pressure not to realize the cult. All the time sunk into the cult, all the energy and friendships, all the personal connection and social traditions, all the rituals and dogmas, all the training and rewards.

Conversely, the purpose of the social system described herein is to create a human life system, a society, designed to continuously improve and adapt for the mutual benefit of everyone’s fulfillment. The Community described herein involves a constant and ever changing set of information models that are participatively developed and collaboratively applied. Fundamentally, forming anything on the basis of a cult makes very little sense in terms of human fulfillment.

One might still argue that this social system [design] is a “cult” in that it encourages the spreading of abnormal ideas; however, if that is the case then literally, every person who is attempting to change the way the world works in any way is some kind of “cultist”. What we considered abnormal is a continually changing definition that varies greatly depending upon location and time and person, on context. For example, it was once considered normal for people to move from continent to continent on ocean going ships. If we are going to refer to anything abnormal as a cult, then the Wright brothers would have to be considered cultists for their work toward the development of an airplane. The definition of the concept, ‘abnormal’, is simply too variable to be a logical basis for judging what is and is not a “cult”.

Also, there is the all-important notion that a cult must attempt to brainwash people into believing that certain things are absolute and unchangeable truths. This is generally done in two ways: 1) force people to only consume one set of information, or provide information from one divided source (e.g., bi/poly-partisan governmental politics); or 2) consider one set of information as being right, and discourage anyone from seeking outside information (i.e., all-source information).

Cults attempt to prevent their adherents from seeking outside knowledge and they maintain an environment where they must rely on the teachings the cult peddles. Effectively, members of a cult are restricted or somehow inhibited from accessing other sources of information. The last thing a cult wants is for individuals to discover things for themselves or to question the teachings. Hence, a cult would not make the following statement:

These blueprints have been written by individuals who seek to think for themselves and we strongly encourage you to do the same. If this really were a cult; clearly it would not be a very robust one. No cult can survive by encouraging potential converts to seek outside information and think for themselves. Instead, cults stifle dissent, often by applying a rigidly presumed “oneness” of mind (often policed in some form). And, they regularly structure their environments so that their followers maintain a state of hyper suggestibility.

Fundamentally, the approach (previously defined) taken by this social system encourages “you” as an

intelligent human being to acquire and employ “your” own abilities to critically think and resolve contradiction in determining whether or not anything stated here makes sense. This approach is not one of force. In the Community we do not force anyone into accepting certain ideas or truths. If anything, we are expending effort so that others begin to ask more questions and become more skeptical of the world around them. We seek to look at the world rationally (as a set of discoverable and understandable relationships) and come to a common conclusion. We seek to understand reality, not to homogenize a mental abstraction of reality.

A fulfillment-oriented community must be designed to facilitate individuals in becoming as independent as possible in respect to researching, analyzing, and verifying information - independence in access. There is no reason why information about the system should be concealed, for such an action would make life harder for all users of the system. The social-economic-political pressures of early 21st century society that push us in conflicting directions on a daily have a tendency to cause us to be in a state of relatively static social homeostasis, or in other words, a state where we don't really want to change our behavioral patterns even when they might not be serving us. By providing individuals with an ability to navigate in a complex environment they then have the responsible option to act in accordance with what they think is optimal, and not what the cultural homeostasis has conditioned (or inflicted) upon them. As a consequence, someone is more likely to become “immune” to the detrimental practices of the cult.

Unfortunately, the structural fabric of the early 21st century socio-economic system has a tendency of generating emotionally reactionary and chaotic biophysiological robots devoid of reason and conscious self-direction. Therein, money buys you your own set of rules. Alternatively, the approach herein, particularly the actualization of the systems methodology, provides consciousness with another view, essentially encoding a means of “acting sensibly” toward events in our lives.

QUESTION: *What is being cultured? Is society culturing cults that prey upon individuals or a culture that regenerates nourishment and fulfillment? What biological structures (e.g., microbes) and mental structures (e.g., values) is society culturing?*

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TABLES

Table 2. Decision System Classification: *The three decisioning processes in early 21st century society and their relative equivalences in community. Note that the three processes do not align exactly [due to a different direction, orientation, and approach] between early 21st century society and community. It may also be relevant to note that “decision making” is a key concept in “human management”. Fundamentally, among community, we want to fix problems, we don’t just want to advance decisions along some bureaucratic path.*

Decisioning in Early 21st Century Society and in Community			
Decisioning category processing name (In early 21st century society)	Associated description (In early 21st century society)	Name given to [subjective] processors (In early 21st century society)	Descriptors given to equivalent system-level processes (In a community-type society)
Making (the decider, the maker the owner, the leader)	The individual(s) who make a decision	(State terminology) - Leader; politician; minister; statesman/woman (Market terminology) - Executive; manager; boss	The transparent, parallel, and collaboratively developed decisioning system
Administering (the administrator, the employee, the enforcer)	The individual(s) who carry out the decision	(State terminology) Bureaucrat; administrative official; assistant (Market terminology) Administrator; secretary; employee;	Interdisciplinary and collaborative systems teams and associated operational processes
Adjudicating (the judge)	When decisions have not been “properly made”	(State terminology) Judge (Market terminology) Owner or employer; legal professional (attorney/advocate)	Transparent feedback and system redesign via integration and planning; the restorative justice process

Table 3. Decision System Classification: *The four transactional frameworks.*

Four Transactional Frameworks		
	Market-Based	Non-Market
Decentralized	Price System (1)	Social Sharing; Strategic Distributed Access (3)
Centralized	Ownership “Capital” Hierarchy (2)	Governments; Protocols (4)

Table 4. Decision System Classification: *The Market Economy in comparison to a Resource-Based Economy.*

Market Economy	Resource-Based Economy (a living systems economy)
Consumption	Preservation
Obsolescence	Optimum Design
Property	Access
Infinite Growth	Steady State
Competition	Collaboration
Labor for Income	Mechanization
Scarcity/Imbalance	Abundance/Equality

Global Parallel Decision Resolution Inquiry

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Keywords: parallel decision system, resolution decision system, solution decision system, decision system protocol, societal decision system, societal decisioning, societal protocol, societal decision protocol, societal algorithm, societal decision algorithm, societal decision space, societal resolution, cybernetic intelligence, decision inquiry, decision resolution, societal decision method, societal decision procedure, societal decision thresholds, macroeconomic calculation, global access decisioning, micro-economic decision event system, global governance, economic governance, economic decisioning, socio-technical decisioning, global societal decisioning, decision system protocol,

Abstract

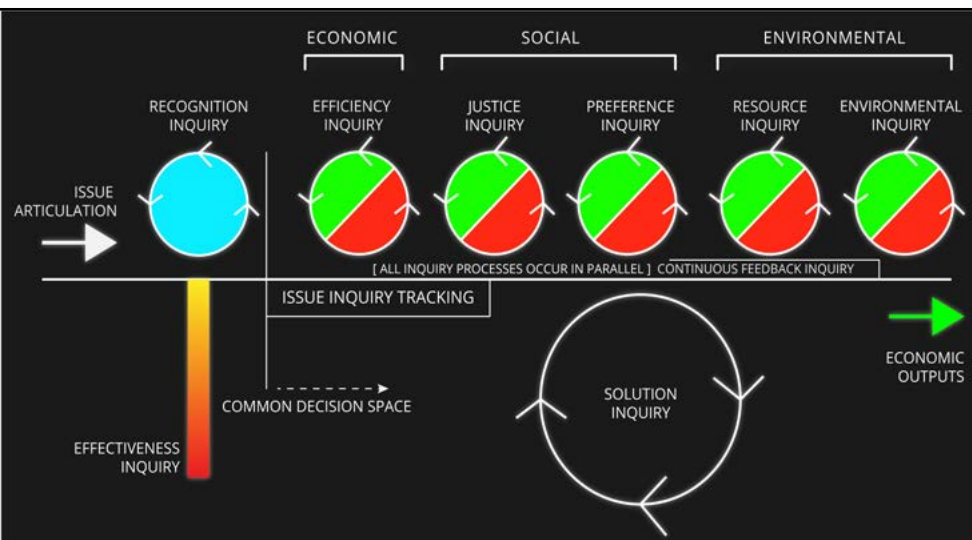
A society may formalize by means of an [learning] algorithm the procedure by which societal-level decisions are expressed and resolved as issues. The decision system for a community-type society applies to the Real-World Community Model a procedural algorithm to incoming social information, which generates within the decision resolution environment a solution to material and information reconfiguration. Herein, all decisions in the societal information system are seen as issues, or potential issues. These issues are processed by means of an openly sourced protocol and accompanying algorithm(s). In a community-type society, issues for an information circuit. Issues are recognized and a risk determination is applied. Issues that require changes to previously configured aspects of society go through a transparent parallel inquiry process where inquiries and designs are resolved into changes enacted upon by teams and working groups. Each inquiry process is a condition for the acceptance of a decision solution. The

parallel inquiry process maintains a set of value oriented inquires for ensuring alignment of a potential solution with the actual objective. The second dimension of the parallel inquiry process is that of solution engineering to design the actual solution, which is evaluated against a set of values within the first dimension. Herein, it is from feedback upon decisions that the whole self-integrating system adapts and intentionally develops.

This decision system contains a visual issue inquiry resolution protocol with a set of parallel and interdependent inquiry sub-protocols. Herein, there are alternative uses for available resources, and there are alternative ways of making resources available. All decisions are arrived at through prior planning, and all coordinator-level decisioning involves plans.

Graphical Abstract

Figure 20. Depiction of the decision system threshold inquiry processes. This is a decision space where issues are articulated and solutions are resolved, whereupon a solution is selected for team/technician operation. Safety procedures exist herein. Here, values become encoded into the operation of society through their respective threshold inquiry processes. All societal-level algorithms and economic/resource calculation occur herein.



1 Decision accounting and inquiry

A.k.a., The economic decisioning systems model, the decision system, the decisioning system, the kernel [for information coordination and decision support], a solution orientation to decisions, information-construction decisioning.

This decision system represents the explicit formal process by which all economic resource [transport] decisions are arrived at within the community. Together, we arrive at decisions that concern the allocation and distribution of resources toward community “demand issues”. As such the system is designed to facilitate specific adaptation to an explicit demand given a set of resources and discoveries. Herein, logistical decisions are arrived at via a set of integrated systems processes which involve multiple layers of inquiry (or enquiry), input, output, and processing. This decision system model provides a common set of criteria that everyone across the organization can use to evaluate decisions and planning. Note that this model is sometimes, though rarely, called a, “strategic filter”; because, it is a high-level (strategic) filter for actions and states that are highly likely to benefit community (Read: meet community objectives/requirements). Together, the common decisioning space produces new [inquiry-resolved] solutions for integration into operational service as a modification to material [habitat] environment.

As a type of system, it would not be accurate to refer to this [economic] decisioning model as a single entity, human or machine, for economic issues applied to this model involve a spectrum of human and technological system inputs, outputs, and processes -- there is an identifiable layering to the model. This economic decision system represents the process of [multivariate] parallel inquiry into a potentially existent environmental system (an optimal solution to issues). This system includes a set of interdependent inquiry resolution protocols.

The decisioning process herein involves multiple parallel sub-processes (inquiries), where each sub-process must independently take a decision contributing to the overall decision of the system (to accept or reject a solution to an issue). For the final decision to be determined, every individual sub-process must reach its own threshold

of acceptability regarding the proposed final solution. In other words, this decision system has multiple parallel sub-processes and each sub-progress must take a decision for the whole system to take a final decision and resolve the issue. Each inquiry process has a threshold decision to take as to whether or not the final solution meets its threshold of acceptability for a final solution. Each inquiry process informs an adapted (hence, adaptable) master habitat (local and/or regional) master plan, and the engineered solution (i.e., master specification plan) adapts to the deliverables (outputs) of each decision sub-inquiry process.

Each inquiry process is an rule-based acceptance condition in the decision system. Each inquiry seeks

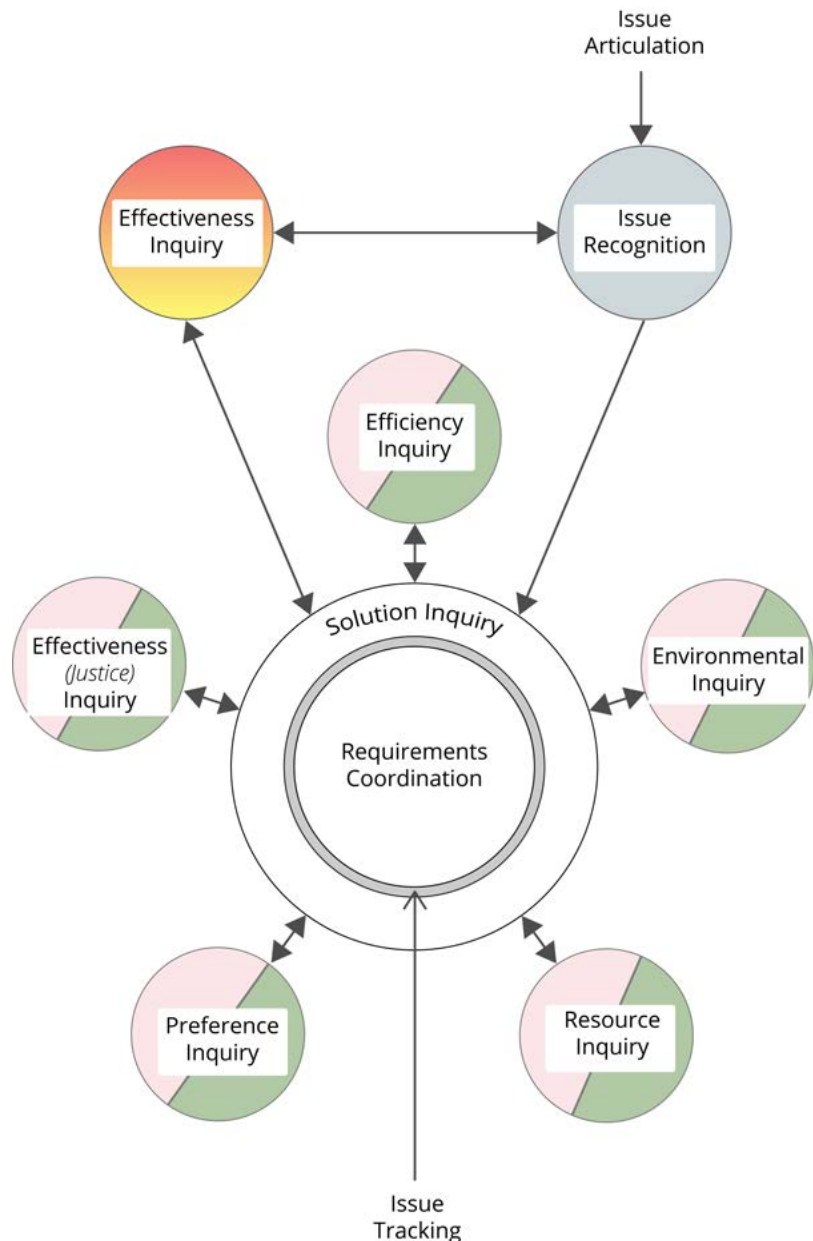


Figure 21. The Decision System high-level conceptual coordination model.

out sufficient information, and processes it, to resolve an acceptance determination on a specified technical solution. The inquiry processes search, sort, and decide acceptance. When represented in a decision table, the action is either acceptance, or non-acceptance. The condition is the inquiry process. New technical solutions for an issue in the decision system are processed through a parallel set of these inquiry processes. All potential designs are compared, and designs that do not meet thresholds would be flagged, and hence, need to be re-evaluated (or, adapted).

The primary reason the decision processes are referred to as inquiries is similar to why some legal systems refer to themselves as inquisitorial systems (as opposed to adversarial legal systems). An inquisitorial system is actively involved in discovery and processing of the facts of the situation/case. Similarly, each of the primary decision processes in this model also seeks out sufficient and accurate information to resolve the decision as expected.

This decisioning model may be said to represent an emergent formulaic framework, a “safe scaffolding”, for socially iterating (Read: designing and re-forming) the material structure of a community's habitat toward a higher potential state of life-enriched expression. Herein, our social approach structures our economic orientation such that we apply [at least] conscience (“with” [con] + “science”) to a common model of reality (the Real World Community Model) that we use to socially structure our actions and behaviors. Hence, all decisions (or “issues”) are resolved in alignment with this collaboratively informed and emergent model of the world - the Real World Community Model. In other words, the decisioning model acts as a constructive filter system [of sorts] that builds up and then resolves a decision space. And, the decisioning space draws input from the Real World Community Model's collaboratively developed repository of information.

Together, the structured purpose of these models is to make all ‘change’ explicit. Therein, they account for each specific [iterative] adaptation to an issued demand from a responsive environment. From a functional perspective, this economic decisioning model exists to support humans in their pursuit of their purpose and their

fulfillment, and not to force meaning or labor on anyone.

In its operation, this decision model represents a transparent pool of information that may be inquired into, and through which inquires may be structured to re-orient and re-organize the material environment so its service systems (i.e., our service systems) fulfill our needs more effectively and efficiently.

Herein, there exists 100% complete transparency of the system that processes decision issue data -- 100% open accounting. In the case that the system evolves through machine learning via some form of artificial intelligence, then the AI must be able to sufficiently explain its reasoning for every decision so that all interested humans can understand. A transparent system is the only system that allows for complete trust of the users in the system itself. Information interfaces provide users with transparency into the decision process.

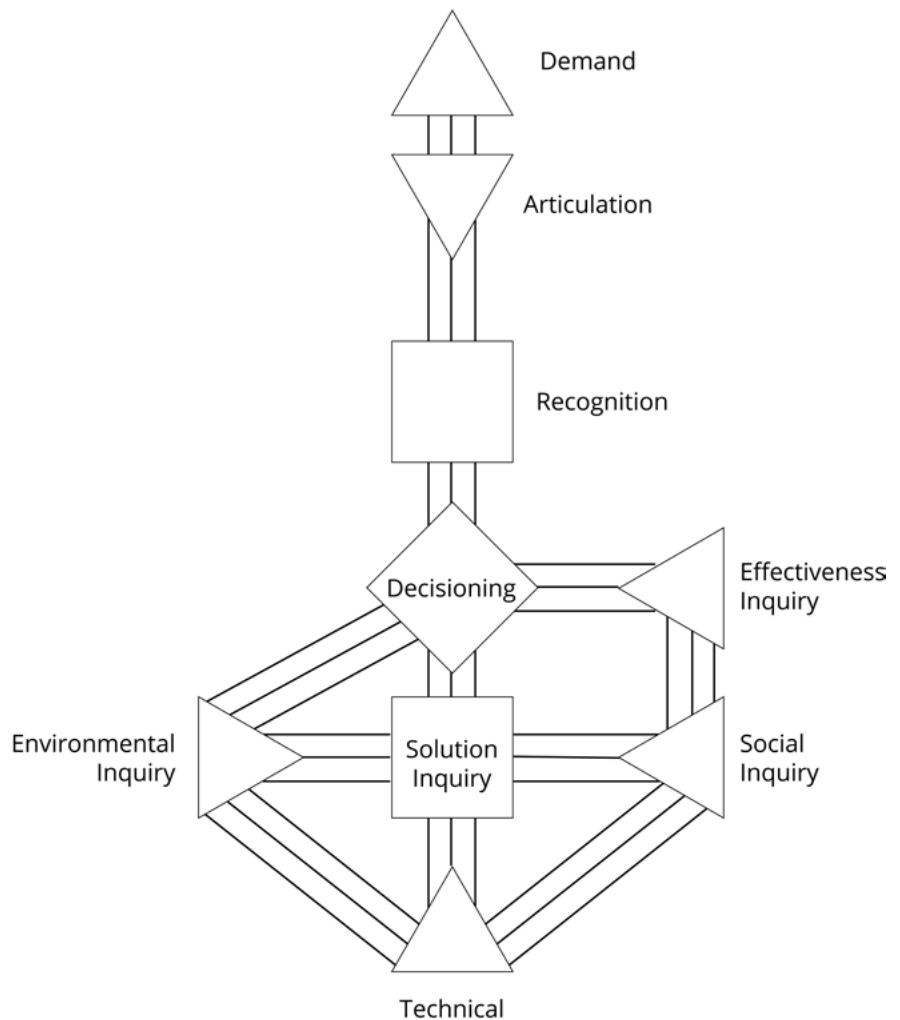


Figure 22. High-level concept diagram showing the serial and parallel inquiry processes of the decision system as they are presently known. There is a demand that is articulated into the information system where issues are recognized and decisions are solved into solutions, of which one solution is selected to be operated as the configuration of the system.

INSIGHT: *Fundamentally, it is natural for individuals to inquire about the social and economic systems they live within.*

Artificial intelligence (AI) is the ability of a machine or computer program to mimic the cognitive functions of the human mind, such as learning, self-improving, identifying, organizing, coordinating, and problem solving. It is likely that, eventually, AI will take over portions of decisioning operation(s) for the habitat service system (HSS).

At a high visual-level, this decision model involves multiple processes of inquiry constraint into an economic issue for the purpose of acquiring and processing sufficient information to arrive at an optimal “designed integration” decision. Practically speaking, each constraining inquiry process is a ‘sub-mechanism of action’ in a larger and more complex framework structure that itself acts as a socio-economic fulfillment ‘mechanism of action’. Herein, computers are a useful and accessible technology for tracking and processing data within a complex multivariate [information] system. It is important to note that these inquiries occur in parallel, and some are in a ‘static open’ state (i.e., they are always in operation; e.g., ‘issue articulation inquiry’ and ‘effectiveness inquiry’). Through the inquiry process we account for all the known variables that impact the system’s ability to produce that which individuals’ need and prefer.

In a sense, every economic system is a sub-system of a large, finite system, the biosphere. Neither the decision system, nor the community as a whole, could function or even exist without the services of natural ecosystems. These natural systems must be understood if a society is to arrive at economized decisions about economic services and natural resources. Nature is not some sub-system of the economy, though most “economists” would claim it to be so.

The encoding of this decision system means that technical economic interactions among members of the Community are based upon the availability of resources (remember, it is a resource-based model). This type of interaction is essentially what happens between close family members in everyday modern culture all of the time. This economic decisioning model represents the expansion of this familial-type inter-relationship out to an entire [scaled] community. We allow family members to access resources all of the time without expecting an exchange [of labor] or currency in return. This decisioning model represents an extension of our families to the scale of a community.

Though mankind lives on a really big spaceship we call Earth, the more our population and technological capabilities grow the smaller the Earth effectively becomes. In a situation of limited resources, allowing the whims of anyone (or socially exclusive group, “clique”) to determine resource allocation would not only be dangerous, it would be suicidal. And, the danger of anyone owning those resources exclusive to

themselves with profit as a principal motivator, would be obvious. Such power will be everyone’s downfall in a technologically capable environment. “You” wouldn’t let anyone own all the oxygen on a space ship “you” were on. The oxygen would *rationaly* be considered the common [strategic] heritage of everyone on board (i.e., it would be commonly planned and formally decided for).

If great care is not taken in the use of limited resources, then nobody will have access to them as differential advantage degrades sustainable and moral decisioning, and a “tragedy of the commons” creates conditions of extreme scarcity. Note that the “tragedy of the commons” assumes competition, not cooperation and collaboration. A “tragedy of the commons” is the result of a social organization that failed to cooperate. The tragedy of the commons exists in an environment with more than just the potential for scarcity as a characteristic. The additional characteristic is the encoded concept of competition for resources. A “tragedy of the commons” does not exist if competition within the community for resources does not exist (i.e., the commons follows a “technical” approach).

In the early 21st century, there is an ongoing tragedy of the commons. The Earth is the commons, and it is being pillaged and polluted by businesses and States for their short-term financial and socio-economic interests. This is everywhere around the planet in the early 21st century society, and it is coming to be known as the anthropocene era.

Life isn’t about keeping score. The tragedy of the commons presumes competition; it assumes that “I need to compete, to win a competition, in order to ensure I have access to the resources I need.” The way to eliminate this problem is to eliminate the structurally incentivized need for competition. Food, housing, clothing, and other basic needs must be absolute guarantees.

Once a community has the basic non-conditioned needs present and prioritized, then it is much easier to calculate economic need fulfillment and re-organization based upon real-time information.

1.1 Global community unit accounting

At a basic level, community economic accounting records information on, and computes information about, specific units:

1. Resource units (a.k.a., resources):
 - A. Material.
 - B. Informational.
2. User units (a.k.a., users):
 - A. Human users (personal and common).
 - B. Human contributors (habitat service team users).
 - C. Other organisms in the ecology.
3. Service units (a.k.a., technical units, production units, service support units, support service units).
 - A. Life.

- B. Technology.
- C. Exploratory.
- 4. Habitat units (a.k.a., habitats, cities, city units, habitat service system units, HSS units):
 - A. Service dimensional units:
 - 1. Working cities.
 - 2. Leisure cities.
 - B. Usage dimensional units:
 - 1. Residents.
 - 2. Visitors.

At a very basic level, in concern to resources, which all decisions use at some level, there are two primary

categories:

1. The type of resource (identity and quality).
2. The amount of a type of resource.

Operational accounting for all resources in community involves:

1. Product design:
 - A. When products are designed, there is a record.
2. Product production:
 - A. When products are produced or cycled, there is a record.

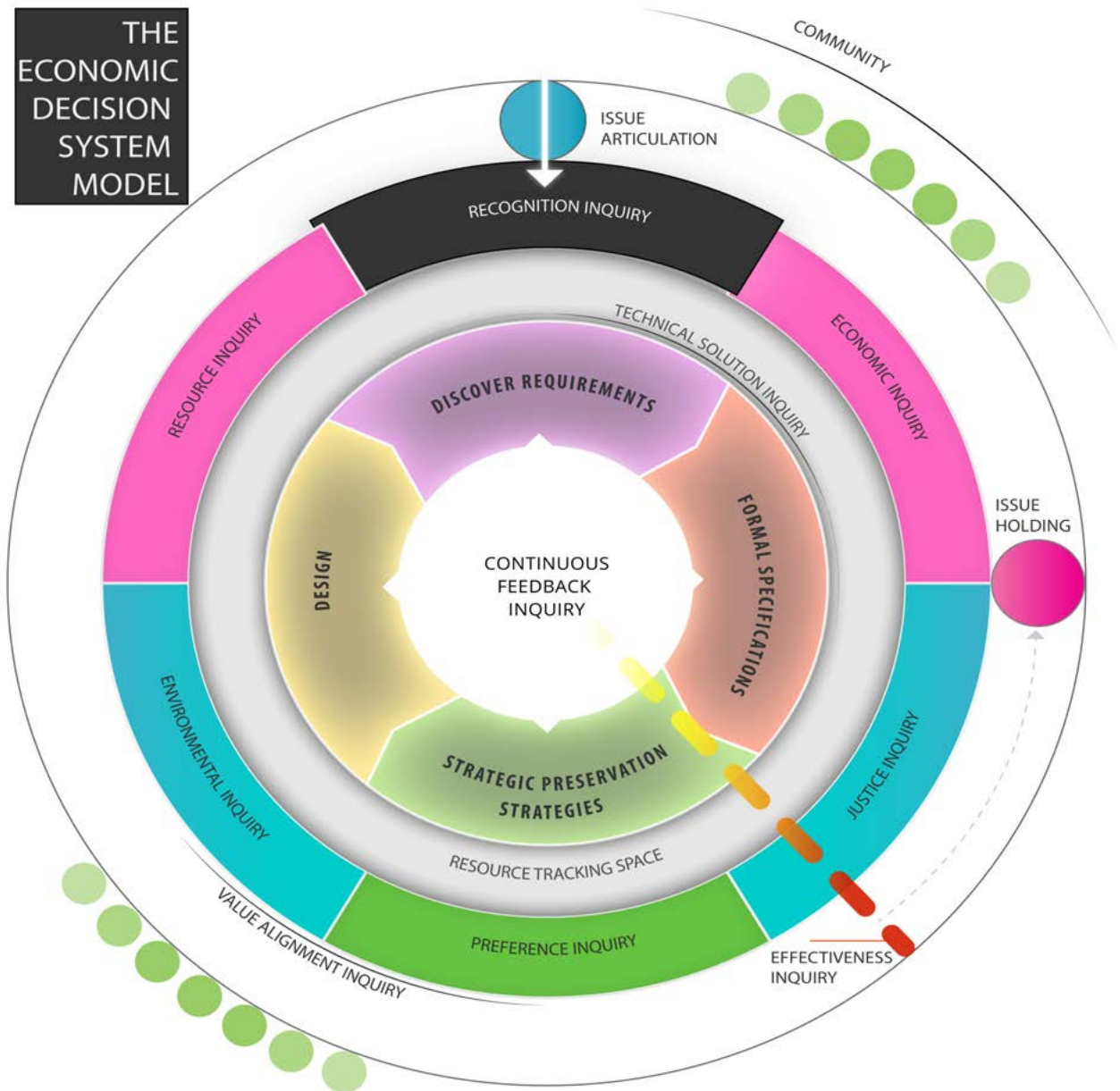


Figure 23. The Decision System high-level conceptual integration model.

3. Product delivered:
 - A. When deliverables are delivered, there is a record.
4. Product operation:
 - A. When products are used, there is a record.
5. Product return:
 - A. When products are returned to production (the materialization system), there is a record.

It is important to note here that in community, no trade occurs here; and, there is no "price" on products and no "income" for producers. Community-related and measured "units" are transformed and transported, and re-allocated, and there is a digital record/registration of each event without any price association. In community, neither the habitat service system nor the manufactured product are the property of the operational organization, or any individual; instead, they are common [heritage] resource allocations, to common [heritage] services and goods. Therefore the activities of the habitat service cannot be considered as a change in the assets and liabilities of the habitat operation, and are therefore not linked to actual "income" and "expenses". A community-type society does not place a price on access to needed services and goods.

INSIGHT: *There are many synchronous, parallel calculations and recursions happening in any economy.*

1.1.1 Societal economic access calculation

In any society, decisions about access to society can occur as a trade, or not as a trade. When there is trade, there are prices placed on [end-user] products and services:

1. **[Supply and want/demand]** In the market, prices are constructed (i.e., priced) by market supply-and-demand. Here, price signals are good at indicating where profit can be made (so that there is capital investment and industrial work). Profitability is indirectly related to human well-being both in terms of benefits (wants) and externalized harm or detriment (costs). Here, there are profit calculated prices and wages; there is profit-incentive in-kind calculation.
2. **[Social benefit and demand]** During transition to community, where trade is still present (e.g., a eco-social-State), then prices may be constructed "in-kind", based on some socially necessary factor(s), such as labor time, human need, and product complexity. Here, there are common, socially calculated prices and socially calculated wages. Laborers are paid in tokens priced according to some in-kind factor(s) and prices of final products are priced according to some related and/or common in-kind factors. Here, there is social-

benefit incentive in-kind calculation.

- A. **Trade in-kind calculation:** Social calculated price (e.g., labor hours, assembly complexity, etc.).
 - B. **Social in-kind calculation:** These are orientational objectives (value/-ing variables) that conform productions and production plans to a set of values (e.g., efficiency, optimization, sustainability, modeling, complexity, etc.). Each assembly is a unit (copy), constrained in design, development, and operations by (community) production objectives (production-value variables), complexity, etc.
3. **[Intelligence and need]** In community, there are no traded tokens (i.e., there is no token distribution for work, and no price on end-user products/ services.
 - A. In community, calculation occurs together, both in-natura and in-kind, in order to produce a global community-habitat network within which resources are shared in common into local and cyclically customized habitat "city" systems.
 1. **Calculation in-natura:** Object and service units that directly meet needs. These units are directly related to human need fulfillment (human well-being).

1.1.2 Societal assembly complexity factors

Identifying and applying a structured decision system format empowers analysts, designers, and users to articulate concepts about fulfillment (to articulate variables in society) in a manner that is both comprehensive and coherent. This approach significantly augments the precision and efficacy of the decisioning and strategic planning. Variables serve as fundamental tools in [strategic and cybernetic] analysis and research, pivotal for accounting and systematizing complex issues, facilitating the development of whole system and fulfillment-oriented solutions. Through this methodical framework, every aspect of a variable - from its identification and conceptual foundation to its measurement parameters and the insights it yields - is meticulously defined, ensuring that variables effectively contribute to a deeper understanding and resolution of real-world problems.

Every society, is in the information execution sense, an index of data for possible usage and betterment, inclusive of:

1. In-kind calculation:
 - A. For example, assembly index composed of:
 1. Labor time.
 2. Index of labor time.
 3. Index of paid hours to work time.
 4. Index of prices.
 5. Index of free, common access.
 6. Product complexity.

- 7. Index of assembly complexity of service-objects.
- 8. Resource-to-Service plan optimization.
- B. Index of plan arrays (plan matrix using in-kind units, intermediary units, objectives units).
- 2. In-natura calculation:
 - A. Production plan matrices using in-natura units.
 - B. [Real-world] Objects - index of actualized objects.
 - C. Index of resources.
 - D. Index of service allocations of resources.
 - E. Index of production technologies.
 - F. Index of end-user technologies.
 - G. [Real-world] Human need - index of needs.

A more comprehensive taxonomical index acknowledges the role of trade and prices in a market economy, while also proposing a system of value based on human needs and community objectives in a non-trade-based society. By integrating assembly complexity, resource optimization, and direct fulfillment of human needs, this taxonomy aims to guide the efficient and equitable distribution of resources and services:

- 1. **Market trade formation:**
 - A. Determination of value based on market supply-and-demand.
 - B. Alignment of wages and prices with market incentives and profitability.
- 2. **Price formation:**
 - A. Price index: Notional or socially calculated prices for goods and services.
 - B. Price construction: Determined by supply and demand, reflecting profitability and capital investment.
 - C. Profit calculated prices: Prices derived from market dynamics, with considerations for profit margins.
 - D. Wages in market trade: Compensation determined by market conditions and the value of labor.
- 3. **Transition to community-oriented trade:**
 - A. In-kind price construction: Prices based on labor time, human need, and product complexity rather than market forces. Construction of value based on socially necessary factors like labor time and product complexity.
 - B. Socially calculated prices: Prices and wages derived from collective agreements and societal needs. Setting of prices and wages through collective consensus.
- 4. **Community system without trade:**
 - A. Non-monetary exchange: Access to goods and services based on contributions and needs without the use of currency. Distribution of

goods and services according to optimized human need fulfillment without trade/token transactions (i.e., without price).

5. **Calculation in-kind:**

- A. Labor hours: The time spent by individuals in productive activities.
- B. Assembly complexity: The intricacy and technical demands of producing service-objects.
- C. Assessment of labor hours and complexity for service-object production.
- D. Resource-to-service optimization: Efficient allocation and use of resources to provide services. Optimization of resources to service delivery based on communal planning. Measures how effectively resources are transformed into finished products or services, emphasizing the optimization of material and energy use.

6. **Assembly index components:**

- A. Labor time index: total labor hours required for production, including power usage considerations. Is the direct (or calculated) amount of human labor time input in each step of production, and its skills, and power usage.
 - 1. Paid hours to work time index: the ratio of compensated hours to total work time.
 - 2. Access index: measurement of free and common access to goods and services.
- B. Product (assembly) complexity index (and level; e.g., habitat, habitat sector, network, etc.); inclusive of degree of complexity of design, production, and disassembly demands about a production (i.e., degree of complexity inherent in the product's design and production). Indicates the complexity involved in producing each item or component, considering factors like design intricacy and technical difficulty.
- C. Resource to service optimization index: Efficiency of transforming resources directly into services.
- D. In-natura assembly index: The aggregate of actual resources and services measured by their natural utility to meet human needs. Represents the alignment of the production process with the fulfillment of human needs, emphasizing production that directly serves human well-being without excessive processing or transformation.

7. **Calculation in-natura:**

- A. Production planning: strategic allocation and utilization of resources for production. The coordination of resource allocation to maximize direct human well-being.
- B. In-natura unit: measurement of goods and

services in their natural physical-service form, serving direct human needs. Quantification of raw and processed materials allocated for production.

- C. Resource index: Inventory and valuation of available resources.
 - D. Service allocation index: distribution and assignment of resources to specific services.
 - E. Technology index: The level of technology applied in production and provided to end-users. Level of technology integration in service-object production and end-user application.
 - F. User access index:
 - 1. Common-access index.
 - 2. Personal access index.
 - G. Human need fulfillment index: Assessment of human needs and the capacity of production to meet them. Direct measurement of production's effectiveness in meeting global individual human well-being.
8. **Socialist economic calculation:**
- A. Develops an integrated approach to assess and align production (habitats) with human need and preference.
 - B. Includes metrics for assessing the fulfillment of human need, and the sustainability and social value of production activities.
9. **Integrating unit assembly objectives (e.g., complexity) list.**
- A. Assembly index (A or AI):
 - 1. "A" is a composite measure considering the labor time, product complexity, and resource allocation for optimal service delivery.
 - 2. The AI formula could be adapted to include in-natura considerations.
 - 3. An adapted formula to encapsulate the in-natura approach:

Formula:

$$A = \sum_{i=1}^N (LTI + PCI + SOI + INI + \dots)$$

- Where,
 - LTI = labor time index.
 - PCI = product complexity index.
 - SOI = resource-to-service optimization index.
 - INI = in-natura assembly index.
 - A is the assembly index of objects (that can be copied) in a decision system.
 - N = final/last iteration of the sum.

At the societal scale, variables are used in analytical and research contexts to understand problems and design more optimized and useful solutions:

1. **Name of variable (and identifier).** The variable identifier gives the variable a unique label (ID) for the variable, facilitating clear reference and coherent identification throughout.
 - A. Object (are not possible variables) : point to.
 1. Objects are not variables, but rather entities or items under usage (in a habitat) or study.
 - i. Here, mechanical, linear (and quantum mathematics) describe motion.
 - B. Concepts (are possible variables) : define.
 1. Concepts serve as variables as they encapsulate measurable attributes or phenomena.
 - i. Here, statistical and probabilistic mathematics describe correlations (with higher or lesser certainty)..
2. **What concept the variable measures (measured concept).**
 - A. Describe what exactly the variable is intended to quantify directly, or represent in correlation. This delineates the specific idea or attribute the variable is designed to quantify directly or represent through correlation.
3. **Numerical range of variable.**
 - A. Specify the minimum and maximum values the variable can take, establishing the scope of measurement. This specifies the variable's minimum and maximum possible values, delineating the measurement's boundaries.
4. **What is the meaning of the range.**
 - A. Explain the significance of the variable's numerical range, including what the minimum and maximum values represent in the context of the measurement. The significance of the variable's numerical range is clarified, explicating what the extremities of the range signify in the context of the research.
5. **What does the result tell anyone who understand the method (i.e., insight).**
 - A. Explain the type of information or understanding the variable offers regarding the subject matter under investigation, , accessible to those acquainted with the analytical methodology.
6. **Why the concept valued as a measure.**
 - A. Detail the reasons why this variable is an important and useful measure within the scope of the research or analysis, including its contribution to objectives. Articulates the rationale behind the variable's significance and utility in the research or analysis, spotlighting its contributions towards achieving the study's goals.

The simplified top-level decision system inquiry variables are:

1. **Labor-time index.**
 - A. Labor Hours (LHrs).
2. **Mineralization object [deliverable] index.**
 1. Mineral resource (MR).
 2. Mineral recycled resource (MRR).
3. **Cultivation object [deliverable] index.**
 1. Non-mineral resource (nMR).
4. **Energy process [deliverable] index.**
 - A. Power resource (PR).

The more complete the top-level decision system inquiry variables are:

1. **Labor-time index** (and power usage index, therein). Number of hours someone works (individual contributor in contribution life-phase).
 - A. Labor hours (LHrs): Quantifies the total hours of labor required or expended for a task or across a project.
 1. In hours of human effort required.
 - B. Labor complexity (LCx)
 1. The labor-education complexity of the role.
 - C. Power usage index: Measures energy consumption in labor processes.
2. **Assembly-step index** (and power usage index, therein). An assembly step index is a metric designed to quantify and track the progression of production or project phases, broken down into discrete steps or milestones. All assemblies are service resources (life support (LS), technology support (TS) and/or exploratory support (ES). Therein the indices are:
 - A. **Mineralization assembly index** (and power usage index, therein).
 1. Mineral resource (MR): Measures the quantity or value of raw mineral resources required or utilized.
 2. Mineral recycled resource (MRR): Quantifies the portion of mineral resources that are sourced from recycled materials.
 3. Power usage index: Energy requirements in mineral resource processing.
 - B. **Cultivation assembly index** (and power usage index, therein).
 1. Non-mineral resource (nMR): Measures the quantity or value of raw non-mineral resources required or utilized.
 2. Power usage index: Energy consumption in cultivation processes.
 - C. **Technology assembly index** (and power usage index therein).
 1. Number of hours that go into the production

- of a service (that go into an object-service support system for users of the habitat).
2. **Assembly index of total production system:** The object step assembly number (ai) complexity of all materials in all final and intern product assembly types (i.e., assembly index complexity, complexity of assembly):
 - i. **Assembly index (ai) for materials** for "means of" production.
 1. Materials Assembly Index (materials ai): Complexity in material assembly.
 - ii. **Assembly index (ai) for means of production** (i.e., means of production; the production habitat units).
 1. Production means assembly index ("means" ai): Complexity in production tool assembly.
 - iii. **Assembly index (ai) for final production service to end-users;** the personal and common user habitat service units.
 1. Final product service assembly index ("final" ai).
3. The material component step assembly and step qualifier numbers.
4. Complexity of disassembly. For example, a lithium ion battery.
 - i. Ease of complete recycling. For instance, melt a motor to metal and then recreate the metal. A lithium battery cannot be melted and reformed.
5. Power usage index: Energy used in technology assembly.
- D. **Architecture index** (and power usage index therein).
 1. Fixed-land resource (FR).
 2. Power usage index: Energy used in architectural processes.
- E. **Power-technology assembly index** (and power usage index therein).
 1. **Energy required for power production (ERPP).**
 - i. In (powered energy input)/(power output).
 1. Watt.hours of powers.
 2. **Power resource (PR):** Total energy-power required, which accounts for the energy resources, and is measured in suitable units like kWh, Joules, etc. Power resources are necessary for the operation or completion of all other assembly processes:
 - i. **Mechanical force production:** Physical force measured in newtons (N), or joules for combustion (J). Newton is the SI unit of force and represents the amount of force required to accelerate a one-kilogram mass at a rate of one meter per second

squared.

1. Typically, force production is measured in newtons (N).
2. Typically, energy from combustion or any form is measured in joules (J).
3. In hours of machine effort required (mechanical effort time): Effort or work over time can be measured in terms of power, with the unit watt (W), where $1 \text{ W} = 1 \text{ J/s}$ (joule per second).

ii. **Electric torque/torsion production:**

1. Electric current measured in amperes (A)
2. Intensity (volts per distance meter; V/m), indicating the potential difference or voltage drop (power) per unit length.
3. Typically, electrical power (electric effort time, "W" or "P"): power (P; watt, W) is calculated as voltage (V) times current (I):
 - a. $P = VI$, with the unit of power being watt (W).

iii. **Magnetic pull production:**

1. Magnetic pull (magnetic flux density) is measured in tesla (T) for magnetic flux density or gauss (G), where $1 \text{ T} = 10,000 \text{ G}$. Tesla is the SI unit, and gauss is used in the centimeter-gram-second (CGS) system.

F. **Transportation-technology assembly index** (and power usage index, therein).

1. **Transport resource (TR).**

- i. Weight (matter + gravity quantity) capacity is measured in kilograms.
- ii. Volume (matter amount/quantity) capacity is measured in mol (for micro-objects) or cubic meters (m^3 ; for macro objects).
- iii. Distance is measured in meters.

G. **Communication-technology assembly index** (and power usage index, therein).

1. Signal resource (SR).

- i. RF electromagnetic signaling is measured in:
 1. Power density.
 2. Frequency.

H. **Intelligence-technology assembly index** (and power usage index, therein).

1. Intelligence resource (IR).

- i. IR is measured in:
 1. Computability of multimodal space.
 2. Compute time.

3. **Contribution integration inquiry (and index):**

- A. Number of people.
- B. Skilled education of people.
- C. Time of people.
- D. Safety of people.

4. **Mineral integration inquiry (and mineralization index):**

- A. Mineral resources survey.
- B. Mineral acquisition units (raw resources).
- C. Mineral processing units (refined resource).
- D. Mineral solid units (fine resource).
- E. Mineral machining production units (machine assembly resource).
- F. Mineral assembly production units.
- G. Habitat assembly and integration, and disassembly and disintegration.

5. **Biological integration inquiry (and biologics index):**

- A. Biologics resources survey.
- B. Biologics production units.
- C. Biologics processing units.
- D. Living organisms (biologics solid units).
- E. Biologics machining production units.
- F. Biologics assembly production units.
- G. Habitat assembly and integration, and disassembly and disintegration.

6. **Electrical integration inquiry (and electrification index):**

- A. Energy-power resources survey.
- B. Power production units.
- C. Power processing (stabilizing, converting) units.
- D. Power conduit and output units.
- E. Power using machining production units.
- F. Power using operating habitat service-object final units.
- G. Habitat assembly and integration, and disassembly and disintegration.

7. **Economic calculation inquiry (and index):**

- A. Object mathematics (a.k.a., discrete mathematics, linear mathematics) - calculation using natural, physical measurement units.
- B. Statistical mathematics (a.k.a., variable mathematics, probabilistic) - calculation using variables and in-kind units.

8. **Distributive and restorative justice inquiry (and distribution index):** Sector accessibility index.

- A. Life-phase restricted (typically, leisure).
- B. Restorative justice procedures restricted (typically, "criminal legal" action because of "criminal legal" charges).

Assembly step complexity for top-level variables includes, but may not be limited to:

- (labor hours worked) • (wage per labor hour)
 - LHrs • \$/Lhr
- (mineral resources) • (distance travelled per resource) • (power used)
 - MR • dist/MR • PR
- (non-mineral resources) • (distance travelled per

- resource) • (poser used)
 • NMr • dist/nMR • PR

1.1.3 Societal accessibility of assembly factors

The essential societal factors in concern to assembly thinking are:

1. Reference indicator: A list or directory pointing to the locations of topics or names within, or a collection of documents.
 - A. In community, there are societal standards within which there is a list of human needs. Habitat master-plan working groups facilitate the fulfillment of preferences therein.
2. Economic indicators:
 - A. Labor time.
 - B. Material quantity required.
 - C. Production availability.
 - D. Price (market only).
 - E. Salary (market only).
3. Scientific and technical usage.
 - A. Measurement tool:
 1. Quantitative measures in research, that indicate specific attributes or conditions.
 - B. Comparative scale: Scales used to compare phenomena across different units or conditions,

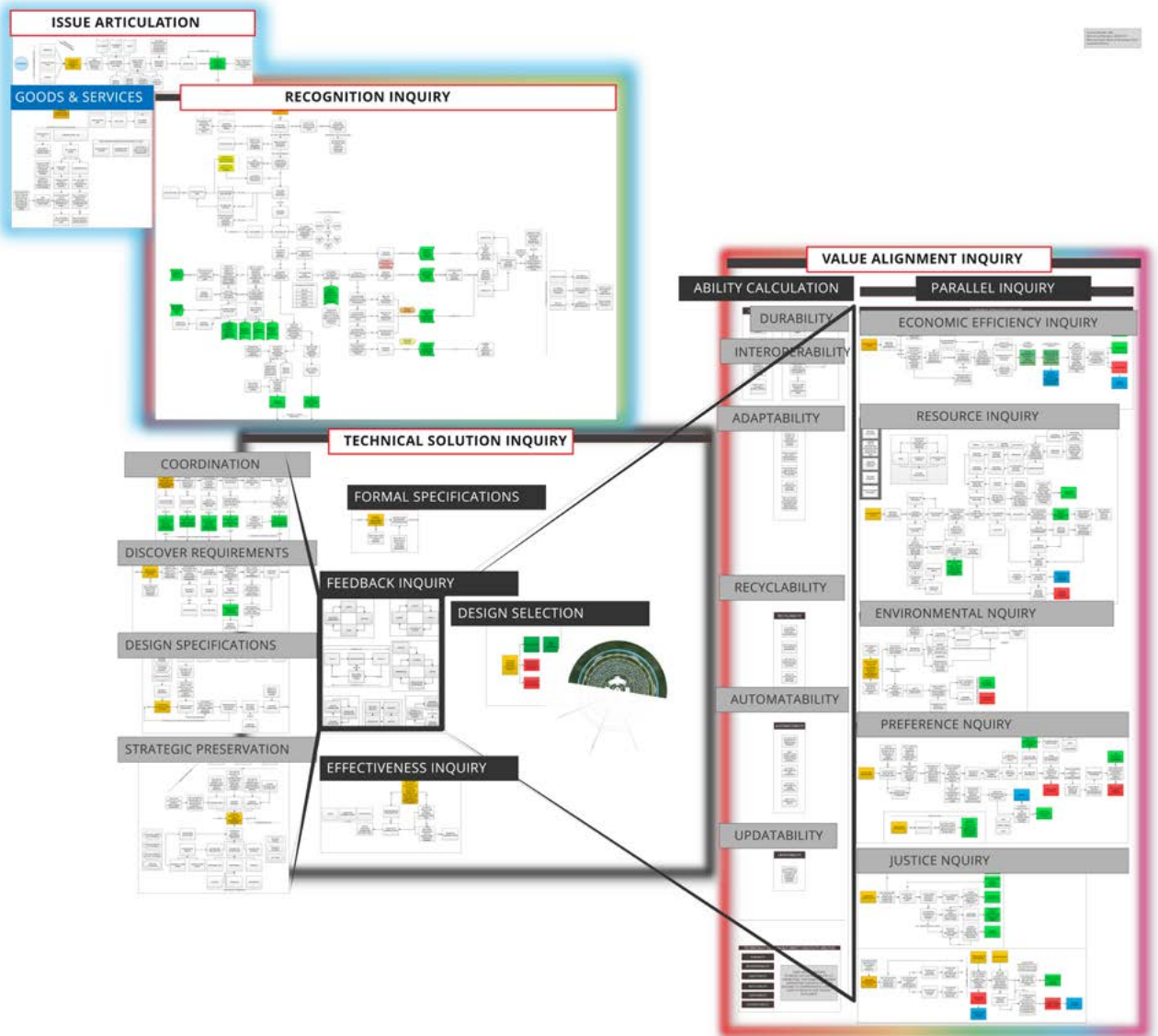


Figure 24. This is the decisioning system inquiry supra-process for a community-type society. This is a decision system flow chart. Please refer to the project's website for the full size asset.

such as the pH scale for acidity and basicity.

4. Specific context of assembly index.
 - A. Manufacturing efficiency:
 1. Measures the complexity or ease of the assembly process for products, indicating areas for improvement or efficiency gains.
 - B. Design optimization:
 1. Serves as a guide for product design, aiming to simplify assembly and reduce production costs.
5. Significance of "index" in the term:
 - A. Indicative measure:
 1. The "index" highlights its role as a comparative measure that indicates the relative complexity or efficiency of an assembly process (in meeting needs).
 - B. Decisioning tool:
 1. Provides a standardized reference that aids in evaluating, planning, and optimizing manufacturing and design processes.

A highly simplified set of factors for the assembly of society may are:

1. [Information assembly] Documented socio-technical standard indicators.
 - A. Sub-standards:
 1. Social.
 2. Decision.
 3. Material.
 4. Lifestyle.
 5. Project.
 6. Overview.
 - B. Quantification:
 1. Number of words.
 2. Number of math symbols.
 3. Number of figures.
2. [Labor assembly] Work standard indicators.
 - A. Contribution service agreements (work descriptions).
 - B. Projects and project coordination visualization.
 - C. Project controls and monitoring.
 - D. Work evaluation reviews.
3. [Habitat assembly] Habitat standard indicators.
 - A. Habitat services:
 1. Life.
 2. Technology.
 3. Exploratory.
 4. Residence.
 - B. Life-phase services:
 1. Nurturing.
 2. Education.
 3. Contribution.
 4. Leisure.
4. [Life experience] Societal habitat network final-user

access.

- A. Societal intelligence service.
- B. Education intelligence service.
- C. Residenciation agreements and habitat service.
- D. Contribution coordination service.
- E. Leisure service (life phase and "vacation").

A simplified three category complexity of production taxonomy:

1. Simple assembly production: Production processes characterized by minimal steps required to assemble or manufacture a product.
 - A. Involves straightforward and streamlined assembly processes.
 - B. Minimizes the number of components or parts required for assembly.
 - C. Emphasizes efficiency and speed in production operations.
 - D. Assembly index implications:
 1. A lower assembly index indicates fewer steps or components involved in the assembly process.
 2. Reflects high efficiency and simplicity in production operations.
 - E. Implications:
 1. Reduces production costs and lead times, enhancing competitiveness and profitability.
 2. Facilitates rapid scaling and mass production of simple products.
2. Moderate assembly production: Production systems requiring moderate levels of steps and complexity in the assembly process.
 - A. Involves multiple components or parts that require assembly.
 - B. Balances efficiency with the need for customization or product variation.
 - C. Incorporates standardized assembly procedures and quality control measures.
 - D. Assembly index implications:
 1. Moderate assembly index reflects a balance between efficiency and complexity in production processes.
 2. Indicates a manageable level of steps required for assembly, allowing for flexibility and customization.
 - E. Implications:
 1. Enables customization and adaptation to varying customer needs and market demands.
 2. Optimizes resource utilization and production output while maintaining quality standards.
3. Complex assembly production: Production systems characterized by high levels of complexity and multiple assembly steps.

- A. Involves intricate assembly processes with numerous components or subsystems.
- B. Requires specialized skills and expertise for assembly and integration.
- C. Emphasizes precision engineering and quality assurance throughout the production cycle.
- D. Assembly index implications:
 - 1. Higher assembly index indicates greater complexity and more steps involved in the assembly process.
 - 2. Reflects the sophistication and technical requirements of the production system.
- E. Implications:
 - 1. Demands investment in advanced manufacturing technologies and skilled workforce.

- 2. Supports the production of high-value, technologically advanced products with superior performance and functionality.

1.2 A global decision system

INSIGHT: Like consciousness, the decisioning system is a self-organizing system that responds in an informed and adaptive manner to the changing conditions within and around it.

This decision model essentially represents a formalized inquiry-based [constrained filtering solution-orientation] that structures the design and integration of solutions to technical economic problems identified by individuals and systems in the community. Figuratively, critical thought forms critical ideas and sharpens an analysis down to a critically synthesized [optimally able] path. If

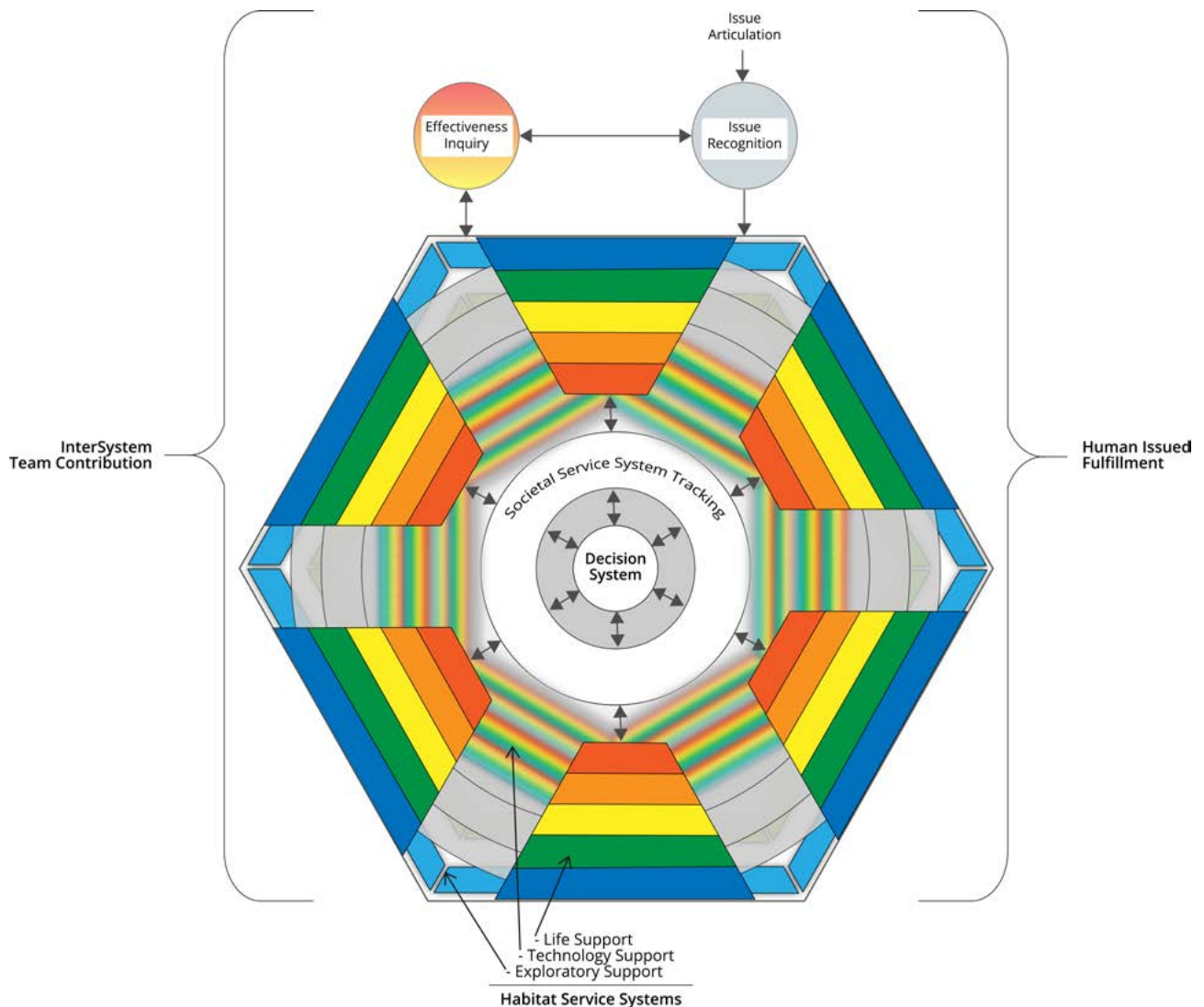


Figure 25. Decision system integration into a societal-level [human] issue tracking system that generates, through contribution, a global team of habitat service system members who contribute to sustain a set of habitat service systems, which ultimately, sustain human fulfillment.

the idea of 'open and active inquiry' were to "materialize" as an economic infrastructure, then what would it look like? Would it possibly look like a set of emergently designed, serial and parallel inquiry processes that generate an iterating dynamic [structure] for a higher potential of fulfillment. The output of this systems process is the distributively agreed design specification for restructuring the habitat service system [toward one of greater fulfillment].

These inquiry processes are expressed as formalized (programmatically computational) instructions that have been formally engineered through distributed collaboration into a system into which we feed our demands for an transport-/transformation-ability based upon all known available information, which itself includes a set of protocols for value orientating the decision.

In a community-type configuration of society, these decision inquiries are objective and transparent, as such, a "third-party's" presence to ensure compliance, and quality assurance is not integral. In the market-State where producers hide information from others and costs are cut for profit, then independent quality assurance (and regulatory) bodies are typically required. In community, the societal system is evidence-based and quality-assured, because the system is designed by users, for users. In the market-State, "independent" ("third-party") organizations are supposed to regulate and assure the safety and quality of market-State services and products. Under market-State conditions, these "independent" businesses are necessary because of profit incentives and the presence of secrecy. In community, there are no profit incentives and the economy is operated transparently by users.

Each of these inquiry processes is an 'information discovery system' (for processing formal orientational inquiries into information) as well as an 'ability' (as yes or no / 0 or 1) decision mechanism (or "decision circuit"). The inquiry processes acquire (or 'discover' and 'research') information and then process that information to arrive at an oriented go/no go task-transport decision for the inquired design of a solution to an issue. Here, multiple inquiry processes occur in parallel, each with their own orientational perspective on the issue (i.e., resource, preference, economic, solution, and so on. In general, go/no go testing refers to a pass/fail test (or check) principle using two boundary conditions. The test is passed only when the "Go" condition is met and also the "No" go condition fails. Hence, the inquiry processes are both a set of processes for handling the flow of relevant information as well as a set of processes for determining whether a solution to an issue has met a particular criteria threshold to proceed through to systems-level output. Herein, research provides options.

This decision model is sub-divided into a systematic set of inquiry processes that structure the micro-calculated arrival at a selected design [transformation / transport] decision. Some of these processes operate in parallel and others in serial.

INSIGHT: *Decisions are simplified (and visualized) through flow charts, which can be constructed with some measurable and understandable degree of certainty to accurately represent decisions and outcomes in the real-world. Once we have sufficiently accurate and useful flowchart, then it tells me which solution, outcome, and decision to select. Done! Now let's start implementing, operating, and improving over time. Human drama reduces the efficiency of this process, while intelligence improves efficiency.*

1.2.1 Global decision inquiry accounting

The decision [system] protocol of community is an integration of different "disciplined" rule sets [objectives information sets] that are followed to produce changes in the material socio-technical real-world:

1. The same "economic rules" means the operation of an applicable standard for all decisions and calculations that go into material cycling, production and distribution.
 - A. Primary data input is: materials data, contribution data, techniques data.
2. The same "physical rules" means the operation of a physically habitat service system that supports individual accessibility to service and object fulfillment.
 - A. Primary data input is: availability data, demand data, user data.

1.2.2 Issue resolution

Issues create projects to resolve issues via decisioning, resulting in a solution that is selected and executed; whereupon the solution itself is then operated as a project:

1. Who creates issues?
 - A. Humans with needs and preferences, given an environment.
2. Who creates projects?
 - A. A societal-habitat contribution service working group, given protocols.
3. Who can staff projects?
 - A. Contributing individuals, as part of a pool of possible individuals, given protocols.
4. Who selects the individuals to staff projects?
 - A. A protocol, the coordinator, and/or the team itself.
5. Who uses the deliverables of projects?
 - A. An InterSystem team member (a.k.a., team access), a community user (a.k.a., personal access), a community user group (a.k.a., common access).
6. What is the procedure/method?

- A. For meetings.
- B. For deciding.
 1. For collecting information.
 2. For analyzing information.
 3. For synthesizing solutions as information.
 4. For deciding a solution (from the many solutions).
7. When do you vote/poll?
 - A. When there is an objection to a decision not resolved by a protocol?
 - B. When there is a preference and not a top-level category of need?
8. How do you vote/poll?
 - A. Unity [of Voted Agreement] - how many users must agree to a specific choice, for the selection to be taken?
 - B. Quorum [of Voted Agreement] - how many individuals of the total population of individuals must vote for the vote to be counted?
9. Who votes/is polled?
 - A. The team responsible/accountable for the direct work, as organized in a functional organization structure.
 - B. The habitat population whose life experience may change due to an change to the habitat.

1. Their identification and given current environment/ situation.
2. Source of all data about issue (record).
3. More data about issue (collection and analysis inquiries).
4. Proposed description of change to resolve issue (synthesized solutions).
5. Selection of proposed change to resolve issue (solution approval).
6. Execution of change to resolve issue.

Within any decision system there are socio-technical procedures for information collection (inquiring), analysis (assessing), and final decisioning:

1. Collecting data (via procedure).
2. Collating data (via procedure).
3. Analyzing data (via procedure).
4. Deciding data (via procedure).

To complete a master plan decision inquiry, it is necessary to understand and visualize the next iteration (version) of the encoded material system (as a global habitat service system) operating a set of services for humanity based upon:

1. Functions (a.k.a., needs and objectives).
2. Components (a.k.a., specifications and

Issues are resolved through:

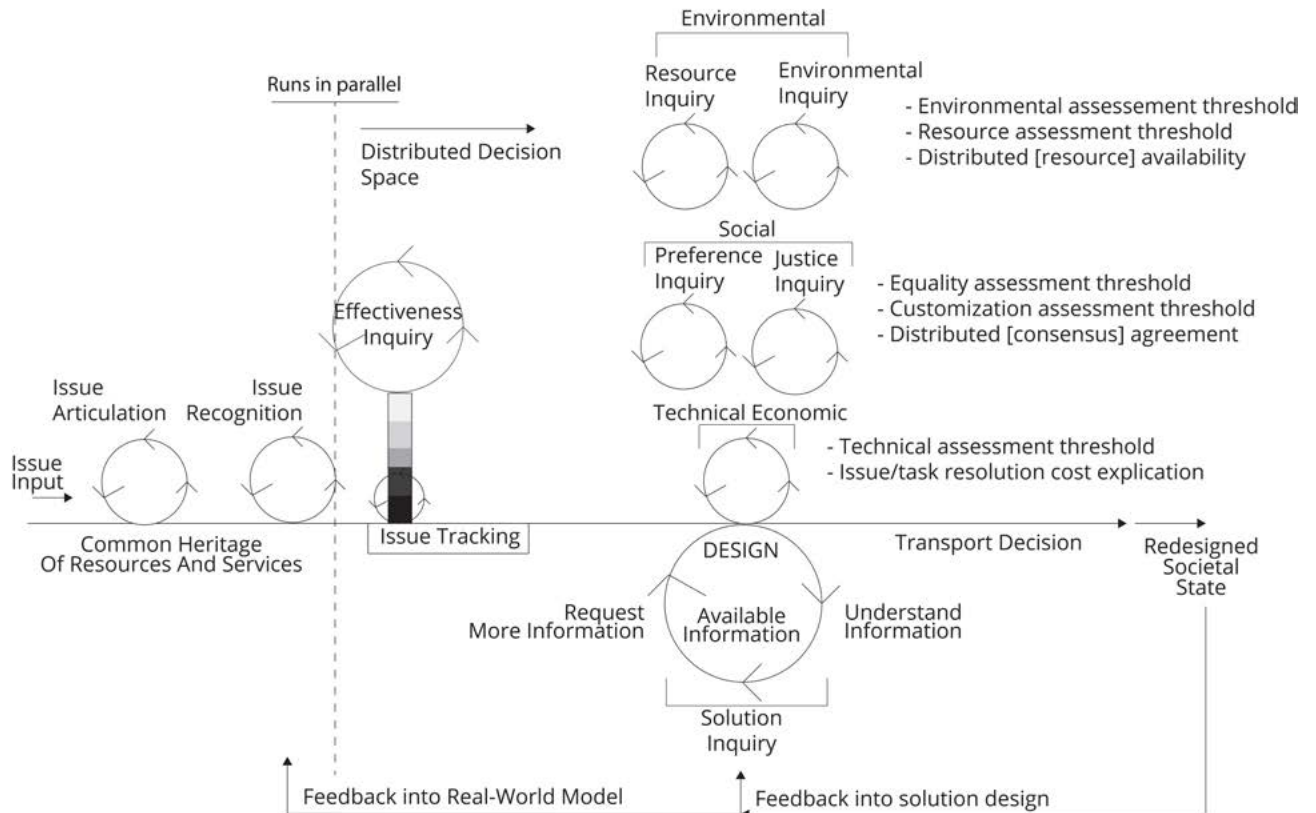


Figure 26. The decisioning system inquiry processing model.

visualizations).

3. Materials (a.k.a., objects).
4. Fabrication (a.k.a., construction).
5. Operation (a.k.a., assemblies).
6. Defabrication (a.k.a., disassembly, deconstruction).

The control within a community-based decision system is transparent, and accountable:

1. A decision (solution, sub-solution) is selected by whom?
 - A. Who and how is a decision taken/approved?
2. A decision (solution, sub-solution) will affect, and at what proximity, whom?
 - A. Now a decision is taken, who will it affect.
3. A decision (solution, sub-solution) is accepted under what criteria? The resolution of an inquiry has an acceptance criteria for the solution being marked acceptable.
 - A. Define and visualize how the decision was constructed, taken/approved, and the result(s) evaluated.

1.2.3 Issue resolution inquiry phases

Issue inquiries (processes) collect data, analyse that data, produce modifications to specifications, and also, select for approval or disapproval possible specifications, given inquiry parameters. The economic decision space is composed of the following [issue] inquiry processes (note: each is a tool for economic decisioning at scale):

1. **Issue articulation inquiry phase** - the “static” open acceptance of an inquired need which has been articulated into the [continuing] common decision space. This is a ‘phase’ space where data is being structured by previously known information.
2. **Issue recognition inquiry phase** - recognizes the issue. This is a ‘phase’ space where data is being structured by previously known information.
3. **Issue inquiry tracking** - tracks/traces the issue.
4. **Effectiveness inquiry (a.k.a., risk inquiry, concerns inquiry)** - ensures that decisions do not put the community at “risk”.
5. **Continuous feedback inquiry** - the mechanism, which integrates with the Real World Community Model and informs a larger information system.
6. **Social (value) alignment inquiries** - the set of inquiries, with various delineated objectives that provide a criteria of the selection of a final formal specification.
7. **Technical solution inquiry** - the formal specification[ing] for the socio-technical solution. This inquiry necessitates engineering work and results in a formal specification (that can be operationalized).

NOTE: *It is possible to view each of these inquiries as a “governance” control mechanism. Also, each of these inquiries is effectively value alignment inquiry to ensure the final executed solution is up to community values and standards. Every solution to be executed must be appropriately aligned within each value inquiry set to be approved.*

It is also possible to view the parallel inquiry process as follows (some of the categories diverge slightly from those above):

1. **Issue articulation and recognition** - input a description of an issue into an analysis system that recognizes the issue as one of human need fulfillment within society, or not.
2. **Solution inquiry** (a.k.a., solution accounting inquiry and resolution, technical solution inquiry) - shows the current, formal specification for the socio-technical solution. This layer includes a simulation of the master-plan, as well as all decisioning data from the other inquiries. The deliverable of this inquiry is the final master-plan specification and its selection, as well the history of iterations leading up to the final solution and its selection, and all reasoning therefore. Solution inquiry holds all data relevant to the master-plan for:
 - A. Global human need fulfillment in the case of the network of habitats, and
 - B. Local human need fulfillment in the case of a local habitat.
3. **Development inquiry** (a.k.a., technical development inquiry, socio-technical engineering inquiry and resolution) - this is where the engineers and other technical system developers work to develop the master plan. Development inquiry could be considered part of solution inquiry, or it could be considered its own separate inquiry. This is where engineering takes place. This is where human and engineering requirements are accounted for. Development inquiry must account for all material inquiries:
 - A. **Mechanism inquiry:**
 1. What is the mechanism that meets the need and completes the issue?
 - i. What are the objects (materials)?
 - ii. What are the data (concepts)?
 - iii. What are the procedures (instructions)?
 - iv. What are the calculations (mathematics)?
 - B. **Land inquiry:**
 1. What is required of the master plan in terms of land?
 2. How can the land situation be optimized?
 - C. **Need inquiry:**
 1. What is required of the master plan in terms

- of completing human needs?
- 2. How can human need fulfillment be optimized?
- D. **Resource inquiry:**
 - 1. What is required of the master plan in terms of resources?
 - 2. How can resources be optimized?
- E. **Production inquiry:**
 - 1. What is required of the master plan in terms of production services (means of production)?
 - 2. How can production be optimized?
- F. **Access inquiry**
 - 1. What is required of the master plan in terms of user access?
 - 2. How can user access and user interface be optimized?
- 4. **Need inquiry** (need accounting inquiry and resolution) - account for all information associated with common, objective human need. Directive to provide reasoning for how a solution resolves the issue(s) and meets human need(s). This is where human need is accounted for.
 - A. Does the solution meet human needs and resolve the issue?
 - B. How better could the solution meet human needs and resolve the issue?
- 5. **Preference inquiry** (preference accounting inquiry and resolution) - accounts for human preferences in the context of human needs. This is where human preferences (customization) is accounted for.
 - A. Are human preferences valid in this case?
 - B. Are there human preferences?
 - C. Can production flexibility meet human preferences?
- 6. **Access inquiry** - accounts for all information related to access of socio-technical services. Is the solution result "just" (as in, justice), in concern to both:
 - A. **Distributive justice (i.e., material need fulfillment)** - completeness, and fairness and a lack of separation in socio-economic access to human need fulfillment, egalitarian and sufficiently complete, well-being/flourishing. A directive to ensure access to all needs (and preferences) for someone's life phase, given all that humanity has to offer.
 - 1. Is the socio-technical solution fair and optimizing of human flourishing/well-being?
 - B. **Restorative justice (i.e., conflict resolution)** - prevent the likelihood of trauma and facilitate healing where trauma occurs. Restore optimized well-being/flourishing after harm. A directive to restore well-being and reduce the likelihood of

future suffering.

- 1. Is the socio-technical solution certainly going to restore well-being from conflict, and reduce the likelihood of future conflict?
- 7. **Resource inquiry** (resource accounting inquiry and resolution) - identify all relevant information about resources. Does the solution optimize resource usage and availability into the future?
- 8. **Economic calculation inquiry** (calculation accounting inquiry and resolution) - simulate different resource configurations, and identify optimal configurations. Identify all relevant information about possible ways resources can be configured to meet human requirements for resolution of need issues. Use computational systems and information technology to facilitate the flow of goods and services throughout by computationally planning socio-technical system. By the use of computational systems and technology, the flow of goods throughout society can be rationally planned, controlled, and monitored to minimize undesired human effort, to maximize human fulfillment, and to stay within the limits set by the regenerative carrying capacity of the planetary ecology.

Additionally, it is possible to break down the parallel decision inquiry process into the following set of societal-habitat production concepts:

- 1. Need account inquiry (issue role).
 - A. Need-specific attributes of decisioning include:
 - 1. Frequency.
 - 2. Duration with required production.
 - 3. Recency of last completion.
- 2. Preference account inquiry (user role).
 - A. Preference-specific attributes include:
 - 1. Customiz[ability].
 - 2. Personal selecta[bility].
 - 3. Personal access[ibility].
- 3. Resource account inquiry (viability role).
 - A. Resource specific attributes include:
 - 1. Availability.
 - 2. Substitutability.
 - 3. Usability/suitability.
- 4. Technology account inquiry (functional role).
 - A. Technology specific attributes include:
 - 1. Scalability.
 - 2. Readyability.
 - 3. Functionality/applicability.
- 5. Access account inquiry (habitat role).
 - A. Access-specific attributes include, but are not limited to:
 - 1. Team (system/contribution).
 - 2. Common.

3. Personal.
6. Service account inquiry (team role).
 - A. Service-specific attributes include:
 1. Technology (infrastructure).
 2. Life.
 3. Exploratory.
7. Local account inquiry (user role).
 - A. Societal contribution account inquiry.
 - B. Common-local account inquiry.
 - C. Common-personal account inquiry.
8. Design account inquiry (team role):
 - A. Design-specific attributes include:
 1. Strategic planning.
9. Operations account inquiry (team role).
 - A. Operations-specific attributes include:
 1. Operational continuity and maintenance.
 2. Incident response.
10. Transition account inquiry (team role).
 - A. Transition-inclusive attributes include, but are not limited to:
 1. Legal organization.
 2. Employment (salaried).
 3. Training and education.
- B. Sufficient or insufficient analysis (is situation sufficiently understood to take a decision; what is confidence?).
3. Understand and work to resolve situation/issue (with certainty).
 - A. High likelihood/consequence.
 1. Correlate knowledge.
 2. Develop.
 - i. Standards.
 - ii. Technologies/countermeasures.
 - iii. Operational/tactical guidelines.
 - B. Medium likelihood/consequence.
 1. Correlate knowledge.
 2. Validate.
 - i. Standards.
 - ii. Technologies/countermeasures.
 - iii. Operational/tactical guidelines.
 - C. Low likelihood/consequence
 1. Optimize/iterate (Habitat Service System specific).
 - i. Standards.
 - ii. Technologies/countermeasures.
 - iii. Operational/tactical guidelines.

In order to arrive at a resource 'allocation and occupation' decision the system inquires about information from a wide variety of open and collectively, commonly informed sources. It processes the information it receives in a strategically informed and formalized manner that aligns the outputs of the decision system with a desired orientational direction, a purposefully directed value orientation. This direction is encoded in two supra-processes, that of "Technical Solution Inquiry" and "Value Alignment Inquiry". At the economic level, a 'value' is a qualifying measurement (i.e., a threshold). Note that the "value alignment inquiries" have a 'feasibility/viability measurement' program accompanying them, which triggers a "go" or "no go" for transformation/transport when a programmed information threshold is met. The Solution Inquiry system is more greatly a process of resolving for technical integration feasibility.

Once an "issue" is recognized it enters the "Common Decision Space" which represents a technically value oriented approach to the fulfillment of needs in a community.

1.3 Decision resolvability categorization

In concern to the resolvability of a decision, decisions be categorized based on certainty, in the following ways:

1. Presence of problem or opportunity, issue.
2. Sufficient or insufficient data (to resolve issue).
 - A. Sufficient or insufficient collection (is situation sufficiently data collected to take a decision; what is significance?).

All decisions are projects with master plans. All projects are resolved through the identification of problems and the explanation and execution of proposals (i.e., projects exist to resolve problems). When it comes to identifying whether a problem/issue has been resolved through a proposal, the following questions become most relevant on the solution-design side:

1. Has the problem changed?
2. Is the current organization still the most effective way to resolve the problem?
3. What is the problem/issue.
4. What is the confidence the proposal will solve the problem?
5. What method is used to construct the proposal to solve the problem?
6. What is the solution master plan (proposal) to solve the problem?

And on the user-operation side:

1. Has the proposal solved the problem?
2. Has the problem been solved another way (not through action on the proposal)?
3. Has the problem changed?
4. Is the current organization still the most effective way to resolve the problem?

1.4 Variability/complexity reduction

A.k.a., Complexity reduction, variability reduction, decisioning.

In any decision system, complexity must be reduced in order to arrive at a decision. In cybernetics, this is called variability reduction (a.k.a., complexity reduction). In the real-world, most everything is connected to everything else in a unified manner. Invariably, the complexity must be reduced -- any decider/decisioning process can't account for everything. A real-world decision system requires a method[ology] for reducing complexity. Community uses systems socio-technical (societal) engineering methods. In this decision system there is a unified mix of complexity and recursion to reduce the societal system to the following fundamental (axiomatic) sub-system categorizations:

1. **The social information system (Read: Societal Specification Standard, SSS)** is based on the fundamental systems of every type of society. This division of society into top-level systems is the first method for reducing the complexity (variability) reducing structure (i.e., the overview, project, social, decision, material, lifestyle standards).
 - A. *A ("national") directive to produce a community integrated societal information system.*
2. **The decision system** acquires, analyzes, and decides solutions based on complexity reducing methods:
 - A. *A ("national") directive to produce a network of habitat service systems.*
 - B. A means of reducing complexity (i.e., limiting variety), in order to have a workable decision problem, and select and execute an optimal solution choice, based on a parallel value alignment inquiry process and a given engineering inquiry solution.
 1. The parallel value inquiry process acts, in part, as a mechanism for complexity/variety reduction, using community values-/objectives-based models. This value inquiry process reduces the potential variety of inquiries and solutions, and facilitates the selection of an optimal, or set of optimal solutions as those most represented by community. In other words, the decision system's parallel value inquiry process reduces the potential variety of inquiries and solutions to those representational of community.
 2. A means of confidently stopping data collection and information analysis to select and execute a solution to the decision problem (i.e., stopping rules). Stopping rules are the final point/threshold of complexity reduction before a decision is taken. Every inquiry collects data to a threshold, analyzes the data to a threshold, and takes a decision

regarding "go"/"no go" execution of a specified solution selection.

3. Selection (elimination of variety) allows for the production of complex socio-technical assemblies from simple (heterogenous) building blocks (composed of homogenous minerals and organics), over time with intention. Objects moved into better positions by better concepts, over time, build more complex and fulfilling things. It is now possible to build a global community-type society, as a unit.
3. **The habitat service system** is based on the fundamental material service systems for every type of society. This service system exists because of operational socio-technician teams using InterSystem resources, tools, skills, and knowledge:
 - A. *A ("national") directive to participate in the movement of information and materials into a community-type configuration.*
 - B. The material habitat teams are educated, certified, onboard as team members, and follow standard manuals and procedures in order to produce all socio-technical services:
 1. *A ("national") directive to organize and produce socio-technical habitat units.*
 2. Contribution support ("national") services.
 3. Life support services.
 4. Exploratory support services.
 5. Technological support services.
 6. Decision support services.
 7. Ecological support services.
 - C. The user access outcome types available from the production of socio-technical services are:
 1. *A ("national") directive to move resources, technologies and information into the coordinated habitat-structured community commons.*
 2. InterSystem team access.
 3. Common access.
 4. Personal access.
4. **The lifestyle experience** of different phases of the current societal life:
 - A. *A ("national") directive to reduce the number of contribution years to provide for optimal societal leisure fulfillment.*
 - B. Nurturing.
 - C. Education.
 - D. Contribution.
 - E. Leisure.

To clarify, there are two most relevant and related statistics in concern to the idea of system change in general are variety and variability. Variety and variability are conceptually related to the two standard deviation

formulas, as standard deviation is a measure of how data points vary or are dispersed within a dataset. Viability and variability are themselves related concepts in the context of system change and the spread/dispersion of data points [in the context of formulas]:

1. Population standard deviation (σ):

$$\sigma = \sqrt{[\sum(x_i - \mu)^2 / N]}$$

- σ represents the population standard deviation.
 - Σ signifies the summation symbol (sum of all terms in the formula).
 - x_i represents each individual data point in the population.
 - μ is the population mean (average).
 - N is the total number of data points in the population.
- A. Variety: In this context, variety is represented by the differences $(x_i - \mu)$, which measure how each individual data point deviates from the population mean (μ). These squared differences are then summed, providing a measure of the variety or diversity of data points within the population.
- B. Variability: The population standard deviation (σ) is the measure of variability. It quantifies how much data points vary from the population mean, reflecting the overall variability of data within the population.

2. Sample standard deviation (s):

$$s = \sqrt{[\sum(x_i - \bar{x})^2 / (n - 1)]}$$

- s represents the sample standard deviation.
 - Σ signifies the summation symbol (sum of all terms in the formula).
 - x_i represents each individual data point in the sample.
 - \bar{x} is the sample mean (average).
 - n is the total number of data points in the sample.
- A. Variety: Similar to the population standard deviation formula, variety is represented by the differences $(x_i - \bar{x})$ in the sample standard deviation formula. These squared differences capture how each individual data point deviates from the sample mean (\bar{x}), reflecting the diversity or variety of data points within the sample.
- B. Variability: The sample standard deviation (s) is the key measure of variability in the context of a sample. It quantifies how data points vary

from the sample mean, indicating the sample's overall variability.

What information can be derived from sampling and analyzing data statistically?

1. What is the deviation from the mean?
2. How do the data points (sampled) deviate and spread out?
3. What is the relevant confidence that the system will express optimal states, conditions, behaviors and resource configurations?
4. What are the parallel decision agreement inquiries?
5. What are the inquiries stopping rules with thresholds of confident agreement?
6. Do outcomes deviate from expectations?
7. How do the outcomes fluctuate (and their trends) over time?

1.5 Parallel issue inquiry

A.k.a., Parallel issue inquiry process, parallel issue inquiry space, the parallel decision inquiry space, the parallel decision mechanism, parallel decisioning, the valuing space, the valuing mechanism, the objectives integration, the orientational component, etc.

This is a common economic decision space for issues that pertain to common heritage resources and common actions, and are not urgent in their situationally related awareness. In the decision system, the method of variety reduction is the parallel issue inquiry protocol/process, within which different inquiries have stopping rules. This is a complex solution inquiry [dynamic] space for strategically iterating and adapting the global and local socio-technical design of the habitat, and of society in general. This decisioning space may also be referred to as a collaborative information processing space in a complex, common real-world. And finally, it is otherwise known as a parallel value-oriented economic decisioning process. It is important to recognize that it might be more accurate to call this socially "common" decisioning protocol/mechanism a "distributed decisioning space". This decisioning space involves the strategic and iterative designed re-structuring of common [heritage] resources into a common dynamic platform for human socio-technical habitat fulfillment.

CLARIFICATION *The execution [of the choice/ solution in solution inquiry] is taken by a set of parallel value-/objectives-aligning inquiries, each with their own agreement decision (typically visualized as a red "no-go" (no agreement to execute) or green "go" (agreement to execute) for the execution of the solution.*

This common parallel decisioning space is 'person-independent' in its structure. If a person independent structure is not maintained in the iterative re-design

of a community, then power structures will begin to form, which lead to competition and instability within the community. The parallel process of open and active inquiry is a person-independent structure because it operates independent of a socially hierarchical power structure. It is also sometimes known as a 'lateral collaboration network' or an 'organized collaborative processing commons'.

Beliefs and opinions must be filtered and empirical evidence evaluated for its potential to provide an adequately optimized solution to an identified problem or issue. This is a decision space that requires 100%, complete transparency to everyone in the [informed] community, and it is "carried out" in a manner that is limited in opinion. Instead, it is informed by a common repository of information including a set of formalized and validated processes [for transforming the information-resources]].

This decisioning space 'processes' decisions that affect the entire symbiotic socio-economy of the community and everything in the habitat over time, and they must be resolved via commonly informed, formalized, and validated methods.

Each inquiry set in the parallel inquiry process group represents a value/objective in society. Values (objectives) rank by means of comparing what is "good" (a desirable direction, action, or condition) and of value, and what is "bad" (an undesirable direction, action, or condition) and not of value. In this sense, a value is a comparator function. Herein, the value inquiries compare the current solution (design, system, etc.) to other solutions and to what is the identified (or identifiably) "good" direction, action, or condition". This identifiable "good" is often referred to as "that which is optimal", given what is known and available. Each value inquiry process set inquires into whether a given solution is "good" to be executed upon (Read: green to move forward, agreed to implement) or "bad" (Read: no more forward movement, not agreed to implement). Here, decision options are being evaluated against a set of criteria specific to each value set (Read: set of objectives associated with each inquiry discipline). The criteria are representational of the "good", and the "good" are classified as values.

Once values have been rationally conceived, then they can be used within a decision system to compare new solutions. Rational societal decisioning involves the rational conception of a set of identifiable values that can be used as a means of comparing amongst problems and their solutions. After rational conception comes classification of problem conceptions. Classification denotes the principal of similarities and differences (i.e., of comparison). Human values are rational conceptions of conditions that generate the experience of flow and mutual fulfillment among a population. In order to carry out a comparison, memory is needed. Memory is impossible without a physical medium that takes up some space. To have a comparison even (comparing solutions) memory must be present.

If two solutions (e.g., goods, habitats) are comparable/

compatible neither by a cardinal nor an ordinal measure, then there is no criteria by which they can be compared (i.e., they are incomensurable; i.e., not comparable equally):

1. **Cardinal measure** (quantity measure with potential for the application of **linear algebra**) - having an absolute ("concrete") quantity. Here, nothing is said about the scale. For example, 15 units of apples and 13 units of coal.
2. **Ordinal measure** (scale/quality measure, uses **statistics** primarily) - ranking objects/services as higher or lower (e.g., such as in priority, sustainability, etc.). For instance, one thing is more or less important than the other. Here, there is a scaled relationship ("concept") between two or more objects. For example, having shelter is more important to survival needs than having a television.

NOTE: *Value alignment inquiry is a form of parallel distributed intelligence; it is an socio-technically engineered for of intelligence for mutual human operationalization.*

This common societal parallel decisioning space accounts for [at least] the three interrelated concepts upon which a sustainable economic system is built (and represent comparative 'constraints'): economic awareness; social awareness; and environmental awareness. These are commonly known as the "three pillars" of sustainability, and represent the three sub-conceptual elements of which the concept "sustainability" is composed:

1. **Technical [economic] awareness:** How do "our" decisions impact the function and usability of societal service and machine systems? How do our decisions impact our relationship to simple assemblies (static assemblies) and machines (dynamic assemblies)?
2. **Social [economic] awareness:** How do "our" decisions impact individuals' effective and efficient fulfillment, including the equitable distribution of goods and services? How do our decisions impact our relationships with one another?
3. **Ecological [economic] awareness (a.k.a., environmental economic awareness):** How do "our" decisions impact the natural environment (including natural ecological services) from which "we" derive those resources that produce our goods and services and sustain our very lives?

These three concepts involve variables that have an observable effect on the state(s) of the Habitat, our community, and ourselves as [emerging] individuals. Hence, in the decisioning space, each concept[ual

relationship of] “awareness” has at least one associated inquiry (as an associated process, or decision mechanism). In this decision space (i.e., determinable probability space) these concepts are interconnected and rely on an exchange of information between one another [in a solution-oriented interrelationship] to inform an optimal decision [through parallel and serial processing of information in the system]. In other words, this common decision space represents a logical and systematic approach to deciding usefully at a community level.

It could be said, herein, that ‘social value’ is a value maintained by the whole of a society, equally exhibited and distributed. This community recognizes three core ‘social values’ for their interrelated ability to maintain a stable direction toward a higher potential. The three core values are: self-directed freedom; efficiency; and justice. Together, these values (which are detailed in the Social System specification) form the idea of a truly “civilized society”. They must be accounted for when arriving at decisions that affect the state of a “civilized” society. Every civilization functions on the basis of a spectrum of self-directed freedom, efficiency, and justice. Appropriate attendance to these value conditions are necessary for the creation of a stable socio-economic system; which allows for the self-directed pursuit of our goals and purpose. If these value conditions are not sufficiently satisfied, then our ability to express our purpose freely is diminished. If every system does not gradually progress toward greater efficiency, greater facilitation of individuals’ self-directed freedom, and greater material equality and transparency, and reduced conflict, then our purpose is diminished. Other values are relevant, but if these values are ignored, then the ultimate sacrifice is the stability of the community.

If value conditions (as “awareness’s”) are not accounted for in the arrival of economic decisions, then instead of moulding to our needs (i.e., intentional reinforcement), the economy will adopt a secondary characteristic and begin to influence and mould its own values [and structurally generate its own, potentially corrosive, behaviors]. In other words, if we do not direct and orient our economy (through our awareness’s), then it is likely to begin directing and orienting us. If values encode specific modes of behavior in a society, then it would be unwise to allow (or to give away) ones direction to an outside economic entity. Hence, an “intentional community” continuously reconsiders its own designs.

INSIGHT: *True “performance” is a synergy of optimized efficiency [with effective motion].*

1.5.1 The integrator and comparator analysis structure

In order to resolve a solution with the greatest certainty, given that which is available, the parallel inquiry processes (and all of its sub-processes) have:

1. A collecting component - that collects data on the

environment and on the solution.

2. An integrating component - that orders the data collected and analyzes the total available to produce an acceptable and optimal solution (a best solution).
 - A. A comparing component - that compares a solution to other solutions and to self-analysis to:
 1. Its alignment with a specified conception of objective value (using rational assessment and statistical analysis). Here, functional relevance is determined.
 2. To other similar solutions (using matrix linear algebra for material economic technical unit planning). Here, optimal resource configurations are determined.
3. A recording component - that records the integration and shares the recorded integration.
4. An acting component that acts to execute the integration:
 - A. A standards setting development group (SSDG).
 - B. A decision system solution master-plan group (DSMP).
 - C. A habitat team operations group (HTOG).

The parallel inquiry decision process ranks solutions based on the alignment of the solution with a set of conditional [value inquiry] objectives, which have been determined to most likely orient toward expected outcomes (generated desirable results), while reducing uncertainty and increasing confidence. The solution inquiry process integrates the results of the value alignment inquiries to produce the best/optimally engineered socio-technical solution. Together, the total parallel inquiry process decides the solution. Practically speaking, a decision working-group team, supported by standards development and habitat operations teams, resolves societal decision spaces.

In a standard community-based societal decision system, the decision comparator releases the solution into operational tasking (Read: execution) at 99% confidence (based on threshold stopping rules), and not 100%, because the integrator is still looking for around for further information (i.e., that 1% uncertainty), for risks and optimizations to decisioning outcomes.

In the market, independent inquiries are required to validate and provide assurance assessment. In the market, competing entities have production secrets. In community, all production is transparent, all decisioning is transparent, and all worker accountabilities (under the metric of human-need fulfillment) are transparent.

1.5.2 Parallel value inquiry

A series of parallel value-objective-requirement analyses conducted on any given solution:

1. **Conceptual assessments** of the solution in relation to the concept of freedom:
 - A. Freedom.
 1. User socio-technical alignment.
 2. User demand surveys (need and issue surveys).
 3. Preference surveys.
 4. Contribution surveys.
2. **Operational assessments** of the solution in relation to the concept of justice:
 - A. Justice.
 1. Distributed access operations: When plans are calculated and decided, they are done so in a manner that equally meets everyone's life phase needs for human fulfillment within a stated threshold.
 2. Restorative justice operations: When plans have socio-technically informed procedures that de-escalate violence, restore well-being, and reduce future harm.
3. **Computational assessments** of the solution in relation to efficiency:
 - A. Statistical certainty/confidence and significance analyses. Statistical resource usage optimization.
 - B. Economic resource plan matrix analyses. Solution resource plan optimization.

excessive resource expenditure, and leads to timely and effective decisions. Stopping rules are a vital component of structured decision-making processes, ensuring that decisions are made in a timely, cost-effective, and risk-aware manner.

No one needs to acquire ad infinitum information before a decision is taken. If that was done everyone would be stuck in choice paralysis, forever. Rather, with every decision, the decider only looks at some subset of all of the possibly available data, and with that, conducts appropriate analysis, and then, decides. With every decision, the decider's subset of information ought to get the decider over the confidence/certainty threshold, such that the decider can take a decision with sufficient confidence/certainty that the decision will be the right and optimal one. In other words, the decider ought to collect sufficient data and analyze that data so that the resulting information is sufficient for the decider to agree (give a statement of "yes") that there is enough information to state with sufficient confidence/certainty that the choice is the right/optimal choice. Here, to have certainty [that the choice is the right one] there must be enough data collected and analysis completed to reach a statistically reliable conclusion [that the choice is the right one].

The



Figure 27. Icon representing a 'threshold'. In the icon, the arrow is moving downward and upon the third horizontal line down it reaches a threshold, which is indicated by the third line's downwardly concave shape.

1.6 Stopping rules inquiry

A.k.a., Stopping rules, the stopping rule inquiry.

In the context of decisioning, "stopping rules" refer to predefined criteria or conditions that determine when a decisioning process or analysis should come to a halt, and a final decision should be taken. The idea of when does a decider stop acquiring and analyzing information, and commit to a choice, is itself a fundamentally import decision when taking decisions. At some point every decider decides that enough information has been collected and analysed (out of all the information available) and commits to a choice. Stopping rules are used to guide decision takers on when to stop collecting information, conducting analysis, and thinking about a particular course of action, and take the final decision. These rules are essential for ensuring that the decisioning process is efficient, avoids

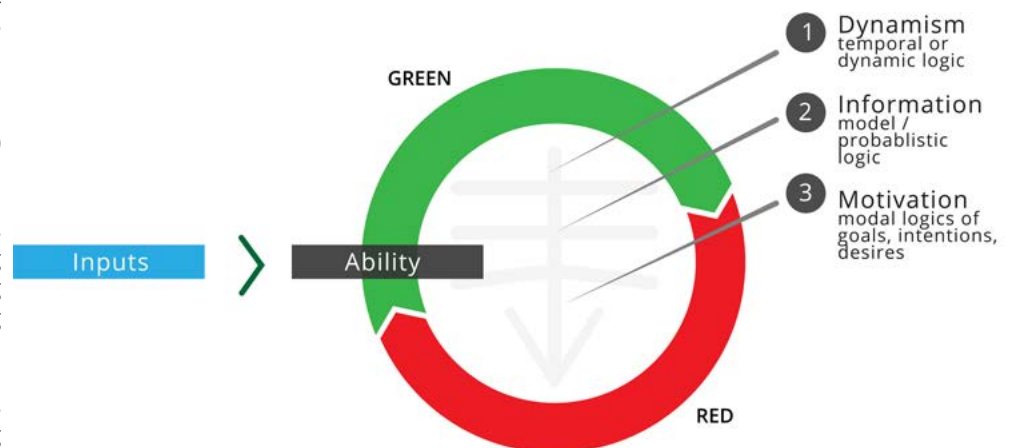


Figure 28. Threshold [cap]ability to "go" (green) or "no go" (red).

"stopping rule" inquiry asks,

including:

1. When has enough information been collected such that the process of information collection can be stopped and a choice can be committed to?
 - A. When has enough of a sample size [of the available information] been collected to unequivocally state that there is now enough evidence in support or in refutation of a hypothesis (in science) or a choice (in decisioning)?
2. When has enough information been analyzed such that the process of information analysis can be stopped and a choice can be committed to?

Note that stopping rules apply whenever there is a decision. For example, in the context of manufacturing, the question becomes, how many products must be sampled before the manufacturing process is "quality controlled", and before it yields too many defective products. In the context of the decision system's parallel process, When is it that each inquiry process in the parallel decision inquiry space has collected and analyzed enough information to stop and commit to a go or no go choice for the execution of a solution design selection (in the Solution Inquiry process)? Each parallel inquiry process, separately, agrees, or does not, to execute upon a solution/design via a rule completion process to allow the selected solution to be executed (constructed and operated); the rule process decides, based on its own sub-processes, whether the specific solution ought to be given the "go" (green) project phase re-categorization.

Here, thresholds (a.k.a., criteria, resolution scale) process information through a systematic forward node-like structure, and a set of final criteria/thresholds are met, that triggers the decision to stop, and a solution to be selected, or not, for execution. Here, it is relevant to note that stopping ought to take into account the principle of "diminishing returns". The "diminishing returns" principle states that there is a point at which gathering more information or analyzing further does not significantly improve the quality of the decision. There often comes a point when acquiring additional information does not necessarily lead to optimal decisions; instead, it is likely optimal to stop information acquisition if its cost (i.e., the cost of acquiring more information) is higher than its potential benefit (e.g., Edwards, 1965).

Importantly, after a decision is taken, it is essential to review the effectiveness of the stopping rules. If a decision does not result in the desired outcome, then the decider will need to adjust the rules for future decisions. This process is also known as feedback (a.k.a., review).

Stopping rule statements provide clear procedures for when to conclude a decisioning process based on specific criteria, thresholds, or external factors. Stopping rules can be established based on these various factors,

1. **Information sufficiency:** What is the most certain and sufficient body of information? Stopping rules may specify that a decision can be taken when a sufficient [threshold] amount of relevant information has been gathered and analyzed/integrated. Using statistical analysis, a decision might be reached when a certain level of confidence is achieved.
 - A. Science constraints: Stopping rules about how much of a sample size must be collected and how much analysis must be done for the information to acquire a high certainty/confidence calculation threshold.
 1. The decision space is not resolved until a certainty value is reached concerning the certainty of information based on the amount that has been collected as related to the total amount available.
 - B. Temporal constraints: Stopping rules about how much of a time can be taken [as a threshold] until a decision must be taken.
 1. The decision space is resolved after a pre-defined/set amount of time has elapsed.
 - C. Diminishing returns constraints: Stopping rules about how much data can be collected before a threshold is reached that determines that the further gathering more information or analyzing does/will not significantly improve the quality of the decision.
 1. The decision space is resolved once more information is unlikely to significantly improve the final decision.
2. **Resource constraints:** What are the resource constraints? Decisions may be halted when resource limits, such as energy, materials, time, budget, or personnel availability, are reached. This prevents overcommitment of resources.
 - A. Preference constraints: Stopping rules about how many resources may be dedicated to any one or group of individuals and not pass a given constraint calculated threshold.
 1. The decision space is resolved once a individual preference and resource excess acquisition reaches a threshold.
 - B. Cost constraints: Stopping rules about how many human / financial resources may be dedicated to any product/service and not pass a given calculated constraint threshold, thus denying further resource allocation and/or triggering the removal of resources altogether from the outputs of the decision process that has already occurred.

3. **Risk tolerance:** What is the tolerance to risk/hazard? Stopping rules can be based on predefined risk thresholds. For instance, a decision may be stopped if the perceived risks exceed a predetermined tolerance level. For example, a product may not be made, or made with a specific design, because it exceeds a predefined hazard threshold.
 - A. Environmental risks: Stopping rules about how much waste/pollution will pass a pre-defined threshold of allowance.
 1. The decision space is resolved once a solution completes environmental assessment requirements to show it is in available environmental eco-service system limits.
 - B. Social risks: Stopping rules about how much individual fulfillment must pass a pre-defined threshold of [human need] object and service access.
 1. The decision space is resolved once all individual human need fulfillment objects and services meets a required threshold.
 - C. Safety risk: Stopping rules about how much individual and ecological safety is can be put at risk before a threshold of acceptance is reached.
 1. The decision space is resolved once the solution is determined to not exceed a human and/or asset/technology safety threshold (a set likelihood of harm threshold).
4. **Achievement of objectives:** In project coordination (a.k.a., project management), stopping rules may be tied to the completion/achievement of project objectives or milestones. Once an objective is met, the decisioning process (a.k.a., decision space) may conclude.
 - A. The decision space is resolved once developers>alpha testers>beta testers>... have used the system and given its features and function a 90% satisfaction rate.
 - B. The decision space is resolved once diagnostic testing has shown that the likelihood of some measured phenomena (e.g., x disease) reaches above 98%.
 - C. The decision space is resolved once the model's accuracy does not improve by at least 100% after 100 hours.
5. **External triggers:** External events or triggers, such as regulatory changes, competition deadlines, resource accessibility changes, and market conditions, can also serve as stopping rules that prompt a re-evaluation of and or the requirement to immediately take a decision.

It is relevant to note here that in general the two

largest factors in taking any decision are time (i.e., taking a timely decision) and the risk of taking an incorrect decision.

1.6.1 Sequential probability ratio test (SPRT)

The Sequential Probability Ratio Test (SPRT) is a statistical method used in decision-making processes, particularly in the field of quality control, to determine when to stop sampling and make a decision about the quality of a product or process. The Sequential Probability Ratio Test is particularly useful in scenarios where the cost of taking additional samples or the cost of making incorrect decisions is significant. It allows for adaptive and efficient decisioning while maintaining a predetermined level of risk.

The test involves the following factors:

1. **Hypotheses:** In quality control, there are typically two hypotheses, which are central to the SPRT:
 - A. **Null hypothesis (H₀):** This hypothesis represents the status quo or the assumption that the quality of the product or process is acceptable. In other words, it assumes that the product is conforming to the desired specifications.
 - B. **Alternative hypothesis (H₁):** This hypothesis represents the deviation from the acceptable quality. It assumes that the product or process is not meeting the desired specifications and has a quality issue.
2. **Sampling:** The SPRT begins with taking a series of random samples from the product or process being tested. For each sample, data is collected and a test statistic is calculated. The test statistic quantifies how well the observed data aligns with the two hypotheses.
3. **Decision rules:** The SPRT involves setting specific decision rules or thresholds for the test statistic. These rules determine when to make a decision. There are two key parameters in SPRT:
 - A. **Type I error rate (α):** The acceptable risk of incorrectly rejecting the null hypothesis when it is true. This is also known as the significance level.
 - B. **Type II error rate (β):** The acceptable risk of incorrectly accepting the null hypothesis when the alternative hypothesis is true. This is also referred to as the power of the test.
4. **Sequential analysis:** Instead of deciding after a fixed number of samples, the SPRT allows for a sequential analysis. After each sample, the test statistic is compared to the decision thresholds. If the test statistic falls below the lower threshold, sampling is stopped and the conclusion is that

the null hypothesis is true. If it exceeds the upper threshold, sampling is stopped and the conclusion is that the alternative hypothesis is true. If the test statistic falls between the thresholds, sampling is continued to acquire more information.

5. **Stopping rules:** The stopping rules are designed to ensure that the SPRT is efficient in terms of sample size and timely decisioning while controlling the risks of Type I and Type II errors. These rules are often based on the desired error rates (α and β) and the acceptable levels of risk in making incorrect decisions.

1.6.2 Selective stopping rules and p-hacking

A.k.a., Stopping rules and significance hacking, p-value hacking.

P-hacking, also known as data dredging or data fishing, is a deceptive and inappropriate practice in statistical hypothesis testing, research analysis, and decision analysis. P-hacking involves manipulating or selectively reporting data and statistical tests to achieve a falsely significant or manipulated result. The "p" in p-hacking stands for "p-value." A P-value is a common statistical measurement concept referring to the significance of observed results. It represents the probability of observing the observed results, or more extreme results, if the null hypothesis were true. A small p-value (typically below a significance level, such as 0.05) is often interpreted as evidence against the null hypothesis, and the findings are considered "meaningful". If the p-value is above the significant level (e.g., 0.05), then the findings are considered not meaningful.

P-hacking is the practice of manipulating or selectively reporting data and statistical tests to achieve a particular, often significant, p-value, even if the results are not genuinely significant or meaningful. P-hacking occurs when someone engages in various practices to manipulate the p-value or significance level. Some common p-hacking techniques include:

1. Collecting a large amount of data and then selecting and reporting only the results that show statistical significance.
2. Stopping data collection immediately when the p-value reaches 0.05; instead, of when an appropriate sample size has been reached. As a sample size increases, random error goes down.
3. Running multiple statistical tests on the same data until a significant result is found.
4. Trying different data transformations, subgroup analyses, or statistical methods until a desired p-value is achieved.
5. Removing outliers from the data without clear justification to make the results more significant.

In the context of Sequential Probability Ratio Test (SPRT),

p-value hacking could take the following forms:

1. In an SPRT scenario, one could collect data, manipulate it, and then apply the SPRT without disclosing the data manipulation.
2. Someone could ignore the sequential nature of the SPRT, conduct post hoc analyses, and selectively report only those results that support a desired conclusion. This would be a form of p-hacking and would not adhere to the principles of SPRT.

2 Inquiry: Issue articulation

A.k.a., Need articulation inquiry, need inquiry, needs assessment, needs integration, issue as articulated.

All issues are representations of needing. This decisioning model is triggered by the articulation of an economic [design] 'issue', which normally includes a defined **need** with an accompanying set of **requirements** (or **objectives**) that must be attended to, to resolve the 'issue'. Issues are articulated (or "issued into") the *Issue Articulation Inquiry* sub-system by either an individual, a team of individuals, or a systems-based technical calculation sensor. The term, **issue**, as it is used in the context of this model is intended to mean: (1) the current unsatisfactory state of a system(s); (2) a potential problem or incident in the community; or (3) an economic inquiry within the community for restructuring and/or resources (transformation/transport). Technically, every 'issue' exists as a change request to the community and its systems, which have a continuing and iterative operational functionality. Herein, a specific instance of an issue may be understood in terms of its implied question(s) as well as the need (or want) that it fulfills.

The "issue" is a direct representation of user [human] need, as articulated into the decision system in a way the system can understand/interpret. In community decisioning there is no (or, insignificantly low) political "representation" where some human represents a territorial body of other humans in subjective decisioning; instead, the users represent themselves as both a human with [human] needs (i.e., human "rights") and a contributor with the desire/intention to do the work of meeting/completing human needs.

Herein, it is important to note that when an issue [instance] is created and "issued" into the decision system, the creator does not create the issue as a question. The questions that concern the nature of the issue are implied in issue recognition and further processing, which involve a set of commonly formalized, value-oriented design inquiries as well as a retention of the past dynamics of the system.

INSIGHT: *Questions provide the intention to focus. And, questions provide a focus for intention.*

This process of tracking the life and history of economic issues is known as **issue tracking**. The tracking of an issue extends throughout the life of the issue, and includes the issues **current status** (e.g., *ongoing*, *degree resolved*, and *assigned to*) as well as all additionally relevant data and information pertaining to the issue, and its inquiries. Issue tracking may also be said to involve the process of 'issue tracing'.

The issue articulation process feeds into a recognition inquiry structure, which generates the opening of a technical solution inquiry. The technical solution inquiry maintains a value orientation consistent of several sub-

inquiry processes (e.g., economic, justice, etc.). While the technical solution space exists there concurrently exist an iterative design cycle that consists of: discovering issue requirements, formal specificationing, strategic preservation objectives, and the design itself. This exists within the state of continuous feedback with a larger information model. And, effectiveness inquiry functions to withdraw issues from active processing when they present a threshold of "risk".

Although different issues may have slightly different questions implied, the questions of issue **prioritization** and **allocated assignment** are [near] universally applied. And, they are often the first questions asked of an issue. In the case of a fire, the first implied questions are:

1. How should this issue (fire) be prioritized?
2. How should this issue (fire) be assigned (team & resource assignment)?
3. What resources are available or may be logistically arranged to become available to handle this particular emergency-issue (fire)?

NOTE: *These questions presumes that the potential for a fire was planned and designed for. These are planning questions.*

In the case of an emergency, the priority is the emergency and resources are systematically accessed under emergency response protocols by those humans and systems that are responsible and sufficiently informed to respond to and recover from the emergency.

No significant processing of the issue occurs during the issue articulation phase - issue articulation is mostly the pre-structured routing of issues. Some issues are complex, others simple. Some issues will require significant initial data input, while others are triggered by a sensor and are automatic. The '**user**' (which may be an individual or automated system) entering the issue may or may not receive a request for more information from the input inquiry process (i.e., the issue articulation inquiry system) in order to ensure an accurate triage decision by the next system, the Recognition System. To the user, the issue recognition system appears as a subcomponent of a Collaborative Design Interface (CDI).

The Issue Articulation Inquiry system processes information on the following questions, which it displays globally through its global user [design] interface:

1. What is needed?
2. What information do we have?
3. What information is missing?
4. How are we going to get the information we need?
5. What is the next step?

When issues are initially articulated they are associated with a Habitat subsystem and an operational process by the articulating entity. In other words, the initial articulation of an issue always comes with a particular

habitat [tagged/assigned] set of associations. Herein, social and recreational issues are articulated with a Facility subsystem association. Life and Technology Support issues are articulated with their associated subsystem. This initial association of an issue within the structure of the Habitat system provides data for the issue's relational clarification and for an accurate triage decision [by identification of its particular localized operational process].

Demand for economic goods and services is represented through the Issue Articulation process and later through need and preference inquiries.

NOTE: *Issue articulation necessarily includes issue detection. Issues can be detected dynamically/automatically via sensors, and also via surveys and assessments.*

Transparency in concern to the issuance of need(s) into the community's decision space will show [by degree and context] whether or not needs are being effectively and efficiently fulfilled.

There are many issue tracking systems in existence and issue tracking is a field of [logistical information] study unto itself. Issue tracking is also sometimes known as: bug tracking, solution tracking, trouble tracking, and requirements tracking among having many other labels, including, information logistics (i.e., the flow of information). There exist a wide-variety of issue tracking systems on the commercial market.

There are some economic issues which may not immediately enter the value-orienting common decision space after pre-structured processing the issue inquiry system. For instance, if a fire were to break out, someone would not input, "how should this fire best be collectively handled?" This would be a non-sensible recipe for disaster. Instead, the community knows things about fires and it knows things about its structures, and so it might intentionally design its material habitat systems to trigger a sensor alarm, triggering an issue instance, leading to issue recognition and the activation of emergency services, which have pre-designed evidence-based protocols/practices. Evidence-based means the evidence came first. An evidence-based practice (EBP) approach is followed by emergency services world-wide. Also, we have the ability to install "smart" alarm systems to generate issue instances [when they detect the signature of a fire in the environment]. And over time, as we gain more knowledge about materials and fires, then we might be able to design our material architectural structures so that they are safely resistant to fires, which is itself an articulable design issue.

When we begin to ask people (our community) what they need and want, then we can begin to re-design our lives and our habitat to fulfill those demands [by individuals operating within a common social-technical-ecological-space]. Under the impact of a need we can begin shifting our [bio-physiological] structures to optimize our overall fulfillment [frequency].

INSIGHT: *All demands are requests on the natural environment; therein, a command[ed demand] is an unfortunate form of request[ed demand]. Data collection and analysis is required to resolve all issues. Some issues require material changes to occur. Both use resources to resolve issues.*

2.1 User survey inquiry

A.k.a., Demand inquiry, user need assessment, consumer survey inquiry, needs survey, needs inquiry.

The primary category all users have issue with are those of human needs. A user survey conducted on some cyclical (or ongoing) basis assesses the current state of need (requirement) for the population. A consumer questionnaire is the deliverable of the social statistical information decision system working group (a.k.a., production council, city planning commission), who inquires into, collects and accounts for data on what humans need (require) as an individual and/or family, on a multi-year (generally, 3 years) habitat master-planned basis.

Fundamentally, habitat populations make proposals via surveys of what they need and prefer produced. Local decision working groups in conjunction with the global decision system, plan the next production cycle for each local habitat (or regional habitat network).

Information can be acquired from users as to what is needed to be produced in the following ways:

1. **Survey user needs** - need can be determined before access, as the surveyed selection of a product (of set quantity and quality) over others. Individual members of society and families can identify some number of months ahead of time what they will need.
2. **Survey user preferences** - preference can be determined before access, as the selection of one surveyed customization of a product/service over another.
3. **Survey actual selection (i.e., survey use)** - preference can change after people start accessing (after production cycle is going and people are getting) for the selection of one customization of a product over another. Production can be "flexed" to produce more of what is in demand from an access warehouse (common-to-personal access area). Flexible production has more to do with specific user objects. Production can be designed to be flexible for preferences. The production unit looks at the stock and then adjusts product to produce more of what is being consumed most.
4. **Survey operating habitat service systems (i.e., survey production)** - survey the operating habitat

on both the contribution and user side so that the next iteration of the habitat is better than the last. Each habitat in the network is fixed to some habitat-level re-production masterplan (every 3-5 years, for example).

INSIGHT: *Local custom[ization] gives people back their freedom and control.*

3 Inquiry: Issue recognition

I.e., Issue as recognized by the decision system, given all internal, and meta-information, at the time of submission.

The Issue Recognition sub-system functions to identify, further define and clarify, and triage issues. The primary input of the Issue Recognition System is the issue itself and all associated [meta]data. The issue recognition system may request additional information from the individual or system that articulated the issue; and, it may pull information from other domains (or systems) in the Real World Community information system to ensure an accurate triage decision. The primary function of this phase is to process articulated issues under the condition of situation awareness (i.e., a knowledgeable context) and arrive at a triage decision. In concern to project initiation, if resource requirements and production costs are known, then a 'project' can form around the resolution of an issue. Issue recognition represents the initialization of a requirements management/coordination space for the issue. Issues have to be interpreted in the context of the situation just like diagnostic tests have to be interpreted in the context of the patient/situational information.

Significant processing of an issue may or may not occur during this phase. An emergency, for example, would not require significant processing, and would follow a path leading to the immediate activation of emergency services. Multiple issues on the ongoing design of a product submitted by separate individuals might require more processing as some issues may need merger and others deletion (due to duplication). Processing depends upon the particulars of the issue itself and the context (i.e., situation awareness) within which the issue was submitted. Situation awareness is required for the orientational accuracy of all decisions and actions -- all decisions happen within the context of a situational [set of circumstance dynamics].

The issue recognition system functions to:

1. **To identify** (i.e., recognize, verify and confirm) the issue: Does this newly input[ed] issue match with what we know of the characteristics of known issues? In what ways does it match to those issues that are currently in or have passed through the decision space? Is it a "New issue" (a verifiable issue that does not match with existing issues as acknowledge and accepted as valid)? Is it a "Issue merger" (merge with existing similar issue)? Is it an "Issue rejection/dismiss" (issue is a duplicate or user error, and will be rejected and new relevant information if available passed to the original).
2. **To recognize** the issue's most relevant Habitat systems association (the habitat support system) and priority (the operational process) via a series of