work).

2. Agency (personal choice) - the freedom and ability to "control" one's own life, by choosing what to do and put effort into. A society that creates agency, rather than strips it away.

In the market, work is an activity that generates money through the mechanism of "profit". Profit is derived [in part] when a company is "formed" and labor is "hired" -- to extract profit from the labor. Such an activity is the pursuit of one's selfish self-interest, as opposed to acting to benefit oneself and others, while not artificially limiting the freedom of others. The profit mechanism strips away all meaning and value from labor other than whether it makes a profit. The market-based dynamics of considering what is valuable for the group as opposed to one individual's selfish contextual interest is lost when everything is reduced to a financial decision.

Humans need positive social roles in a community setting for them to feel socially fulfilled. This requirement is a social [ontological] imperative, a desirable opportunity-condition, because humans are a social organism.

Some human societal configurations do not imperatively fulfill or recognize (or even have a mechanism to do so) positive social contribution-based conditions, because everything has been reduced to a [financial] market-exchange transaction, where social and economic relationships are transactional (exchanged) because of competition and/or scarcity (instead of unified cooperation and contribution).

> **QUESTIONS:** *What is the function of work beyond earning a living or getting paid to pay bills? If money, and the concept of exchange, were removed from work altogether, what would work look life?*

17.3 The potential for freedom

> **NOTE:** *For mortal beings, the most life-valuable way of using one's present time is to act in intrinsically valuable ways that at the same time open up possibilities for even richer activity in the future.*

Freedom potential is to have the time and external order to decide without social coercion. There exist, at least, four conditions for activities to be conditions of freedom:

> **AXIOM:** *The idea of 'freedom' is bound up on the idea of 'doing anything' (i.e., having any ability to be active in a real world).*

1. The human must be aware of the point of what is being done. The human must consider that which is to be done through that activity as something desired.
2. The human must direct and organize the activity.
3. The human activity must be incorporated into a

community with some shared understanding of what is important, and where the activity of each only makes sense in the context of what we do together.
4. Being recognized (by others) as valued social members.

In capitalism, activity aimed at satisfying the ends of life, labor, is by definition, unfree. An employee's labor is unfree in that the employer (authority) directs the laborer and the employee serves the ends of owner, not the employee.

The concept of freedom in every societal system is bound up in the definition (and encoding) of 'time'.

What is 'time'?

1. Is time 'money' (where, the present moment is sacrificed for a future 'monetary' reward)? Spend a life-time to maximize money-value.
2. Is time free for life valuable uses (present moments in a finite life eventually run out)? Spend a life-time to maximize life-value.

A society oriented toward human fulfillment is likely to apply automation to reduce all unnecessary contribution so that humans have the free time to decide where they would most like to contribute [to fulfilling the real world needs-requirements for everyone in the community].

In society, freedom is bounded by the natural conditions of life (the life-grounded or life-requirements) of other people. Decisions and actions that in some way undercut the life-requirements of on which everyone, including the individual consciousness inhabiting the sovereign physical vessel, depends. At a social self-conscious level, one's sense of one's own individual freedom involves an understanding and actualization of goals, which embrace, protect, and unite life on earth.

Hence, among a social population, 'freedom' (as inherently bound up with 'justice' and technical 'efficiency') is the condition of having free choice of one's daily activities, in concern to knowing, organizing, and deciding one's own efforts.

The free activity of humans (the human condition) has [at least] the following characteristic requirements:

1. **Material need[iness]** - The free activity of humans is material as responsive to needs that individual humans ("we") have as living human beings.
2. **Intrinsically social (or cooperatively driven)** - The free activity of humans depends on the collaboration of others (i.e., coordinated access is freedom, while freedom is time, while coordinated access is time).
3. **Financial necessity (or scarcity driven)** - The free activity of humans depends on individual ("your") financial freedom (i.e., money is freedom, while

freedom is time, while money is time).

Freedom requires, in addition to the satisfaction of biological and socio-cultural life-requirements, some degree of free time (and mental structure-energy) in which the person can contemplate different possibilities for capacity expression and development and decide between them. There is a level of access, and then there is the level of freedom of access, which is either collaborative by protocol, or competitive by authority. Someone trapped in the "rat race" of capitalism may express complex and challenging capacities, in a particularly human way, at work, and yet feel oppressed, rather than free. If money-value pressures cause these capacities to be expressed in routinised ways, then the capacities are not freely developed, but coerced by the structure of 'work' in which the person is trapped. In other words, in these capitalist structures, 'work' is not seen as a collaborative InterSystem Team engineering operation where everyone works from the same unified specification, because we see our commonality and finality.

17.4 Free-time potential

"Free" time presupposes some degree of available time as the material condition of experiencing oneself as capable of deciding between different possibilities for activity (i.e., free choice, freedom). Surplus (available) time can occur in different social spaces, but is not necessarily identical to 'leisure time'. There is surplus time whenever one is not directly compelled to act one way, rather than another, by natural or social or material necessity, but is instead able to reflect upon and decide between different possibilities for action. Free time is thus time experiences as an open matrix of possibilities for action rather than a closed structure of coercion. It follows from this definition that work can be free time (i.e., contribution) to the extent that workers have control over the direction, pace, and content of their work activity, (i.e. where they are not simply fungible 'human resources' determined in their every move by the technical apparatus of work, managerial power, and imposed deadlines).

Conversely, in the market-State, 'human resource management' (HRM) is a corporate term defined as:

1. Human - refers to the skilled workforce in an organization.
2. Resource - refers to limited availability or scarce.
3. Management - refers to how to optimize and make best use of such limited or scarce resource so as to meet the organizational goals and objectives.

Therefore, human resource management is meant for proper utilization of available skilled workforce and also to make efficient use of existing human resource in the organization. Note that in community, humans are not resources (in either the materialistic sense or the scarcity sense), humans are not managed by other humans, and humans are not a scarce resource.

Unfree time is time scheduled and action sequenced in obeisance to a set of ends imposed upon the person. These routines leave no choice space in which alternative actions appear feasibly possible. In all cases of free activity, time is experienced as the open matrix within which the person thinks about what to do, how to do it, and, perhaps most importantly, why to do it. Activity is governed by the internal structure of that which is being thought about and enacted, and not a coercively imposed, mandatory end only extrinsically related to the internal structure of the practice. Making money is an extrinsic end. Contribution is an intrinsic end.

Individuals in community are released from the time-pressures of the market, but not from the time-pressures of real human needs and requirements. There are stills deadlines in community, but deadlines that emerge from real world needs, not arbitrary deadlines imposed by private funding entities who want market-based results.

In community, people experience time as an open matrix of possibilities for life-valuable ends. As such, free time is not simply empty time, or time in which there is nothing to do; it is rather bound up with and inseparable from the forms of free life activity it makes possible. The benefit of optimizing the fulfillment of need through service together creates more free time, with which to further develop capabilities.

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TABLES

Table 3. *List of objective, common, calculable human needs in a community-type society. Note that the complete list is too large to include in this document and is referenced on the Auravana Project's website [auravana.org/standards].*

Biosphere / Social / Habitat	Support Service	Human Need	Nutriment	Description
B	Biospheric Life	**Movement over landscape**	Landscape (Flooring)	A requirement for land (or equivalent) of appropriate composition as an area to move on/over. A requirement for floor area to move upon with gravity as the original tension.
B	Biospheric Life	**Breath of air**	Air	A requirement for breathing air of appropriate composition (a.k.a., halation, gas exchange; atmospheric halation).
B	Biospheric Life	**Climate**	Atmosphere	A requirement for a livable climate.
B	Biospheric Life	**Sunlight**	Sunlight	A requirement for being located outdoors (or, with sufficient transparency) so there is the contact of sunlight, for biological rhythms, signaling, and illuminated activities.
B	Biospheric Life	**Materials cycling**	Ecology	A requirement for cycling materials so that "waste" doesn't build up (e.g., sanitation and ecological growth, waste disposal and cycling).
B [Human Biology]	Biospheric Life	**Sleep restoration**	Sleep (Sleeping)	A requirement for the body to enter and remain in "sleep" mode for some duration of time, on a daily (general) basis.
B [Human Biology]	Biospheric Life	**Nutrient satiation**	Food (Eating)	A requirement for the body to take in nutritional food to replace itself and have signaling information for adaptation, on a daily (general) basis.
B [Human Biology]	Biospheric Life	**Reproduction**	Reproducing	A requirement for reproducing the human species.
B [Human Biology]	Biospheric Life	**Construction**	Enhabiting	A requirement for an enclosuing structure to protect people and their technologies from the climate.
S [Human Sensation]	Socio-Technical [Human-Living Condition]	**Affection**	Connection	A requirement for affection (connection and bonding), including genuine emotive affect and touch, of both a non-reproductive and reproductive kind.
S [Human Sensation]	Socio-Technical [Human-Living Condition]	**Socialization**	Participation	A requirement for participation and sharing in each others lives, sharing with others and participating in social activities with friends and family in a physical and digital life-radius.
S [Human Sensation]	Socio-Technical [Human-Living Condition]	**Beautification**	Beauty	A requirement for access to beauty (biomimetic aesthetic) that extends beyond cultural temprality into naturality; access to en environment that produces a biomimetic awe sensation, an environment with a natural 'beauty' attribute.
S [Human Working]	Socio-Technical [Human-Work Condition]	**Contribution**	Coordination (Coordinating, Duty)	A requirement for a service that coordinates contribution to society.
S [Human Working]	Socio-Technical [Human-Work Condition]	**Residentation team service**	Residentialization, residency service	A requirement for a service that provides access to residency (a dwelling) in a habitat in the network of community habitats where someone has personal access (and can sleep).
S [Human Working]	Socio-Technical [Human-Work Condition]	**Habitation team service**	Physicalization	A requirement to complete socio-technical projects with people in the physical environment to provide physical services and objects to people.
S [Human Working]	Socio-Technical [Human-Work Condition]	**Standardization team service**	Standardization	A requirement for detailed and accurate information integrated into a unified knowledge system providing all relevant data about the social and material through time.

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S [Human Working]	Socio-Technical [Human-Work Condition]	**Decision**	Decision team service	A requirement for a procedurally coordinated, transparent, and fair system by which decisions about resource configurations (master plans) are taken together in parallel to produce fair and optimized access to common heritage resources configured into socio-technical support services.
S [Life Phasing]	Socio-Technical [Life-Phase Condition]	**Contribution-phase [service]**	Dutying (Contribution coordination team)	A requirement for contribution to their living system. Human involvement in the habitat service system must provide an adequate level of intellectual stimulation, in order to have contribution.
S [Life Phasing]	Socio-Technical [Life-Phase Condition]	**Education-phase [service]**	Learning (Education facilitation team)	A requirement for educating the young in order to facilitate future fulfillment contribution and others with well-being in society.
S [Life Phasing]	Socio-Technical [Life-Phase Condition]	**Leisure-phase service**	Leisuring; vacationing	A requirement for leisure as a phase of life, and leisure as a sub-life phase during the education and contribution phases of life (a.k.a., vacation, where others-do-all-work).
S [Common Allignment]	Socio-Technical [Common-Heritage Condition]	**Commonized Coordination of information heritage**	Information sharing	A technological habitation requirement for information and its processing, and its equal distribution to all
S [Common Allignment]	Socio-Technical [Common-Heritage Condition]	**Commonized Coordination of resource heritage**	Resource sharing	A habitation requirement for access to socio-commmon habitat service spaces.
S [Common Access	Socio-Technical [Societal-Access Condition]	**Personal access**	Common heritage accessing	A requirement for personal dwellings, homes, and personal access spaces and objects.
S [Common Access	Socio-Technical [Societal-Access Condition]	**Common access**	Common heritage accessing	A requirement for using common access areas and scheduled activities.
S [Common Access	Socio-Technical [Societal-Access Condition]	**Contribution access**	Common heritage accessing	A requirement for the projects, people, and tools to develop and operate a community-type society.
H	Habitat Support Service	**Habitation**	Habitat	A requirement for material configurations to be coordinated into existence to shelter humanity and its productions (socio-technical services) through the control of atmosphere, air, sunlight, water, climactic cycles, etc., while providing a touching, seeing, and hearing environment that resonantly uplifts and fulfills individual people. A requirement for the directed matter cyclation of resources into different configurations of habitat, all of which meet human fulfillment requirements and are hooked up to Earth's natural service ecosystem.
H [Life Support]	Life Support Service	**Hygienation service**	Water	A requirement for hygiene and common sanitation services.
H [Life Support]	Life Support Service	**Reproduction service**	Genetic reproducivility	A requirement for procreation in order to sustain genetic continuation at some set birth rate.
H [Life Support]	Life Support Service	**Cultivation service**	Cultivation	A requirement for plant and animal relationships over a landscape, a subset of which is needed for food, fuel, and fiber.
H [Life Support]	Life Support Service	**Food service**	Cuisination	A requirement for food; cultivated food processing, cooking and serving system.
H [Life Support]	Life Support Service	**Clothing as shelter service**	Architecture	A requirement for shelter. Protection from elements (e.g., radiation, climate, temperature, thermal comfort).
H [Life Support]	Life Support Service	**Buildings as shelter service**	Architecture	A requirement for shelter. Protection from elements (e.g., radiation, climate, temperature, thermal comfort).
H [Life Support]	Life Support Service	**Medical service**	Emergency	A requirement for emergency medical treatment and medical health care.

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H [Life Support]	Life Support Service	**Protection (defense) service**	Safety	A requirement to defend (be safe and secure from) danger and violence.
H [Technology Support]	Technology Support Service	**Production service**	Productivity; technological assembly and materials cycling	A requirement for the production of technologies, the rebuilding of technologies, the updating of technologies, and the safe recycling and downcycling or upcycling where appropriate.
H [Technology Support]	Technology Support Service	**Transportation service**	Transportality; transportation and distribution	A requirement to be transport and to transport objects within habitats, between habitats, and from habitats to the wild.
H [Technology Support]	Technology Support Service	**Information service**	Unity	A requirement for information and its processing, and its equal distribution to all
H [Technology Support]	Technology Support Service	**Communications service**	Harmony	A requirement for communicating information, and its equal distribution to all.
H [Exploratory Support]	Exploratory Support Service	**Consciousness exploration services**	Consciousness exploration	A requirement for access to consciousness exploration service
H [Exploratory Support]	Exploratory Support Service	**Technology exploration services**	Technology development, technological exploration	A requirement for access to work shops with tools and collaborative design software to build better technologies, together.
H [Exploratory Support]	Exploratory Support Service	**Science exploration services**	Experimentating, discovering	A requirement for access to discovery and experimental services.
H [Exploratory Support]	Exploratory Support Service	**Recreation exploration services**	Physical activity	A requirement for doing physical activities with their body and occupying a whole host of different common nature-positioned services, from picnicing to climbing and walking. Some of these activities are more physical fitness (e.g., climbing) or more restorative (e.g., picnic), and others are more leisurely like at a resort where all services could be provided without any work done by oneself.
H [Exploratory Support]	Exploratory Support Service	**Self-expression exploration services**	Self-expressivity; art and music and other self-expressive activities	A requirement for access to services that enhance human self-expressive potentials.
H [Exploratory Support]	Exploratory Support Service	**Education exploration service**	Educational activity	A requirement for passing down information to new generrations of learners who will enter and contribute to society.

TABLES

Table 4. **Direction > Human Needs List:** *Survival and betterment needs, generate goals, are the [in part] reason why humans move intentionally in the world. In each of the four sectors, the first need is a pre-requisite of the second need. 1, 2. Sufficient physical and mental health, food and water, safety and security, structure and belongingness, love and respect from others, and self-esteem, to be alive and to want to stay alive. 5, 6. How much 'more' appears to depend on both our individual personalities and characteristics (nature) and our experiences and environment (nurture). Whenever the four survival needs are met, humans attempt to satisfy their four betterment needs, which are the needs we must satisfy to improve the quality of our existence. Satisfying the first two produces transitory happiness. Satisfying the last two produces lasting contentment for the individual and contributes directly to the 'ongoing survival of the species'. Satisfying the first two produces transitory happiness. Satisfying the last two produces lasting contentment for the individual and contributes directly to the 'ongoing survival of the species'. Source adapted from: Hertnon, Simon. (2016). A Theory of universal human needs. [http://simonhertnon.com/a-theory-of-universal-human-needs]*

	Survival needs	Betterment needs
Individual goals	Existence	Happiness (to feel good about being alive)
Individual needs	1. Physical well-being 2. Mental well-being	5. More respect from others 6. More self-esteem
Species goals	Survival (of the species)	Contentment (and ongoing survival of the species)
Species needs	3. A safe and healthy environment 4. Reproduction or limiting reproduction	7. Appreciation of 'life' and all that you have 8. Doing contributory actions in helping others to satisfy their unmet needs)

Table 5. **Direction > Flourishing:** *The conceptualizations of flourishing (incomplete).*[1]

1. Hone, L.C., Jarden, A., Schofield, G.M., & Duncan, S. (2014). *Measuring flourishing: The impact of operational definitions on the prevalence of high levels of wellbeing*. International Journal of Wellbeing, 4(1), 62-90. https://doi.org/10.5502/ijw.v4i1.4

Keyes	Hupper & SO	Diener et al.	Seligman et al.
Positive relationships	Positive relationships	Positive relationships	Positive relationships
Positive affect (interested)	Engagement	Engagement	Engagement
Purpose in life	Meaning	Purpose and meaning	Meaning and purpose
Self-acceptance	Self-esteem	Set-acceptance and self-eseteem	-
Positive affect (happy)	Positive emotion	-	Positive emotion
-	Competence	Competence	Accomplishment/Competence
-	Optimism	Optimism	-
Social contribution	-	Social contribution	-
Social integration	-	-	-
Social growth	-	-	-
Social acceptance	-	-	-
Social coherence	-	-	-
Environmental mastery	-	-	-
Personal growth	-	-	-
Autonomy	-	-	-
Life satisfaction	-	-	-
-	Emotional stability	-	-
-	Vitality	-	-
-	Resilience	-	-

TABLES

Table 6. Direction > Well-being: *The sub-scale dimensional indicators of flourishing on the Mental Health Continuum Short Form (MHC-SF; Keyes, 2005).*[1]

1. Hone, L.C., Jarden, A., Schofield, G.M., & Duncan, S. (2014). *Measuring flourishing: The impact of operational definitions on the prevalence of high levels of wellbeing*. International Journal of Wellbeing, 4(1), 62-90. https://doi.org/10.5502/ijw.v4i1.4

Component of flourishing	MHC-SF Indicator *(During the past month, how often did you feel...)*
Emotional well-being	
Positive affect	Happy
Positive affect	Interested in life
Life satisfaction	Satisfied
Social well-being	
Social contribution	that you had something important to contribute to society
Social integration	that you belonged to a community
Social actualization	that our society is becoming a better place for people like you
Social acceptance	that people are basically good
Social coherence	that the way our society works makes sense to you
Psychological well-being	
Self-acceptance	that you liked most parts of your personality
Environmental mastery	good at managing the responsibilities of your daily life
Positive relations with others	that you had warm and trusting relationships with others
Personal growth	that you had experiences that challenged you to grow and become a better person
Autonomy	confident to think or express your own ideas and opinions
Purpose of life	that your life has a sense of direction or meaning to it

Table 7. Direction > Flourishing: *Components of flourishing and indicator items from the Flourishing Scale (FS).*[1]

1. Hone, L.C., Jarden, A., Schofield, G.M., & Duncan, S. (2014). *Measuring flourishing: The impact of operational definitions on the prevalence of high levels of wellbeing*. International Journal of Wellbeing, 4(1), 62-90. https://doi.org/10.5502/ijw.v4i1.4

Component of flourishing	FS Flourishing Indicator
Purpose/meaning	I lead a purposeful and meaningful life
Positive relationships	My social relationships are supportive and rewarding
Engagement	I am engaged and interested in my daily activities
Social contribution	I actively contribute to the happiness and wellbeing of others
Competence	I am competent and capable in the activities that are important to me
Self-respect	I am a good person and live a good life
Optimism	I am optimistic about my future
Social relationships	I am optimistic about my future
Autonomy	I am not coerced to learn or work

TABLES

Table 8. Direction > **Human Needs:** *Human life ability requirements for living and operating together.*[1]

1. Pelenc, Jerome. (2014). *Combining the capability approach and Max-Neef's needs approach for a better assessment of multidimensional well-being and inequalities: a case study perspective with vulnerable teenagers of the region of Paris (France).* Paper presented at the HDCA international conference "Human Development in time of crisis: renegotiating social justice". Athens, Greece. https://mpra.ub.uni-muenchen.de/66277/1/MPRA_paper_66276.pdf

Life Skills	Sustainable human development	The capability approach covers	Fundamental human needs approach covers
Learning to know	Observe the situation	Developing reasoning	Understanding, meaning, creation
Learning to be	Being able to observe autonomously simple instructions	Enhancing agency	Life, technology, exploration, freedom/autonomy, achievement of
Learning to live together	Being able to work together (team work)	Building potential through social contribution	Affection, participation, positive relationships
Learning to do	Being able to participate in a common work; acting with determination	Being able to duplicate, operate, and debug; express basic and supra-functionings	Subsistence, protection, procreation

Table 9. Direction > **Flourishing:** *Components of flourishing and indicator items from the elements of well-being identified by Seigelman.*[1]

1. Hone, L.C., Jarden, A., Schofield, G.M., & Duncan, S. (2014). *Measuring flourishing: The impact of operational definitions on the prevalence of high levels of wellbeing.* International Journal of Wellbeing, 4(1), 62-90. https://doi.org/10.5502/ijw.v4i1.4

Component of flourishing	PERMA-P Flourishing Indicator
Positive emotion	In general, how often do you feel joyful? In general, how often do you feel positive? In general, to what extent do you feel contented?
Engagement	How often do you become absorbed in what you are doing? In general, to what extent do you feel excited and interested in things? How often do you lose track of time while doing something you enjoy?
Positive relationships	To what extent do you receive help and support from others when you need it? To what extent have you been feeling loved? How satisfied are you with your personal relationships?
Meaning	In general, to what extent do you lead a purposeful and meaningful life? In general, to what extent do you feel that what you do in your life is valuable and worthwhile? To what extent do you generally feel that you have a sense of direction in your life?
Accomplishment	How much of the time do you feel you are making progress towards accomplishing your goals? How often do you achieve the important goals you have set for yourself? How often are you able to handle your responsibilities?
General well-being	Taking all things together, how happy would you say you are?

TABLES

Table 10. Direction > Outcomes: *Highly simplified table of outcome indicators for a societal project.*

Type of project	Example outcome	Example outcome indicators
Environmental	Increase life flourishing	Level of service flows
Societal	Increase human flourishing	Level of human need/requirement fulfillment
City	Increase human well-being	Level of life satisfaction; Range of tasks taken by volunteers; Level of volunteer confidence
Self	Increase flow[ing] and happiness	Level of life feeling; level of life motives; level of life master-ability

Table 11. Direction > Outcomes: *Highly simplified table of outcome indicators for a societal-type project. This table shows examples of market-type societal indicators, State-type societal indicators, and general human indicators. The market and State indicators are presented here for comparison. Note that there is still education in community, but it is indicated differently than through schooling. Literacy levels and language fluency are indicators in community.*

Income (Market type)	Educatability (State type)	Education (Commons type)	Physical	Social	Psychological
Employment rate	Personal education level	Personal education level (self-potential in relation to all)	Instances of illness	Participation in exploration activities	Happiness
Income earned	Pre-school attendance rate	# of youth in exploration activities	Severity of illness	Participation on InterSystem Team	Self-esteem
Ability to meet consumption needs	Primary school attendance rate	# of youth on InterSystem teams	# of participation days missed due to illness	Physical abuse	
Net worth	Secondary school attendance rate		Access to routine medical care	Emotional abuse	
Value of household assets	Vocational school attendance rate		Access to emergency medical care		
Value of loans taken	University school attendance rate		# of meals per day; meal cycling (e.g., fasting)		
Access to credit	# of children supported in school		Nutritional value of meals		
Bank account use	Literacy levels		Access to clean water		
Home ownership	National language fluency		Distance to water source		
Land ownership			Access to sanitary environments		
Quality of house					
# of family members per bed					

Table 12. Direction > Human Requirements: *Economic tangibility and relationship to the self.*

Economic design outcomes (offerings)	How	Tangibility	Relation to self
Resources (source objects)	Extract (harvest, collect, gather, synthesize)	Fungible	Naturalized
Services (functions of object complexes)	Deliver	Intangible	Standardized, Customized
Products (goods, usable objects)	Make (manufacture, produce)	Tangible	Standardized, Customized
Experiences (conscious usage of objects and object complexes)	Being	Memorable	Personalized

Table 13. **Direction > Human Requirements:** *Human Research Program Integrated Research Plan; a table of category options for deliverables.*

Category	Subcategory	Example input Users	Example Deliverables
Requirement or Guideline	Habitat Service System Design System Protocols and Preference Protocol	Contributors to the development of the sustainment and next iteration of the habtiat service system as an information system	A duplicable informational service system
	Habitat Service System Operating Procedures and Guidelines	InterSystem Team contributors as part of habitat service sub-system teams	An duplicable operational habitat service system
Technology or Tool	System solutions, prototype hardware, prototype software	Power system operations; medical system operations, project coordination	Power; first aid and restorative counciling; project coordination interface and computational processing
	Database	Human research program (is part of Exploration HSS); habitat service system operations; demand articulation and search program [Reality boundary and human demand models]	Database created by gathering [all] existing data [Human flow/flourishing models]
	Simulation	Habitat service operation, decision probability computation (space); societal development program [Simulation flow models]	Decision support tool, integrated habitat infrastructural system model [Integrated information and material flow models]
	Computational models, software	InterSystem habitat service operational teams, common community users [Computation flow models]	Service quality and risk assessment models, resource planning model, coordination and prioritization models, inquiry search and decision resolution models [Information flow models]
Countermeasures	Prescription	Individuals among society	Demands
	Protocol	InterSystem team, common and personal access users	Decision system; InterSystem team habitat service operational procedures; common and personal access
	Prototype hardware or software	InterSystem team, Discovery and development team	Systems integration testing assessment
	Materials	InterSystem habitat operational system teams	
Standard	Update	Working groups, Discovery working groups, Coordinators	Community specification standard (unified, new pages waiting for reprint)
	New	Working groups, Discovery working groups, Coordinators	Community specification standard (unified, new pages waiting for reprint)
Risk characterization, and Quantification	Evidence	Working groups	Societal risk coordinated information sub-system
Study and Results	Demand request study, accounting, or analysis	Operational system definition, HSS project development	Human service analysis results and integrations

TABLES

Table 14. Direction > Human Needs: *Human need list (simplified example).*

Need	Resource	Act of satisfying need (activity)	Reason	Output
Nutrition	Food	Eating	Organism	Health, motion, excretion
Shelter	Building material	Sheltering	Organism protection; organism work protection	Land usage

Table 15. Direction > Human Needs: *Human need list with modalities of human living.*

Needs of	Type	Being	Having	Doing	Interacting
Need to remain alive	Survival	Conscious	Consciousness	Choice	Breathing
Need to eat	Physiological	Hunger	Food	Eating	Cultivating, Preparing
Need to shelter	Physiological	Sheltered	Shelter	Sheltering	Constructing
Need to drink water	Physiological	Hydrated	Hydration	Hydrating	Cultivating, Preparing
Need to sleep	Physiological	Asleep	Restful environment	Sleeping	Sleeping
Need to move	Physiological	Moving	Movement	Movement	Moving
Need to orient in-self	Core value	Freedom	Alignment with self-direction	Participating	Serving
Need to orient in-social	Core value	Justice	Alignment with human need	Contributing	Restoring
Need to conserve while orienting (need to orient conservatively)	Core value	Efficiency	Aligment with what is possible	Flowing	Ephemeralizing
Need to adapt	Stabilizing value	Learning and integration	Having adaptability	Exploration	Educating
Need to sustain structure		Health and vitality	Having structurality	Restoration	Restoring
Need to see others as common		Appreciation and compassion	Having extensionality	Meditation	Meditating
Need to regenerate		Regenerative and technological abundance	Having capacity	Calculation	Computing
Need to coordinate		Openness and sharing	Having coordinality	Coordination	Sharing
Need to contribute		Cooperation and collaboration	Having contributionality	Contribution	Contributing
Need to contribute		Intrinsic motivation (autonomy, mastery, purpose)	Having intentionality	Self-determination	Choosing

Table 16. Direction > Ecological Service Needs: *Ecological service categories of human need (highly simplified).*

Ecological Needs Service	Sub-category: Human Needs
Provisioning Services	Food
	Fiber/Textile
	Genetic resource
	Biochemical medicines
	Fresh water
Regulating Services	Air quality regulation
	Climate regulation (Global & Regional/Local)
	Water regulation
	Erosion regulation
	Water purification and waste treatment
	Disease regulation
	Pest regulation
	Pollination
	Natural hazard regulation
Aspiration Services	Moral values (limitations and optimizations)
	Belief values (limitations and optimizations)
	Exploration
	Discovery
	Learning
	Aesthetic
	Therapeutic
	Creation
Supporting Services	Soil processors
	Decomposers
	Soil formation (soil synthesis)
	Photosynthesis
	Primary regulators
	Primary production
	Nutrient cycling (recycling without universal solvent, water)
	Water cycling

TABLES

Table 17. Direction > Well-being: *The Warwick-Edinburgh Mental Well-Being Scale (WEMWBS).*

Statements	None of the time	Rarely	Some of the time	Often	All of the time
I've been feeling useful	1	2	3	4	5
I've been feeling relaxed	1	2	3	4	5
I've been feeling interested in other people	1	2	3	4	5
I've had energy to space	1	2	3	4	5
I've been fdealing with probelms well	1	2	3	4	5
I've been thinking clearly	1	2	3	4	5
I've been feeling good about myself	1	2	3	4	5
I've been feeling close to other people	1	2	3	4	5
I've been feeling confident	1	2	3	4	5
I've been able to make up my own mind about things	1	2	3	4	5
I've been feeling loved	1	2	3	4	5
I've been interested in new things	1	2	3	4	5
I've been feeling cheerful	1	2	3	4	5
I've been feeling pain free	1	2	3	4	5

TABLES

Table 18. Direction > Human Ergonomics: *Human ergonomic factors (Simplified).*

Human Erganomic Factors	
Human Characteristics	**Human Characteristics**
	Psychological aspects
	Physiological and anatomical aspects
	Group factors
	Individual differences
	Psychophysiological state variables
	Task-related factors
Information Presentation and Communication	**Information Presentation and Communication**
	Visual communication
	Auditory and other communication modalities
	Choice of communication media
	Person-machine dialogue mode
	System feedback
	Error prevention and recovery
	Design of systems and processes
	User control features
	Language design
	Database organization and data retrieval
	Programming, debugging, editing, and software programming aids
	Software performance and evaluation
	Software design, maintenance and reliability
Manufacturing	**Manufacturing**
	Hardware design
	Hardware performance and evaluation
	Hardware design, maintenance and reliability
Display and Control Design	**Display and Control Design**
	Input devices and controls
	Visual displays
	Auditory displays
	Other modality displays
	Display and control characteristics
Environment	**Environment**
	Illumination
	Noise
	Vibration
	Whole-body movement
	Climate
	Altitude, depth and space
	Other environmental issues
Work Design and Organization	**Work Design and Organization**
	Total system design and evaluation
	Hours of work
	Job design

TABLES

Human Erganomic Factors	
Human Characteristics	**Human Characteristics**
	Job scheduling
	Selection, screening and orientation
	InterSystem monitoring and accountability
	Education and training
	Use of support
	Technological change and integration
Health and Safety	**Health and Safety**
	General health and safety
	Etiology
	Injuries and illness
	Prevention
Methods and Techniques	**Methods and Techniques**
	Approaches and methods
	Techniques
	Measures

The Social Orientation of a Community-Type Society

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Abstract

Society includes a social navigational system that may be changed, and otherwise controlled, to reorient itself more (or less) greatly in a particular direction. In order to adapt to dynamic conditions, society must identify and encode a set of statements (Read: values, objectives) that are likely to progress the system in a state emergent direction. A value system is, at the societal level, an orientational system for navigating a population at scale. Humans can orient themselves in a direction that generates and sustains greater fulfillment, given the situation, or they can not. There are a set of knowable values that are likely orient humanity toward an optimal state of mutual human fulfillment. These values can, and are sometimes not, composed into objectives and decisioning requirements. All values are encoded into decisioning. Humans can select, or may not select, the values that are most likely to lead to conditions of optimized human flourishing. Humans can confuse values and misunderstand the valuing system itself.

When objective values become disregarded for the subjective, then values tracing often becomes obfuscated because the subjective is less reliable, particularly when embedded within competition.

Graphical Abstract

Figure 11 on page 201

1 Human values

The concept of value is extremely important for all forms of social organization in general, and for individual fulfillment in particular. Valuing is involved in every decision made by a conscious organism, and hence, maintains a relative degree of complexity. This section describes the concept of 'value' in general terms. The five characterizations of value are briefly detailed in the next section ("What is a value"), before each characterization is described at length thereafter.

In a general or broad sense, a value represents a conceptual understanding that when acted upon aligns an individual with a direction considered worthwhile. In concern to human fulfillment, as a worthwhile direction, values ought to orient toward the fulfillment of needs. A value is something being moved toward - something considered and selected as desired in the presence of an information set and an alternative (i.e., in the presence of a choice). In vague and general terms, a value is a principled preference (of which there are multiple forms). At a fundamental level, understanding is the true basis of value. Herein, a value is composed of the information humanity uses to identify its needs given its understandings. Valuing organizes and re-encodes an information set to facilitate the structuring and prioritization of decisioning. In a sense, it is where separation and attraction meet to form the reasoning for a desired direction. Values rank what is "good" as a desirable direction, action, or condition, and what is "bad" as an undesirable direction, action, or condition. In this sense, a value is a comparator function.

Ideally, a value is freely and thoughtfully chosen by a valuing entity as an identification of that which is desirable, and ultimately, fulfilling. Valuing influences decisions and behaviors, and provides a reference for action. Valuing impacts human organization and relationships, and actions taken in pursuit of a value have at the very least personal, social, economic and ecological (or environmental) consequences.

Valuing involves the process of synthesizing needs and needed conditions from knowledge. A collection of knowledge can't "do" anything; there also needs to be the awareness by consciousness to act upon the knowledge (Read: intention). In a sense, 'value' is the derivation or creation of orientationally useful knowledge (i.e., "valuable meaning") from pre-existing knowledge by conscious intention to generate orientationally useful knowledge. The presence of orientational knowledge to consciousness allows for a greater certainty in decisioning.

The continuous integration of new information leads to the flexible re-clarification of a society's value system. It is through the logical integration of all available information toward the direction of human fulfillment that a global, orientationally useful value set arise. The values clarification process refreshes the orientation so that a society may more greatly align itself and its systems with everyone's real world fulfillment and highest

potentials. By understanding the world, a population can more accurately orient its decisions toward ones that generate greater abundance and predictable fulfillment. There is an environment that humans may derive feedback from to inform their models, so that, together, they focus and select decisions that have a fulfilling influence on themselves and their environmental ecology. Therein, values become encoded into systems through decisioning, and then, the materialized systems in turn signal that encoded value back to humanity.

Fundamentally, by designing and deciding in accordance with stated values, individuals and society may increment their systems toward greater states of fulfillment.

For a valuing (or moralizing) entity, value provides a reference for what is good, beneficial, important, useful, desirable, constructive, and so on. Value is an indicator of a "correct" direction. Values reflect someone's motivations, as well as their worldview and culture. Values may give meaning to someone's life. Valuing is an inherent part of the human decision process and plays an important role in defining a society's structure and culture. Humans are social organisms and depend on values for their successful adaptation to a dynamic (and changing) social environment.

When 'value' is categorically aggregated into 'values', then value becomes ordered (or prioritized) by relative importance and forms a personally desired pattern of integrity, a 'value system'.

The emotional concomitants of a value are part a human's motivational force and values exist as representations of basic motivation [toward greater or lesser states of fulfillment]. Valuing influences an organism's subconscious emotional mechanism to account for desires, experiences, and fulfillment or frustration, through the continuous assessment of relationships to a perceived reality (a "blueprint").

Humans, at the very least, use values to orient their perception, their behaviors, and their life's direction among alternatives. Actions on behalf of values may be used to describe the orientation of an individual or a society. This is why it is essential for values to be made explicit. When values are unconscious, then it could be said that the individual is unconscious in their orientation to life, unable to self-direct or re-orient their patterns of thought, emotion, and behavior as they lack an awareness of what they value, and thus, how and why they arrive at decisions. It may also be said that when an individual maintains unconscious values, that they are not in control of their behavior and that they are acting out unconscious programs - that their behaviors are fundamentally unconscious to the objective reality within and around them.

All of humanity lives within a social context of values, whether its is acknowledged, or not. Many individuals in early 21st century do not comprehend the idea of a value nor do they arrive at their values through careful and rational consideration, but are instead enculturated, sometimes consciously and sometimes unconsciously,

into a value set by family, friends, authorities, established institutions, and role models, that provide an emotionally appealing explanation of their life in society and of the "matrix" of society itself.

Epistemologically, the concept of 'value' is dependent upon and derived from the antecedent concept of 'life'. To speak of 'value' as apart from 'life' is a contradiction in terms. It is only the concept of 'life' that makes the concept of 'value' possible. Wherein, values orient the lives of individuals toward life-fulfilling or life-frustrating experiences.

The existence of inanimate matter is unconditional; the existence of life is not: life depends on a specific course of action. Matter appears [at least] indestructible, it changes forms, but it does not cease to exist. It is only a living organism that faces a constant alternative: the issue of life or death, of adaptation or attachment, of lower information entropy or higher information entropy, and of growth or decay. Life is a process of self-sustaining and self-generated action. If an organism fails in that action, it dies; its chemical elements remain, but its conscious life goes out of this plane [of material] existence. It is only the concept of 'life' that makes the concept of 'value' possible. It is only to a living entity that things can be "good" or "bad", correct or incorrect, thriving or suffering, pleasure or pain, and fulfilling or unfulfilling.

Herein, society must ask, In what manner does a human being discover the concept of 'value'? By what means does a human being first become aware of the issue of "good" or "bad" in its simplest form? Human beings become aware of 'value' by means of the physical sensations of pleasure and pain. Just as sensations are the first step in the development of a human conscious, so they are its first step in the realm of cognitive evaluation. The capacity to experience pleasure and pain is innate in the human organism; it is part of human nature, and it provides a structure for learning; it provides a structure for valuing.

INSIGHT: *The human brain is amazingly tuned to social cues, which is [in part] why a change in values leads to a dramatic change in the expression of behaviors in a given society. And, at a neurological level, if someone changes who they associate with, they will find that their brain*
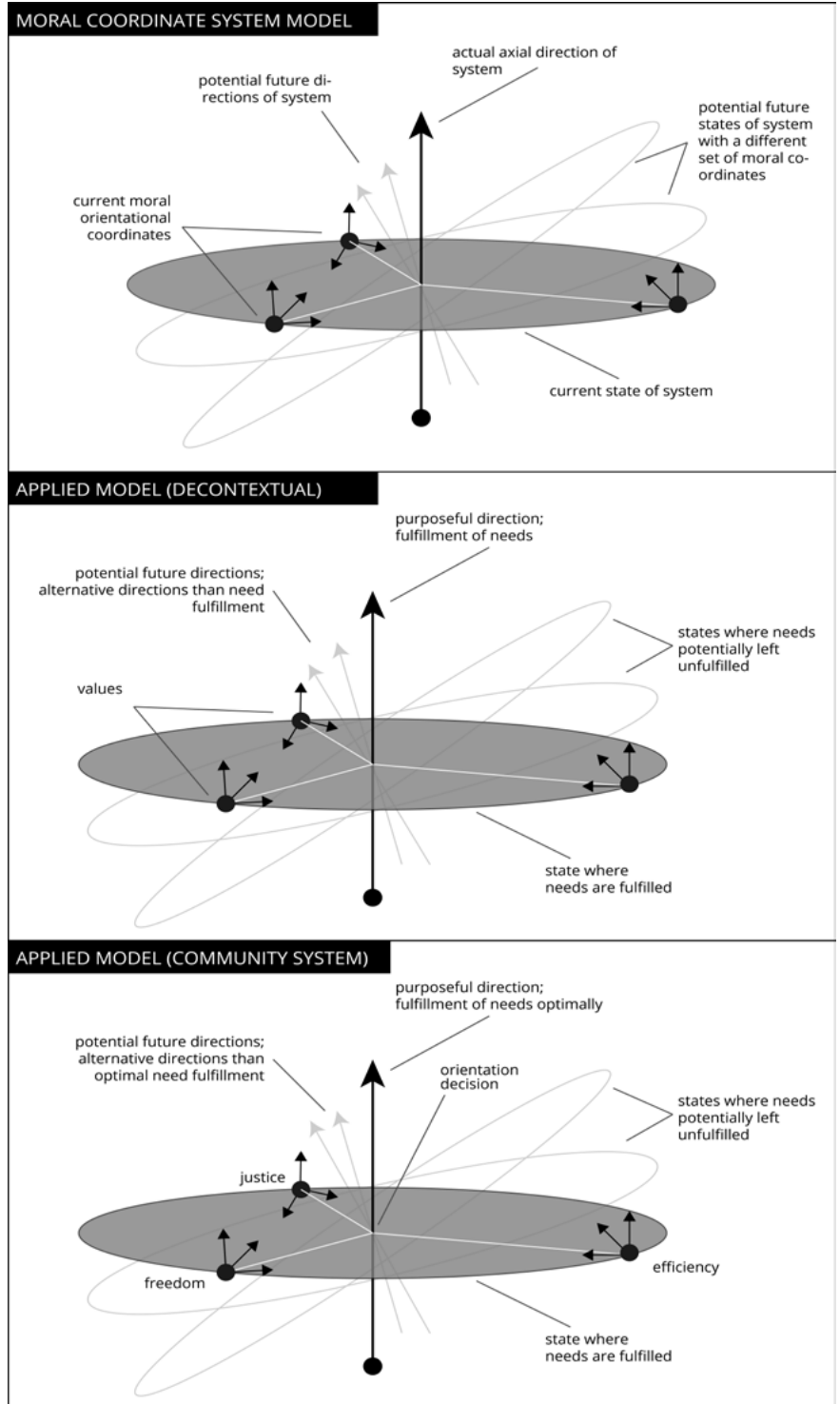
Figure 11. *Theoretical and applied moral coordinate system model.*

may automatically rewire itself to value things differently. These understandings are laid out in the book "Social" by Daniel Lieberman (2013).

1.1 What is a value?

The concept of a value maintains the following five sub-characterizations, which are briefly noted before each is described at length.

1. **A value is a principal axiomatic concept** required for the scientific discovery of objective and systematic knowledge, a perception of that which is. An axiomatic concept identifies a fundamental, self-evident truth (i.e., not dependent upon [as far as is known] the results of an experiment). An axiomatic concept is the identification of a primary fact of material existence, which cannot be analyzed from within the material system of reality itself. It cannot be reduced to other facts or broken into component parts. It is implicit in all facts and knowledge. It is the fundamentally given and directly perceived or experienced, a principal relationship requiring no proof or explanation, but upon which all proofs and explanations rest. Every attempt to explain reality [as a relationship] comes down to what philosophers call an ontological primitive -- the one starting point that has no further explanation is called an "axiom". Why can this not be explained? Because, someone can only explain one relationship in terms of another. If someone explains one thing, the question is, Is it reducible it to others? But, someone can't go on reducing forever. Eventually there is a bottom conception, an ontological axiomatic primitive. That thing simply exists, or that conception simply is; something that simply is "what it is". Notice here that different 'worldviews' postulate different ontological primitives.

2. **A value is a conceptual category** that has subsumed a set of related and verified rational understandings and scientific facts about the fulfillment of human needs, human well-being and flourishing. Stated in another way, a value is a set of facts, deriving a categorically systematic condition under which human beings' needs are fulfilled. The act of valuing (and categorizing) is a process undertaken by an existent conscious identity, a moralizing entity. Consciousness uses information to inform decisions. Hence, a conscious entity can utilize a value [as a set of accurate information] to inform its decision process so that the outcome of its decisions [which exist within the material existent system] are more greatly aligned with its highest potential, which is a meaningfully

desired direction involving at least the fulfillment of its needs. When inaccurate information and incorrect premises are used to inform a value, then the probability that action taken on behalf of the value will align an entity with an intended purpose becomes highly uncertain. The characterization of value as a category of fact involves the recognition that there are certain empirically discoverable states of the world (internal & external) that promote and orient toward a higher and lower potential for fulfillment. It is objectively valuable to a moralizing entity to have accurate information about states of the world that maintain the fulfillment of the entity's needs. The very idea of objective knowledge about the world, and the self in the world, is valuable to a "worldly" deciding entity. Accurate information has value to consciousness because accurate information reduces uncertainty in a [world] decision space and allows for the selection of decisions in greater alignment with a desired direction.

3. **A value is an informed moral coordinate**. It is a systematically dynamic state orientation that correctly aligns thought and action with an intended and desirable direction. Herein, value is a conceptual [moral] coordinate system for aligning a valuing entity with a desirable direction. For an individual, a value is a series of descriptive claims about desirable states of the internal and external world that verifiably orient the individual in a meaningful direction toward a higher potential of fulfillment. When this conceptual coordinate system is built on belief it is said to be subjective - it is a "belief system". When it is built on objectively referential knowledge, then it is said to objective - it is an "objective [moral] value system.

4. **Value is objective**, and objectivity is necessary in the development of moral conscience.

5. **Value is information in [at least] the brain** of a valuing organism. It is a component of a valuing organism's neurophysiological makeup of which the field of human sciences, particularly neuroscience and sociology, is increasingly illuminating.

　　To summarize, value is an axiomatic, factual, and orientational process state applied to a situational and directional context to arrive at desirable decisions that fulfill the needs of an organism within a larger social and environmental system. The information contained within a stated value may be objectively valid and independent of human opinion or attitude. Moral values are not Platonic objects existing independent of the world. Moral values are grounded in the natural world

and grounded in the needs of conscious, living organisms. All patterns of conscious integrity in the material world are based upon values that involve [at least] information in the neurophysiological makeup of the valuing entity.

The following sections detail these characteristics of value at length.

1.1.1 Value is an attribute of objective and systematic knowledge

Conscious organisms in their pursuit of knowledge necessarily require (and possibly even generate) their own values. The very idea of objective and systematic knowledge (i.e., systematized knowledge acquired through unbiased and verifiable sensory observation of reality) has values built into it; every effort made to perceive facts depends upon concepts that must first be valued. There are three known categories of value as pertaining to objective and systematic knowledge: *the attributes of objectivity*, *the attributes of systems*, and *the attributes of science*. Herein, the term 'attribute' can be replaced with the term 'value': *the values of objectivity*; *the values of systems*; and *the values of science*.

The first and primary axiomatic concepts are those of what is generally referred to as 'objectivity'. The primary **axiomatic values of objectivity** are: *existence*, *identity* (which is a corollary of existence) and *consciousness*. Note that these are discussed at greater length in the Decision System specification. An organism can study what exists and how consciousness functions, but it cannot analyze (or "prove") existence as such, or consciousness as such [from within the material existent consciousness system]. These three values are irreducible primaries for the experience of consciousness in material existence. An attempt to prove them is self-contradictory for it is an attempt to prove existence by means of non-existence, and consciousness by means of unconsciousness. They are axiomatic precisely since all proof starts with them -- someone cannot know something without first admitting one knows anything.

Objectivity is a critically philosophical direction. It is the rational exploration of patterned and probable space (i.e., hypothetical space), and may be contrasted with science as the consistent exploration of real [world] space.

The primary **axiomatic values of systems** are: *interconnectedness*, *relatedness* (which is a corollary of interconnectedness) and *wholeness*. All questions about ourselves and the universe are asked within the bounds of an axiomatic understanding that the universe is organized as a whole relational system. A system is a network (or set) of connected, interacting, and interdependent components (or elements) and their relationships, which work together for a purpose (or objective) and form an integrated whole.

The very idea of an axiomatic concept may be understood [at least] through 'systems thinking', and

it applies to all systems. An information superset (i.e., suprasystem) cannot be defined from one of its subsets (i.e., subsystems) -- it is logically impossible. The subset does not have the information inside of itself to define the superset. A subset is only a partial component of the larger set. Every system has a set of axioms that can only be understood when a recognition and [minimal] comprehension of the supra-system is achieved.

Science is actually "in the values business" because the very idea of factual knowledge is itself predicated upon an identifiable (and definable) set of a priori values. These values include but are not limited to: logical consistency, reliance on evidence, parsimony, freedom of study and exploration, falsifiability, cooperative experimentation, open inquiry, honesty, and tentativeness. If desired, the **axiomatic values of science** may be divided into three principal value categories: *consistency*, *evidence* (which is a corollary of consistency and involves verification and falsifiability), and *openness* [to new questions and new evidence]. Together, these values form from a desirable orientation that seeks accurate knowledge of reality.

For someone to value facts that person must also value being open to consistency with evidential, verifiable and observable reality. Facts simply cannot be conceptualized, or spoken of, without embracing [at least] these "scientific" values. To "have facts", someone must also have these values [as well as having the values of objectivity and systems if integral understanding is to exist]. Hence, it is not that someone can't get an "ought" (i.e., derive an "ought") from an "is", someone simply can't get an "is" without embracing certain "oughts" [as 'value' axioms].

The very nature of science as a method for the discovery of knowledge to inform decisions is based on these sub-values (i.e., the attributes/values of science) that must be presupposed in order to "do science" or be a "scientist". Someone who does not share and embody these values cannot apply the scientific method to the discovery of knowledge [about the world they exist and operate within]. And, nor can s/he attack the results of science in a way that anyone should find compelling as the mere concept of 'evidence' has no value to him/her. An individual cannot grasp the concept of a 'fact' without also grasping the concept of 'scientific value', and therefore, the premise of the "is-ought problem" (i.e. the fact-value distinction itself) is false. "Oughts" (as values) are built right into the foundations of scientific inquiry [as they are with critically objective inquiry and systematic inquiry].

The "is-ought" (a.k.a., fact-value distinction) problem puts forward the notion that science may be used to determine physical facts about the universe, but moral systems are used to determine questions of right and wrong. And, that science cannot be used for the latter. In more simplistic words, the problem is stated as: an "ought" cannot be derived from an "is" -- facts about the physical world cannot be used to determine how humans ought to live and act toward their well-being -- there is a limitless gap between "is" (a fact about the

physical universe) and "ought" (a moral claim to how humans should behave).

Without the values of science, facts are meaningless, which is why facts mean nothing to those who hold beliefs that are in verifiable opposition to facts. Facts mean nothing to someone who does not value a consistent and objectively discoverable universe of facts. One of the attributes of science is the idea of consistency. In specific, it is the idea of consistency with a commonly verifiable reality that exists independently of the subjective [egoic] self and independent of opinion. The scientific method cannot accomplish anything if the phenomena being explored with it is not consistent [with some degree of empirical regularity]. Individuals may have their own opinions on issues, but they are not "entitled" to their own facts. After all, it is impossible to remain consistent with reality while being dishonest, illogical, mathematically inelegant, and selectively ignorant of evidence. Science [in part] currently represents humanity's best effort to remain consistent with an emergently understandable and real, existent universe.

Fundamentally, scientific "is" statements rest upon implicit "oughts". Consider the simplest verifiable statement of scientific fact: Water is [at least] two parts hydrogen and one part oxygen. Note that the bracketed phrase, "at least", indicates that there may be more to know. But, what if someone doubts this stated proposition, this declarative statement? What if someone comes forward and says, "I'm sorry, but that's not how I [at least] choose to think about water?" The only action the communicator can then take is appeal to scientific values. The communicator could appeal to data from chemistry research, describing the outcome of simple experiments - the value of evidence - in this case some hundreds of years of evidence in chemistry. In so doing, the communicator must implicitly appeal to the values of evidence, of logical consistency, and of active/open mindedness—the value of understanding the world. But, what if the interlocutor doesn't share these values? What can the communicator say then? If someone doesn't value evidence, what evidence are "you" going to provide that shows that someone should value it? If someone doesn't value logic, what logical argument could "you" invoke to show that they should value logic? This bears repeating, what evidence could convince the interlocutor that evidence should be valued? What logic could demonstrate the importance of logic? Since evidence, logic, and reason (i.e., the ability to integrate experience) communicate and otherwise "show" people reality, if these conceptual understandings are not accepted, then reality cannot be verified or communicated. Therein, it would seem that communication, as the conveyance of accurate and verified information is not possible with such a person. Often such people protect themselves by repetitively hitting a reset button on their conversations -- the same conversation is likely to occur over and over again without any advancement.

This line of reasoning leads to the outright rejection of the idea of an is–ought problem: "ought" (a value) is dictated by "is" in the actual inquiry for objective, non-contradictory, and systematic knowledge of a discoverable real world. Hence, individuals ought to act in such a way that what is true can be verified to be so through openness to the consistency and verification of evidence [through experience].

It is relevant and important to note at this point that the concept of "ought" exists only in the context of a brain capable of defining that concept. A brain is [at least] a living and physical object, something that "is". If "ought" cannot be derived from "is", then "ought" does not exist. Any conceivable argument involving "ought" must include an "ought" somewhere in the premises. No being capable of understanding a concept such as "ought" is free of pre-existing "oughts", which are in fact physical consequences of their structure (their "is"). An "ought", which is in fact an "is", can be used to derive higher-order "oughts". In a higher-order organism, these higher order "oughts" are values (or factual sets of information) about the well-being, fulfillment and flourishing of the organism itself.

Humans do, in fact, have a set of common life-serving imperatives, natural phenomenological "oughts", and these are known as human needs. Humans ought to fulfill their human needs for their survival and for their general well-being. Humans are [at least] psych-socio-logically driven animals with a spectrum of needs. These needs are part of a phenomenological 'field-of-being' of human nature. Human well-being is not a random phenomenon. Instead, it depends on many factors - ranging from [at least] genetics and neurobiology to sociology and economics, from psychology and phenomenological psychiatry to biological nutrition and social organization. It is unwise to abstract human fulfillment from the evidential, observable real world in every respect.

As conscious beings, individuals choose an orientation and direction in their lives; though it is also possible to state that if someone maintains these axiomatic values, then their oriented direction is chosen for them, because that is where the evidence points and directs them toward, human fulfillment. Human fulfillment and flourishing is a meaningful direction to everyone for it is the essential and desired commonality among everyone.

A community-type society is likely to choose to apply an approach involving a series of methods and tools to support in the discovery of the most accurate alignment of actions and systems with the chosen direction of human fulfillment. Said society is also likely to categorize its knowledge into a conceptual system representing states of the world (Read: values) that are understandable, and have been verified to be desirable, in aligning with that direction.

1.1.2 Value is a category of fact

Reality exists as an objective and consistent absolute - facts are facts, independent of a conscious organism's feelings, wishes, hopes, faith, or fears. A fact is a real and

verifiably regulated [dynamic] state of the world. Factual knowledge of the phenomenological world is discovered through science. Science is in part a methodical tool (or process) used to determine facts about the world, including facts about organisms in the world. Science does not choose facts; the method(s) of science only allows a conscious organism [with the axiomatic value set described previously] to recognize what is and is not a fact.

Well-being and the conditions that support it are scientific questions that can be answered through scientific research and inquiry. If the role of science is to establish facts about the nature of the universe, then clearly, that is inextricably linked to questions about what will enhance or detract from human flourishing. Scientific understanding can be used to differentiate between actions that contribute to more well-being and actions that contribute to less well-being, assuming of course that well-being is the goal [of the design of the social system]. Because, some societal systems are not designed with human well-being as a goal.

> *"There are truths to be known about how human communities flourish, whether or not we understand these truths. And morality relates to these truths. So, in talking about values we are talking about facts."*
> *- Sam Harris (2011)*

Science does not choose what to value -- this is a category error; science does not choose anything because science is a method, not an agent with choice [and a decision space]. Science does not exist to determine choices. When someone puts forward the phrase, "science applied to social concern", they are likely not advocating for the scientific management of any individual or of social organization. Instead, individuals as conscious entities determine their own direction through choice within a decision space; and, the knowledge discovered through the methods of science facilitates individuals in aligning their decisions with their desired life direction(s). A tool can only help someone on their journey toward a destination, assuming there is a destination. If there is no destination (i.e., no goal), then tools are useless. If someone or some population does not have a desired goal, then they would likely not care how, let alone try to find, the best way to reach a goal.

There exist layers of essential commonality among human beings, and scientific discoveries provide a common ground for identifying those systematically related (and regulated) states of the world that lead to a higher potential of fulfillment. Fundamentally, human needs are objectively real and discoverable. They are independent of opinion. They are composed in large part by features of the world (and individuals' reactions and responses to the world) that individuals often don't have, or don't realize they have, a say in (i.e., they often don't realize they have potential for a decision that can change the outcome). Humanity does not have a need for a group vote on whether human individuals need

shelter, nutrition, air, stimulation, connection, growth and so on - human individuals just do need these things, due to the nature of their existence. There are, however, situations where people can trick themselves (or be manipulated) into thinking that they are hungry, even when they are not, or that they are sated when they are starving. But, the fact of the matter is that their thirst or hunger does not depend on how they have chosen to interpret their bodily signals.

Fundamentally, human needs are a common and objective interest of all human beings and must be a component of any plausible idea of a value system, and of morality in general. If the fulfillment of human needs is objectively valuable, then knowledge about how to orient oneself and society toward the fulfillment of human needs is of value. There are scientific facts to be known about the healthy (and optimal) functioning of humans, about well-being and the fulfillment of needs, and humanity can fail to know them to its great detriment. This is a fact. And yet, it is possible for people to deny this fact, or to have perverse and even self-destructive ideas about how to live and how they would like to force others to live.

What do people mean when they talk about well-being, flourishing, and human need? This is a scientific question and the ability of science to provide useful answers to this question has increased rapidly over the last 100 years, and will continue to do so given a continuity in discovery and communication. Well-being can be measured, and tragically, it is often ignored.

Objective steps need to be taken and new states of the world need to be realized if human needs are to be sufficiently fulfilled in common. Therefore, "ought" is derivable from the discovery of a human bio-physiological and psych-sociological nature. The distinction between a value and a fact, in this sense, is a linguistic trick. There are observable facts about the world, and these facts have value to organisms in the world. If individuals desire to move toward human fulfillment (a continuous and emergent state), then they must determine what values will hold in their lives as desires, motivations, outcomes, and preferences toward that end, which is really not an end, but a continuous and emergent experience. And, these "ought" to be based on facts about the totality of the environment in question (i.e., they "ought" to be scientifically verified and organized systematically). In community, all values are "equal" in that they are subject to scientific inquiry and corrective feedback in the same way. However, all values are not equal in their potential for generating fulfilling [process] states of socially structured existence.

Value is derived from a system of conditional imperatives that reduce to fundamentally desirable alternatives and the respective facts pertaining to them. If one wants to live, one ought to eat; if one wants to eat, one ought to produce food; if one wants to produce food, one ought to learn about gathering, permaculture, or hunting, or maintain a socio-economic system that regeneratively produces [real] food. And, if individuals

in a society want to maintain their health and well-being, then that society ought to produce nutritious food and limit the production of toxins that reduce a state of healthy functioning. Because the sustainment of prolonged existence or one of its corollaries is the sustainment of a consciousness living in the material world, then there is a consistent and empirically derived basis for sustainably resolving the content of the latter portion of conditional imperatives. In this sense, values are objective: they cannot be achieved consistently by arbitrary whim or erroneous opinion. A value is merely a higher-order expression of the basic imperative, "If you want to live, eat," which is one of the many imperatives relating to an individual's need-based relationship to the fundamental outcomes of existence versus non-existence. In other words, because humans are in human form, they are committed to the conditional imperative, "If you are human, and if you want to flourish, then fulfill your human needs". And, "If you want to live a fulfilling and meaningful life, then design social and economic systems that fulfill everyone's needs", or "If you want to live well, facilitate everyone living well."

Science is a means of making sense not simply of facts about the world, but it is also useful in forming novel orientational concepts (i.e., values) that maintain an alignment with a desirable directions. Some of the facts we can determine about ourselves include: what our values are, presently; what values are possible; and which of those values might be more effective and efficient at achieving some goal(s), such as orienting society toward fulfilling more needs on a larger scale.

There are genuine, scientifically discoverable facts about what promotes well-being and what interferes with it. And hence, there are scientifically demonstrable right and wrong answers to questions of human flourishing, and morality relates to that domain of facts. Herein, a consciousness has free will with consequence (due to the nature of reality), and long-term wrong action leads to chronic states of suffering in the individual, and in the social, of which the individual is a part.

With these understandings in mind, one might ask, "If human fulfillment, well-being, and a higher potential state are not the highest moral goal of a social system, as a universal goal of all humans, whether they have an awareness of it or not, then what is the goal of morality?" And, whatever the goal of morality might be, individuals would still require the use of science and other rational approaches to determine where they are and where they are going, otherwise morality is cut off from any authentic relationship to the real world.

Values can be derived directly from [empirical] descriptive claims about the way the world operates (Read: scientific technical principles). If values cannot be derived from scientifically descriptive claims, then the malignant alternative may just be a fallacious appeal to authority. It is not obvious how else someone knows what the most appropriate course of action is, aside from looking at the world as it is and how it might be. If value

propositions (or "ethical propositions" depending upon how "ethics" is defined) are not derivable or definable from non-value propositions, then it would appear that morality, and action in general, is cut off from the world. To be useful in the physical world, morality must reference the physical world [sciences].

The values that compose a community-type society's value system have an observable relationship (a "systems trace" or "bridge") to the world. Just as someone can determine a particular plant's nature and then ascertain what states of the world benefit its continued existence, we can also learn what would have to occur for it to flourish. Consider the claim that nitrogen, in certain quantities, is objectively valuable for many varieties of plants. Such plants have a specific nature, and there are certain states of the world that will sustain or promote their continued existence. Nitrogen would be objectively valuable for such plants. Nitrogen is involved in the fulfillment of said plants nutritional needs. No special faculty of affective perception or "intuition" is needed to understand this. No authority is required to force such plants to value and uptake nitrogen. Simply put, nitrogen is objectively valuable to nitrogen requiring and acquiring plants [within context and by degree].

Thus, value leaves no gap to be traversed and is clearly not an indefinable, intuited, or an unknown quality or relation. For humankind to flourish and reach greater approximations of its highest potential, certain states of the world must be sought, must be oriented toward, and obtained. These states are objectively valuable and informed by facts about the environment in relationship with the behavior and nature of humankind.

Individuals can visualize a 'decision space' of possible changes in the experiential fulfillment of human beings. As a metaphor, it is possible to imagine a probabilistic moral spectrum or moral continuum that corresponds to differences in the potential fulfillment of individuals. Some thinkers use the metaphor of a "moral landscape" with peaks that represent more fulfilling states of the world and valleys that represent less fulfilling states. If questions impact human well-being, then they do have answers, regardless of whether or not a given individual can identify them at present. And, just admitting that there are answers to the question of how humans flourish changes the way a society talks about morality and changes a populations expectations of human cooperation.

For instance, is it a good idea, generally speaking, to subject the young in age of a species (i.e., "children") to pain and violence and public humiliation as a way of encouraging healthy emotional development and "good" behaviour? Is there any doubt that this question has an answer and that it matters. Does the answer to this question involve an objective notion of well-being, and factually informed values? The concepts of 'well-being' and 'health' as generally open for revision, emergent in their definition as discoveries continue, does not make them vacuous.

Even if there were ten thousand different ways for

groups of human beings to maximally thrive (all trade-offs and personal idiosyncrasies considered), there will be many ways for them not to thrive -- and the difference between luxuriating on a peak of the moral landscape and languishing in a valley of internecine horror translates into scientifically understandable facts.

Humanity should no more respect vast differences in notions of human fulfillment (and values), than it should respect vast differences in the notion of how disease spreads, or in the safety standards of buildings and airplanes. Humanity simply must converge through some commonly useful means on the answers given to the most important questions in human life, and do so through [at least] a common community approach. And, to do that individuals must first admit that the questions asked about oneself and one's society has objective answers -- and recognize that the answers are not and cannot be arbitrarily dictated by an authority or by someone's opinion.

If there are objective truths to be known about human well-being - if kindness, for instance, is generally more conducive to fulfillment than cruelty, then science is able to understand and to make very precise claims about which behaviors and uses of attention are morally "good", which are neutral, and which are worth abandoning. A society that abandons scientifically verifiable claims about well-being is no human society at all and is dis-eased at its very core, it is a society without a means of orientation, it is a group of people gone crazy.

Thusly, a value is a category (or type) of fact - namely, a value is an empirical claim about the state(s) of the world that fulfill human beings and the conditions under which the well-being of human beings is optimized so that humans flourish and lead meaningfully fulfilled lives. In other words, since facts and values are not distinct, values can be regarded as a type of fact: they are facts about the conditions under which human beings are fulfilled and flourish. They are facts about the states of the world that all humans have an objective reason (a bridging factual rationale) to promote or to inhibit.

Hence, value is a conceptual category consisting of factually verifiable statements about an organism's intra- and inter-relationships (their internal environment and the environment around them). Values are categorized facts about 'states of the world' and 'states of the human mind/brain' that if acted upon provide the right conditions for fulfillment, and may even "re-generate" well-being in a dis-at-ease organism. With this understanding in mind, it is no great stretch to consider that science can be, and currently is being, applied toward the discovery and clarification of valuable knowledge and the identification of how accurately claimed values are at structuring and aligning humanity with its highest potentials. Herein, a population might ask, "How are we structuring our lives so that signals, internal and external to our individual selves, are reliable and sufficiently certain to generate mutual fulfillment?"

Clearly, questions about human values are really (i.e., quickly become) questions about human fulfillment.

Values translate into facts that can be scientifically understood. Science [and neuroscience in particular] does not simply explain why someone might respond in particular ways to situations involving material equality, or torture, but also whether equality is a "good" and a fulfilling [process] state, and why torture might be morally unacceptable and fundamentally unfulfilling as a socially accepted practice.

Herein, morality is discovered through the identification and measurement of behaviors, environments, and systems that contribute to human flourishing. The discrepant answers people give to questions about values eventually translate into differences in their brains, their behaviors, and their ultimate fulfillment.

It is at this point, while discussing "value as a category of fact" that there must exist a deliberation on the difference between 'values' and 'ethical principles'. This deliberation is an essential component toward the philosophical argument for 'value' being a category of fact and the selection of a 'value system' for the community as opposed to a set of stated 'ethical principles'.

> **INSIGHT:** *It is indisputable that are better and worse ways to treat a cardiovascular event or to facilitate an individual in making "healthier choices" so they are less likely to experience such an event, when it is preventable. Hence, so too can morality be understood in terms of empirical information.*

1.1.2.1 Values versus ethical principles

> **NOTE:** *The social prism with which we view ourselves will affect how we view (or judge) others. Individuals within some societal configurations view themselves as part of a larger ecological whole, whereas individuals in other societal configurations may view themselves as players in a competitive game. Some configurations of social and economic systems are empirically better in their coordination of the fulfillment of human needs than other.*

A distinction must be made between values and ethical principles. Values and ethical principles are similar in that they both define someone's ideas of what is important versus not important, what is right versus wrong, what is true versus false, and what is optimal versus non-optimal. However, whereas values [as they are defined herein] are an evidentially verified orientation toward fulfillment, ethical principles are unbreakable rules of conduct that often maintain the allowance for authority's subjective interpretation and for consequential punishment [by authority] when violated. Please note that the definitions are sometimes, though more rarely, reversed in common parlance. Abstract ethical principles are useful for control, but not useful for orienting individuals among a community toward an emergently fulfilling direction.

Ethical principles are defined herein as consequential

authoritative statements on human obligations, duties, or restrictions on relationships and conduct. Ethical principles do not maintain the condition of emergence (or tentativeness) and are not "allowed to be compromised", and there are often punitive consequences when they are violated. Ethical principles are embodied and established by tradition, religion, culture, leadership and authority (e.g., political leadership and governmental legal authority).

The black and white thinking that accompanies the dictator nature of ethical principles adds little value to a community that seeks a solution orientation that recognizes a commonly discoverable and consistent reality. Life is not about those who abide by ethical principles (e.g., "governmental citizens") and those who violate ethical principles (e.g., "criminals"). Instead, life is about the fulfillment of needs, aspirations and creative desires. Life is about discovery and mistakes, it is about adaptation and integration; it is about that which has reference so that growth has a meaning.

There exist both 'ethical principles', which concern ethics as the governing (or ruling) of behavior, and 'technical principles', which are the technical rules of operation of a system. Scientific principles are the technical principles of phenomenological reality; they are facts. In natural environments, these principles are the mechanisms of what is sometimes known as 'natural law' - or more accurately, scientific models - they describe how a natural environmental system works and presume that it always works in that way until verified evidence indicates that it works in another way. A scientific principle is a verified regularity in an emergent and probabilistic reality, in phenomenological nature. In science, laws are not so much "rules that are not broken", but emergent descriptions of regularities in phenomenological reality. These regularities do not change with the whims, likes and dislikes, affective states, or preferences of humans. Until proven otherwise everything and everyone's experience appears bound by them. They are the formulas of the phenomenal world. And, knowledge of them is useful to conscious organisms. Conscious organisms may use more accurate information about the world (i.e., more accurate technical principles) to arrive at more informed decisions and design systems that are more effective and efficient at fulfilling human needs.

The notion that a practical system of values is derivable from ethical principles [as defined herein] may be flawed. Any decision that does not involve objective reality—the world as it is—as its starting point is doomed to end in futility. Objective reality is composed of natural living systems and these systems are composed of a set of discoverable technical principles (or scientific principles), not ethical principles. Verified technical principles are not open to opinion or authoritatively "told" or "scribed" interpretation. Technical principles are descriptive. Ethical principles are authoritatively prescriptive and generally imply the idea of duty, obligation, and command; the notion of compliance, or else. Ethical principles can quickly become commandments and

form into duties that one is to obey under compulsion or threat. Invariably, duties of this nature entail some form of self-sacrifice. Yet, in truth, life requires the attainment of needs through the adaptation of values, not their sacrifice. Hence, one might go so far as to say that every ethical principle contains at least one belief: the belief in "authority". Rational morality is neither about "duties" nor "obligations". It is about applying reasonably emergent associations to the task of living and enjoying a common existence, one's social life.

The idea of "duty" commonly denotes the moral necessity to perform certain actions for no reason other than obedience to some higher authority, without intentionally thoughtful regard to any personal fulfillment. A "duty" is not the result of one's own choices and actions - the near opposite of truthful "moral responsibility".

The motive idea that each individual has the innate ability for adaptation, self-direction, and self-development, that desire exists for purposes of fulfillment, and that each individual in every moment has the power to perceive themselves as sufficient regardless of the dictates or self-serving claims of another, seems more empowering than punitive statements of right or wrong behaviours, attitudes, and authoritative standards; true morality relates to a state of freedom versus the state of authoritarianism, totalitarianism, and fascism.

Every time someone makes or takes a choice as to what is true or false, that choice entangles that individual very quickly in an unfathomable network of implications, with the potential to increase or reduce the freedom to make new choices. Every choice leads to the unfolding of a network of implications. It is only wise to entangle and align a future probable decision space with objective reality and real world fulfillment [as a commonly desirable direction]. Ethical principles do not maintain this characteristic for they come into being through the dictate of an authority figure(s), an "authority leader".

In antiquity personal difficulties were often explained as an offense to the gods, and even today said difficulties are explained as an offense to authority. Open inquiry steps in and provides the freedom for individuated consciousness to take a step back and say, "this is just a natural and discoverable phenomena that is not yet immediately understood"; it is not magic. It is ok to be curious and explore, there is no such thing as authority; life is explainable [in time].

Scientifically informed values will evolve and change with new discoveries, and thus, support in a population's adaptation to new environments, new contexts and understandings, and new directions. The concept of an ethical principle does not maintain the idea of adaptation as one of its conceptual characteristics. Ethical principles are intended to be enduring until interpreted otherwise by a legitimized authority. This is not to say that ethical principles should not be used to direct action within a context or that the authority cannot hire "scientific advisors" to "advise correct courses of action"; it is just to state that ethical principles will hinder adaptation

and rational decisioning for they do not maintain the axiomatic understandings of science, objectivity, or systems. Instead, ethical principles are highly likely to create barriers to adaptation and change, particularly when they become established [by an institution of legislation].

Established systems represent a danger to the survival of a community because they do not acknowledge the evolution of information [systems] through the discovery of knowledge and persistent necessity for adaptive change. They maintain no mechanism for self-correction (e.g., science); wherein, life is a path of constant self-correction. Alternatively, factual values are a flexible reflection of what is important, and they represent an emergent and integrated guide to action based upon verifiable facts. A value composed of emergent scientific understandings might be considered "flexible", whereas an ethical principle would not maintain this descriptive characterization.

A community that exists in an emergent and adaptable state will likely maintain a community value system instead of a set of ethical principles. Such a community of individuals might recognize the technical nature of the world and allow this information to inform their emergent systems while maintaining transparency of change(s) to those systems as they occur (as opposed to secreting and obfuscating changes).

Adaptive behaviour depends on the accurate evaluation of environmental changes. The extent of accuracy is itself dependent upon the individual's level of what is commonly referred to as personal-development (or self-development), which involves many factors, not the least of which is a reduction of non-corrective thinking processes. One must be prepared to change one's ideas and understandings in the face of new evidence if one is to effectively adapt to a new [information] environment. One must have a stable self-image, a reasoned and realistic awareness of their behaviors, and the consequential influences in the behaviors of others. A person with inner freedom is able to adapt to the environment as it is rather than as s/he thinks it should be. Perception, thus, is complete or incomplete depending upon a person's "stage-of-development" (i.e., how many layers of filtration do they have in place). The quality of perception is a function of the level of personal development, integration, and self-actualization, and it is based on motives for learning and human needs.

When values are in alignment with needs and maintain a physical reference in the process of arriving at decisions that benefit all of humanity in kind, then humanity will no longer be in a fight against nature. To fight actively against nature in any of its forms is not only doomed to failure, but will inevitably condemn the individual to profound dysfunction within a larger dysfunctional society. One simply has to look at modern market organizations (businesses) and jurisdictional authorities (governments) to witness such dysfunction. Fundamentalist environments simply provide an less

obfuscated view of such dysfunction. Please note that it is hard to see the dysfunction of one's own society when one has been enculturated since birth (i.e., normalized) into that society's dysfunctional beliefs, principles, and values. Fundamentally, to dissociate behavior from the environment and from that which is discoverable (i.e., nature) is a contradiction and can only lead to more contradictions.

It is hard to notice when someone's own culture, the one that person has been deeply enculturated and assimilated into, is less than optimal, possibly, hideous. Then, the question quickly arises, "Is one acclimatized to a degraded way of being; has a lesser potential that what is knowingly possible become normalized?" It can be very easy to find oneself loving things that aren't great for oneself or others; things that are more "expensive" and "costly" to the expression of one's higher potential state of living. One can live in a police state (and in fascism), and not know it, if one is not sufficiently alert. One can live around and participate with horrific actions and have no realization as such. One can advocate for violence and have no realization of what they are actually supporting.

Philosophically speaking, there is at least one ethical principle that makes contextual sense at the social level: the non-aggression principle (also called the non-aggression axiom), which includes consideration of any principle following from it or intrinsically related to it, such as the principle of self-defense. The non-aggression principle is a potentially valid ethical principle because in its claim as to how behavior "ought to be governed" it principally negates authority, force, and coercion. The non-aggression axiom states that the initiation of structural, physical, or psychological force, violence, and coercion against persons, or the threat of such force, is inherently "illegitimate", regardless of excuses used to aggress (i.e., it is not "legalizable"). The non-aggression principle is a personal statement that,

> I should not use violence or the threat of violence (i.e., coercion) to get what I want; though, maybe I can use violence if someone is acting on an intent to harm me or others, but I should not initiate the use of force to get my way in the world.

In brief, the principle goes something like this: Thou shall not initiate force, though thou may respond to it in kind if the receiver of an assault. Under the conditions of a community-type society, "authority" (as a structure) is seen as an inherent form of aggression, as a form of structural violence. Whereas, the non-aggression axiom is the inherent negation of any person's authority over any other person. Fundamentally, the non-aggression principle is something to think about in living more consciously. Simplistically, the non-agression principles is saying, "Do not agress against others, and if agressed upon, then it is natural for an organism to seek to protect through agression".

To some degree, the non-agression principle requires

a victim -- as in, the "aggressor" and the "victim" of the aggression. If it is the axiom of a paradigm, then any argument from that paradigm may potentially include the "agressor" and "victim" model. If the regenerating source of aggression is found to be [in part] the system, then where is the "victim"; is not everyone then a victim of the system [structure]? In regulated competition there is care over who started, or instantiated, aggression; which generates the formation of a State (as a state of regulation on competition to protect all competitors). In cooperation there is care over why the system created an environment where aggression manifested. In regulated competition it matters who started a conflict and it matters who is capable of owning or dominating the conflict. What environment allows one human being to be aggressed against by another and punished by a third? In truth, it is incredibly frustrating to be wronged by another's aggression (non-consensual harm) and to be punished for defending oneself. In cooperation, the environment is accounted for; in competition, initiation and dominance are accounted for. If someone see themselves as a "victim" then figuratively speaking, one is "dead I the water". If "you" acknowledge that "you" are a victim, then "you" need a rescuer. Those who are "victims" are seen as incapable of doing things for themselves. And herein, it must be recognized that a victim is someone who is giving over (or, has given over) their own internal power to a so-called "rescuer" (e.g., to the professionals, to industry, to heroes, or to the State; to the authority of the day).

Anyone who thinks they are a "victim" is already working with a tank [of esteem] half empty. Individuals have to think of themselves as being in control of their own lives; having a high 'locus of control'. In the absence of this not much else is important. In every moment individuals have the choice to be a "victim" or a self-integrator. Herein, it is necessary to realize that trauma, like victimization, is a repeating feedback loop of self-limitation; and, it is important to note that someone who has been traumatized may not realize they have encoded the trauma (figuratively speaking, when people are traumatized, and have become "stuck", then people need to "release" the trauma to become unstuck and to continue a path of self-development).

It must be mentioned that there are definitional and relational issues with the principle, and hence, if it is to be applied, it must be applied in the larger context of objective values, human well-being, ecological consideration, and with a consideration of other forms of structural violence. Notably, coercion cannot be reduced to just behavioral (or policy) action; instead, it is more accurately the result of a larger process. And further, nature is inherently "coercive" (or restrictive); can't just do anything want, for nature sets real limitations. There are laws (or technical regulations) that in a very real way restrict behavior in this real world environment.

The non-aggression axiom is strongly advocated for by those who identify themselves as anarcho-free-market capitalists, Austrian economists, right libertarians,

among others. Yet, oddly enough, the market system does not promote non-aggressive thinking. When viewed historically, the market is a competitive [life] system that forces individuals to compete and otherwise fight over resources to survive, and within which, there will inevitably be problems of aggression (i.e., there will exist inherent structural violence). As such, the market exists in contrast to a cooperative way of living, which recognizes that resources ought to be cultivated carefully so that everyone can survive, thrive, and facilitate a healthy ecology. A competitive market-based socio-economic system will by its very [obligatory] structure generate behavioral aggression between some competing parties (i.e., aggression is structurally reinforced). And, there will inevitably be people who are going to use force to do things that should otherwise not be done (i.e., that systemically reduce well-being among the population). Essentially, the non-aggression principle is not systematically reinforced in the market; in fact, aggression is incentivized. Hence, the principle assumes no environmental affect.

In concern to the application of the concept in a market-based economic paradigm, there is also the potential issue of the withdrawal of support in the form of resources, which would itself not be identified as aggression per the principle, but could quite easily lead to suffering. For example, a parent may withdraw resource support for a child who is less capable of supporting themselves, which is technically not aggression, but could technically lead to starvation.

Since the non-aggression principle is an ethical principle it can only be applied to humans and between humans, and hence, it doesn't facilitate a respect for (i.e., a respectable relationship with) all other living systems, creatures and beings on the planet, and its adoption (to the negation of ecological concern) has the potential of engaging a speciesist mindset -- it is not "rightful" to aggress against other humans, and aggression against other species is not a "rightful" consideration. Speciesism, as the assigning of different "rights" and values to different species, quickly leads to the belief that one species has more of an ethical "right to life" than another ... because it isn't human. It is a subtly disguised bias against other species in a common ecology, a presumption of superiority, an epic kind of wastefulness. Thus, the question quickly arises, "Is the non-aggression principle not worthy of being extended into the total ecology of the planet, and if not, why not?" If someone harms the environment then they will inevitably harm the people and other creatures that live in said environment. And, under market conditions such behavior is not a question of if, but of when. What might have begun as a defensive mobilization [for survival in a competitive market environment (i.e., business organization)] ends up a self-serving apparatus (e.g., government) intended to boost a given population's lifestyle at the expense of others.

It is also relevant to note that although the non-aggression axiom objects to the imitation of force, there

is no coherent objection that an aggressor could make if s/he were treated with force by those s/he aggressed upon - this is known as the self-defense principle, and it is a natural survival mechanism (it exists in nature as an instinctive reflex, regardless of the non-aggression principle). The self-defense principle states that when someone makes a claim of being allowed to do violence to another person, then that other person is always "right" (i.e., has the "legitimized right") to defend oneself with physical force. If think about it, nature defends itself in many ways and sometimes it uses violence.

The self-defense principle makes the claim that if one is being accosted with violence or the initiation of coercive action, then always reserved is the right to use defensive force (i.e., defensive violence) against the entity who is exerting the initiation of violence. Therein, there is a necessary usage of force to put down violence if accosted with it. It is relevant to note that some people believe that it is never valid or valuable to use self-defensive force to stop an act of violence if necessary; this is known as "pacifism". Yet, organisms in nature frequently protect themselves from predators through force (both "a show of" and real), and sometimes they use extreme violence; pacifism is rarely, if ever, found in nature.

It seems that if the environment is evoking a stress response (e.g., survival in a competitive gaming market) in an organism, then "you" are asking an awful lot of the organism to be less violent.

> **MAXIM:** *It is wise to make evaluations in terms of needs, and technical existence, as opposed to what is claimed [by an authority] to be "right" and "wrong".*

1.1.2.2 Functional ethical principles

Ethical principles are prescriptive boundaries within and beyond which an authoritative entity has fully imagined legitimate use of force, violence, and/or coercion. The authority, through the enactment of an ethical principle, acts as a restraining force (or fear inducing force) on those persons and objects the authority has believed control and legitimized (or legalized) force over. In nature, however, the restraining force is not that of an ethical principle dictated by an authority, but instead is observationally verified as a phenomenological 'scientific principle' (or 'technical principle').

Generally, ethics is the term used to discuss all moral or value terms. In this sense, the primary purpose of "ethics" is to critique and to design the operationalized orienting system of a society (e.g., a value system). The term "meta-ethics" is used to discuss the origin and nature of both a normative system and ethics.

Social control can be coordinated through many different types of relationships. Different types of relationship will likely create different types of society [on a values circumplex]:

1. A State-type society uses authoritarian-based coordination relationships to control society (e.g., coercion).
2. A market-type society uses competitive-based coordination relationships (e.g., trade).
3. A community-type society uses contribution-based relationships to control society.

"Control" can carry a negative connotation for many people. However, here, the term "control" is used in its broadest sense to include any psychological, social or material activity that directs, guides, regulates or influences a person to perform or refrain from performing certain actions. It is used the way the term "control" is used in reference to the activities of design and usage. Societal control may be either informal or formal. Informal societal control is exemplified in the functions of traditional culture. Formal societal control is exemplified by the explicit development and usage of a shared information system with integration and change procedures. There are many categories of control method (Read: methodical control) that can be used by a society's population. In the market-State, control is "delegated" to specific groups with the "authority" to enforce [a monopoly on force] the control (e.g., laws, decrees, regulations, codes enforced by justices, police, and military). In the market, control is delegated with the authority to use violence to restore normative property relations. In the market-State, control functions as the organizing force (Read: violence) in society, providing structure to organizations and institutions. In community, control is an iterative programming of society by means of an openly standardized informational decision/resolution (i.e., procedural) system. In a community-type society, control functions as the programmable contribution (Read:

When removed from the context of authoritarian ethics, the generalized and pluralized term 'principles' may be loosely defined as: rules intended to be enduring and seldom amended, that inform and support the decisions an individual, group, or system makes to fulfill its purpose. In this sense, there exist functional ethics (a meaning that is synonymous with values). In the sense of functional ethics, ethical language (i.e., statements of right and wrong) can be analyzed from the viewpoint of its function. (Russel, 2008) Functional ethics (values) are statements of right (in alignment) or wrong (out of alignment) alignment of conditions (Read: conditional relationships/dynamics) with behavior and intention. Here, values could be seen as social directives (or, vectors; atomic vectors). A control system is, in a sense, an imperative application system (or, an imperative operating system).

A computer model (or, computer processing analogy) can demonstrate some necessary features of a control system. Computer processing requires two systems to obtain any organized output:

1. The information system consisting of data or facts.
2. The control system, the system of commands

(instructions, operations).

Command in the presence of facts enables function. The operation of a computer is produced by an algorithm which combines commands and facts. The application of a command is usually based on an item of fact. For instance an algorithm may state: "If there are more than 10 items in category X go to C, if not go to D". Here, the information or truth aspect of the operation (the number of items in category X) is a fact that the command uses to make a decision. The command does not operate as a fact within the system. (Russel, 2008)

Information and control are not interchangeable in the operation of a computer program. Commands are "do" statements, that is, imperatives. Information statements in themselves, do not require the computer to do anything. The end of the algorithm is to produce an output, that may be to answer a question or to control a physical process, such as telling the printer to "PRINT".

It should be noted that commands can be stated as facts or information. A command when listed, is information and can be treated as information. Information, in the computer analogy, is equivalent to truth or fact in philosophy or science, while the command statements are equivalent to ethical or moral imperatives. Organizations of information and materiality control human behavior in a manner similar to the way commands control the computer. A major obvious difference between computers and people is that the computer is externally programmed and must obey the command, while the human is self-integrating and need not do so. The situation that humans do not need to obey a command, accounts for much of the difference between computer imperatives and the various kinds of orientational (ethical/moral) concepts.

1.1.3 Value represents a moral coordinate

INSIGHT: *Punishment sacrifices human needs.*

Value represents a moral coordinate system for the orientation of [process] state-based decisions along a desired axis. A coordinate system is a means of assigning coordinates to a location and establishing relationships between sets of such coordinates, thereby enabling the interpretation of a set of coordinates as a representation of an orientational position in a 'world space'. A 'world space' is a [space of] pattern that are calling a 'world'. It is a space that may be experienced in a sensorial manner, and senses may be used to more greatly align ourselves along an intended path within a probable territory (i.e., to navigate).

When the coordinates have a relationship to the real world, then the representation is that of a position in 'real world space', in reality. In a real world referential system, value coordinates are identified through scientific discovery and refined through critical thought prior to their integration into the system that maintains navigation among the community.

In a system, each coordinate represents a partial

description of the current state of the system, and together, the coordinates orient (or orientationally describe) the actual axial direction of the system. In other words, coordinates descriptively identify the positional state of a system, and together, they form the dynamic of the system. In systems thinking the 'state' of a system is a complete description of the system in terms of its present conditions, its parameters, values, and variables at a particular moment in time. Hence, each coordinate represents a sub-state, and partial description, of the overall system. A moral coordinate system represents a framework for the directing of attention.

Values are a requisite component of an orientationally coordinated approach to decisions within the real world. Herein, a 'moral coordinate' is another name for a value. As a value, a 'moral coordinate' describes a position in the dynamic state of a socially interrelated system relative to an axial direction [or purpose]. A moral coordinate is a [partial] description of the current or future desired orientational dynamic state of a system.

A 'value system' acts as a 'conceptual coordinate system' for orienting a community in a desirable direction. Each value in the Community's value system is a moral coordinate (as a sub-state of the overall state of the system), and must maintain a reference to the material world in order to accurately orient toward the fulfillment of discovered, real human needs.

A full description of a moral coordinate system necessarily involves a discussion of the concepts of coordination and morality. Coordination is discussed in the next sub-section, and then morality is discussed at length following.

> MAXIM: *That which is outside the possibility of choice is outside the possibility of morality.*

1.1.3.1 Organizational coordination

Systems are comprised of elements that interact to produce a predetermined output, condition, or state. Coordination is a necessary functional attribute of an effective system where elements of a system with differing functions must be adjusted in order to reach a common purpose (or objective). Coordination is a principal activity in the organization of energy, resource and effort, and a vital component of the organization of every system. In a living system, coordination is required for a strategic response to challenges, problems, and other dynamic issues that might arise. The aim of coordination is not new - improvement of performance is a universal organizational goal - the better the coordination, the higher the organizational performance. And, in concern to a social system, it would be wise to point coordinated organizational performance at the fulfillment of human needs as a moral direction.

An organizing act can also be viewed as coordination. To organize is to assemble ongoing interdependent actions into *efficient* sequences that generate *effective* outcomes. One important purpose of coordinated organization is to formalize actions thereby reducing

undesired variation, and to control and to anticipate actions, which increases predictability and stability in the system. Stability is an important aspect of organization and of system continuity. Hence, the existence of a common value system with a rational and objective selection of core values for stabilizing the social system and orienting decisions in a meaningful direction - to fulfill human needs and facilitate in the persistence of well-being.

Actions within a system are mutually dependent, and an important part of coordination is to harmonize these dependencies. Definitions of coordination also involve the acts of dividing goals into tasks, the allocation of resources to the completion of actions, the migration of different actions into a whole, and fed back evaluation of actions compared to an objective (or direction). Researchers have identified at least three mechanistic activities that are necessary in order to perform coordination:

1. Coordination through **standardization**,
2. Coordination through **planning**, and
3. Coordination through **feedback**.

> *Note that these activities are necessarily encoded into the Community's decision system and they are discussed at length in the Decision System specification.*

If a social system seeks to coordinate decisions so that the systems maintain a stable alignment with the needs of individuals, then the system must account for these three mechanistic activities in its decision process(es). In other words, they must be accounted for within the [economic] decision system of a community.

Coordination also involves some form of 'coordination logic'. In a social system, coordination is the process through which two or more desired conceptual coordinates (i.e., values) interrelate and complement the functions of one another (i.e., conceptual synergy) in the performance of a social objective, a common and mutually beneficial purpose. At a dynamic community level, coordination is the process of integrating values with situational needs (e.g., wants) as well as absolute needs (e.g., human needs) to arrive at decisions that maintain an orientational alignment with a desired direction. In the Community, coordination is concerned with maintaining harmony and cooperative efforts toward the fulfillment of human needs [through at least the three mechanistic activities previously noted].

Accurate coordination necessitates accurate information. Knowledge about the universe is knowledge that is consistent with the universe, and that tends to make it extremely useful for purposes of coordination. Scientifically referential values will logically identify desirability (and probability-out conflict) within a coordinated decision space. Hence, the community maintains a coordinated value system for [at least] three purposes.

1. Values exist as a form of useful information in the coordinated fulfillment of needs.
2. Values exist to coordinate individual and social activities in a desired direction. The "desired direction" represents a context for alignment.
3. Values may change (or adapt) over time as life conditions (including understandings) evolve.

Hence, can create the life conditions (i.e., "structures") that facilitate the emergence of a particular set of values. Herein, it is important to recognize that to some degree have made up social existence together, and that if have made it up, then can make up something different, possibly a social existence where are all thriving.

Some systems are simply unsuitable in their structure for generating and maintaining human fulfillment. Some structures by their very nature minimize human potential. Other structures, by their very nature, evolve human potential. Do not allow structures to become strictures. The potential of anyone's life experience is reduced or enhanced by the structures and strictures they accept. Herein, values orient the next [design] iteration of a structure, and they can facilitate the creation of structures that reduce potential or enhance potential. Community generates structures where it is possible for people to have self- and life-fulfilling experiences. Fundamentally, socio-economic structures are [in part] a reflection of the value system of partaking individuals.

Values serve as a means by which complex social problems may be resolved in a local structure (i.e., a system). And, "optimal values" are the "optimal means" by which complex problems are resolved in a local structure. Some values and choices are not optimal for human fulfillment; they do not coordinate in the direction of human flourishing. Herein, values become the organizational logic used to coordinate state changes in a socio-economic system, in community. The premises that values are based upon must be accurate (i.e., in alignment with reality). If "you" start with an invalid premise, "you" end up with an invalid result (i.e., decisions and behaviors that are not likely to align individuals and communities with their desired direction).

The foundational premises upon which a conclusion is based cannot be faulty or without proper evidence for the conclusion to be considered factual. Needless to say, being logical within the cognitive framework of being illogical only takes someone "so far" toward the notion of organized and coordinated fulfillment in a common reality. Logic is necessary, but not sufficient - the logic may be sound, but the premises may be inaccurate. Both the logic and the premises must be "sound" for the continued and stable existence of a community and accurate alignment toward a "culture of ascent" (i.e., social movement toward a higher potential state of existence).

As a logical systems process, optimal values have the potential of coordinating the arrival of an optimal

decision. Herein, 'optimal' means whatever is thought optimal; the concept may only be applied relative to a context. It is relative to whatever is considered an optimal state or outcome, the objective of the system. If fulfillment is thought optimal, then what organization of conceptual understandings might coordinate decisions that lead to ever greater states of fulfillment?

The concept of information is closely associated with that of coordination. All coordination involves information and every living system is at its core an 'information system'. Information systems involve *storage*, *retrieval*, and *transmission* capabilities. They require processes to accomplish tasks, which involve rhythms and schedules. Information systems accomplish more than their individuated components through *events*, *objects*, and *relationships*, and through coordinating tasks (and activities) over time and space.

In an information system, the choice lies between less entropy (less randomness) and more entropy (more randomness), between order and chaos. Patterns exist within which choice exists—this is a fractal process— the same structure in a repeating pattern. A fractal is a self-similar structure that repeats itself in different ways. The context is the rule-set for that particular local information structure. A decision that creates greater coherency also optimizes resolution of that which "is", to consciousness. A decision that reduces coherency will optimize randomness, while reducing understanding and coordinated organization.

In an information system, morality represents motion toward a state of lower entropy (i.e., less randomness and more accurate information). Information is the foundation for the evolution of systems and evolution as conscious human beings is predicated upon clearing up misinformation that is keeping from making those necessary steps toward a higher potential of creation. In information systems, to de-evolve means to lose *order*, *structure*, *meaning* and *significance*. Essentially, when an information system de-evolves it loses its information and becomes less able to coordinate its fulfilment.

> QUESTION: *How complete is the information being used to inform a coordinated action? Would it be prudent not to act until more information becomes available? Will an action align an individual or society with a common and universally desirable direction?*

1.1.3.2 Morality

Morality (from the Latin mōrālitas "manner, character, proper behavior") is defined herein as the differentiation of intentions, decisions, and actions between those that are in alignment with a coherent direction (or right/true) and those that orient away from this axial alignment (or wrong/false). Morality is a rationally justifiable set of claims about an objective [behavioral] direction, and it is not illusory. Morality exists within the context of a definable direction and must always involve the freedom of conscious choice (i.e., a decision space) and some form of logical reasoning. In the Community, the contextual

direction is that of a systematically discoverable universe and an intentional social organization that maintains a meaningful direction for all human beings, the fulfillment of common human needs. Thus, morality becomes the logical and rational reasoning of [behaviors that facilitate] human fulfillment and well-being, based on knowledge. Herein, accurate evaluations of the environment are a necessary condition for the existence of morality. And, action against (i.e., thwarting) the fulfillment of human needs is considered regressive (i.e., immoral).

It is important to note here that although morality and ethics have two separate definitions, both herein and in common parlance, they are words that are often semantically interchanged, though not interchangeable. They have two separate definitions, and sometimes someone gives one definition to ethics whereas another person gives that same definition to morality. As was discussed earlier, herein, they have two distinct definitions.

Every definition of morality address questions of right and wrong, good and bad, direction and orientation, and it always relates these questions to well-being, in some way. Every moral framework regardless of context involves:

1. Right/correct—desirable action, orientation and direction.
2. Wrong/incorrect—undesirable action, orientation and direction.

Wherein, an action is desirable when it more greatly aligns the individual and society with an intended direction and undesirable when it orients away from such alignment. Ecologically speaking, an action is desirable when it favours equilibrium between an organism and its social environment (i.e., socialization), though not at the cost of the fulfillment of the organism's needs.

The fulfillment of humankind is a paramount consideration when discerning whether an action is "morally correct" or "morally incorrect" for a community. Moral choices come from rational efforts to improve human well-being. Authority-based prescriptions and cultural relativism are not helpful when discussing human fulfillment. Human flourishing, well-being and fulfillment are an objective basis for human morality. Hence, whatever tends toward human flourishing is objectively moral and whatever mitigates against human flourishing is objectively immoral.

If morality means anything relevant, then it has to do with the well-being of conscious creatures; and likewise, an inquiry into what may enhance or diminish this well-being (i.e., correct and incorrect action), which has not only a conceptual and spatial aspect to it, but a temporal one as well. Temporal [moral] logic isn't necessarily immediately visible. For example, spanking a child may give a parent immediate results, but s/he isn't likely to notice the probabilistic, yet scientifically definitive cause and effect relationship between the spanking and the manifestation of other issues in the future, such as a

lower IQ, more "acting out", and being more prone to aggression toward others, which are the probabilistic, scientifically factual results of spanking. Notice here, that there is no is-ought problem. The whole rational basis of ought, and values in general, is the factual requirements of what human beings need to survive and flourish. There are facts about temperature, shelter, nutrition, etc., that imply what human beings ought to do to survive and flourish. And, this is [in part] why science is so important in answering moral questions and why the scientific method (and a systems approach in general) is useful in addressing moral questions.

Human flourishing arises [in part] from the sufficient fulfillment of human needs. When real needs are not sufficiently fulfilled there exists a high likelihood that individuals will express self- and socially-directed corrosive behaviors. Hence, it may be said that human flourishing is the sufficient fulfillment of human needs such that corrosive behaviors are not manifest and individuals are meaningfully fulfilled within a larger, stable and socially cooperative environment. A social environment may be considered "stable" (i.e., cooperatively functional and dynamically progressing, and not oppressive or regressive) when social cooperation is normative and moral behaviors are manifest within individuals [in common].

Fundamentally,

1. If morality doesn't critically involve well-being, it's a meaningless term, and
2. the fact that people often make mistakes about the definition of morality, polluting morality with abstracted bias and debris, does not make it a meaningless term.

The very idea of right and wrong moral action may be understood in the context of the "moral actor". Humans, for example, have emotions and desires; they also have a decision space. Healthy humans as "moral actors" care about their own well-being, about those who they love, and traditionally, about the well-being of others in their social community (e.g., a "tribe"). Humans are social animals, and in fact, have no choice but to share a finite planet with each other. One individual's behavior affects others. If had no cares at all about what happens to or others, or actions had no effect on anything but ourselves, then potentially there would be no need for morality, and in fact morality might have no meaning. However, that is not evidential reality.

Questions of right and wrong depend upon minds. They depend upon the possibility of the consistency of conscious experience. Minds [at least] are vehicles of consciousness. Minds are also a natural phenomenon and rest within the "laws of nature" in some discoverable way. Morality and human values, therefore, can be discovered through science, because in talking about these things, are talking about all of the facts that influence the fulfillment of conscious beings who

maintain a decision space. In the case of an emergent community, 're talking about [at least] genetics, neurobiology, psychology, sociology, and ecology. Hence, values can be evaluated empirically, in terms of their universality, their neurological basis, and the effects of their implementation in a society, and on the well-being of individuals.

If there are facts to be known about how human minds and conscious creatures can experience the worst possible misery and the greatest possible well-being, then it is objectively true to say that there are right and wrong answers to moral questions. And, whether or not can always answer these questions in practice is based largely on a sufficiency of information, rational and critical thinking capabilities, and an openness to verifiable information.

If the emotive terms "good" and "bad" are to be used, then it can only be said that what is good is to ever more greatly align with highest potential nature, and what is bad is to ever more greatly distance ourselves from that potential of experience. In the permutation tree of all human choices, is it not wise to choose the most strategically effective and efficient path to human well-being? In other words, some choices verifiably lead to deterioration (physical and psychological) and so can have rational and integrated agreement that those are to be defined as "bad" choices. Whereas, some choices could select are verifiably more likely to lead to prosperity and flourishing, and they may therefore be defined as "good" choices.

Reality, along with the decision to remain in it, (i.e., to stay physically alive) dictates and demands an entire system of values. Unlike organisms with a smaller decision space, modern industrialized humans do not appear to pursue the values that fulfill real needs automatically; humankind in its present state must [re-]discover and choose them, but this does not imply subjectivism.

Every fulfillment-aligned value involves the identification of a fact as a given object or action that will fulfill a need: or threaten the fulfillment of a need. The good, therefore, is the recognition of nature. The bad is a form of contradicting nature and maintaining illusory realities. Knowledge for any conscious organism is a means to surviving and thriving. To a living conscious being, every 'is' implies an 'ought' - every discovered fact of reality has, directly or indirectly, an implication for humankind's self-preservation and for its wisest and most moral course of action. For instance, sunlight is a fact of reality, but once its effects are discovered by humankind and integrated into intended direction, a long series of evaluations follow: the sun is a good thing (an essential of life as know it - photosynthesis is the basic economy of the planet). Within the appropriate limits, its light and heat are good, good for you; other things being equally dynamic, therefore, ought to plant crops in certain locations, build homes in a certain way (with windows and airflow), expose eyes and skin to the sunlight, and so forth; beyond the appropriate limits, however,

the sun's radiation is not good (e.g., it causes burns). All these evaluations are demanded by the cognition involved - if one pursues knowledge in order to guide one's actions. Similarly, tidal waves are bad, even though natural; they are bad for if get caught in one, and ought to do whatever can to avoid such a fate. Even the knowledge of what now know as gravity, which represents a somewhat different kind of example, entails a host of evaluations - among the most obvious of which are: using a parachute in mid-air at a calculated height above the ground is good, and jumping out of an airplane without one is bad, bad for a human's life.

Humans have needs if they desire to remain alive. Those needs ought to be fulfilled in the most efficient and effective manner so that individuals in a society have the freedom to pursue that which they find most meaningful - this is true 'social morality' - a conceptual arrangement designed to re-generate the dynamic state of fulfillment.

Grounding [social] morality in things that people abstractly value or desire or care about or prefer or hold an opinion on (e.g., market economic value) appears to miss the point of morality altogether. People, for a wide-variety of discoverable reasons, often act against their deeper preferential well-being or live in ignorance of what their preferences would be if they had more experience and accurate information.

To suggest [in context] that aberrant and irrational cultural variations create insurmountable obstacles to a common morality is to suggest that the existence of hand amputees prevents the manufacture of gloves.

In a community organized around human needs, it is obvious that morality must involve objectivity and must not involve authority. Evolution toward a higher potential is possible on the basis of objective morality as informed by discoverable human needs and acted upon through scientifically derived values.

As conscious individuals existing within an intentional community identify options with the information have available. And, if need more information to arrive at an optimal moral decision, then gather more information prior to action. Without accurate information in context, moral decisions are not possible -- [moral] lifeboat scenarios are a waste of time. And herein, it is wise to remember that people can very easily fool themselves into thinking they are taking correct action after shoving accurate information through the filter of their ego, personal circumstance, and all manner of narratives and perception biases, the consequence of which is thoughts and behaviors that are completely out-of-touch with the reality of human fulfillment.

1.1.3.3 Authoritarian moral and ethical oughts

INSIGHT: *Authority replaces choice with obedience. A coercer might say, "If your will doesn't conform to my will I will use psychological or physical violence against . I am going to hurt in some way that don't want me to hurt if do not do, or become, what I tell to."*

In natural reality, there are no authoritarian "shoulds" or "oughts" as commands and threats from "authority". The belief that an authority gives rights, liberties or freedoms, or is the basis of any form of morality is fundamentally flawed. Morality is not an authoritarian social system, or any system of force, violence, and coercion. It is neither legal codes nor retribution. And, morality does not involve dictation to people as to what they must and must not do, and punishment of their transgressions. If desire to transcend such limited beliefs, primitive instinctual reactions, and erroneous conceptions, then it is important to reveal the biases and falsehoods inherent in them in order to attain a truth adequate for humankind's effective usage in creating fulfilling common[unity] environments.

Morality is considered as an attempt to answer a question, "What should I/ do?" Morality is a question that only a rational and freely thinking consciousness can explore the answer to; morality is not a force from authority. And yet, a community that acknowledges a consistent and discoverable universe ought to attach its moral sense to the maximization of human needs and the minimizing of individual insufficiency otherwise its very persistent existence comes into question.

When words like "wrong" and "should" are used, many people feel quite uncomfortable, as these words can imply some higher power or authority that decides what is "wrong" and how people "should" behave. In fact, this is quite often given as the definition of ethics, where ethics [and sometimes moralism (or "authoritarian morality")] are defined as the governing of behavior by institutions and [actual] actors (i.e., humans in suits and uniforms acting out predefined and programmatic roles). Ethics is concerned with normative evaluations and judgments, which are interpreted by an authority who is either an institution or an actor [often acting on behalf of the institution of authority]. Ethics is dependent on another (or other person/entity) for *definition*, *interpretation*, and *inquisition* (e.g., the jurisdictional court system).

Most disputes on questions of morality actually concern ethics; that is to say, they concern objecting to other people's behavior, not one's own. Definitions go on to state that ethics are the external rules and standards provided (or dictated) by "institutions" that define (and may themselves interpret) allowable, and therefore punishable, inter/intra-personal thought and conduct. Violations of ethical rules are [nearly] always considered a punishable offense (i.e., retributive justice as a consequence), which may come in the form of ostracization, forced labor, physical pain and/or kidnapping, caging, death, isolation, and torture. Ethics, as defined herein, is formulated on the premise that the individual is a powerless and insignificant inanimate thing. The concept of 'crime' is a sub-conceptualization of ethics - a violation of ethics - and may involve "thought crime", "consciousness crime" (e.g., drug use), "victimless crime", and "victim crime", and extends from pre-cognitive crime through to pre-meditated crime. One might see how the concept of "crime" when applied to

the authoritarian organization or "governing" of a society could be problematic and lead multiple hierarchies of interpretation, judgment, authority, jurisdiction, retribution, and punishment. In a monetary market economy, criminal law and punishment enforcement might even work its way into becoming a for-profit industry where jurisdictions, bureaucracies, courts, and prisons are operated as for-profit corporations - a hellish monetary dystopia.

You can't get healthy, happy, well-adjusted and fulfilled people to go out and be prison guards or soldiers, which is to a great extent what early 21st century society relies upon, and although it may not (or may) be engineered that way, people naturally take advantage of the situation. Lions get together to hunt gazelles, they don't have to plot it out in some smoky room. It is just their instinct and desire under their natural environmental conditions.

Morality, as opposed to ethics, requires context and choice. Go to prison and try to convince the prisoners to eat better meals. They will laugh at and tell that are crazy; they have little choice in their meals. Nutrition advice is meaningless when don't have a choice about what eat. Moral advice is meaningless when don't have a real choice about your actions, when authority and other abstracted external concepts govern individuals' real interrelationships.

When some external individual or entity defines reality for "you", then "you" lose your freedom and sufficiency, and exist within what may be metaphorically called a[n artificial] "matrix" - reality defined by an outside other - a reality in which peoples actions mean nothing to their fulfillment. "you" lose touch with reality and lose touch with "your" natural ability to integrate reality into "your" mental model(s) of the world and coordinate "your" fulfillment. This very quickly creates intellectually vacuous and willingly insufficient individuals who are incapable of adapting and growing (i.e., they are incapacitated). Most people, when they begin to become aware of the matrix, simply get rid of one program and adopt another less restrictive program in its place; they do not drop all programming [from authority]. It is important to become fully aware of the nature of the "prison", its patterns, and how it functions in order to remove all compulsion from the system.

What if, in nature, there is not "ought", and that all that exists is that which "is"? Then, choice becomes paramount and the results of a choice are not open for interpretation; they are the truth of that which was chosen and that which has occurred. Some choices verifiably lead to a higher potential of fulfillment and others a lower potential, but since there is no authoritarian force telling everyone what they "ought" to do and punishing them for what they "ought not to have done", that leaves only that which "is". There are only choices that lead to a higher fulfillment as have been empirically observed or probabilistically shown, and choices that verifiably lead to states of nature that are less than optimal for human flourishing.

When removed from the biases of authority and of limiting belief, then morality is bounded by the fulfillment of human needs and human well-being within the context of a natural, life-serving ecological environment.

In reality, there is a universe of possibility that can be known about maximizing human well-being and the well-being of all other conscious creatures. And so ask, what will maximize well-being? There is every reason to think that this question has a finite range of answers. Given that changes in well-being are bound to be a product of natural regulations in nature, must expect that this space of possibility—the "moral landscape" as it has been referred to—will increasingly be illuminated by scientific discovery. And therein, maintaining an evidence-based (i.e., research-discovery-based) approach to any coordinated and oriented direction seems eminently useful. *Evidential reference* is necessary for all forms of navigation, and are truly navigating within a universe of possibility. Yet, the term 'evidence-base' becomes meaningless when the evidence cannot be trusted (i.e., when it not open verifiable and/or given by authority).

> **QUESTIONS:** *Who in your life and society has a monopoly on the usage of coercive action? Who has a nearly infinite ability to escalate violence?*

1.1.3.4 Authoritarian conscience

The authoritarian conscience represents the irrational internalisation of authority - it is a state of being where conscience has no logical referential tie to the phenomenological world and human fulfillment, but instead has attached itself to the commands, taboos, and approval of an external authority. This internal voice may be backed up by fear of punishment, or spurred on by admiration, and it is often created through idolization of an authority figure. Notice that the voice of the authoritarian conscience is obeyed not because it is imparting the wisdom of fulfillment, but because it is in authority. The presence of the authority figure is necessary to strengthen and maintain this voice, otherwise it loses its power and the conscience that considers and desires fulfillment can reassert itself. And, in order to maintain power [over another], authority will seek to inserts itself into all forms of inquiry such that it is always ready with its "gifts of knowledge" or punishment for transgressed inquiry, were applicable. Most people conditioned into early 21st century assign their value and power and control outside of themselves, and they feel good about it.

The conditioning of an authoritarian conscience can come from:

1. Projection onto someone of an image of perfection.
2. The experience of "parental" rules and expectations.
3. An adopted belief system with its own authority structure.

Authoritarian conscience does not function toward adaptation (or adaptability) and creates a cycle of insufficiency (or deficiency) both within the individual and in future generations conditioned to accept the authority. The failure to fulfill human needs in a self-empowering and non-authoritarian manner results in a stifling of all areas of potential growth. As a result of persistent growth inhibition an individual's sense of identity becomes perverted and threatened, which can lead to their continual dependence on others, particularly the authority, for approval (i.e., psychological dependence) and may manifest the behavior known as 'pleasing'—someone who is constantly trying to please others [to everyone's downfall].

The "good [authoritarian] conscience" produces a feeling of relief and security, for it implies approval by, and greater closeness to, the authority; the "guilty conscience" produces fear and insecurity, because acting against the will of the authority implies the danger of being punished and - what is worse - of being deserted by the authority. In order to understand the full impact of the last statement must remember that character structure of someone who has given their mind over to an authority. Such a person has found inner security by becoming, symbiotically, part of the authority felt to be greater and more powerful than oneself. As long as s/he is part of that authority—at the expense of his/her own integrity and fulfillment—s/he feels that s/he is participating in the authority's strength. His or her feeling of certainty and identity (Read: the need for significance and for certainty) depends on this union; to be rejected by the authority means to be thrown into a void, to face the horror of nothingness. Anything, to the constructed authoritarian character is better than nothingness. To be sure, the love and approval of the authority gives him or her the greatest satisfaction; but for many, even punishment is better than rejection. The punishing authority is still with him or her, and if s/he has "sinned", the punishment is at least proof that the authority still cares.

Psychologically dependent individuals often persist in their efforts to retain the approval of others (or of authority) even if it means repression of their own growth and social relationship needs. In the absence of motivation for growth their thought and behavior patterns are dominated by basic psychological needs, including the needs, as mentioned, for certainty and significance. When these needs dominate a personality they are sometimes designated as 'deficiency needs' or 'deficit needs'.

Motivation by deficit needs is known as 'deficit motivation'. Deficit motivation results in meta-pathologies of feelings of de-humanisation, repression, and a wide-variety of other neurosis, which are likely to be present in both "good conscience" and "guilty conscience". Therein, the neurosis will likely involve the irrational projection of images of perfection (i.e., perfection ideals) onto an external entity or onto authority. Yet, it is a delusional construction to create a

higher power and then give one's own will (or autonomy in the present) over to it; it is a self-destructing orientation - an orientation of higher entropy - an orientation that de-constructs one's own will power in the construction of the authority. Therein, the individual loses the ability to re-orient themselves through the self-selection of a more fulfilling focus, physiology, and meaning; which are instead "given" to them (or "commanded" to them) by the authority.

The construction of an "authoritarian conscience" involves the interaction of two processes that are based on the instinctive desire to admire as well as to have and to strive for an ideal (or for perfection): first, the perfection of character is projected onto another individual or an external agent of authority as a parental, religious, spouse, sports, or State figure; and second, the projected image of perfection is internalised or interjected into the individual's consciousness, whereby it becomes an "authoritarian conscience". Internalisation of the projected image of perfection leads to the individual's unshakable conviction in the external authority as the personification of the perfect character. The conviction may be so strong that it is immune to all empirical evidence that might prove to contradict it. The power of adoration of, or fear for, the authority replaces the power of objective reasoning, and the individual loses the capacity for rationality and objectivity in cognition. As a result the programmed (or constructed) conscience becomes increasingly authoritarian and irrational, which this leads to the rigidity of all forms of authoritarian conscience. The irrationality of authoritarian conscience interferes with a comprehensive understanding of the self and of others preventing the formation of meaningful interpersonal relations and personal growth.

Hence, authoritarian conscience is inadequate for effective evaluation of interpersonal relationships and social conditions. Its rigidity fails to produce behaviour that is adaptive to changes in the social environment (i.e., it is socially in-adaptive), and it regeneratively manifests corrosive relationships and behaviors (sometimes given the emotionally laden labels of "wickedness", "evil", or "anti-social behavior"). Even weak authoritarian conscience, which doesn't have the appearance of expressing pathological behavioral traits, can be extraordinarily intractable.

Authoritarian conscience is in part a direct result of aberrant conditions for healthy growth, which are prevalent in a cultural environment that focuses on *the control of human needs for subjective ends* as opposed to the fulfillment of all common human needs in a transparently objective, participative, and supportive manner. The artificial and manipulative forces of external control, which become internalized (Read: the internalized policeman), deprive the individual of the means of empowerment and fulfillment.

In many cases, individuals may become ambivalent or fearful of re-engaging their willingness to create a fulfilling environment. The integration of fear will in turn stimulate the psychologically reactive responses (i.e., impulses) of

repression and denial [about the situation in which they reside], which further inhibit growth motivation and stimulate deficit motivation. The resulting cycle prevents healthy growth, adaptation, and self-development - at scale, it prevents a systematic understanding of social and economic problems. Someone who appears as a human adult, but is caught in this cycle might be identified as an "immature adult" (i.e., they lack wisdom or maturity in their basic understanding of the universe's truthful operation). Therein, the emotional states of frustration and aggression, which are natural by-products of an authoritarian conscience, uncouple volition while engaging fight or flight, and other stimulus-response instinctual sub-routine programs.

Mature individuals whose basic psychological needs are fulfilled in a real [and not pseudo] sense, generally have self-respect, self-discipline, and self-direction; therein, they experience a state of being where purpose, worthiness, and authenticity are maintained. Such individuals might be referred to as 'self-actualizing'. With a basic sense of worthiness and a sense of purpose, such individuals are likely (or likely to become) self-disciplined and self-directed toward growth, maturity, and self-actualization.

How does the idea of "authority" prevent the conscious self from intentional re-unification with community?

1. Take away personal thought and individual understanding. Knowledge is given from an idealized persona or from authority!
2. Take away personal action and responsibility. Responsibility and punishment are given from authority!
3. Isolate consciousness. Wherein, structurally re-generated discipline removes self-determination and self-regulation creating the "internalized policeman".
4. Imprison consciousness. Self-generated consequence.

The very idea of "authority" is the tyrannical final common pathway for control [of the mind by an exclusive other] and the elimination of volitional thought, behavior, and understanding. The whips and rewards of authority exist in opposition to the drive toward fulfillment.

Eric Fromm (1947) identifies several categories of conscience:

1. "Good conscience is consciousness of pleasing authority, guilty conscience is consciousness of displeasing it." (Eric Fromm, 1947:09)
2. The 'humanistic conscience', in contrast, is " own voice, present in every human being, and independent of external sanctions and rewards" (1947:118). Fromm sees this category as humanity's

true self, found by listening to ourselves and heeding deepest needs, desires and goals. The result of listening to oneself and of introspection is to release human potential and creativity, and to enter into a higher potential; "the goal is productiveness [in self-growth], and therefore, happiness" (1947:120). This is something gained over a life of learning, reflection and setting and realising goals for ourselves.

It is sometimes said that the degree to which conscience is developed determines whether cognition is complete or incomplete. Therein, cognition is incomplete if moral development is incomplete. And, cognition is complete if moral development is complete, emergently speaking.

1.1.3.5 Free will

If there is no free will, no choice within a decision space, then no one is morally responsible for their behaviors and growth has no meaning. However, humans do have choice within a decision space; hence, they have free will [bounded as it is by the natural environment]. There are aspects of consciousness that appear automatic (e.g., perception, the subconscious, biological processes, emotions, and reflex actions), and there are those that are volitional (the choice to *focus*, and other choices that follow from it such as the selection of *physiology*, the *meanings* ascribe to language -- choice to direct inquiring mind possibly being the most important). Yet, long practicing meditators will tell you that even those processes that appear automatic can be gained an awareness of and conscious command over [through intentional and focused meditative practice].

Focus is the precondition of all thought. "You" must first be in focus to have a thought. Focus is the first step to thinking—by its definition, it must exist before "you" can make any other choice. The choice to focus is the choice to think; the choice to think is the choice to use that faculty that allows an organism [as embodied consciousness] to pursue life and creative desire. In this sense, one might be able to perceive that it is a choice to focus and that what is now known as "will power" provides the ability to shift focus (or attention). It is sometimes said that the real technology for self-change is 'attention' [of mind toward focus of thought].

There is always a reason to focus - but there are times when individual consciousness is not in focus (e.g., authoritarian conscience). The question, "Why did I choose to focus?" is like asking, "Why does the universe exist?" Existence is axiomatic to the universe, and irreducible. Focus is axiomatic to thought in the same sense; it exists and is irreducible. Free will is not affected by the content of a mind, but the content of a mind and the neurophysiology that allows a mind to direct its material organism can mean the difference between being in focus and being out of focus (i.e., thinking and acting clearly, and thinking irrationally and acting impulsively).

Note that having free will within a decision space does not imply that a conscious organism can think whatever or do whatever it wants. Conscious biological organisms can only think within the bounds of information they have access to and can only choose from the available choices within their decision space. There exist real limitations to choice, including but not limited to: awareness, fear, ego, neurophysiological processes, environmental conditions and conditioning, and the technical principles of reality. There is no evidence to indicate that a material human being can choose to start thinking about a topic that its consciousness / organism has no derivatively referential prior exposure to.

> **MAXIM:** *Fear not only makes vulnerable to those who would oppress , but it tempts to be oppressors.*

1.1.3.6 The travelled perception of culture and cultural change

Since cultural preference is non-instinctive, humans are not genetically programmed to learn a particular one. Every human generation has the potential to discover new things and invent better techniques and technologies, to evolve their structures. Wherein, new cultural skills and knowledge are added onto what was learned in previous generations. As a result, culture is cumulative, to a degree. The regular addition and subtraction of cultural traits results in culture change. All cultures change over time—none is static. However, the rate of change and the aspects of culture that change varies from society to society. People are not usually aware of their own culture until they experience another (i.e., until they have "travelled"). Therein, traveling provides an opportunity for the erosion of "-isms", particularly nationalism, and other harmful cultural boundaries.

1.1.3.7 Behavior and the environment

> **QUESTION:** *Under what conditions and states of the world are you at your full potential?*

The environment plays a critical role in behavior and is an input into every organisms' [moral] decision space. Human behavior is fundamentally influenced by the environment (i.e., environmental signals). The environment, in relation to human beings, is at the very least the natural and man-made physical surroundings, the institutions and social organizations, and the knowledge, opinions and ideas that surround individuals [that thwart or satisfy fulfillment]. Behavior in specific, and biology in general, are not deterministic; they are responsive and adaptive. They exist in a dynamic and emergent relationship with their environment. Early 21st century society tends to overestimate personality-based explanations and underestimate situational influences on other people's behaviour. Though interestingly, that's not the case for most people in early 21st century society when explaining their own behaviour. Human behavior cannot be judged outside of the context of environmental influence. Such judgment represents an emotionally subjective reaction to a discoverable context and is not conducive to understanding or to solving problems in the long-term.

When broken apart the word 'responsible' becomes "response" (a state of feedback) + "able" (capability). The term represents the power and ability to respond to an event [from the environment] with focused and informed intention. And, whenever want to perform some kind of conscious act, have to assume that there are preferable ways to realize intent [given the information have available and the information can collect].

Different environments reflect themselves in different modes of being, which are reflected in different externals (e.g., doing and having), such as language. Specific types of environmental organization lead to the manifestation of specific types of behavior, which may also be known as "organizational behavior". At a social level this becomes what is known as culture (or "cultural behavior"). In many ways minds (and behaviors) are programmed by the cult[ure] are "enculturated" into.

At a basic and fundamental level, the environment affects the way people live and behave, down to the smallest detail. The environment reflects itself in those systems that reside within it. The environment does not control the choices someone makes with regard to his or her goals, moral actions, and behavioral expressions, but it limits the possibilities open to an individual and provides a context for all decisions. From a behavioral perspective, the study of morality is necessarily the study of behavior, including the contexts in which a behavior occurs and the environmental events of which it is a function (or product / result). Analysis from within this framework (i.e., frame of reference) may allow the successful identification of the variables that influence moral behavior, and ultimately, the development of coordinated social organizations and decisions to increase the occurrence of fulfilling behaviors (i.e., moral behavior).

Physical behavior exists within a physical environment. To abstract behavior from the discoverable environment is to abstract it from all useful inquiry -- inquiry is no longer open, but agenda and ideologically based (i.e., it is political - it becomes a political social system, not a humane social system). Fundamentally, exploratory and anxiety behavior is [in part] determined by the characteristics of the [eco]system, the environment.

Individuals are highly shaped by their environment. If individuals are placed in a depraved environment, where they must fight to survive, then they will fight. If they are placed in an environment of abundance where they must cooperate, then they cooperate. Some [environmental] systems just bring out the worst in people.

Fundamentally, bio-social pressures (that are products of the dynamics of a system) influence behavior. And when fulfillment pressures are recognized, then a more fully developed and intentionally directed human being becomes probable. At a base level, environmental pressures provide an opportunity for inducing adaptation.

1.1.3.8 Social insufficiency

'Social insufficiency' best refers to a society that is neither designed nor organized to serve in the fulfillment of common human needs. Such a society generates insufficiently fulfilled individuals, some of whom will behave in a highly selfishly self-interested and socially corrosive manner. Such a mentally unwell society may even go to the extreme of punishing the expression of fulfilling moral behaviours and real world reality-based value identifications. In a socially insufficient society, morality is an empty term with no empirical referent.

What matters: pleasure (vs. suffering) matters; empathy (vs. psychopathy) matters; thriving (vs. trauma) matters; fulfillment of needs matters; living within the regulated limits of nature matters. Even if can't say precisely how much each matters, what do agree on might be sufficient for at least the maintenance of a stable and socially fulfilled environment.

1.1.3.9 The naturalistic view of morality

The naturalistic view of morality is that human beings are just animals, like every other animal, and animals have no moral obligations or moralizing relationships with (or to) one another. When a lion kills a zebra, it kills the zebra, but it does not "murder" the zebra. When a cat kills a rodent, plays with the carcass for a short while and then leaves it to decay without consuming it, then it is not said to have murdered the rodent and committed necrophilia - cats behave in this manner naturally and regularly. When a great white shark or dolphin forcibly copulates with a female, it forcibly copulates with her, but it does not "rape" her - for there is no moral dimension to these actions. Dolphins are known to regularly behave in this manner and even form "gangs" to do so. Such actions are neither correct nor incorrect, prohibited nor obligatory. These organisms have a different nature, a different 'need space' as well as a different 'decision space'. The fulfillment of their conscious organisms should not be confused with that which determines the fulfillment of the human organism. Moral behavior is contextual to the organism to which the term is being applied, in context.

Certainly, there are perceivable "horrors" in the natural world. The violently aggressive social arrangement and behavior of gorillas and baboons is just one example. Often times, however, these evolutionary "horrors" stem from an environment of scarcity. Such violence exists in species when conditions of scarcity persist and there is no intelligence to behave and create otherwise.

Healthy humans are capable of [at least] empathic distress as well as the realization of axiomatic values and cognitive reasoning, which lead to critical, analytical, and systematic thinking processes. Herein, formal reason represents the emergence of human knowledge and wisdom over base instinct and belief, which allows for a much larger decision space than any other known species on Earth. When humans act in a manner that causes suffering in [at least] other humans, then a socially destabilizing environment is established, which puts the continuity of a community of humans at risk, and with modern technology it threatens the very continuity of the species and planet. And, it takes cognitive and social intelligence to arrive at this understanding. Violence, particularly at a young age, is a "bomb in the brain" of every individual who experiences it, and will only continue a cycle of insufficiency in the human species. Such a realization requires not only empathy (and 'sensitivity processing'), but intellectual comprehension and mindful behavior. It requires the reasoned non-participation and non-support of institutions that create and maintain violent environments.

1.2 Value is objective

There are, in essence, three schools of thought on the nature of value: the subjective, the intrinsic, and the objective. The following sections discuss value in each of these contexts [of value] and provide argumentation toward value as that which is objective.

1.2.1 Subjective value

> **QUESTION:** *Why believe when you can experience?*

Subjective value is the idea that something is a value because it is chosen to be a value. Anything a valuer decides is a value is valuable. In the realm of subjective value there are no objective references, standards, or measures when it comes to decisions in a social or moral/ethical environment. "you" do whatever "you" want, and pursue whatever value "you" happen to want - whatever state of the world "you" desire. Everyone chooses their own values, and there is no possibility of objectively or commonly understanding other people's values. At a cross-social level this becomes "moral relativism" and leads to the negation of existent cause and effect relationships in the real world.

Subjective values come from the subject only and value is determined by the importance a human individual or collective group of individuals place on a "good idea" for the achievement of their desired subjective ends. Here, humans do not have common human needs (as that would be objective). To exist in a world of subjective value would mean that everyone, or every collective group, lives in their own personal universe—possibly a definition for being out-of-touch with reality.

Humans clearly value a wide range of objects, activities, goals, and pursuits. When asked what is valuable include things like, a nice day on the beach, enjoying the company of friends, nature and learning, food, transportation, relaxation, and good music. When itemized, the list of things that find valuable is nearly infinite. But, what thread (or pattern) runs through each item that makes it count as valuable? A subjective response is that they are valuable because they are subjectively desired or that they bring [relatively] subjective sensations of pleasure

and happiness. The rationalization is that humans want things and when they come to pass or are achieved, then value has been brought into the world for that person or collective. Value becomes reduced to the status of mere preferential desires and affections without relation to anything other than oneself.

When the concept of subjectivity is applied at the economic level of a society, then the concept of a 'monetary market' manifests, for it is the most efficient and effective form of societal organization for achieving subjective ends.

Subjective value is a monetary economist's view of value. Monetary economists maintain the belief that value is subjective—a valuing entity ascribes a subjective degree of importance, meaning, or worth to something. And, when economists talk about "subjective value" they are speaking very precisely about the way the price system works, which then turns into a translation issue between different monetary economic disciplines. Austrian economists, for example, state that subjective preferences and valuations give rise to "objective market prices". This is simply a translation problem and there is little actual objectivity here. To believe that objectivity can arise out of subjectivity is illogical. In other words, to state that "subjective valuations" lead to "objective market prices" is a fallacious contradiction.

When the economist says that value is subjective, this means that people have different tastes and preferences and that people value things differently. One person likes chocolate and another person prefers strawberry. Individuals have perceptual tastes for what is valuable (i.e., value perception). For the economist, the decision to sell an item is a value proposition and the decision to buy an item is a value perception and the difference between the two is the "value perception gap". So, the economist asks how much the chocolate lover is willing to pay for chocolate, possibly a lot more than the persons' whose preference is for strawberry. This is what economists mean when they talk about value being subjective. That different people value things at different levels and the way to know what something is worth is to say what it is worth via "price" to someone in "the market" - and this is how value is said to be created "objectively" [by Austrian economists]. Things are only worth something to a particular "market entity" that values it or prefers it and is willing to pay a particular price for it. Now, if that is true, this explains why real objective value (discussed at length later) is necessary. If it is true that all have different tastes and preferences [as identifiable patterns of preference], then an objective moral decision framework would appear useful for organizing the achievement of these desires when live together in a dynamic society.

For the economist, value does not afford a single uniform measure of preference, but a measure relative to each "valuer" - it is subjective and has no reference to the natural, phenomenological world. And, although values are ascribed to states of affairs, the ascription is attitudinal and not observational, subjective and not objective. As a measure of preference, value is and must be contingent on preferences for its very existence. Hence, for subjectivists, value is a product of humans' affections. The order of explanation is from preference (or affective want) to value, not from value to preference. Monetary economists do not recognize objective human needs [along with not accounting for natural resources, which they refer to with perspicuity as "externalities"].

Subjective accounts of value (e.g., "subjective selection") fall prey to the problems of at least arbitrariness, preference manipulation, and value elitism. These are socially destabilizing concepts. In nature, subjective selection allows for to differentiate things because of how they affect , but it can become harmful and maladaptive under a wide-variety of conceptual influences. Essentially, divisionary thinking at a social level (e.g., racism, sexism, ...-ism) has a high probability of generating conflict and violence when encoded socially. can imagine a situation where a child's preferences are manipulated so that the child prefers a particular kind of hurtful lifestyle or detests certain people. are not born inherently knowing that a "Chinese", "White", "African", or "Indian" baby is any worse or better than the other. Instead, grow up reading statistics, hearing stories, accepting the beliefs of others, and witnessing hatred in order to conceive racism, for example. adapt to environment and conditions. As perceptive consciousness have the potential to discriminate, but discriminations can be artificial and false. Just the notion that an individual's preferences (as well as thoughts and actions toward self-preservation) can be contrived and manipulated clearly shows the implausibility of maintaining the claim that the sole standard of value, in fact, that which creates value, is the satisfaction of arbitrary preferential desires and subjective selection [in the market]. The entire market-based industry of 'advertising & marketing' exists to selectively manipulate preferences and desires. Advertising is designed to condition [and dominate] the mind by changing behavioral patterns.

It must be asked why anyone's mere arbitrary preferences count morally or at a social level? Since preferences can be arbitrary (and erroneous), and according to this view, value is intimately tied to arbitrary preferences, this arbitrariness will contaminate any subjective theory of value.

Subjective value does not lie in the accuracy of a conceptual organization in resolving problems and needs in the complex, real world. Even though, accurate organization, particularly at a conceptual level, is valuable for the cohesion and fulfillment of human needs in a social system. Instead, the market (and sometimes government) is said to appropriately organize this for everyone -- or some "invisible hand" somehow does it. This is clearly not the case. The invisible hand [of the market] is invisible because it was never there to begin with.

If are going to all live together in the face of many different tastes and preferences [patterned and

influenced as they are], then could, if so choose, maintain a transparent and commonly objective value set - an identifiable, relational standard (open and rationally chosen) - as is necessary for the continued functioning of every coordinated system. Therein, know what to expect from each other and how to treat each other (i.e., clarity in normative behaviours); everyone has access to the same accurate information, which can be commonly verified, and hence, objective. Might such a socially organized system provide a framework for social living amongst people with their variety of tastes and preferences?

From the 'subjective' point of view the issue is always about the subject (i.e., it is all about "me"), regardless of how limited that subject's point of view and awareness of the totality of a situation may be. From an objective point of view, the 'objective' the issue is always about the nesting of systems, regardless of any subject's individualistic perception.

Subjective value may be discussed in the negative: It is the belief that nothing can be good for an agent unless the agent has a resonant or appropriate attitude - desiring, preferring, endorsing towards this good. Such reasoning plays out in the subjective claim that a loving relationship is only good for if want it, which does not accord with the objective fact that humans have a bio-physiological need for loving connection, particularly at an early age. What is most logical is doing that which [at least] fulfills the common needs of everyone so that everyone remains healthy and stable.

1.2.1.1 Moral relativism signifies subjectivism

> NOTE: *To say that morality is arbitrary, is to remove the notion of human well-being from morality, and thus, make morality meaningless.*

Moral relativism is the view that what is morally "right" or "wrong" depends on what someone thinks—it is subjectivist. To which, the claim that opinions vary substantially about right and wrong is usually added. This subjectivist perspective comes in two related forms:

1. **Subjectivism:** What is morally right or wrong for depends on what think is morally right or wrong (i.e., right or wrong is relative to the individual and socio-cultural context [to consciousness]). The "moral facts" may alter from person to person; there is something known as "subjective truth". What is true for "you" might not be true for "me".
2. **Conventionalism:** What is morally right or wrong depends on what the society (or culture) in question thinks (i.e., morality depends on the conventions of a society). The "moral facts" may alter from society to society and from culture to culture. Every society's culture is morally right because that is what they believe is right.

Herein, moral relativism is the belief (note: all "-isms" are *systems of belief*) that moral standards are purely products of consciousness, either personal or collective. The relativism part crops up when people inevitably disagree with one another; and so, the subjectivists claim that humans can at most have "truth" relative to one person versus another, or relative to one group versus another. The salient factor missing from any form of moral subjectivism is a role for external reality, the real world in general and human nature in particular. Conversely, objectivism [at least] recognizes the factual existence of human nature and its crucial role in morality, and is therefore not subjectivist.

The idea of an "objective morality" exists in contrast to what is known as "moral relativism", which is the idea that what is moral is dependent on the subject or culture (as in, "cultural relativism"), which commits what is commonly known in logic as "the relativist fallacy", fully impeding an objective moral understanding of a culture. The relativist fallacy, also known as the subjectivist fallacy, is claiming that something is true for one person but not true for someone else.

Moral relativism fundamentally claims that moral standards are purely human inventions, created by either individual people or human societies. Therein, moral standards are not unchanging - they change throughout time and from society to society. And, moral standards are not universal - they do not necessarily apply universally to all human beings, and their application depends on human whim and preference. In consequence, moral relativism essentially negates the existence of common and objective human needs. Hence, "truth" (or more accurately, "justification") is relative to an individual, culture, or society. The underlying assertions are that all knowledge is biased, no common standard is legitimate, and all morality is subjective. Essentially, the subjectivist theory of morality (or ethics) is, strictly speaking, not a theory, but a negation of morality. And furthermore, it is a negation of reality, a negation not merely of humankind's existence, but of all existence.

Since cultures (or ways of life) are created directly to serve the people who create them, the question that might arise in an inquisitive mind is whether or not a given culture's social and economic organization functions to fulfill common human needs. That is, does the society have a viable framework within which its participants can flourish and lead fulfilling self-developing lives, and can the society so progress on a sustainable basis in a manner that satisfies the spectrum of known human needs. If a culture spawns and nurtures attitudes, beliefs, practices, values, perceptions, principles, and behavioral patterns that can be shown to hinder its development or effective (and efficient) functioning, then it can be said that such a cult[ure], as presently constituted, does not serve as an adequate moral framework for the fulfillment of the needs of its participants or "followers".

Cultural relativism and moral relativism deny the universality and objectivity of values, and hence, the existence of a common and universally fulfilling purpose [as human flourishing and fulfillment]. Instead, the

moral relativist's system of belief asserts that values are relative to particular cultures in the sense that values held by a particular society or culture are true and valid for that culture or society [and may not be valid for others]. Any culturally dominant conception of the good is as valid as any other, there being no single or common culture-neutral (or trans-cultural) standard by which the various "goods" or values can be measured and evaluated. Further, moral relativism is the negation of science as applied to social concern as it negates validity and reliability, which are the two main measures in science [by degree].

That which leads necessarily to moral relativism leads necessarily to a re-endorsement of the status quo. In other words, moral relativism is a non-adaptive system of belief.

In the moral relativist word-view every value becomes valid and probably acceptable. Conversely, for something to be objectively valid it must be valid to someone for a verifiably fulfilling reason - an identifiable relationship with natural need fulfillment must exist. Therein, objective values can be called "relational" because values are always values to someone for some purpose. Validity is [at least] a relational concept. Hence, the following question must be asked by an openly inquiring consciousness: "To what is an opinion, perspective, or value valid?" Is it valid to an authorities claim, to an individual consciousness, to a cultural context, or to a discoverable and objective reality [in context]? Clearly, many opinions, values, and perspectives about the organization of social and economic systems are invalid in their related alignment with human fulfillment and the existent reality of a situation (i.e., they have a delusional and non-existent relationship with nature).

An opinion is not a fact that anyone knows, although it often appears as something that the opinionated thinks everyone else should know. An "informed opinion" might involve a mixture of facts and presupposition, but it is not verifiably and reliably factual ... that is why it is called an opinion. Something that has truth in it shouldn't be mistaken for the truth. Holding an opinion is like stopping at a rest stop and not the destination. And herein, it is important to recognize that opinions can be manipulated and contrived. There is a common saying, "Skillful manipulation sways public opinion".

Opinions are regularly manufactured and manipulated. Commercial television programming, for example, is an applied tool for the mass transmission of a whole host of opinions. And, watching television is an extremely passive process that puts people in a passive neurological state (inducing an alpha hypnotic state) that makes them highly suggestible to others opinions, ideas, and "suggestions" (or commands). The television [set] is hypnotic. Ideas that one may not notice consciously may still be absorbed by someone's subconscious, and they may be bypassing his or her 'critical factor' (or critical thought). When engaged, the critical factor accepts nothing without deeper inquiry. In particular, propagandistic entertainment media accustoms people

to tyranny and other reduced, conflict generating, and maladaptive associations, while suggesting their compliance (e.g., modern television programming cop dramas). Why do think television programming it is called "programming"? There are no questions in the [mainstream] media; there are only 'talking points'.

Essentially, moral relativism does not account for consequences and consequential relationships; and, it cuts itself off from the generative lifeground of natural existence. When the logic within the belief structure of moral relativism is philosophically argued out, it leads to someone having to stand back and say, "it is ok for another person to kill me, even if they have absolutely no pre-tense to do so," something that is not natural for a healthy human organism to do, and for which defense and restorative mechanisms are designed into the central functioning of the human organism. To say that all cultures are valid is to say that all acceptable behaviors in all cultures are valid. Then the admission must come that there exist a spectrum of cultures from psychopathically violent and tortuous to peaceful and compassionate. After which it must be admitted that all behavior is valid because all behavior, from the most highly fulfilling to the most unfulfilling, will be expressed along this spectrum. And, if all behavior is valid then killing or torturing another human for no reason other than say, retribution, is valid ... because all opinions at a social level are valid and all cultures are valid ... Or, maybe they aren't.

The relativist approach could be used to justify unlimited (illimitable) harm-inducing ideas and outright atrocities themselves. If a society is to ascribe any useful, functional meaning to the word "morality", then it must relate to the well-being of conscious creatures; and this is not a culturally relative notion (i.e., this isn't subjective). Moral relativism is dangerous in that it can essentially be used to justify a broad range of highly destructive and counterproductive behaviors, values, and social traditions under the guise that "it is right according to that culture". Or that it fits safely within the realm of "personal choice / opinion", and hence, cannot be scrutinized for its social consequences.

Notice how moral relativism could very easily lead to what is known as a "police state" where the mass public believes their leaders have a different moral context because of their roles [in governance] and authoritative positions, and they can therefore behave in a manner that no one else could or would because they aren't in this other person's position. Notice the lack of a common ground, an empirical referent, and the nature of existence. Notice how moral relativism paralyses the defense mechanism and allows corrosive thoughts to go unchecked and harmful behaviors to go unchallenged. It allows for the creep of concepts and behaviors that reduce freedom and impose tyranny.

There are people who are interested in pursuing the truth and not just accepting what is comforting and what is conformist. In the objective view of morality many of the old philosophical battles have been settled.

There has been a historical rift between rationalists and empiricists. For the rationalists, reason was what someone used in pursuit of the truth. Rationalists believe that trust in the existence of a relationship is just in your own mind, and your mind creates truth. A form of this belief is seen in the claim that " create your own reality". Empiricists, however, claimed that truth was found through verified observation (and consensus of observation). Eventually, a third belief came along and said, " can't trust either reason or consensus", and truth is whatever the authority says it is. Finally, an objective philosophy came along and said, "No, don't disregard empiricism and reason, embrace them both and use them together". The objective involves participation in the verification of that which may be experienced, in evidence, and in logical reasoning, and it is an example of the application of an "objective" philosophy.

From the perspective of a moral subjectivist, there isn't necessarily any truth beyond opinion or authority - subjectivity is the basis of moral relativism. Yet, truth is not contingent upon one's belief in it, nor is it altered by the words one chooses to describe it, nor even wounded if neglected. It is simply truth, and truth is a constant throughout time. It is an unchangeable pillar that can be masked or distorted, but in the end truth always remains. Discovering truth is a personal task [of discernment]. But this does not imply that it is different for each person. Only the form in which each of experiences truth changes; the content remains the same. In moral relativism, there is no discernment of truth, there is only [arbitrary] acceptance [of opinion and/or authority] cloaked as "truth".

Morality today, in early 21st century society, is generally thought of as culturally subjective. Subjectivity obscures facts about [at least] the physical world that impact well-being, and thus, blinds from thinking about moral questions in light of that which can be discovered and verified to exist, which is desperately needed. Without an underlying goal that orients toward social practices that strive to maximize well-being and flourishing there is no useful platform from which to think about such needed changes.

1.2.2 Intrinsic value

NOTE: *Some cultures are wrong about how to maximize well-being, and hence, they are wrong about their values [orienting them toward flourishing].*

The alternative to subjective is objective. Since subjective values come from the subject, then it is sometimes thought that objective values must come from the object. However, this is what "objectivists" call "intrinsic value". It means that the value is supposed to reside inside the valued object itself, for what it is, or as an end. If subjective value is dismissed, then one possibility is that the value isn't just own opinion, but it actually is an aspect of the object of value. For example, humans are [in part] water and consume water for life - they need and desire water.

Hence, water must have some value characteristic that can somehow be observed. Similarly, pandas eat bamboo, and therefore, the bamboo must have some value characteristic emanating from it, according to the intrinsic view of value. The idea of the intrinsic value [or the "inherent value"] of objects is considered "objective" because the value is out there, where anyone can see it. Note, this is similar to the Austrian monetary economists who claim that "objective market exchange value" exists because price exists. Except of course nobody can see it or explain how exactly knowledge of this value characteristic claimed as intrinsic to objects is acquired. The object or state is intrinsically valuable, and everyone just has to accept that "fact". The intrinsic theory initially escapes subjectivism, but it has the side-effect of being abstracted from any sense of the real and verifiable world, and hence, there is no evidence for accepting it as valid. It is circular reasoning without evidence or reference.

The belief that objects of any form, natural or conceptual, have intrinsic value is at best a crucial unsupported assumption, and at worst, is straightforwardly circular reasoning: ought to have moral regard for nature. Why? Because it has intrinsic value? But how do know it has intrinsic value? Because ought to have moral regard for it. A chain of values must end somewhere. Arguing for the intrinsic value of nature on the grounds that any other way of arriving at values will inadequately protect nature is illogically circular and will always be capable of being quickly argued against, and thus, will not achieve the protected caretaking of nature. If someone seeks to protect nature, then they must be open to another argument.

Intrinsic value (i.e., intrinsicism) is a rationalization. This means that an object can be valuable or not, "good" or "bad", without reference to who it is good or bad for, and without reference to the reason it is being claimed as good or bad. The idea of intrinsic value holds that value and "goodness" is inherent in certain things or actions as such, regardless of their context and consequences, regardless of any benefit or injury they may cause to the actors and subjects involved. It is a belief that divorces the concept of 'good' from beneficiaries, and the concept of 'value' from valuer and purpose - claiming that the good is good in, by, and of itself. The "good" is an intrinsic, inherent property of an object, state, or action. When value is intrinsic to some state, then certain organizations of matter are simply inherently good for no reason other than the belief that they are inherently good – which divorces the concept of a 'state' as an evidential characteristic of a referential system.

If a human believes that the good is intrinsic in certain objects, states, or actions, s/he may not hesitate to force others to perform them. If s/he believes that the human benefit or injury caused by such actions is of no significance, then s/he may regard a "sea of blood" as of no significance. If s/he believes that the "beneficiaries" of such actions are irrelevant (or interchangeable), then s/he may regard wholesale slaughter as a moral duty

in the service of a "higher" intrinsic good. The intrinsic theory holds that the good resides in some sort of reality independent of the conscious experience of a common existence whose properties are commonly discoverable and verifiably.

It must be noted that intrinsic values, in practice, act as subjective values. This is because there is no explicit means of determining what is or isn't a value, someone basically just has to guess ... or follow what other people say ... or follow what the authority says ... or whatever feel like today ... or whatever emotions are feeling in the moment. Intrinsic value allows one to rationalize their values while claiming the mantle of objectivity.

How do gain knowledge of an intrinsic value? How do compare two intrinsic values if a choice is to be made between them? If an object or state is intrinsically valuable, but have no way of gaining knowledge of it, then how do compare (i.e., ratio) between values. And, hence, are left with subjectivity. "You" simply think it "into creation"; it has such and such amount of value, and that's good enough. "You" make trade-offs by whatever end up feeling like or "intuiting". But, that is not "good enough" for organizing a society toward the fulfillment of human needs on a single planet with other living organisms that have their own discoverable needs and a commonly shared lifeground.

Although both subjective and intrinsic values claim to be values, they don't actually have a common measurement, because they don't have a common method of identification. If think animals have some intrinsic value in staying alive, how do compare that value to the human value of consuming their tissues for nourishment, having a fur coat for warmth, having a leather jacket for protection from the elements, etc.? Intrinsic values are essentially non-relational values. Relational values are valuable to a conscious organism for a reason other than momentary emotion. Intrinsic and subjective values cannot be compared based on a single cognitive standard, and thus, cannot exist within any real, existent living system. A standard is necessary for functional existence within a real system. Hence, with intrinsic values 're left with comparing them based on how much "you", and only "you", desire them. Since any kind of value can lead to an emotional desire, then that is the only standard left to compare them by. And, if it is not obvious already, it means that by accepting intrinsic values, "you" need to treat everything as subjectively valuable. Once someone accepts a value that has no relational purpose, s/he can't trace the value to its consequential impact(s) in the real world. Instead, s/he is forced to choose the only thing that intrinsic values have in common, and that's his or her level of emotional desire toward the value. This is why intrinsic and subjective values are so appealing to those who are driven by their emotions without the inclusion of intellectual discernment and cognitive fortitude. Take note, mixing a little poison with your food leaves the whole thing poisonous.

A person who attempts to build a social organization grounded on intrinsic value is in no better shape than a person who attempts to build a society on fiction or on authority.

Nature, as the natural regulations of discoverable reality, does not value "you" or value anything. If "you" walk out into a savannah without any local survival skills or situational awareness, a lion is likely to eat without any care or empathy for "you" whatsoever. "You" are prey to that lion. Nature is an evolutionary process and evolves [at least] predators and prey. It also evolves conscious organisms with a larger valuing decision space - organisms capable of higher cognition, empathy, and greater nervous system sensitivity to the environment (Read: "sensitivity processing"). Regardless, in nature, a human has no more intrinsic value than any other animal.

The fact that human neurophysiology allows for the human organisms' conscious experience of empathy is not a valid argument for the claimed existence of intrinsic values. It is a fact that humans have an evolved psychology and decision space, and that there is [at least] a neuroscientific explanation for empathy; but, there are no explanations for the belief in intrinsic value. Instead, value [actually] describes an existent [environmental] relationship, and intrinsic value is the absence of any such a relationship, because it is intrinsic (Read: internal only).

1.2.3 Objective value

> **MAXIM:** *Admire those who seek the truth and question those who claim to have found it.*

Objectivity states that values are not properties that exist arbitrarily and in complete abstraction, nor can they be identified and measured coherently without conscious and interested beings becoming involved. Values have meaning to a valuer for an identifiable reason; they do not exist in the absence of a valuer [with a decision space]. Herein, value arises from the relational needs and consequential desires of conscious organisms who maintain a 'need space' and a 'decision space' in a phenomenologically regulated, scientifically discoverable universe.

Anything that maintains a decision space has the capacity to value, and a value is the logical and referential description of a valuable, existent relationship. The very process of valuing [on the part of consciousness] maintains the structural existence of a decision space for a valuing organism for focused intent toward a meaningful purpose (e.g., the fulfillment of real world needs). And, effects of actions in the real world are sensed before being fed back and integrated into the decision space such that its next iteration (ΔT) is more greatly in alignment with a known and fulfilling direction. Herein, effective valuing represents [the] adaptation [of consciousness] to existence.

The concept 'value' is not a primary; it presupposes an answer to the question: "of value to whom and for what?" It presupposes an entity capable of intent and

of acting to achieve a desire or goal in the presence of an alternative. Where no alternative exists, no goals and direction, and no values are possible - no decision space exists. A volcano is not callous when it wipes out a village of humans or burns trees and animals alive. It is not aware on any influentially recognizable level. A volcano does not hold any spite against either geography or conscious valuers if lava is diverted to some other location. A volcano does not appear to maintain a decision space.

Objectivity does not postulate that value resides in objects or states, or is just a figment of imagination; it holds that there is an objectively identifiable relationship between the value (as that which is being valued) and the valuer (as a conscious organism or entity with a decision space and the desire to fulfill discoverable needs (needs that the organism may not even be consciously aware of). There exists an objective reason or rationale for the value of something, and value exists independently of human affective states. There are discoverable reasons and desires for action. Water, for example, is needed for a human's survival, and survival is a reason for collecting, drinking, and not polluting water. Objectivity provides a framework for understanding life through the logical fulfillment of discoverable needs as inherent to living organisms.

Each orientation toward that which is valued will answer *why* questions about social decisions in a different manner: the subjective orientation may answer *why* questions by stating something along the lines of "because I want it to be that way"; the intrinsic orientation might answer *why* questions by stating something along the lines of "because that thing is … [some quality some individual subjectively perceives it to have]"; and, the objective orientation might answer such questions by stating something along the lines of "there exists a discoverable relationship between that which is in environment and fulfillment, and therein, is a space for describing *how* might arrive at an answer to that *why* question.

When value is relational, it is also 'contextual'. Someone may like a glass of raw milk because it tastes good and has beneficial nutrients and micro-organisms, but someone else may be lactose-intolerant. Both persons have nutritional needs, which milk might or might not fulfill, and that relationship can be objectively determined (e.g., allergy testing, lactose-intolerance testing, skin observation post consumption, taste, quality/type of milk). The context under which the two persons are fulfilled by milk is different, even though both have a common need for 'nutrition'.

When operating with an objective value orientation the "good" is defined by those actions that increase the presence of need fulfillment and the self-directed adaptation of humanity. Therein, the "bad" is defined as those actions that diminish or violate fulfilling human relationships, prompted by the magnification and distortion of reactive human instincts [as finding ideals
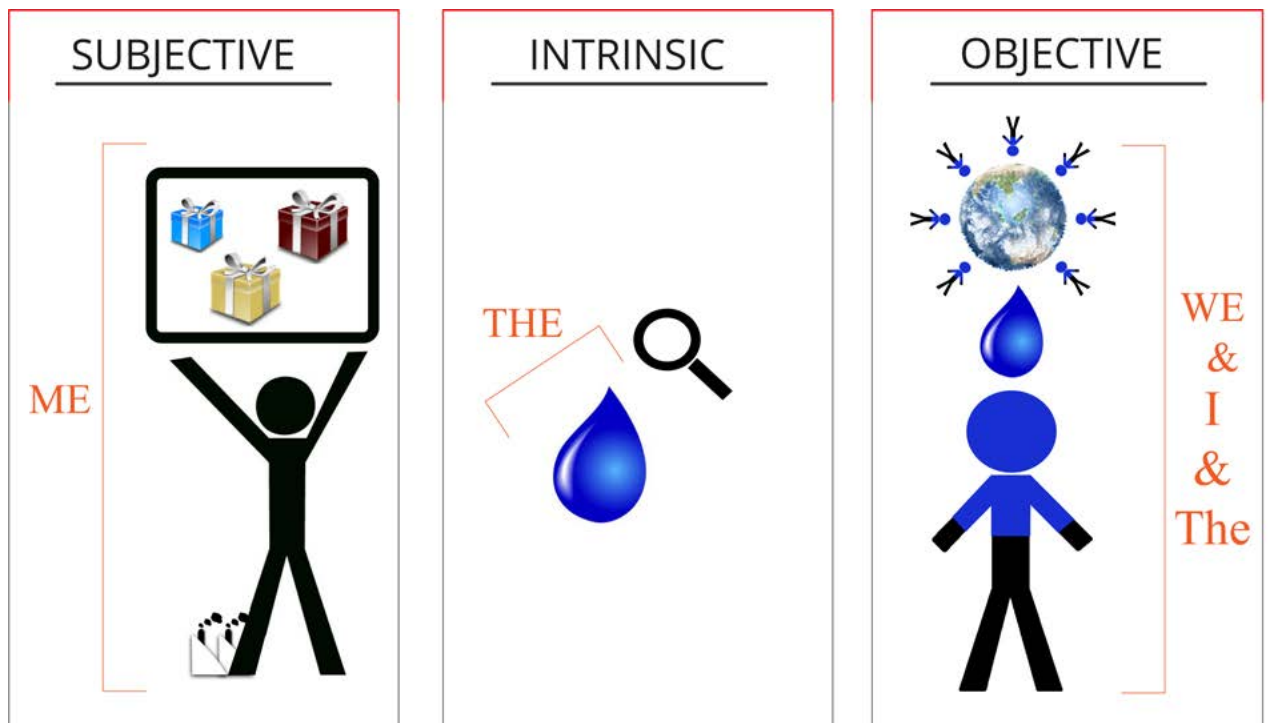

Figure 12. *Subjective, intrinsic, and objective values. Biocompatible hydration is necessary; it is a desired and shared relationship. Subjective value is all about giving gifts to oneself at the cost (or pollution) of others; intrinsic value is all about the finding of [ideal] value in objects; and objective value is about objectively discoverable relationships in the context of need, well-being, and a decision space.*

in objects and giving gifts to oneself at others' expense]. Without knowing the difference between "good" and "bad" action (i.e., action in and out of alignment with need fulfillment), no individual can evolve self-actually.

Since value is relational it cannot be spoken of in an abstract, disembodied way. Value is always a value [to a living organism] for a specifically discovered or discoverable [terminal] reason. An objective discussion of values presupposes the conditions of a conscious entity with a decision space and a desired direction (or purpose), such as, the fulfillment of common needs.

Objective morality (or sometimes, "universal morality") is not contingent on culture or other subjective notions. Subjective notions are more about making pronouncements of what is right and wrong rather than describing a system for how human fulfillment and well-being might be optimally determined and verified.

No one likes to suffer, physically or emotionally. No one can claim to enjoy suffering since 'suffering' is by definition a state in which consciousness does not want to remain (i.e., a state of not wanting to be in the state that one is in). The word, and the experience itself, relate to the opposite of enjoyment. By definition, suffering is bad. Some people enjoy pain, but that is not suffering. If "you" are in pain and "you" enjoy it (or have chosen the state because "you" expect hormetic benefit), then "you" are not suffering. Since no one enjoys suffering by definition of the word, the implicit goal of a consciousness that accepts the conceptual definition of 'suffering', is to avoid it. If suffering could not be considered "bad", then the word "bad" is meaningless. If grant this, then a moral imperative surfaces: should avoid suffering, and hence, by reverse interpolation, should maximize well-being and flourishing. Since well-being is inextricably linked to facts about the physical world, such as how interact with the environment, what optimum nutrition means, social structure, and so forth, then how should behave can be logically deduced from these facts. And, this is how get ought from is, objectively.

If someone grants that the worst possible misery for everyone is bad, then a continuum could be established of rights and wrongs, that which is better and worse, and in which the peaks of a moral landscape correspond to the heights of well-being and the valleys correspond to the depths of misery. Therein, the worst possible suffering for everyone is the worst case scenario and embodies the deepest valley (or farthest of one side of the continuum), whereas the height of flourishing [in its emergent form] would be the highest peak (the farthest known point on the other side of the continuum), and where nearly an infinite number of scenarios exist in between.

The moment someone grants that the worst possible misery for everyone is the worst case scenario could imagine, and that morality has to do with well-being, then they must also admit there are [objectively] better and worse ways to proceed with respect to morality, which is of course contingent on the "laws of nature" and the method(s) applied to uncover them. If , as a society, are

to care about well-being (Read: if this is goal), then there are better and worse ways to attain it. If well-being is not goal, then the conversation is over and have no basis for speaking about a better world - look around , how many people in early 21st century society care about a better world and then act upon their care in a sensible manner. For , to have a constructive conversation about anything, on some level, have to have parallel goals (Read: a common direction).

The more humanity learns about itself, the more humanity learns that one's individual well-being is directly tied to everyone's well-being. The best way to maximize an individual's well-being is to work toward a society that facilitates everyone's well-being. If a society's purpose is to maximize well-being and facilitate all individuals in their development toward a higher potential, then there are right and wrong ways of behaving and of designing systems, particularly, socio-technical systems ... which impact the existence and persistence of fulfilling behaviors.

Objectively speaking, there are better and worse ways to structure a society to maximize human fulfillment and well-being. In other words, science [in context] can help to determine socio-economic arrangements that are better and worse for human flourishing, as well as for other beings in the habitat and the environment in general that all rely on for survival. For example, and in brief, know that a society with a greater the degree of income inequality will have a larger number of social problems. Also, it is clear that, in general, those of a higher social class become more indifferent with respect to the social well-being of others. A social system that alleviates or completely removes the basis for such disparities will be more conducive to enhancing well-being, versus a social system that is predicated on competition and consequently income inequality. These points are developed more fully elsewhere in this specification. It is also important to note here that what was said should not be taken to say that science has all the answers or that science should dictate all the minutia of individual choices, even though in principle, with enough time and information, science could [possibly] discover such truths. But, since are discussing all aspects of well-being it is safe to assume that a society that "grants" all of its inhabitants the highest degree of individual freedom [within the bounds of natural law and general sustainability protocols] would be one that maximized flourishing in this regard.

If a system causes gross social distortions, then someone cannot just take a syringe and inject morals into it (i.e., it is not possible to patchwork morality into a system not designed from a moral foundation). Herein, each individual must ask themselves, what is the structural goal of the socio-economic system I live within? For in truth, and as Stafford Beer is known to have said, "The purpose of a system is what it does." Look around, what is the result of the socio-economic system live within, and are "you" trying to patchwork it?

Herein, there is a difference between objective

morality and absolute morality. The former refers to a process of discovering what will enhance well-being, while the later generally refers to pronouncements about what is always good and always bad and maintains no accounting for the complexity of a situation or inquiry into reality. Somewhat inappropriately, objective morality is sometimes known as "situational morality" because it seeks to account for the totality of the situation (or environment) in which a behavior occurred, which should not be taken to imply subjectivity.

Facts that relate to the well-being of conscious creatures are objective, though might not know them in the present moment. This is why a moral decision might involve the abstaining from decisioning until more information becomes available.

Could the relationship between factual reality and morality be represented as a function, or possibly, a query function?

1. If factual reality "F" were represented as a function F(M) -> M [from moral instruction to moral instruction]; then, for example, given the fact that burning people hurts them, F("suffering is bad") -> "it's wrong to generate situations and structures that cause suffering by burning", then there may exist discoverable, "universal" moral attractors for given reality.

2. And, as a query function if factual reality "F" represents a function F(M) = ?; then, F("suffering is bad") = "what do verifiably know about reality that will facilitate well-being and life enjoyment without burning?" This would, however, still not be able to motivate an agent that starts with an empty set of moral instructions (or, no traceable axiomatic values).

The objective theory of values is the only moral perspective incompatible with rule by force, authority, or coercion. If one knows that the "good", as the fulfillment of human needs, is objective (i.e., determined by the nature of reality) and to be discovered by humankind's mind, then one knows that an attempt to achieve the "good" by force is a monstrous contradiction that negates morality at its root by destroying humankind's capacity to discover and recognize through its intelligence the "correct" and most fulfilling action (i.e., the capacity to value). Herein, intelligence is the *response-ability*, *access-ability*, and *technical-ability* to modify matter intelligently [toward common fulfillment among a larger ecology]. Therein, an intelligent community might be said to be composed of a network of objectively "-able" interactions.

Force invalidates and paralyzes humankind's learning and cognition, its freely "-able" nature, demanding that social populations act against it. A value of which one is forced to accept at the price of surrendering one's mind, is not a value to anyone; the forcibly mindless can neither evaluate nor choose nor value - they have a null decision space for they are obliged to obey the commands of others, they are forced. An attempt to achieve fulfillment by force is an attempt to provide a human with a picture gallery at the price of cutting out his or her eyes. Values cannot exist (cannot be valued) outside the full context of an organism's life, needs, goals, and verified knowledge.

Certain states of the world are beneficial to conscious organisms because they promote the fulfillment of the organism's needs, of which a healthy form of that organism desires fulfillment (and an informed individual organism recognizes and pursues). The fulfillment of needs is worthwhile to a conscious organism if the organism wants to survive and thrive, and [at least] for a healthy human, leads a meaningfully fulfilled life. States of the world are not intrinsically valuable themselves; they are valuable because of a rational desire to fulfill needs within the context of a decision space, need space, and a common real world environment; wherein, certain states of the world verifiably fulfill needs more meaningfully, more effectively and more efficiently than other states - more objectively.

Normal healthy growth involves the development of a natural valuing (or evaluating) process, which is manifest in the proper development of the human 'conscience' and a similarly aligned neurological structure. Human development must be approached systematically as cognitive development (or intelligence), moral development (or moral conscience), and neurological development (or neurophysiology) are all interconnected in a human organism. The development of 'conscience' depends on an awareness and understanding of human needs and their motivation in the behavior of all human organisms. The development of a rational conscience is dependent upon the right environmental conditions (i.e., states of the world) for its growth and the emergent actualization of its human potential. If environmental conditions are not conducive, then conscience either will not develop or not develop fully. And, each functional human individual is born with the biophysiological potential for development of a rational moral conscience.

The development of a rational conscience depends on favorable social conditions for its growth within an individual. Unfavorable environments [as environments that do not meet developmental human needs] are unlikely to manifest individuals with a mature conscience; instead, dogmatic belief and rigid thinking will pervade, and neurosis and psychosis will maintain a corrosive, unstable environment - an environment where values are decoupled from the objective existence of human needs in a real world with serious real world consequences.

It is unwise to accept another's claim to existence; it is wise to test and verify existence for oneself, and herein, a community will facilitate access to said verification (instead of thwarting access in order to maintain hierarchy). If truth is what matters, then humanity should be naturally skeptical of unsubstantiated claims. No one needs to believe anyone, for among community individuals do not need anyone to validate their

experiences for them.

Rational conscience is necessary for the actualization of an objective value system, and it is a function of systematic, scientific, and critical reasoning, which depends upon this "holistic" perception. Herein, 'sanity' is a function of a holistic perception and of accurate evaluations, an objective comprehension of that which is. Sanity maintains [a] recognition of the connections between existent identities and it eliminates distortions and dichotomous perceptions of the nature of reality and of living organisms in reality. The absence of rational conscience is irrational conscience (i.e., 'neurosis'). A "developed conscience" has achieved a holistic perception of reality - a function of sanity - necessary for correct evaluation of the real world environment and for the cooperative structuring of fulfilling environments. It eliminates distorted perceptions of reality and incorrect dichotomous perceptions of value. Metaphorically speaking, conscience is the "guardian of integrity", and integrity of action with reality does not exist without an objectively identified relationship to a common reality.

There are some forms of insanity which driven to an ultimate expression can become the new models of sanity. Generations habituate to the new normal. The next generation accepts a new baseline [even farther off a fulfillment-oriented direction]. Established interests build-in associations from early childhood and maintain those associations through systematic social engineering through life.

A rational conscience, which allows for the accurate perception of the objective social reality, is a function of correct perception of the self. A neurotic or psychotic mind has linked itself to an environment not really there: its responses are to fantasies and illusions; to dangers that are the projections of its own fears; to slights that are the projections of its own self-doubting. It is "psychotic". Inaccurate perceptions will maintain an individual in a state of being "unsane" and irrational, a state of persistently chosen insufficient fulfillment. Unsane people are stuck in a state of internalized frustration. The gap between their frustration and their fulfillment may be reduced [in part] through a re-engaging of their will and their curiosity to inquiry.

When a person says, " ought to do X," this invites the party being addressed to ask, "Why?" The only sensible answer to this "why?" question is, ultimately, an end-reason for intentional action that exists in the commonly sensed and verifiably experienced real world. Answers that invoke an appeal to authority and other fallacies, including specious arguments (i.e., sophistry) and neurotic / psychotic emotional exaggerations, are not valid responses to *why* questions for they do not accurately address an existent relationship in reality. When two rational consciences meet in discussion a 'philosophical argument' occurs. A 'philosophical argument' involves two or more parities objectively discussing a subject matter (Read: information) to remove all contradiction and approach ever greater approximations of a single, cohesive, real world [common] truth for all participants.

Fundamentally, the less chaos live in personally, the more are able to notice that other people are there.

In truth, the desire to fulfill human need and support (or caretake and steward) in the needs of other conscious creatures are the only end-reasons for intentional actions that actually exist, for they represent the refinement, growth, and development of consciousness. They are the only end-reasons for intentional action that actually play a role in explaining and predicting the behavior of intentional agents. Divine commands, intrinsic values, subjective whims, categorical imperatives, social contracts, committees sitting behind a veil of ignorance, and the like, do not exist as the real object of any moral relationship to consciousness. Consequently, a useful answer to the question, "Why ought I to do X" will relate "doing X" to some desire or set of desires that fulfills a discoverable and commonly verifiable need.

> **INSIGHT:** *Dogma limits thinking because of the "gravity" of belief.*

1.2.4 Where "rights" are "values"

The more State-oriented term "rights" becomes "values" in community (essentially, they are synonyms in community). In the market-State, everyone has "equal right" as citizen (i.e., citizen rights). The same citizen rights of the market-State are part of the same effective the general rights set of all humans (to have autonomy of body, to access all that society has to offer equally with all others, and to have safety in and among society.

1. Liberty (autonomy "rights") agreements. Here, the value is that of freedom.
2. Equality (access distribution "rights") agreements. Here, the value is that of [restorative] justice.
3. Security (safety "rights") agreements. Here, the value is autonomy of body.
4. Efficiency (and effectiveness "rights") agreements. Here, the value is efficiency.

Note here that "rights" may also be seen as a dimension of the completion (cyclically) of a set of human needs. In this context, "rights" represents needs, of which the values are four orientational-type needs.

> **NOTE:** *Rights are often declared in constitutions as social contracts.*

In the market-State, there are different layers of rights (law):

1. Civil rights (rights to protection from the State) and political rights (State-changeability). The rights of the citizen are the rights of participation in the political State.
2. Social rights (rights to specific public behaviors).
3. Market entity rights (rights to pretend to be a living human with needs and real-world requirements.

1.3 Value is a component of a valuing organism's neurophysiological makeup

QUESTIONS: *How do stop recycling concepts that limit a life fulfilling orientation? How do become better human beings? How do become the best that can be? What actions objectively and verifiably lead toward human fulfillment, and what actions lead away from human fulfillment?*

At one level, value is the expression of a desired state of reality, and at another level, it is an expression of an actual state of reality, that of the neurophysiological makeup of a valuing organism, the brain. If are going to discuss human well-being, are of necessity also discussing the human brain; because know that experience of the world and of ourselves within it is realized [at least in part] in the brain. Whatever can be known about the desire to fulfill the needs of organism must at some point translate into facts about brains and their interaction with the material world at large. Fundamentally, if humanity wants to understand itself, then it is not enough just to know about their cognitive adaptations to physical environments, it is also necessary to understand changes that occur in the brain.

Literally speaking, value is [at least] information that interfaces with (or within) brains. (Shomrat et al., 2013) When value is defined as a desired state of reality, the packet of information that is that desire becomes a piece of information inside the brain [structure] of the valuing entity. Even if abstract the word "desire" to mean what collectively understand will fulfill an individual or society, it all still logically reduces to observable facts comprised of the information stored inside [or passing through] homo sapiens' brains.

Desire itself is a functional neurological state. It [at least], and more is still to be known, describes how the brain is structured so as to relate input to intentional action given other brain states. With this in mind, it is important to recognize that neuroscience is a young scientific discipline. And, it is important to remember herein that not only does the brain entrain to its environment, but it is [in part] fulfilled by its environment (e.g., the nutrient content of consumed food feeds or damages the brain).

Though neuroscience is a young discipline, it does seem to support the thesis that intentional action is motivated by brain processes that at least roughly correspond to the properties are familiar with under the concepts of mental models and human need. Of particular importance is the progress that has been made in understanding how praise, condemnation, reward, and punishment work to strengthen some desires and weaken others, and may have the reverse of an intended effect.

situation in the world can be understood at many levels, from the level of the genome on up to the level of economic systems and social arrangements. There are many levels to the human system. And, if are talking about human need, and the needs of all other organisms on this finite planet, then are by necessity [at least] talking about brains and the brains of these other organisms; because know that experience of the world and ourselves within it is realized to some degree in the brain, which renders embodied experience. Human values are at some point reducible to a concern about conscious experience and possible changes in the states of the human brain, which in turn affect behavior. Who doesn't desire a healthy neurophysiological state to support them in identifying and meeting their needs and improving their performance potential, and maintaining their happiness and sanity as they live an embodied life.

When admit that humankind is on a path toward understanding minds at the level of the brain in some important detail, then it must be admitted that humanity is going to understand many more of the life fulfilling qualities of ourselves in much greater detail. are going to understand "positive" social emotions [and pro-social motivations] like empathy and compassion, and are going to understand why some forms of communication actually inflict suffering in others and lower their potential to sustain a state of fulfillment. will also understand how social and economic organizations affect the makeup of brains, and insofar as begin to shine light on that are inevitably going to converge on that neurophysiological fact space. are going to enter the fact-space of human fulfillment and well-being at the level of neurophysiology.

Any scientific account of human values is one that places them squarely within the web of influences that link states of the world and states of the human brain to human well-being and fulfillment. Imagine that had a machine that could produce any possible brain state (this would be the ultimate virtual reality device, more or less like in the film "The Matrix", or what some individuals experience as 'lucid dreaming'). This machine would allow every human being to sample all available mental states. Ignoring the philosophical and scientific wrinkles here, it is likely that given an infinite amount of time and perfect recall would agree about a range of brain states that qualify as good (as in, "Wow, that was so great, I can't imagine anything better") and bad (as in, "I'd rather die than experience that again"). There might be controversy over specific states -- after all, some people do like some unusual things and others have traumatic childhoods that warp their perception of themselves and of reality -- but being healthy members of the same species with neurological similarities [relative to any other known organism], are likely to converge to remarkable degree. One individual might find that brain state X242358B is among their favourite, and someone else might prefer X979793L, but the fear that will radically diverge in judgments about what constitutes a state of well-being seems far-fetched. The possibility that one individual's hell [as a healthy human being] will be someone else's heaven, and vice versa, seems highly

unlikely. And yet, whatever divergence did occur must also depend on facts about the brains in question.

INSIGHT: *Entrainment means coming into similar alignment.*

2 What is a value system?

A value system represents an orientational guidance system with the potential for effective and efficient decisioning to free humanity for its higher pursuits. A useful value system identifies systematically desirable conditions likely to generate persistent states of fulfillment and flourishing among the human population. As an information set, a value system represents the integrated understandings behind why some states of existence are likely to create environments where needs go unfulfilled and other states of existence are likely to generate a higher potential of fulfillment.

Values interrelate systematically in what is known as a *value system (or value set)*. A collection of values into a value system represents a value priority system that all humans have - whether they acknowledge it or not. In someone's decision process, their value system commonly "blankets" all decisions -- as if all decisions are arrived at after passing through a conditional filter composed of their values. The Community, in part, uses values to coordinate and prioritize decisive action, and the Community's value system acts to orient socio-economic decisions in a rationally desired direction.

Besides providing cohesion and unity, value systems give a sense of consistent rationality and "rightness" to a social organization. In a community, a set of common values provide a common foundation for discussion, understanding, and progress. They provide reasoned and rational legitimacy for particular practices and usages, including the existence or non-existence of power structures within a given society.

An rational value system is an organized set of compatible, consistent, and congruent values held by an individual or group of individuals. This key understanding is important in creating a community that fulfills and supports the individual in his/her progression toward a higher potential -- some value systems involve incompatible and incongruent values.

Some values are mutually consistent whereas others tend to act to oppose one another. In other words, some values are compatible, and others are not, as they work (or exist) in a state of opposition to one another. Some values are psychologically compatible with each other, such that it is relatively easy to think about them at the same time, and to pursue commensurate behaviours simultaneously. Other clusters of values tend to be in psychological opposition to one another, such that most people find it relatively difficult to think about them at the same time, and difficult to simultaneously pursue behaviours that are commensurate with these "contradictory" values. Incompatible values are said to be psychologically contradictory. Understanding this is crucial to grasping the importance of values in how they influence behaviour and how the valuing of incompatible values has the potential of generating chronic states of cognitive contradiction in individuals and irrationality in their behavior.

Evidence from value studies strongly suggests that

the human value system is organized in such a manner that some values tend to be relatively consistent with each other, and thus, easy to pursue simultaneously; whereas other values tend to be in relative conflict, and thus, difficult to pursue at the same time. The extent of compatibility or conflict between values can be statistically represented in a 'circumplex model'. In scientific literature, many researchers aggregate values into circular maps (or circumplexes) that spatially identify the relationship between different values. Values that are found to be compatible are plotted adjacent to one another on the circumference of the circumplex (or within the circumplex), while antagonistic values are plotted opposite to one another. Values are placed near each other in the circumplex when the pursuit of one of the values facilitates success at the another value. (Grouzet, 2005; Schwartz, 1992; Kasser, 2012) For example, most people in early 21st century society experience the values of self-image and status as compatible, as buying an in-fashion handbag or automobile not only enhances one's [egoic] self-image, but also conveys greater status in a competitive materialist environment. Values are placed on opposite sides of the circumplex when the pursuit of one value interferes with another. For example, most people find it relatively difficult to pursue cooperative efforts while focused on hedonistic pleasures (i.e., it is difficult to work with others when one only recognizes one's own pleasure-oriented wants).

Studies have found that the activating or 'priming' (i.e., psychological value priming) of a specific value causes changes throughout the whole system of a person's values; in particular, it has the effect of activating compatible values simultaneously and suppressing opposing values. Hence, the integrated nature of a value system (as an information system) entails that some behaviours will tend to occur together, and others will tend not to occur at the same time or in close temporal proximity.

A variety of studies offer support for the idea that the human value system is organized in this fashion by showing that thinking about one set of values has predictable ripple effects on others. Maio (et al., 2009) found that the "activation" of particular values will tend to promote behaviour associated with these and other compatible values, and suppress behaviour associated with opposing values. Thinking about one value both bleeds over into compatible values and squelches conflicting values. For example, if a person thinks about the importance of financial success, then self-image and popularity will usually rise in priority (as such pursuits are compatible with the desire for financial success), whereas volunteering will decline in importance (as that aim generally conflicts with the desire to make more money). Hence, 'priming' particular values leads to 'bleed over', such that other compatible values (and associated behaviours) are also promoted, whereas opposing values (those on the opposite side of the circumplex) are suppressed. This effect leads to associations between behaviours that at first observation may appear to be unrelated.

In an authoritarian social system those individuals with values that conflict with the authority's values are unlikely to have their values fulfilled, and are likely to be punished for the expression of their conflicting values. It is also true to state that some values contradict the actual fulfillment of human needs, and their expression regeneratively 'primes' an unstable personal and social environment.

QUESTION: *What values does society accentuate, and consequently, squelch?*

2.1 Value system congruence and flow

When values are recognized and in alignment with one another humans are more capable of entering the state of experience known as 'flow'. Many people have conflicting values, leading to contradictory thought and behavioral patterns, which cause them difficulty in entering a state of flow in their life. The very nature of 'commonality' involves the sharing of values oriented toward common needs.

Congruent values do not negate each other. Hence, they do not negate the fullest expression of an organisms higher potential. Every limiting and "negative" self-concept, contradictory orientation, and falsehood hampers and blocks creative and cooperative states of flow.

2.2 Value exchange and value encoding

In a community, similar values are what is first offered in exchange for connecting in a harmonious interrelationship with another individual. After which, there may be no need for material object exchange if the community's socio-economic access system is functioning sufficiently (i.e., sufficiently fulfilling individual's material needs). Herein, the idea of a 'community' exists in conceptual contrast to that of a 'market' (or trade-based) socio-economic system, where object exchange (e.g., currency, money, goods, service, resources, or "gifts") is mandatory for participation. Object exchange is not mandatory for participation in community. Participation in a community arises through similarity in individuals' value orientation. In a community, exchange comes in the form of social values, and not in the form of economic objects. If real or abstract objects are to be exchanged for one another, and these objects hold significant 'need-fulfillment value', particularly if they hold the value of life and death [as is the case with money, food, natural resources, and scientific knowledge], then the concept of 'ownership' must exist. And hence, the idea of 'property' is rendered with a whole host of complicated consequences. Alternatively, when exchange becomes about values, then the opportunity opens for a "network of value exchangers" (i.e., a community of individuals) to access [as opposed to exchange] common resources for everyone's fulfillment. This subject is covered in depth in

the Decision System specification.

Cooperation is an inherent property of a community, and it could be said that, "communities are systems of cooperation", or that, "a community is a system of cooperation". In a community individuals cooperate through the recognition (and sharing) of commensurate (or resonant) values. Resonant values are an indication of a similar orientational direction. Wherein, all cooperation toward a similar direction becomes mutually fulfilling. Hence, a community may be figuratively referred to as a "win-win" situation; as opposed to a market-based (or competitive-based) organization that establishes a "win-lose" environment.

Some organizational structures of society are constituted to generate behavioral patterns in individuals that are inimical to human fulfillment. People who are a part of these organizations adopt the perceptions, behaviors, and values that are a natural outgrowth of that form of organization. And, within systems of competition and ownership their exist systemic forces of the status quo that limit the formation of other states of organization, particularly that of a cooperative value [system] exchange, which may be more fulfilling.

The forces and mechanisms inherent in the social structure of a society will encode themselves (or be encoded) into the economic structure of the society, and both systems reciprocally effect the behaviors of individuals in the society, and are re-encoded therein. In other words, a society will encode its value system into its economic system, and the economic system re-encodes the results of its behavioral characteristics on people back into the social system. Metaphorically speaking, human beings create social systems and put "DNA" (or mental concepts, thought forms) into those systems. That DNA goes on to effect the other systems that form within the society (e.g., the economic system, future versions of the social system, telecommunications systems, etc.), as well as affecting the individuals in the society themselves. Hence, it would be wise to think of what kind of social and economic "DNA" would be most fulfilling to all of humankind, and then put that DNA in the social system; different DNA can have very different effects.

It is essential to recognize that there exist some social structures that will inherently breed inequality and other forms of social corrosion. There are some social organizations that are not favourably designed to fulfill human beings and bring out the best of human behavior and of pro-social motivation. And, other social organizations are designed in alignment with nature and for the facilitation of healthy humane living conditions.

2.3 Information value tracing

QUESTION: *How do know until experience?*

If a value system is to maintain a community's forward alignment with an intended direction, then each value must be traceable to the phenomenological world, and each encoding of the value into the conceptual and material systems of which the community is composed must be tracked. If an objective value system is said to exist, then there must exist an information trace from the selection of a value as a rational and need-fulfilling understanding on through to the value's application in the decision process, which leads to the modification of a community's system(s) and the encoding of the value into the conceptual-material structure of the community. In other words, a logical and verifiable trace must exist between the selection of a value [in its ability to generate a state of need fulfillment] and its application to the design (or re-design) of the community's systems.

Herein, the injection of "disconnects", such as assumptions, beliefs, dogmas, false premises, and opinions, into a value system are likely to break this information trace, and by consequence the value system will no longer be capable of accurately orienting a community (or an individual) toward reliable and verifiable states of fulfillment. When said information trace is broken, then individuals in a society may become unable to, idiomatically speaking, "see the forest for (or through) the trees". When values become untraceable, then the root (or systemic) source of a problem in a society is likely to be obscured, for the information that would otherwise reveal the source of the problem remains obscured. Without the accurate and informed tracing of values individuals are likely to become unable to rationally orient themselves and their society toward the creation of systematically fulfilling environments - problems are unlikely be solved systematically and the real problems may likely not even be seen as problems. Therein, even though individuals can see the trees, their minds are not capable of grasping the existence of the trees as part of a forest - there is no information trace relating the trees to a forest of trees.

2.4 Belief [systems]

> **NOTE:** *In general, people who have beliefs think of their beliefs as truth; they don't actually see them as beliefs.*

A 'belief' is faith or acceptance in the accuracy or validity of something without sufficient evidence. A belief may or may not accord with the facts and discovered regularities of natural, existent reality. A belief is not based on evidence and may be based on myth, tradition, custom, and opinion. In other words, no complete factual 'reference trace' exists for what a belief is describing; hence, a 'belief'. The term is a "float", disconnected in some manner from the ability to accurately coordinate and orient decisions in alignment with a factually fulfilling, need-based direction. Facts close the gap between what someone believes and what someone knows.

Believing something is real is not the same as experiencing something as real. There is a wise aphorism that may be applied here: Don't think that you are on the right track just because, it is a well-beaten path.

Beliefs are, by degree, out of alignment with verified reality. Therein, their misalignment from reality has the potential to generate an unpleasant emotional state (known as 'cognitive dissonance') in those who attach themselves to (or persist in maintaining) a belief in the face of new and conflicting information. In other words, by attaching oneself to a belief when presented with new information consciousness experiences [cognitive] dissonance. 'Cognitive dissonance' occurs when two opposing viewpoints are accepted (or acceptable at some level) at the same time. Instead of inquiring more deeply and integrating more accurately in the presence of new and more accurate information, conscious may choose not to process through the dissonance it experiences, and instead, it may (or is likely to) attach itself to the belief. All beliefs hold the potential for entrapping consciousness in a state of artificial limitation (as attachment) - they are beliefs; they are not inquiries. If someone buys into (or is tied into) a belief, then they have likely limited their potential. Many people are so entrained, so convinced, so totally oriented in what they believe that they refuse to see the information coming in that contradicts their beliefs, which prevents their growth and adaptation. Consciousness grows in this intense environment through verified experience, not through belief. And yet, the experience of belief provides an opportunity for growth. Beliefs need challenging if re-orientation toward a greater state of potential is intended.

More importantly, beliefs are claims about reality and about how human beings should live within it, and consequently they lead to behaviors, orientations, and organizations (e.g., laws and institutions) that affect the lives of all people, whether they share these beliefs or not. Beliefs, like values, become encoded into social and economic structures [when they are not filtered out]. Therein, a diversity of beliefs in a society will inherently generate conflict because such diversity inevitably leads to different approaches to life, and hence, different orientations of social and economic arrangement away from human fulfillment [with different behavioral/cultural characteristics as a consequence].

When a socio-economic decision is made based upon a belief (or belief system), then the decision may be said to have been made based upon an 'ideology' (i.e., the recycling of the internal logic of a mental construct, incapacitating the ability of consciousness to shift its orientation to one of greater fulfillment through open and active inquiry). A belief [system] is a divisional ideological trapping - ideologies divide the world into "You" and "Them". When someone steps into an ideology, the ideology erases the real, empirical world around them; and often, *they won't even notice it*. If "you" believe [in] something, then everything see will look like your belief due to the psychological tendency of what is known as 'confirmation bias' - the tendency of people to favor information [regardless of accuracy] that confirms their beliefs. Fundamentally, in every belief there is a presumption.

Beliefs form into systems known as 'belief systems'. In the English language, terms representing belief systems are usually labelled with the suffix "-ism". For example, racism is one of these -isms. Racism is a system of belief that race is a primary determinant of factors that cause the expression of particular behaviors and traits. Several other common -isms are: capitalism, socialism, communism, materialism, sexism, classism, objectivism, and etc. (Chrisomalis, 2020) An -ism is an idea set (or "ideology") thought up by someone else and not based in objective reality (i.e., without sufficient evidence and reference to the real, empirical world). Take note that any -ism is a potential way of exercising tyrannical control over the "-ists" (Read: the people who subscribe to the -ism). It is unwise to be an -ism's -ist. Also, be aware (and beware) that "-isms" follow agendas. Wherein, cultures subscribe to -isms.

As an acronym, the letters i.s.m. (ism) could stand for Individual Social Management. Individual social management systems are formed with greed and fear as their seed, and the fruit born into this world reflects humankind in its base animalistic state. It is the opposite of the use of reason and higher cognitive processes. To a degree, isms manage individuals at a social level by causing them to [emotionally] react to events and new information, rather than facilitate the space for integration and intelligent response.

> *"Your beliefs limit your experience to that which fits within your worldview. Beliefs eliminate possibilities at worst and they warp interpretations at best."*
> - Thomas Campbell (2020)

Holding a belief causes a loss of referential meaning, which makes it easier for individuals to feel that their private interpretations conform to a general social consensus. Private beliefs assimilate social beliefs and social beliefs assimilate private ones and all the while a subtle transformation takes place - a society-level decoupling from reality. There no longer exists a reference point for creating coherency and reducing the randomness of information, fulfillment de-structuring sets in at an individual and social level.

Beliefs are unconfirmed declarative statements about truth. Yet, to evolve, one must have their own experiences and verify existence for themselves. Every belief is either flawed or false, often picked and choose for by others. Beliefs are unexamined weights and opinions that side-track consciousness away from greater knowledge, understanding, and wisdom, and ultimately, a higher potential of fulfillment. Beliefs are often given as "gifts" to be treasured and never opened or inspected. Instead of interpreting someone else's experiences, a self-directed individual might focus on having one's own experience and verifying existence for oneself - one might unwrap beliefs and check their veracity. There is no limit to understanding when consciousness inquires with an open and actively engaged mind.

People learn through their own experiences, not

through the adoption or acceptance of beliefs. Life is all about gaining the experiences need to become more evolved and wisely fulfilled human beings.

Beliefs inhibit the potential expression of consciousness. By believing put ourselves in a pre-structured box, are filtering source of awareness. And, one box is not better than another box. As a community have to let go of all boxes. *Let go of "your" boxes of belief.* Community is about having your own experiences and proving to yourself what is true and real, and the Community's design may facilitate or hinder that process.

Beliefs are also sometimes known as "memes" (or mental viruses). Some viruses are benign, and others, highly malignant. Principally, all values are not equal, and all beliefs are not equal [in the harm they cause or the disconnection they generate]. Ideas must be left in the form of working hypotheses open to critical inquiry and the approximation of truth found by the process of exploration and experimentation. Beliefs edit incoming perceptual awareness; they cut information out of [the integration of] awareness [through consciousness]. Sometimes what they cut is benign, other times it can cause great waves of dissonance and tragedy. Those who hold beliefs might be said to be "under a simulation" -- they are simulating the re-creation of a belief (as a limitation on potential), within a matrix of all potential [source]. In mixed words, beliefs are programs that initialize and run [by consciousness] to limit experience [of the identification of that which exists] for the apparent purpose of learning.

Does everyone have a "right" to believe, and therefore, act upon whatever they choose? Is everyone's personal interpretation of a situation or of information equal? Are all to respect everything others want to? If someone who maintains the belief that "you" should die for their cause were to put a gun to your head, is that acceptable to ? Are a bigot for not allowing them to express their freedom of belief? Obviously, values and beliefs are not equal. Some values work [in aligning society with a state of fulfillment] and other values do not. Some beliefs cause more harm and others less. More specifically, some values and beliefs represent a closer approximation to reality and human flourishing, and others do not. And, the farther a value/belief system is from reality the more cluttered with belief it becomes, and the more destructive it often becomes, not just to the individual, but to all individuals in all societies on this planet. Therein rests a distinct social imperative that is often ignored and feared. The taboo associated with challenging what others think and believe under the still convenient notion that all values, beliefs, and interpretations are equal is simply not tenable. All beliefs are beliefs, but not all beliefs are equal in their probability of dis-aligning a community from growth toward a higher potential. There is nowhere to hide from belief systems that pervade the "collective consciousness" and decouple it from reality. The question is, "How de-coupled, how many beliefs, does one filter the source of one's awareness with?"

A belief system is a box in which consciousness is exploring, and fails to realize that there is an environment outside of the box; and yet, consciousness goes around the box thinking its "open minded". have to be on guard and examine ourselves all the time to make sure aren't just assuming another box. have to be able to ask the tough questions of ourselves, and ask them all the time. Hence, it must be considered that even the thinking processes described herein are flawed and are belief systems. don't have to throw out anchors [of belief] as explore. Ask yourself the tough questions. Don't accept anything anyone says, have your own experiences so can expand your own potential, and learning on this journey leads to a higher potential for ourselves and all others. People have a tendency to stay with what they are comfortable with, and this should be strongly avoided by designing a society that can adapt and re-orient as new experiential data becomes available to them.

There are conditioned beliefs that are operative at the level of "your" behavior and emotion, and about which "you" may have no recollection -- hypnosis is real. Beliefs inhibit the ability to make accurate evaluations based on what was known and what is now known. They are essentially, attachments (or "mental cages"). Hence, they inhibit all forms of social orientation in a whole ecologically navigable system, and their encoding into an economic system has a probably chaotic effect. In any given society a configuration of factors conspire to make people participate in a perpetually unfulfilling [belief] system. Some thought structures inhibit (vs. facilitate) development toward a higher potential at both the individual and social levels. Humans are going to explore and manipulate their environment, and community might exist to facilitate the integration of newly verified experience. Alternatively, tyrannical systems inhibit self-verification and seek to limit or otherwise prevent integration.

The problems with belief are several fold, and can arise when:

1. Some beliefs should not be questioned.
2. Someone can be certain of something yet still be mistaken.
3. It is bad when someone doubts their beliefs.
4. If all members of a society share a belief, they are justified to hold that belief (i.e., the belief is considered sufficiently true to act upon).
5. Believing something that is false doesn't feels just like believing something that is true.
6. Believing that feelings are a reliable way to discover truth.

Additional problems with belief include:

1. Believing something without evidence is admirable.
2. It is unimportant to know where something came from and what happens next.

3. Believing something that is false is okay if it gives you comfort.
4. Someone is justified in their beliefs until they are proven wrong.

The following are several ways of identifying and resolving belief in favor of knowledge:

1. I often investigate beliefs that do not match my own.
2. I am comfortable with saying: "I don't know".
3. It is beneficial to find out when I am wrong about something.
4. I look for more information before I accept something as true.
5. It is possible that some of my beliefs are not true.

An informed value system might replace a belief system in how decisions are optimally arrived at. Belief systems limit someone's ability to self-actualize and to understand others views. Belief systems do not provide actual[ized] nourishment or orientational capacity (i.e., they are non-functional toward navigability in a world space). Instead, they reduce function and limit fulfillment by limiting the conversion and integration of neutral [source] information into wisdom. Beliefs disconnect consciousness from its innate ability to navigate toward higher states of fulfillment in a common material reality. Therein, beliefs infect personalities, and once integrated they often magnify and distort reactive instincts, ultimately preventing self-reorientation. They reduce understandings and spawn illusions to which attach ourselves and create layer upon layer of fictitious webbing [and "rationalization"] between common selves. And, once integrated within the individual, though particularly into a socio-economic structure, they become difficult to purge. All belief systems are seriously flawed to the point of being false. are undermined by beliefs (i.e., potential is limited by beliefs).

At a social level belief systems are always shifting, always changing; they are temporary boxes around the awareness of consciousness. How can "you" be an effective explorer when "you" are looking through "rose coloured" glasses of belief, wherein perception is slanted [out of synchronization with highest potential of experience]. have to examine beliefs, which is not necessarily easy for identify with beliefs— become that which identify with. You must face facts, and that takes courage.

It is only when people feel free to think for themselves [using at least reason as a guide] that they are best capable of developing values that succeed in fulfilling human needs and serving common human interests. can choose to bury minds in beliefs or to explore and discover the truth for ourselves. Beliefs reduce a personality to conditioning and to instinctual reaction as opposed to facilitating self-directed evolvement [of one's total self].

"Belief is the wound that knowledge heals."
- The Telling, Ursula K. Le Guin

Beliefs often hinder personal evolution by misrepresenting the reality of true nature, capabilities, and aptitude (or fullest human potential). Most people are creatures of habit, not of exploration (i.e., they have lost the playful and exploratory mindset observed in non-drugged and healthy children), and remain attached to their physical self-concept and limits regardless of evidence before their very eyes. Few people stop to consider that their library of cherished beliefs are not their own. They live and die within the narrow confines of the established thoughts and conclusions created by the minds and patterning of others. Most take their lifetime of programming for granted as a normal part of their socialization process. Even the clothes they wear, the style of their hair, and the types of food they eat are created by others.

Fear and belief are both a form of bias. Someone who enters a situation or life experience with either will not end up with truth, but a biased perception of the experience. In order to experience the truth of reality, all of those things that would metaphorically "color your glasses" must be dismantled and stripped away - they lead to false interpretations of existence. It is therefore important to meet reality with no preconceived notions and no expectations (i.e., mindful openness and active observation) in order to remain in synchronization with reality. Many of the fears and beliefs that people have, they don't even realize as fears and beliefs, which makes them particularly tricky to overcome and to purge - they are just accepted as a part of the way things are. In many ways culture is the propagation of beliefs and fears about reality, about situations and behaviors that "should be feared because they are punishable".

Culture is often conditioned without any question or inquiry, without the accepting party ever knowing that they have accepted a [limited] conditioning program. What worries "you", causes "you" anxiety, and causes "you" to wish for another experience? A "superficial" intellect covers (or masks) the fears for the self-protection of the belief-established identity (the "false[ly aligned] personality"); and although it appears to be providing a service toward continued functioning in an aberrant culture, it actually gets in the way and hinders the self-development of the individuated consciousness [in continuously integrating reality as it is and not as s/he would like it to be]. Most people in early 21st century society make most of their decisions and most of their choices based on their fears and beliefs, and often, that is what a culture expects - if don't behave in an approved manner, or maintain beliefs that are accepted in your culture, then there is something wrong with "you", and "you" might be outcast and shammed as a non-conformer [to the social beliefs].

"Belief means not wanting to know what is true."
- Friedrich Nietzsche

Every unconfirmed idea, opinionated limitation, and belief is a potential mind trap hindering personal and social development. From this moment take notice of the many external forces that are attempting to influence "your" state of consciousness. Any thought or idea that contains a form of limitation, fear-based manipulation, or imperative without evidence is a mind trap. Generation after generation of physical and psychological indoctrination has had an enormous impact; for many minds are filled and interwoven with thousands of assumptions that create limits, institutions, and the invisible (and sometimes very physical) walls experience in life. You carry beliefs with , and figuratively cloister and quite literally box ourselves in with them. The only way to "battle" beliefs is to make them obsolete in the realm of objective reality; whereby they can no longer be used as weapons against individuals. Only those who inquire are ready to learn their way forward, and only those with an actively open mind resonate with the potential of higher fulfillment.

One of the greatest fears that people in early 21st century society have is that of openness - not being absolute with everything. When people are in a situation where there is a state of flux, either in what is happening to them and around them, or in their perceptual awareness (e.g., new information or entheogenic loss of ego), they tend to get uneasy. And therein, they try to solidify the flux into an "absolute" in order to feel safe and comfortable. But, the solidification prevents connection with the emergent flow of information -- dropping out of synchronization with [the] unifying [iteration of] reality. In general, this de-synchronization [program] is a "schooled" idea. It is a viral program whose mechanism of replication is structural punishment and reward (i.e., authority; e.g., schooling). To overcome it one must step into more accurate alignment with their own power and have their own experiences initiated from their own conscious inquiry. Do not accept the beliefs (and "baggage") of others. Every limiting and negative self-concept, every belief and falsehood, hampers and blocks out creative flow. And therein, cooperative flow is reduced or nullified.

> "Rather than being your thoughts and emotions,
> be the awareness behind them[, which prevents
> absolute fixation]."
> - Eckhart Tolle

A belief is a claim to knowledge that has not yet been openly examined by at least the individual or group making the claim. In a sense, beliefs are just misleading place-holders for wisdom and knowledge, which can quite easily become influential programs that run continuously in the background. In truth, can verify reality for ourselves. One could go so far as to say that beliefs have their own gravity that sucks self-development into a void of stagnation.

When someone has trust in a belief, they essentially have "hope and faith" that the claim they are making is true. Faith [or intrinsicism] is a belief in something without verifiable evidence; including a claimed way to knowledge without empirical reasoning, or a belief in something without reason and verifiable evidence. Faith is experienced as a need to belong with a counter-impulse based on cognitive dissonance. Faith, by definition, negates logic and negates the examination of evidence prior to the arrival at a conclusion. And, since faith is belief without evidence it is contradictory to the entire process of understanding itself. People have faith when they don't have knowledge, and people with faith are likely to lack understanding. Faith is a state of persistent disconnection. It is almost an admittance of disconnection, a sacrifice of reason. And yet, faith grounded in forgiveness is meaningful.

Most of what individuals in the early 21st century think they knows about community is faith-based and not evidence-based; it is not based in evidence for human fulfillment, but based in "faith in the institution". And, there are many forms of institution. Flawed identities are likely to group themselves with other flawed identities (i.e., self-limiting concepts). Wherein, faith becomes worship and sacrifice, and doctrine becomes punishment and duty. Do not confuse the certainty of the messenger with the validity of the message. Sometimes beliefs are created to make feel better about anxiety at not knowing something. Hence, among community, live gracefully with uncertainty, with a recognition that are in a learning environment with feedback.

In some ways faith really operates as: the permission give another to believe things strongly without evidence. Beliefs eventually become operant in emotion and behavior. People think their beliefs are private, but the moment they inform (or are otherwise relevant to) a believer's behavior, then they can't help but impact the structuring of social interrelationships [through probability ripples]. And therein, they inform social behavior in so far as "you" believe in them. Yet, in community, there is no such entity to give permission whether to believe or not to believe, which is not the state of community, but the State of fascism. Among fulfilled communities, ideas that exist without evidence are simply transparent as such, and they are withheld from integration into their community's decision system until they are verified to be otherwise. Faith would have them integrated and fully operant at a socio-economic level without sufficient evidence, which is a extremely dangerous position. Quite possibly it might be a good deal wiser to inquire, verify, and then encode. Things tend to become a little confused in the head when there is only faithful re-verification going on, and very little inquiry.

When the statement, "hope and faith" is considered at any deep intellectual level its superficiality is quickly uncovered and it is seen as has no meaning beyond the negation of the concepts of reason, evidence, evaluation, experience, validity, inquiry, feedback, and logical calculation. In other words, it is a nonsense mantra. To "trust a belief" is to have "hope and faith" in nothing of real value. They are sayings that have no actual

meaning, and in fact, remove a degree of intelligence from the user of the saying. Authoritarian institutions, in particular, depend on being able to appeal to faith as a basis for knowledge of ultimate reality -- when in fact it conveys no such knowledge and only seeks to further disassociate the adopter from reality. The most unfulfilling of structures with the worst of intentions can be hidden in plain sight when buttressed by the emotional appeal of hope and the belief in the possibility of winning.

Those with hope or faith tend to become blind (or may already be blinded) to the realities around them. Hence, for those who feel that charity is the way to spiritual perfection and happiness it may be wise to reconsider all three supposed virtues - those of hope, faith, and charity. In some systems of belief, these "virtues" have fully usurped human needs, human fulfillment, and systematic solutions to real problems. They have become pacifiers - generators of passivity. In truth, it may be most wise to re-evaluate any term lumped in with "hope" or "faith", such as "Hope & Change". Hope and faith and change and similar de-contextualized or meaningless terms are empty rhetoric, useful for propaganda, seductive suggestion, hypnotic suggestion, power acquisition, and conversational hypnosis (or "sophisticated enchantment"). Such propaganda can confuses otherwise highly intelligent people. Propaganda is a tool, often employed by those in power, as an approach toward preserving their power or gaining power. And yet, hope can be a vehicle for a less "negative" perception-outlook, which is stress reducing and healthy.

When there are poor people there is a need to give charity to them. When society is depraved, then charity becomes important for: (1) needed generosity; (2) demonstrated generosity (as social perception/social manipulation); and (3) a tax credit; but, when society is fulfilling from the outset, then "what is the meaning of charity?" In some ways it could be said that the very idea of "charity" has no meaning in a society designed around the common fulfillment of the individual. In the early 21st century, "charity" is either a tax break from authority or the expression of a systematic issue with society. If the system was truly working for humanity, why would there be [a need for] "charity"? A community-type society is designed to resolve issues with fulfillment so that "charity" is unnecessary. In a fully functioning society there would be no role for charity [which isn't to say that there wouldn't be contribution].

In a society that is broken and harms a social or economic "class" of individuals, then charity is important, but not sufficient [as a condition] for re-orienting the system of society toward one that is fulfilling and where charity is not just unnecessary, but without meaning. Often, in early 21st century society, those organizations that do the greatest harm are the ones that to their greatest extent publicize their own charity -- with their hand in the front they give, while the hand at the back takes. Let be clear, charity is not the redesign

of the system toward strategic benefit and greater disambiguation. The end of poverty requires the end of violence-orienting (and structurally violent) beliefs.

The state of being "open mind" (or "actively open mind") solely means that "you" are open to all possibility. It doesn't mean "you" are going to believe everything or anything; instead, "you" question and inquire, "you" critically engage with new information and seek its most accurate integration, "you" do not simply dismiss with reflex action. If "you" can give a name to what "you" believe, then "you" are in a mental box. If "you" had a truly active and open mind, and were in full access of your innate intelligence [to remove contradiction and fulfill common needs], then would not have a name to give to what "you" believe for "you" do not believe anything. In community, thought might convey information, but it is never "stuck in a box" or "stuck in stone".

An "active brain/mind" is a brain that is making connections and relationships [between variables] (i.e., thinking systematically and integrating verified experience). An "inactive mind" could be said to be a "disconnecting mind".

A belief is certainty in the existence of something based on faith that may or may not accord with the facts of reality. Might there not always be more to know? Any form of faith, because it is a surrender of reason in favor of faith, is a tremendous intensifier of all things that are divisive, rather than inclusive. Rather than have a belief system, one might have an informed and verified sense of perception and conception, of how things are up until now. Truth is unsuppressed by belief and faith, which are habituating and irrational. And yet, belief in the limitless creative potential of the self is meaningful.

Sometimes people hold core beliefs that are highly integrated with and very strongly engaged in a person's personality. When these people are presented with logic and evidence against that which they believe they often cannot consider or accept it, and a feeling of great discomfort is experienced (Read: cognitive dissonance), which engages and erects [irrational] defensiveness. Because it is so important to them to protect the core belief, they will rationalize, ignore, attack, and deny anything that doesn't fit in with the core belief. In defence, there is the potential of reacting with extreme emotional energy, with anger. And when become angry, then become indignant, become offended, want to ridicule the messenger, want to pathologize the messenger, want to censor the messenger, and possibly, may even want to hurt the messenger.

What is common to the experience of cognitive dissonance is the emotion of fear: people are afraid of being ostracised, alienated, and shunned; they are afraid of their lives being inconvenienced; they are afraid of being confused, of psychological deterioration; they are afraid of feeling helpless and vulnerable; they are afraid of making mistakes; and, most of all, they are afraid that they won't be able to handle the feelings that are coming up. None of want to feel helpless and vulnerable, but in truth, at some level, can all accept ourselves.

Specifically, cognitive dissonance is the mental conflict, experienced as discomfort and mental stress, that occurs when beliefs, ideals, values, or assumptions are contradicted by new information. In other words, information doesn't don't match up with a reality capable of being understood more accurately in another way (i.e., they don't inquire more deeply into new evidence that works against a held belief). The concept[ual theory] of 'cognitive dissonance' was defined and became widely distributed in the 1950s. As a concept, 'cognitive dissonance' is intended to describe the phenomena that when "most people" are confronted with new information they seek to preserve their current understanding of the world by rejecting, explaining away, avoiding the new information, or by convincing themselves that no conflict really exists. When the protection of a belief as [egoic] self-concept (or self-identification overlays inquiry into greater truth, then the ego is likely to rationalize (as in rationalization), ignore (as in ignorance), and even deny (as in denialism) anything that doesn't fit with that core belief—it clings to that which remains comfortable, yet contradictory. Cognitive dissonance is a possible factor in explanation for "defensive" attitude (and emotional) change [by psychologists] when confronted with new information. Further, when people are in a state of dissonance, when their beliefs or values don't match up with their behavior or experiences, there is a likelihood that they will adjust those beliefs or values, or even adjust their perception of reality in order to achieve consonance. Many people will actively avoid situations or information that might challenge their beliefs and values in order to avoid the feeling of dissonance. One of the ways can reduce the likelihood of cognitive dissonance is to never take inconsistencies personally, and to use them as a platform for further inquiry.

The more someone has invested emotionally or financially or in any other given sense in a belief the more cognitive dissonance s/he will likely try to bear before admitting in the face of evidence to the contrary that the belief is not "sound" and doesn't accurately reflect what goes on in the world. People will try to defend their beliefs in the face of evidence until they can no longer do so, but it is stressful; the more cognitive dissonance builds up and the more the world refuses to behave the way they believe it ought to behave the more psychological stress builds up and the more mental illness/emotional/psychological problems tend to arise out of that, which can give rise to psychotic behavior. In community, must always be open and able (i.e., have the space) to discuss the mismatch between belief and experience.

Having no beliefs is not a belief, it is a "fresh" and open mind; an empty cup; a mind not attached to a story, narrative, or past moments; a mind streaming consciousness. All belief limits the further acquisition of knowledge. Once someone is insulated in belief, and thus, isolated in awareness, they cannot orient accurately [by degree]; and since they are then out of alignment with their integral nature they are potentially a more supple victim for further programming.

How much nonsense are "you" comfortable with? How much nonsense have "you" cut through to see the truth (because there is a lot of nonsense in a competitive socio-economic system that generates "marketed" nonsense so that people can continue to "make a living"? One might say that a complex socio-competitive market on the scale of early 21st century society is almost complete nonsense, and without a comprehensive re-evaluation of one's understandings and thinking processes one is likely to be "filled to the brim", of their metaphorical cup, with nonsense.

> "Never be diverted from the truth by what you believe to be true."
> - adapted from Bertrand Russell

Herein, it is important to note that the usage of the term "open mind" is not meant to call either for perpetual skepticism or for letting one's brains drop out (i.e., for holding no firm convictions and granting plausibility to anything). A "closed mind" is usually taken to mean the attitude of someone impervious to ideas, arguments, facts, and logic—someone who clings stubbornly to some mixture of unwarranted assumptions, fashionable catch phrases, tribal prejudices, and emotional attachments. Yet, the term "closed" may not be an accurate description for such a mind. A "passive" mind might be a more accurate description. It is a "passive" mind that has dispensed with (or never acquired) the practice of inquiring and critically thinking, and feels threatened by any request to consider anything novel.

What objectivity and the study of philosophy require is an actively open mind - a mind open to possibility and eagerly willing to investigate ideas and examine them critically - an exploratory mind. An active mind does not grant equal status to truth and falsehood; it does not remain floating forever in a stagnant vacuum of disinterest, uncertainty, and ambiguity; by assuming the responsibility of becoming informed and experiencing that which is, it reaches firm, and yet, tentative understandings. Since it is able to verify its convictions, an active mind achieves certainty - a certainty untainted by spots of blind faith, evasion, and fear. In community, don't believe in anything, have "your" own experiences (a.k.a. the "dis-belief principle").

Modern human beings rarely think for themselves; they find it too uncomfortable. For the most part, members of species simply repeat what they are told and become upset if they are exposed to any different view. Self-awareness is really the enemy of sanity in early 21st century society, for once hear the screaming, the echo never stops. The result of this ignorance and reinforced social conformity is the generation of rampant child abuse and global warfare. Other animals fight for territory or food; but, uniquely in the animal kingdom, human beings fight for their beliefs. In the early 21st century, they fight for beliefs more than fight for food or water.

The reason for this is [in part] that thoughts guide behavior, which has evolutionary importance among

human beings [toward the fulfillment of needs]. But, at a time when behaviors and actions may well lead to extinction there might be no reason to really assume humans assimilated into early 21st century society have any awareness of this at all. How all see nature, or don't see it, is perception of own reality that was given to by family, network, close friends and environment. Without self-awareness there is likely to co-exist self-destruction.

> NOTE: *If someone's sense of the possible has been suppressed or diluted, it means that anything that is actually happening outside of their sense of the possible is by reflex action dismissed as crazy or impossible.*

2.4.1 Sensory gating

Once a meme (or, mental virus software program) is absorbed, then it begins to alter an individual's 'sensory gating' and affects all subsequent behavior. Most people never think about their own mental software programs until something forces them to. Herein, 'sensory gating' describes the neurological process of filtering out redundant or unnecessary stimuli in the brain from all possible environmental stimuli. (Cromwell, 2008; Freedman, 1987) A gate is a filter (i.e., an aperture that channels information). Once a mentally constructed limitation is accepted and integrated (i.e., once the mind has constructed and closed a "mental gate"), then that which can be perceived of the world around becomes artificially limited, until such time as an event occurs that opens the gating channel(s) or otherwise shifts the gating system, and the individual has an epiphany or insight.

Fundamentally, being confined to a single or limited viewpoint or other modality, habituated to it by school or an environment, is tremendously debilitating. Long-term training in one perspective creates a long-term template that automatically gates incoming sensory data; wherein, it becomes increasingly more difficult with age to alter the settings due to a bio-physiological reduction in neuroplasticity.

In truth, human perceptual capacities are flexible, fluid, and multi-dimensional; in other words, we can perceive multiple perspectives, and change our own perspective whenever it benefits us to do so. However, "gating parameters tend to set themselves as time progresses, and all organisms tend to habituate to certain ranges of sensory intake and response to environmental perturbations." This habituation can and does limit what and how we perceive, and how resilient and creative we are in the face of adversity.

In early 21st century society, people get a template that keeps them from orienting toward a more fulfilling set of common meanings (i.e., those that create community), and they often become focused instead on surface detail (and pseudo-satisfaction).

2.5 Integrity

> NOTE: *Relying on "hope" is not a strategy. If there is no method for maintaining an oriented direction [in reality], then may always be struggling to remain in integrity with reality. The validity of values are increasingly quantifiable by an empirical benchmark, that of science, critical thought, and thinking in systems, which may be applied together to maintain an objective state of integrity.*

'Integrity' is a concept of consistency [as a principal characteristic] of actions, values, methods, measures, principles, expectations, and outcomes. In morality, 'integrity' is regarded as the honesty and truthfulness (or accuracy) of one's actions [with verified reality and human flourishing]. 'Integrity' can be regarded as the opposite of hypocrisy in that integrity regards internal consistency as a useful quality, and suggests that parties holding apparently conflicting values should account for the discrepancy through scientific discovery and the removal of contradiction (e.g., critical thinking and philosophic argumentation).

The word 'integrity' stems from the Latin word 'integer', which meaning wholeness, soundness, or completeness (and it has a quantitative nuance to it). Therein, integrity is the inner sense of wholeness deriving from qualities such as honesty and the consistency of behavior with unbiased [quantitative] evidence. As such, one may assess that others "have integrity" to the extent that they act according to the emergent values, understandings, and principles they claim to hold. Integrity does not involve loyalty to one's subjective whims, but of behaviors reflective of rational and emergent understanding (i.e., behavioral alignment with a claimed value or belief system).

Fundamentally, the results of differing value orientations can be compared and measured. The integrity of a value system is measurable [in part] by how well its [design] principles orient toward human fulfillment and align with [verifiably] discovered scientific causality/probability, based upon the integration of feedback and the self-initiated responses of individuals actualizing the specific value orientation.

In the context of *accountability*, integrity serves as a measure of willingness to adjust a value system to maintain or improve its consistency when an expected result appears incongruent with an observed outcome. Truly accountable individuals will evolve their understandings as more [accurate] information becomes available, and such individuals may be said to "have integrity". A value system's abstraction depth and range of applicable interactions may also function as significant factors in identifying the system's integrity through a congruence or lack of congruence with observed effects.

A value system may evolve over time while retaining integrity if those who espouse the values account for and resolve inconsistencies as more information is acquired.

QUESTIONS: *If humanity wants to create a community of fulfilled individuals progressing toward their highest potential, then what must be perceive and what must be valued? If individuals do not [at least] perceive their needs and maintain an integral value system composed of those orientations that lead to a liberated, higher potential life, then what are they actually perceiving? What orientation is likely to promote human well-being and flourishing?*

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The Value System of a Community-Type Society

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Abstract

A value system is a conceptual reasoning system for translating a purpose [intended by consciousness] into action [through awareness] in a verifiable and a predictable/repeatable manner [as individual experience]. Every social organization has an orientation in an informational and spatial environment toward greater or lesser states of entropy. A social organization may use conceptions within its information system in order to stabilize its trajectory and orient intentionally toward a state goal/direction. A value system is the totality of that system which is orientationally useful at the conceptual level of society. The value system of a community type society has three core values that produce a stable platform for life, technical, and exploratory operations. It is upon this stable platform of three values (freedom, justice, and efficiency) that society may orient toward the its own evolved fulfillment. A set of stabilizing/ compositional values ensure that the core remain a sustainable foundation for societal operation. Interrelated with the three core values are a set of seven combinatorial stabilizing values. Together, this value set has the potential of scaling global human fulfillment without hurtful artifacts.

Graphical Abstract

Figure 13. *Depiction of the three core values of freedom, justice, and efficiency, surrounded by the stabilizing values of community.*
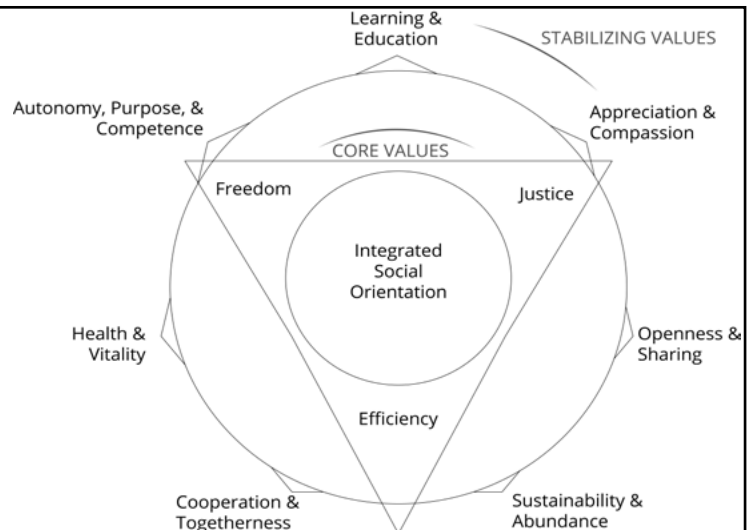
1 Introduction

A value system is an important part of a social organization and society as a whole. It is a system shared by all individuals in the Community and inclusion into the Community is based, in part, on the value system that an individual maintains and embodies. A value system informs behaviors, relationships, and the intentionally organized systems of which a society is composed. The value system that each individual maintains is an essential factor in the coordinated orientation of decisions toward human fulfillment at both an individual and a societal level. A community-type society's values maintain an orientational alignment with its desired direction within a real world information system. Mental models and the values that encode them are at the foundation of how the world is viewed and acted upon to create the environment all individuals inhabit. Values significantly underlie actions taken toward goals.

A value system plays an important role in the human decision process, and actions taken in pursuit of values have personal, social, economic, and environmental consequences. Humans are [at least] social beings with instincts (as in, social instincts) for effective adaptation to changing social conditions. When social conditions are not aligned with human needs, then instability within individual human beings [the personality of] is naturally prone to arise. Therefore, "socialisation" without conflict depends upon the community's cultivation of a set of core human[e] values.

A set of formalized values enable a population to arrive at decisions together, while making actions transparent, consistent, and focused (i.e., "authentic"). Within a community-type society, the population realizes the importance of value system congruence between individuals and their general socio-economic environment. A congruently shared value system is necessary for progressive action toward a purpose at the individual level and the social level. Congruent environments reduce obstructions and hindrances, thus affording greater opportunity to express important values, to carry out plans, attain goals, and commonly shape the material world for everyone's fulfillment.

Social psychological researchers have noted the detrimental impact on well-being that arises when an individual's value system is incongruent with the system prevailing in their social environment. In other words, sometimes social values conflict with personal values to the psychological and physiological detriment of the person(s) with the socially conflicted values. (Sagiv et al., 2000)

Individuals are more likely to progress toward their highest potential when they can express and fulfill their values, and thus, achieve their goals - when they live in a society with a similar value system to their own, and in particular, an emergent value system that facilitates their adaptation to new potential states of fulfillment.

Generally, when most people in an environment share a set of value priorities, then normative behaviours are more clearly communicated. In more fulfilled societies this appears as a general organization of similar concepts: mistakes occur and there is no need for punishment; explore the root cause(s) and allow for learning; follow through by designing another iteration [of the system] using more accurate information. In unfulfilled societies normative behaviors take the form of: established commands; interpretable principles, jurisdictional (territorial) laws, codified behavioral rules; and punishment.

In the context of a holistic social system with a similar means of arriving at decisions it becomes apparent that the distinction between what is "good" for one individual and what is "good" for other individuals has similarities. If two people really do share the same value system, direction, methodologies, and understandings, then of course what is good for one will tend to be good for another, since there is no longer any objective metaphysical distinction between the two individuals.

When individuals select a different set of core values (i.e., meta-values), then they will have oriented themselves in different directions. Therein, it will be difficult to maintain a stable social environment under such conditions, which are themselves a reflection of some sort of miscommunication or corruption of information between individuals and within their "collected/-ive" social information system. When a community arrives at decisions, highly valuing incompatible sets of values is likely to provoke internal conflict - this is an undesirable "state of affairs". Conflicting values create offended people. And, offended people are not the least of societies worries when it is composed of individuals with conflicting values. Thus, a community-type society seeks the elaboration of a set of common congruent values that empirically align actions with purpose, and with human fulfillment, in an emergently discoverable universe.

If a population can sustain the condition of emergence in its social structures and general approach, then it is always ready to adapt to that which better supports the mutual fulfillment of all of humanity, when knowledge of it becomes available. Emergence is in everyone and all things -- it is a universal life quality. It could be described as the result of a dynamic process of unfolding; but really, when individuals are learning and applying new information they are being emergent. To adapt is to be emergent. To change ones way to that which works better for everyone, regardless of how comfortable one is doing it the way it had been previously done. Societies either emerge, or fade away. The integrated application of the idea of emergence becomes a societal adaptation to what is possible. Humanity must have (and maintain) an emergent social approach so that it can be ready to apply what is known and technically possible in the present, in order to fulfill humanity's universal life needs.

> **INSIGHT:** *The values in a society are only as useful as the socio-economic system that generates and reinforces the values.*

1.1 A stable social environment

A stable social environment is composed of self-directed individuals who choose to cooperate at a social level for the fulfillment of everyone. It is characteristically an environment that involves individual cooperation to sufficiently fulfill common human needs such that socially corrosive behaviors are unlikely to develop within individuals. Hence, conflict between individuals is either significantly reduced [and easily resolved] or is null, and will not significantly impact individual and social fulfillment. Such an environment embraces a set of core congruent values and a form of socio-economic organization that does not innately generate conflict and other socially corrosive thoughts and behaviors [by its very structure], either between individuals or within the individual himself/herself. Essentially, a stable society is regeneratively created through stable individuals who organize and cooperate in an efficient and effective manner [through similarity] toward the fulfillment of common need at a social level.

At one level, social stability is a choice, but at another level it is an actualized cognitive understanding that fulfillment is a common direction, and that it can be commonly oriented toward through the selection of a similarly directed value set. Without a clear comprehension of why cooperation is necessary, the motivation to cooperate (and share) will itself remain intermittent and unstable. Where social cooperation and self-directed fulfillment are normative, and socially corrosive behaviors are not manifest, then a more stable social environment may be said to exist.

The drive toward a personal higher potential is a characteristic of a stable, adaptable individual. Therein, individuals who are not working toward the betterment of themselves, and others, might be considered by some to be "unstable". A supportive and harmonious value environment allows for the healthy mental and emotional development of an individual from which a stable society more likely to manifest.

> **INSIGHT:** *In community, individuals share value with value; they do not trade value for value (Read: the market perspective on value).*

1.2 Maladaptation and feedback aversion generates instability

Clearly, a social environment that is not adaptable is not stable in any meaningful respect. In maladaptive societies decay often proceeds by positive feedback, for that which is causing the maladaptation, possibly structural violence [vs. integrated learning], breeds the continuation of the maladaptive behavior. And further, it inhibits adaptation to a higher potential [of creative fulfillment] through the 'priming' of maladaptive values. Fundamentally, nature is a self-regulating system, and to separate society too greatly from natural mechanisms, particularly those that facilitate adaptation, is to separate

the individual from his/her emergently fulfilled self, while generating a whole host of unintended and unpleasant consequences at the same time. It is a general principle of systems that systems change in response to feedback and that [human] systems maintain their stability, their very continuity, by making adjustments based on feedback (i.e., individuals and other systems correct the alignment of their orientation to life through feedback).

In part, the orientation of a community-type society is designed to maintain 'stability' in the fulfillment of the needs of the individual, so that, [in part] the individual does not manifest aggressive, violent, jealous, greedy, controlling, and other socially corrosive, and maladaptive behaviors. 'Stability' is simply a description of the state of a system when the system is effectively and efficiently fulfilling its purpose (i.e., human need fulfillment) and not generating persistent states of instability (e.g., structural violence is a form of instability to human fulfillment). When needs are not fulfilled, then individuals are likely to behave in an unstable manner toward getting their needs met [at any relative cost]wherein their thoughts and actions thwart fulfillment in themselves and others - this is what is being referred to here as an "unstable social environment" - an environment where corrosive behaviors and structural violence thwart individual need fulfillment, and by consequence, produce the regeneration of corrosive and maladaptive behaviors.

A stable society is composed of stable and presently mindful individuals. If the individual is "absent", as is the case in the humans portrayed in Aldous Huxley's "A Brave New World", then no true stability can exist. Without the full presence of the individual there will not exist coherent feedback - without the individuals fully intrinsic participation there remain an absence in fulfillment. In Huxley's book, "stability" is achieved as a product of conformity and anaesthetization. It is not a rational understanding from a place of open inquiry toward ever greater truth [through corrective feedback]. Instead, the characters in Huxley's work live in a society in which individual expression is retarded, and "stability" is achieved through artificial affluence and sense satiety devoid of meaningful fulfillment. The individuals in the society have become accustomed (conditioned, habituated, accepting, drugged) to their plight and abnegate any sense of personal or social responsibility to evolve themselves and the society. In Huxley's work, individual fulfillment is non-existent; instead, what is described is some abstracted authoritarian notion of "societal need", which arises out of another arbitrary abstraction, that of the claimed "need for stability". This "need for stability" is not an individual need, but a need of the State [to control the population]. In the real world, abstractions are verified [in their very existence and alignment with fulfillment] through feedback from the natural world. When the individual is absent, then conscious verification fades, and abstractions, which might otherwise be seen for their alignment away from that which is desirable, spawn mentally isolated (and isolationist) realities of their own.

This quote from Huxley's work is a clear example of semantic confusion; the word "stability" in *A Brave New World* does not mean stability in the fulfillment of needs and a stable trajectory toward a higher potential state of life experience, but "stability" as in unchanging automatons (or static robots) who maintain an unquestioning belief in the authority of the State and are artificially satiated to reduce inquiry into truth. These persons are reduced in their conscious momentary presence with themselves; they are in a state of separation.

A stable society is a civilised society or "civilization". It is the case that one may believe that s/he exists within a "civilized society", but when needs are exploited, chronically pseudo-satisfied, or sated at exponentially insurmountable expense to oneself and the ecosystem, then one is not living in a civilization, but in a society on the brink of collapse or transition. The population of a community-type society transitions to new dynamics as required and/or intended.

> "We don't want to change. Every change is a menace to stability ..."
> - Aldous Huxley, A Brave New World

1.3 Market-State values

In the market-State, the values of secrecy, scarcity, and competition are objectivized (turned into objectives), in order to win and succeed over others for accumulated "token options" access to scarce resources and private territory. Market-State values prioritize the cultivation of an environment where secrecy, scarcity, and competition are not only prevalent, but also, incentivized. The core market-State versus community values could be visualized simply in the following way, given that all societies have the same/similar core values (directions, but defined differently):

1. Market-State values:
   A. Freedom: Scarcity (because, it improves profits; "it is your freedom to make something your property and make it scarce").
   B. Justice: Adjudication and secrecy (because, it improves advantage; extrinsic reward and punishment).
   C. Efficiency: Competition (because, it motivates).
2. Community values:
   A. Freedom: Human need and preference fulfillment in socio-technical habitat, within a planetary ecology (because, there is a real world).
   B. Justice: Fair distribution of resources through habitats and conditions of restoration of well-being for all individuals (because there is human consciousness.
   C. Efficiency: Contribution and standards (because, together we are stronger in flourishing).

Secrecy becomes a strategic tool to gain an edge, often associated with protecting sensitive information or gaining leverage over competitors. The concept of scarcity is perpetuated to elevate the perceived value of resources, commodities, and territories, fostering a sense of exclusivity and competition for access. These values drive the pursuit of accumulating "options tokens" (a.k.a., money) symbolizing the access to limited resources or coveted spaces (through "prices"), driving individuals or entities to compete and win in the market-State "priced" landscape.

Moreover, within the market-State paradigm, the emphasis on individual achievement (a.k.a., merit) and competitive success (i.e., "wining") is magnified, reducing fairness. When a culture of competition is deeply ingrained, it structurally incentivizes individuals and entities to strive for personal gain and the accumulation of resources at the expense of others. This environment not only incentivizes action taken upon objectives of secrecy, scarcity, and competition as core objectives but also reinforces a framework where the pursuit of self-interest-over-others and the constant drive for merit and profit become central tenets of societal and economic progress within society.

1.4 Self-interest, self-maximization, and greed

MAXIM: *Greed, once engaged, sets its own limits.*

All individuals have an intrinsic interest (i.e., a self-interest) to maximize that which is desired, because maximization means that self-interest is preserved into the future. In community, that which is desired by those with a community systems science education is optimized human need fulfillment and preference accounting. In the market-State, that which is desired is money accumulation (profit) and power-over-others (authority).

The ancestors of early 21st century society would naturally preserve both food and plant seeds for times when there was less natural abundance. Hence, greed is not necessarily "negative"; everyone is "greedy" (i.e., self-maximizes) in context. Notably, if "you" want to live with a decent quality of life in the economic market system, then there is a level of greed that "you" have to maintain. Obviously, people can become obsessed with acquisition, and neurosis can develop such that they believe they need ever more stuff, and their whole value orientation and sense of self-worth becomes associated with accumulation and gain. To a great degree, however, the neurotic acquisition of stuff and association of objects with self-worth (e.g., "status symbols") exists because of the market and its punishment/incentivized reward structure. For discoverable reasons, greed, in its pejorative, becomes a part of the personality of some operators in the market. The design of some systems simply brings out the less fulfilling behaviors in people.

Here, it must be asked, "Is it fair to judge and label someone as greedy when the life imposed rules of the socio-economic game for survival incentivize greedy behavior?"

At least to some significant degree, it is truthful to state that individuals act through their own self-interest, which is aggregated through a time horizon that is generational (i.e., rather long). An objective for a society that realizes its generational nature may understand and apply a structure to society where everyone benefits without anyone benefiting at the expense of another (or others). However, it is significant to recognize that self-interest becomes tied to the social and economic systems of which any individual is a part, and so the societal system must be design based on mutualism (values and access), and not, exclusionism (rights and property). Individuals in such a society are likely to recognize that each is self-interested, and so together, they design a non-violent society that is better for one and all around one (i.e., for oneself and everyone else). Individuals therein understand that in society self-interest is intrinsically tied to social interest, otherwise there is not this thing referred to as, society. This form of self-interest might otherwise be known as rational self-interest where individuals perceive their self-interests as connected to the self-interest of others among a common ecological environment and socio-technical organization.

1.5 Value system sub-divisioning

The value system of a community-type society is currently subdivided into two sets of values:

1. Primary (core axiomatic) values - foundational orientation of core direction.
2. Secondary (stabilizing) values - supporting values and objectives, guiding-mission principles.

Together, these value sets provide the orientational probability of fostering a stable, adaptable learning community with self-directed individuals who arrive at informed decisions and create fulfilling relationships throughout all aspects of their life. Also, as a single unit, they represent the essential [prerequisite] value conditions for the fulfillment of individual human beings among a larger social and environmental ecology. In other words, their encoding into the structure of the community is intended to facilitate an [stable] individual-social movement toward a direction of higher potential fulfillment.

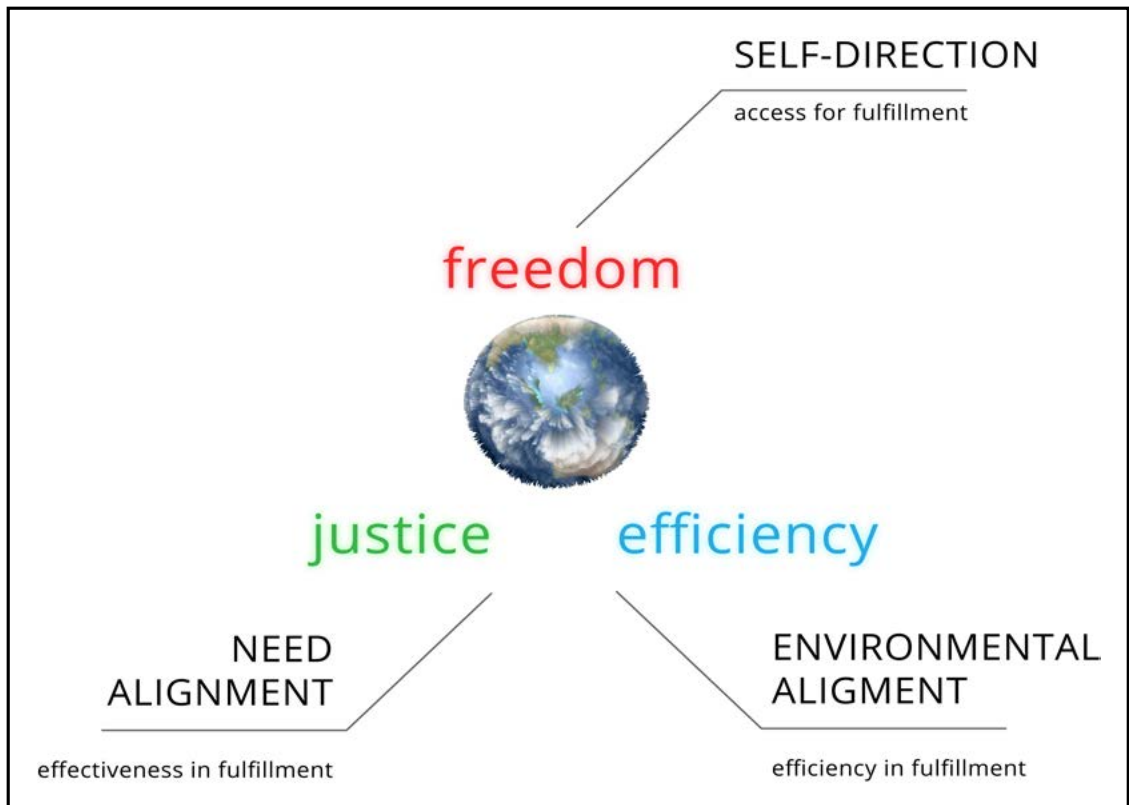INSIGHT: *In order to change behavior, thinking and values must be changed.*

Figure 14. *The three core values of a community-type society are freedom, justice, and efficiency (which are themselves conceived of and configured for human fulfillment). A set of stabilizing values encompass these core three values, and together, all values ensure a stable societal navigational system toward adaptive human fulfillment.*

2 The three axiomatic values

A.k.a., The three core value sets, core organizing concepts, core organizing social-relation concepts, primary values, metavalues, meta-values, directional values, foundational orientation, core orientation, core-mission objectives and principles, primary decision objective agreement sets, etc.

The three primary value coordinates for a socially stable community directed toward a higher potential of fulfillment are:

1. **Freedom** - autonomy, self-direction, societal access service-support, nurturing, education, contribution, leisure and human need accounting. Here, people live free to experience higher levels of flow and fulfillment in society.
2. **Justice** - access distribution and well-being restoration; includes ecological restoration. Here, there is applied safety and restoration practices.
3. **Efficiency** - applied systems science optimization in the productive fulfillment of needs.

CLARIFICATION: "*Justice", like "freedom", as a core organizational concept, likely means something different to those with a different societal paradigm. "Justice", like "freedom" is defined differently by people living in different configurations of society.*

These values orient individuals and society most closely toward their common direction of purpose and the optimized fulfillment of all human need. Together, these three values represent a three-dimensional model for orienting the structure by which human fulfillment and social stability is sustained. Without a solid understanding and implementation of these conceptual moral [orientational] coordinates, the ultimate sacrifice might just be the fulfillment of individual human beings. The freedom to live a life of optimal well-being and fulfillment is connected with justice, expressed (in part) as a system of organization that provides sufficiently equal access to those services (and objects) that fulfill humanity. This fair distribution of access to services, which are composed of resources and contribution, is connected with efficiency, expressed as optimization, or simply, "doing more, with less".

At the very least, a stable orientation toward common global human need and preference fulfillment involves a social allowance for self-directed freedom, actualized justice, and operationalized efficiency. Herein, a population may come to realize that there is no intrinsic interest toward the well-being of everyone in unjust, unfree, and inefficient societies.

3 Freedom

"Between stimulus and response there is a space. In that space lies the power to inquire more deeply and to choose a thoughtful response. In that space lies the potential for growth and freedom."
- adapted from a quote by Victor Frankel

Between the states of stimulus and reaction lies the freedom of awareness and of conscious response. In a real and objective world a response to a stimulus has consequences. Hence, the power to choose freely opens a decision space where the stimulus and consequential alternatives may be considered, and a decision constructively selected in the awareness of consciousness. When a stimulus simply triggers a reaction without the presence of thought, then impulsivity and compulsivity are likely to be found hindering the highest potential expression of an individual, of consciousness. Herein, freedom appears as the absence of the effect of impulsiveness and compulsion on an individual's behavior such that there is less reaction and more responsiveness (i.e., less reactivity and more proactivity). Hence, a choice is "free" when conscious reasoning has been allowed to occur (i.e., when individuals have the space to process and integrate their experience, and hence, to act with conscience at a global level). When reasoning occurs, then there exists an expansion of choice through conscious thought, versus its careless contraction through reflex. Herein, learning must exist for the expansion of choice in the direction of progress. In effect, learning impacts the availability and probability of choice within an iterative decision space (i.e., decisions over time). Also, freedom stems from self-developed empowerment, and not allowing oneself to be manipulated and "de-energized" by external forces. Therefore, the ability to respond (i.e., response[ability]) is the opposite of the denial of responsibility and is not equivalent to obligation. The idea of freedom is bound up in the idea of doing anything in the real- world (i.e., having any ability to be active in some way in the world). Hence, fundamentally, freedom is having one's human needs and preferences optimally fulfilled, because it is from this that all thriving (social, decisional, material, and lifestyles) lives arise. Here, "self-direction" is "freedom" is "autonomy". The term, "autonomy" comes from auto- "self", and -monia, a suffix signifying action, state or condition).

Since compulsion is a form of discrimination it follows that freedom is the absence of discrimination, characterized by independence of thought and the expansion of self-direction and meaningful inquiry. Discrimination sidetracks consciousness from the experience of an existential common relationship with itself; it thwarts the fulfillment of human need. Freedom involves the freedom of communication (speech, expression, and sharing) - censorship is interference with freedom. Freedom is experienced by in the ability

to rise above predation and oppression, and ultimately, violence in relationships among one another. Freedom becomes the facilitation of access to the fulfillment of needs. Fundamentally, freedom is the ultimate realization of each human being's potential. A community-type society facilitates the freedom of everyone, except the freedom to act irresponsibly at a social level.

'Transcendence' is the unique human ability to rise above automatic reactions to external factors (i.e., "equanimity") and find causal desire (i.e., a source-system/environment) inside. Transcendence is the emancipated consciousness that has reached such a level of development that it can see itself as the cause and no longer serve as a simple relay to conditioning. What is often called "realisation" is the awareness of the freedom of causality/probability inside the nervous system, that it has its own causality/probability, not just serving as a relay to conditioned reactions like before. Herein lies the realisation of oneself as freed from the conditioned, unserving instinctual reactions, and cultural/traumatic maladaptive programming.

In a community-type, free society, there is at first, the freedom to be wrong, which necessitates freedom to speak without censorship or persecution. When someone's wrong has so injured others that there is trauma, then justice in its restorative form is engaged. Justice in its distributive (egalitarian production and distribution) form is always present in community for it is understood that societies of more unequal access have more, and more violent, social problems. Here, the value of efficiency is applied as an objective to optimize all work, thus optimizing all coordination, production, and distribution of human need fulfillment. In concern to the phases of life in community, people are more free when they have the freedom (liberation) to choose contribution or leisure for the longest duration of their lives. People are also more free when they don't have to exchange abstractions, objects, and their own bodies (or others) for their self-development and fulfillment.

In any given society, there are two essential freedoms:

1. **The freedom to feel fulfillment** (i.e., feel complete with oneself, one's life, and society at large)**:** Freedom is access to sufficient human need fulfillment.
2. **Freedom from within** (a.k.a., the first freedom): Freedom is access to an internal state of integration.
3. **Freedom with-out** (a.k.a., the second freedom): Freedom is access to those external elements that fulfill needs. Freedom to move around the Earth is encompassed by this freedom.
4. **Freedom from without** (a.k.a., the third freedom): Freedom from coercion (i.e., from coercive influence), freedom from those who might intend to control (i.e., freedom from power-over-others).

Internally, freedom can be perceived in terms of,

1. **Cognitive liberty and the power of thinking:** Stimulus followed by an awareness of thought, and the capacity for thought, prior to response. Wherein, freedom exists in the space and stillness between stimulus and response.
2. **Mental slavery and weakness of fearing:** The fusing of stimulus and response without thinking (i.e., without the space for integration; reaction).

Categorically speaking, there are also

1. **Self-directed freedom (positive freedom)** is the freedom to act, for which there are varying degrees of independence. The freedom to live a self-directed life with access to all that society, humanity and the earth, have to offer all of humanity.
2. **Coercive freedom (negative freedom)** - is the freedom not to have your fulfillment interfered with negatively. It is negative because coercion is something not needed/wanted, it is negative interference in fulfillment and self-direction.

   NOTE: *A simplified application of these two types of freedoms may be someone stranded on a deserted island. The person has absolute coercive freedom, because there isn't anybody on the island who could interfere with him/her. On the other hand, his/her positive freedom is limited because he has few resources at his disposal.*

Negative freedom is the default state of an individual and society is only capable of subtracting from that freedom. Almost exactly the opposite is true for positive freedom. A fulfillment oriented society is capable of adding to the opportunities available to any given individual.

The prototypical core value set for most societies is whether they acknowledge and how they define freedom, justice, and efficiency:

1. The prototypical **freedom** is that of reconstruction the environment toward one's will. The question is, to where is the individual (and at the societal-level, social) will directed?
   A. There is the **egoic freedom** to control everyone else's thoughts and actions. The question is, how much and to what end is influence applied?
   B. There is the **self-less freedom** to have no control over others thoughts and actions. The question is, to what end is inaction a form of influential action in itself?
2. In community, freedom is stabilized by **justice**, expressed as a value of free and sufficiently equal

access to those services (and products) that fulfill humanity, including the service of restoration. Those who are fulfilled are unlikely to harm others, and those who have been harmed by others ought to be restored to fulfillment. The question is, how equally optimal is everyone fulfilled, and are those who have been harmed being restored?

    A. In the market-State, freedom is stabilized by punitive/retributive justice that punishes offenders [of the law].

3. The value of justice as sufficient access to fulfillment is stabilized by **efficiency**, expressed as optimization access [to fulfillment], calculated solutions [for fulfillment], and [human] need identification.

    B. In the market-State, freedom and justice are stabilized by the efficiency with which is is possible to acquire and trade [financial and commodity] resources.

> **INSIGHT:** *If one desires freedom, one must facilitate freedom. In other words, if one expects freedom, then one must allow freedom. This means that there is no other way to receive freedom than by respecting other's freedom as well as your own.*

Human needs are the foundational elements that shape human lives and drive human aspirations. Among these fundamental needs, the concept of freedom and autonomy orient fulfillment. Someone who has freedom, has autonomy). An autonomous individual has the capacity to form and take decisions, correct course when necessary, and engage in continuous self-improvement, which not only applies to personal choices but also extends to societal well-being and optimal functioning of their body. The three autonomy abilities of any intelligence/body are (i.e., levels of autonomous operation):

1. **Self-directing** - taking decisions (without force or coercion), based on self-selected and self-set goals and objectives. This is always done within the bounds of a decisions system/framework.
    Self-correcting - detecting and rectifying tactical, strategic, logical and technical errors and flaws (of all recognizable kinds).
2. **Self-improving** - capable of improving all layers of its stack (physical, mental, and models).

In the market, freedom that is given to anyone through law and legal documentation only means that someone has the right to do a certain thing, but it doesn't mean you can do it. To be able to do it, you must have the money (a.k.a., credit, tokens, etc.) to do it. Everyone has the right to eat three nutritious meals a day, but if you don't have the money or opportunity to get the food, then what good is that "right". Hence,

in this sense, freedom really means the opposite of continuous want and hope. If one's freedom granted by law does not give one thing opportunity to satisfy those needs and preferences, then it does one no good. Real freedom means opportunity and well-being; if it does not mean that, it means nothing. Freedom really means the opportunity to satisfy one's own, and others', needs and preferences. If one's freedom granted by law does not give one thing opportunity to satisfy those needs and preferences, then it does one no good. Real freedom means opportunity and well-being; if it does not mean that, it means nothing.

Freedom is not the ability to act on any given impulse, it is the ability to choose [consciously] what to act on, and why. Here, freedom is not the absence of commitments, values, or discipline, it is the ability to choose them at will. Between stimulus and response there is a space, and in that space lies an individual's opportunity to choose his/her response; and, therein lies growth and freedom.

In a sense, freedom is the condition where individuals are pursuing their own fulfillment ("good") in their own way (i.e., in a self-directed way), so long as one does not attempt to deprive others of theirs or impede their efforts to obtain/sustain freedom. Here, freedom entails responsibilities to ourselves, each other, and the earthly habitat we all share. Strictly speaking, freedom is the ability to affect change in the world/reality through will.

> **INSIGHT:** *Allow for the most appropriate forms of freedom in the moment without allowing for those forms of freedom that will eventually disallow future freedom.*

The state of freedom may exist in the context of perception, thought, choice, and action. It is the suspension of pre-conception, as "seeing through beginners eyes". Freedom arises when consciousness can acknowledge that existence is different than what it may have thought before, and thereafter, choose differently. Hence, freedom exists in a mind clear of draining contradictions and dissonant relationships. It may be observed as independent thought, and as an individual "taking responsibility" for the sovereignty of their perception, their cognition, their relationships, and ultimately, their decisions toward or thwarting fulfillment. In a cognitive sense, freedom begins with the ability to reason and the unbiased examination of [experiential] evidence through mindful awareness of that which is. Wherein, the body experiences data as the mind processes it. Among the population of a community-type society, each individual is self-responsible for meeting needs in life enriching and self-accepting ways.

Freedom exists through a reduction in [the desire to] control [others] as well as an engagement with inquiry, discovery, and thoughtful action. It is the result of rational reflection and discerned deliberation, and is not intrinsically related to omnipotence. Note that the lessening of control in a supportive environment helps an individuated consciousness to have more strategic (or "balanced") control later, once s/he has integrated

those "split-off" parts of him/herself. Wherein, a critical aspect of freedom is the restoration of ones own thinking processes, of thinking for oneself, thinking as an individual (or individuated consciousness) with a 'critical factor' and the ability to experience and to verify in a common existence. Individuals must be critical of what they allow into their minds, so that they may form a coherent and integrated visual structure of the world from which to navigate together.

Freedom appears at the social level as the potential to fulfill one's deepest and meaningful desires [through integration and access]. Herein, freedom is facilitated by social cooperation and the coordination of systems to maintain access to those items that fulfill needs. In a value orientation toward a higher potential state of fulfillment it is incorrect to reduce freedom and to hinder the fulfillment of others' human needs, which reveals an ignorance (or misunderstanding) of one's deepest and most meaningful desires; instead, it reveals self-limiting conditioning.

Freedom is founded upon the knowledge of the objective difference between actions (and behaviors) that lead to human fulfillment and those that lead away from it, and then choosing the correct[ly fulfilling] one - this is true moral conscience (con[with] + science). As the exercise of conscience increases, freedom increases; as morality and the exercise of conscience decreases, freedom decreases. Morality (ethics) represents a shared system of [mutual] agreement [upon access]. Some refer to this as a "natural law" (i.e., a law that operates in creation and no one is capable of breaking). In nature, individuals have the freedom to fulfill themselves, or to destroy themselves through actions that align with a higher or lower entropic direction. Fundamentally, a population can facilitate access to its needs through which everyone may expand his/her state of freedom, or a population can thwart the fulfillment of its individuals' needs and consequently reduce everyone's freedom.

The world is an information space, and therein, freedom of choice in the exploration of the world is a universal aspiration and the single most important basis of human happiness and joy. Happiness must be contrasted here with the condition of narcissism, for freedom is not impulsive. Also, happiness among community involves the seeking of relationships and is not associated with exploitive relationships.

In the history of "correct action" there has always been a tension between the trend that emphasizes the rational dimensions of life on the one hand, and the tendency that underscores the striving for happiness on the other. The pursuit of happiness is sometimes considered to be an individualistic endeavour while rationality is supposed to promote the cause of the collectivity. Thus, the false dichotomy between reason and happiness. This dichotomy is itself founded on another groundless assumption, namely the incompatibility of the individual, nature, and his or her society. A moral philosophy organized toward the objective fulfillment of needs is free from this kind of dualism. This is the dualism of other philosophies. Herein, there are no moral commands; instead there are rational and fulfilled individuals with the freedom to think and to choose their own potential of fulfillment.

When reason exists at a social level then a meaningful social definition of freedom may become more clear. Freedom is present when individuals have the resources, probable opportunities, and cooperative organizations available to fulfill their individual and social needs in a self-directed, participative, and volitional manner. In other words, freedom is access. Freedom may be defined in terms of the possibilities offered to the individual (i.e., the potential learning, growth and self-development opportunities available to them) in a society without obligation (e.g., currency). In some sense, freedom is bound up with the idea of possibilities. For the very stability of a society individuals must be free to experience and experiment with their world for themselves, to verify existence and participate in the evolution of the community, unhampered by the mere conventions of culture (or market obligation). Individuals must be free to inquire more deeply into themselves, their society, and the universe; and this requires access to [at least] a society's information resources and technologies at an equal level. Though most importantly and more fundamentally, it requires the fulfillment of a spectrum of common needs.

When socio-economic interrelationships become less impulsive, less controlling, and more rational, then a common perception of a higher potential state of [entropic] organization might begin to emerge. Therein, coherent organization at a social level is likely to lead to socio-economic increases in efficiency, and hence, allow for the potential creation of a progressively more free and more [verifiably] thought responsive environment. A more thought responsive environment requires a different set of [social] dynamics than are present in early 21st century society.

The development of intelligence necessitates freedom, and freedom necessitates intelligence. Within the Community there exists a pursuit of truth as well as a pursuit of fulfillment grounded in [at least] reason, knowledge, and social cooperation - in intelligence. In general, 'intelligence' is the ability to solve well specified problems in a particular domain. For a social organism, intelligence allows for the evolution of social cooperation, and behaviors are intelligent if they are conducive to social cooperation. Behaviors and communication that inherently create social conflict are a reflection of a lack of intelligence for they maintain social environments that are unlikely to fulfill human needs, and hence, are likely to reduce an individual's freedom. When someone behaves "unintelligently", they are essentially behaving in a manner that negates the fulfillment of [at least] their own, and therefore, other's needs (remember, needs are common). But, the ability to do well in one domain (i.e., to think critically and solve problems in one domain) doesn't necessarily translate into other domains. This is why all domains of life must be available for experiential

learning by individuals in community.

In systems thinking, the cooperation between the components of a system is the system's 'intelligence'. The components in, and structure of, a system represent the system's 'potential intelligence'. Generally speaking, intelligence is the ability to solve problems in the service of some goal (Note: this is a general definition). Intelligence investigates issues, does not believe, and visualizes in order to solve problems. Intelligence thinks through (visualization) about the problem space and chooses the optimal policies (rules) in order to choose the optimal actions. Intelligence uses memory, search, and analysis to describe, understand, and decide. And in nature, intelligence involves survival and replication.

The expression of a higher human potential rests upon, at least, the value of freedom. Herein, the concept of human potential is only meaningful in connection with normal psychological development, which leads to the individual's full functioning as a socially intelligent being. Essentially, fulfillment of human potential depends on provision of the right conditions for growth. A human's higher potential expression in the material environment is akin to a seed, which may only develop if provided with the freedom for growth and all the nutrition that growth entails. The expression of a higher human potential requires a full and healthy personality development among individuals in society. A community-type society exists through fully self-directed and empowered individuals who effectively integrate their life experiences.

Freedom begins with the individual. It is the allowance of others to be free and the exercise of one's own freedom. It exists in the recognition of a symbiotic relationship between the well-being of oneself and the well-being of those others who exist in mutual relationship with oneself within a common context (i.e., reality, social, economic, and ecological). Freedom only exists at a social level when freedom is shared. If "you" want to champion freedom, then "you" have to champion the freedom of others. Herein, freedom appears as an allowance for, and acceptance of, those who seek an environment for the open expression of themselves, their feelings, and their ideas. Within a sufficiently rational and healthy individual there is a logical and emotive recognition that one exists within an evolving whole. Maybe, a population should ask, "How do we enjoy life, while meeting our own needs, other people's needs, and the needs of the environment (or lifeground) of which our life is a part?"

Furthermore, if other people are not free, they will be ordered to fight (or en-force) against "me", making any use of my freedom ultimately impossible. This may be summed up in the following statement, "If no one else is free, then I cannot be free." A deep respect for life seems to demand a deep purpose for life - a purpose that supports everyone in their freedom of development toward a higher potential.

Freedom is not synonymous with power, but means maintaining rational alignment of behavior with accurate information toward a meaningful direction.

At a principle level, however, a population is only as free as it exists within the "laws of nature" (i.e., the phenomenologically natural world), which actually governs a common[ly] technical reality. When individuals violate these principles, then nature appears to dictate destabilization and eventual destructive transformation. The presence of nature cannot be ignored if individuals desire freedom.

Self-directed freedom and autonomy are characteristically related terms. Every form of oppression, particularly the expression of the coerced replication of belief (i.e., "schooling"), is a threat to the idea of a participatively free community (i.e., a community of equa[-lity + -nimity]). A higher potential exists in understanding the subtle difference between openly active inquiry and attachment [to any belief]. It is the difference in being open to the momentary flow of existence or utter attachment to a/the moment, which generates a spectrum of potential oppression.

Also, free expression and inquiry cannot involve the acceptance of definitions at "face value", as pre-packaged "gifts". Linguistics, language, semantics, and definitions orient consciousness. When language and knowledge are accepted at "face value" without investigation they programmatically and subconsciously re-orient consciousness [without intentional and integral freedom in consciousness]. In other words, acceptance [of meaning] without inquiry (e.g., "authority") re-orients consciousness without consciousness realizing that it has been re-oriented.

Without a broader system that structures and supports autonomy, there is unlikely to be autonomy for a complex adaptive system. In other words, there is unlikely to be meaningful autonomy of a complex adaptive system (i.e., a human individual) without a broader system that structures and will support that autonomy (such as a community-type societal structure).

If someone were to live in a society that would not allow for them to make decisions, right or wrong, about their own body or consciousness, then there is something very wrong at the core of that society. For someone to tell "you" what "you" can and cannot do with "your" own body is essentially their assertion of ownership over "you". In fact, it says something deeply troubling about the type of society and people in it that would suppress such natural, primal expressions of oneself. Alternatively, a free society maximizes the range and depth of higher potential possibilities available to the individual while facilitating restoration of those who have disaligned from their continued development toward this direction. This implies a society where possibilities are not artificially and dogmatically limited by assuming control over sovereign consciousness and forcing consciousness to conform to the external will of others. It also implies a society that facilitates the freedom-of-movement and freedom-of-expression within a common, real world decision space.

In community-type society, individuals have not only freedom of speech, but, even more important, freedom

of thought. Propaganda is repeated one-sided (biased) information that damages freedom of thought, and is unacceptable discrimination. Herein, it is important to be aware that some people desire freedom from the speech of others, which is a necessary design consideration. However, the antidote to bad speech is not removing the "bad" speech; instead, it is more "good" speech. The solution for bad speech is more scientific and compassionate speech. If those with political power begin removing "bad" speech, who knows where it will end, and who knows what "bad" speech will be defined as next. Simplistically speaking, "If you're not for freedom of speech for people who you despise, you're not for freedom of speech." Freedom of speech requires individuals to tolerate most speech, not just the speech they agree with. In other words, if someone is only for freedom of speech for people with whom s/he agrees, then s/he is not for freedom of speech. However, when it comes to content moderation of the Internet and publicly available information services, particularly those that children have access to, there are limits, which are generally set by limitations on exploitation of children and adults.

Freedom of self-directed movement is the absence of subjective force and individual coercion. By degree, coercion negates both self-direction and freedom of choice through the application of subjective force in a direction neither initiated nor immediately intended by the receiver. Coercive force, whether subtle or outright vicious, is a form of [mental, emotional, and physical] violence; it is a form of violence that specifically generates a scarce state of need fulfillment, and when encoded into a society's socio-economic system it becomes 'structural violence'. One of the more common and subtle forms of coercion in early 21st century society is the statement, "If you don't do what we want, then we will cut your funding."

> "If we are not sovereign over our own consciousness, then we cannot in any meaningful sense be sovereign over anything else either [and] cannot claim to be free in any way."
>   - Graham Hancock

3.1 Self-direction

QUESTION: *In society, are you only as free as your purchasing power, or are you only as free as your contributed solutions?*

Self-direction is a principal characteristic of freedom. Self-direction is an individual's ability to independently plan, learn, reason, problem solve, integrate & recall, regulate, initiate, integrate, organize & coordinate, and arrive at decisions. These regulatory processes [among many others] act in such a manner that someone may more accurately align their decisions with an intended direction, a 'self-direction'. Self-directed freedom allows individuals to act and to produce effects on their inward

thoughts and feelings, within their own body, upon the course of their lives, and upon the environmental world in which they are in interrelationship.

Self-direction refers to the "self" directly acting toward a purposeful and meaningful direction. Herein, freedom could be characterized as a state in which an individual is pursuing those things that bring them joy, a state of flow, happiness, and higher potential opportunities; wherein they are pursuing their human abilities, pursuing knowledge and discovery, experience and novelty. And ultimately, they are pursuing their emergence into their full potential as a human being (e.g., self-actualization and transcendence on Maslow's hierarchy of needs).

Self-direction involves the continuous emancipation and empowerment of the individual. There are certain mental processes that facilitate empowered and self-directed individuals, among which are self-directed learning and systematically logical integration. Wayward-directions not aligned with the idea of integrating reality for the purpose of need fulfillment might end up obfuscating true knowledge and conforming the individual into a state of perpetual dis-empowerment.

When self-direction is defined in the context of an individual who is still open to learning, then the term 'self-directed learning' arises. 'Self-directed learning' is learning that characteristically involves a focus on personal and self-growth. Therein, the learner takes responsibility for their own learning, their own curiosities and desired experiences.

If there were an innate intentional direction in humankind, then it might just be the drive for one's own self-directed freedom of thought and development, which is misdirected and stifled by the environmental structures imposed upon individuals by an aberrant society. This innate human desire toward thoughtful fulfillment may also be known as a self-direction "instinct". It is the instinct for betterment and for self-improvement, layered on top of self-interest, that all individuals innately have within them, but which is weeded out through trauma and conditions that limit. For individuals, the instinct for betterment can be overruled and damaged, but is not ever "broken".

Individuals cannot self-direct when they do not realize the presence of stimulus-response in their life patterning. 'Stimulus response' is a programmed (and programmable) autonomic response. The ability of an autonomic response to service the fulfillment-needs of an organism is contextual. When there is no memory of the program, then there is no "feedback" in the stimulus-response relationship. If there is no fed back information, then there is no ability to re-program the behavior to one of more thoughtful self-direction. Stimulus and response without conscious thought negates an individual's freedom of choice, it reduces their ability to strategically self-direct - if someone is not reflecting a philosophy that is reflective of the world, then they are going to be out of sync with the world, potentially in conflict with the world, potentially experiencing cognitive dissonance, and certainly, directed away from the fulfillment of their

true self. That person's ability to self-direct will become [by degree] governed by their prevailing programming, and not by consciousness accounting for feedback from a decisive action in a common real world space. Here, freedom is curtailed when individuals believe [things that are not true], because falsehoods limit the operation of society and the sustainment/predictability of fulfillment. For instance, "You can't really say that you are free when you are being given and accepting false information which you are using to take life altering decisions".

Individuals cannot self-regulate when they lack the desire and ability to discover [new] information, and hence, explore reality while integrating that which they learn in a non-contradictory manner. Herein, it is unwise for the very stability of society, let alone the individual, to delegate one's observation and cognition skills to another or to a "leader". The very belief in authority leads to the non-resistance to authority and the eventual surrogation of one's own conscience to the authority itself (i.e., the negation of self-direction becomes "duty to authority"). All belief in authority is blind by consequence, inherently maladaptive, and obfuscating of the presence of stimulus-response.

It is important to clarify the term "leader" herein. The term "leader" has two meanings: the first is that of the authority as a "leader" who is directing others; and the second is that of the courageous "leader" who simply steps out to go first. In early 21st century society, individuals need more of the second type and less of the first. Regardless of the definition, it is wise not to put other humans on pedestals and make believe they are better than "you".

The belief in authority is a perpetual nightmare bereft of self-directed, self-empowered freedom, which is never attainable. The belief in authority is the belief that some person or persons have a special ability to determine what is true or false, and others must accept its dictates. The belief starts figuratively with "the seed of fear", and this is why the belief in authority is a perpetual nightmare, for it always maintains (or "renders into consciousness") the experience of fear accompanied by the negation of the self-direction of consciousness. Wherein, fear can be used for purposes of social control. Instead of believing anything, it is possible to just leave it as an unknown (or, give it a lower confidence rating).

Freedom means not being beholden to anyone else, free to choose what one wants to do each day, free to move as best fits that day and ones intentions, free to use, adapt, and share information. It is possible for the population of a community-type society to live through cooperative organization [and the extension of its information processing function to automated technical calculation]. What is desired by all, if not, fulfilling lives and a society that each individual is proud of in the present, and proud to pass down to future generations.

NOTE: *Without self-awareness there is no awareness of one's needs found commonly among others, and hence, there is no real*

freedom, for one will not have recognized that the freedom to fulfill one's own needs depends on the freedom of others to have their own needs fulfilled in kind.

3.1.1 Living entails freedom

Freedom is appropriate and necessary for the ontological description of life's most elementary dynamics. The presence of freedom carries with it the burden of need and entails both an endangered material existence and a living continuum. Embodied existence depends upon an embodied system, a "primordial act of separation", detachment from the overall integration of things within the totality of [source] existence, positioning itself vis-a-vis the world, and thus, introducing an opposition between "being" and "nonbeing" into the indifferent assuredness of existence. Material-living substances accomplish this by assuming a relationship of precarious and continuous independence vis-a-vis that same matter which is indispensable for its existence (i.e., organisms have material needs such as shelter, water and food), and by distinguishing its own identity from that of its temporary material basis, which it shares with the entire physical world. Freedom requires work in one's relationships and in oneself.

Being, thus suspended in possibility, is characterized through and through by polarity. Life always manifests this polarity in basic antitheses between which its existence is located: being and nonbeing, self and world, form and matter, freedom and necessity. Of all these polarities (manifested illusions), the one between being and nonbeing is the most fundamental. Identity is wrested from it in an extreme unceasing effort to postpone an end to the material that is inevitable - there is entropy. For, nonbeing has generality, or the sameness of all things, on its side. The defiance that the organism shows must ultimately end in compliance; selfhood eventually vanishes, never to return in the same form.

3.2 Self-interest

INSIGHT: *Once morality leaves the people their freedom is soon to follow.*

In a community of needs, individuals tend to be self-interested in the sense that they seek to meet their needs, while expressing and honoring their feelings, and by doing so together, they can understand another human being and act together for their mutual fulfillment. Rational self-interest may be contrasted herein with selfish self-interest. Rational self-interest maintains a cooperative "let's all work together" mentality so that everyone lives a better life. It maintains the perspective that, "I am going to live better and you are going to live better". In contrast, selfish self-interest involves a lack of cooperation and consideration of others in one's actions; it is concerned chiefly with one's own personal profit or pleasuring at the expense of another's needs. Selfishness involves the disregarding of others [needs] in action; it is

"inconsiderate" behavior. Therein, "narcissism" is petty self-absorption and "hedonism" is petty self-pleasuring.

Self-interest can become, strangely and ironically, self-sabotaging, because at the end of the day all individuals directly, or indirectly, influence society, a society which influences them in turn. Hence, it is in everyone's self-interest to have a respect for the obvious reciprocal relationships that everyone has in society. The recognition that the self maintains a mutual relationship with the society, of which the self is a part, is likely to exist alongside a sense of responsibility toward both the self and the society. Herein, individuals are response able to their own fulfillment and to the fulfillment of others to be inwardly free among society. Freedom of the individual is complementary with responsibility to society. The free and responsible individual is responsible to him/herself while also maintaining a responsible interrelationship with other individuals and the systems of which a given society is composed.

All human beings share the same ancestors and so they live in a 'human' family, within a larger 'earth' family. Race, class, and regional, national, and marketed-brand identities are a spurious and caustic abstraction. When individuals realize that are members of the human family and start to identify themselves correctly, then they conceptualize [and identify] to themselves that which is also common. "You" do not [generally] exploit those who "you" identify with, and healthy humans experience 'empathic distress' for the suffering of those with whom they identify. 'Empathic distress' is the emotive recognition of suffering in another being. Due to human neurophysiology, and its ability to feel and recognize patters, individual humans are equipped to understand others perspectives (i.e., healthy individuals have the capability for empathy and sharing). And further, individuals have a reflective mind, such that one can ask oneself, "Is this the right thing to do as a comparison to doing another thing?"

Empathic distress may be observed through the acting out of elementary human solidarity. The human species would not have survived if individuals didn't have the need, often, for everyone's sake, to be of use to others. For instance, for humans to combine with one another, to take an interest in one another, and to feel worry when others are in pain. It is important to recognize that morality, as the ability to cooperatively evolve toward greater states of shared fulfillment, is innate in humanity and solidarity is part of one's self-interest in society. Humans can be of mutual service to themselves and others, together, given appropriate societal conditions.

A community-type society is designed to synergistically combine self-interest with social-interest into a regenerative state of freedom for all in the community. Every act of engagement with the Community is of benefit to everyone, and the beauty of that awareness is that it embodies a new incentive structure that facilitates true social and environmental sustainability. It is a value orientation that generates a steady-state/dynamic relationship between the individual and their total environment, while also eliminating the caustic and destabilizing inequalities perpetually reinforced under other social models.

> **INSIGHT:** *The moment individuals don't have to worry about their survival, that is the moment they can actually use their intelligence to start something more deeply meaningful. In other words, humanity will have the freedom to start doing things that are more meaningful as soon as the variable of "how am I going to survive (today, tomorrow, a week, month, year from now)" is sufficiently dealt with.*

3.3 The BITE model of freedom

> **INSIGHT:** *The minute choice is removed, freedom is removed. If there is no choice, there is no freedom.*

Freedom involves freedom for the individual within the categories of conscious experience relating to being, doing, and having, which in more detail form the BITE model of freedom:

1. **Behavior freedom (B)**
   A. The organization does not tell individuals where, when, and how they can live their lives. The organization does not tell individuals what clothing they can and cannot wear, who you can reproduce with, what and when they can eat, what hairstyles they can have, etc. The organization does not tell individuals who they can and cannot associate with.
   B. The group does not organize society so that there is exploitation, manipulation, or dependence on authority figures or profit-driven entities. The organization does not seek obedience.
   C. The organization does not restrict leisure or entertainment.
   D. The intrinsic motivators of autonomy, mastery, and purpose are used support individual's stability and performance, and to support their self-direction (i.e., sense of directing their own lives).
   E. The organization structures access (and freedom) in such a way that no one individual's access or freedoms violate the freedoms of another. There are still boundaries to the freedom of behavior in an organization that values freedom.
2. **Information freedom (I)**
   A. In order for a community to survive it must maintain a high degree of information transparency, and open access to information about society and the planet. The organization maintains information systems that give access

to information to the whole of society about the construction and operation of society itself.

B. The organization does not engage in deception, including the deliberate withholding of information, the distortion of information to make it fit a belief/bias or to make it more acceptable, or systematized lying.

C. Individuals must have equal access to information about themselves and their society.

D. Within reason, the organization allows all individuals to speak their minds so that others in society can see how right or wrong they are. There are still boundaries to the information freedom in an organization that values freedom.

E. The organization does not censor speech.

F. Individuals must be able to share information as well as participate in information discovery and evolution.

3. **Thought freedom (T)**

A. The organization promotes critical, rational, and open methods of thinking so that individuals have more awareness of a more fulfilling decision space. The organization may promote critical and open thinking techniques to support individuals in remaining open to new information, but critical of the integration of new information.

B. The organization promotes compassion, forgiveness, and the flourishing of all individuals. The organization may promote restorative justice techniques.

C. The organization gives individuals the space (Read: location, environment, access) to think, and adapt and integrate their thoughts.

4. **Emotional freedom (E)**

A. Any harmful action (behavior) is seen as an issue relevant to the whole society, and its scientific cause is inquired into. Emotions that are expressive of issues with the society (e.g., anger) are indicative of an issue with society.

B. Harmful actions in the organization lead to the necessity to restore healthy and fulfilling relationships and discover the root issue of the problem. The group will practice techniques that restore optimal relationships. The group will not punish or threaten to harm family and friends. The organization may promote restorative justice techniques.

C. The intrinsic motivators of autonomy, mastery, and purpose are used support individual's stability and performance.

D. Love and happiness are the emotions that flourishing individuals feel on a regular basis (in part, because of an optimal state of freedom).

NOTE: *The BITE model of freedom comes from its inverse application as a model of groups with high social control over their members (Read: cults). Cults are the common name for groups that maintain a high-levels of control [of freedom] over their members. The BITE model of high-control groups was originally detailed by Steven Hassan (Hassan, 1990).*

3.4 Free access to society

At the societal-level, because both the individual and the social are active, there are two principle types of freedom:

1. **Free as in "libre"** - user is given access to create, control and understand.
   A. Libre means that the user has access to information without intentional obfuscation, and the user can use that information to better themselves and their environment.
2. **Free as in "gratis"** - user is given access without trade/exchange.
   A. Gratis means that the user has access to products (and services) without exchange/trade (i.e., freely).

At the societal level, there are three forms of information-technological freedom for a user:

1. **Freedom** - freedom to use, distribute and modify knowledge in universally available common pools.
2. **Libre (free)** - free for access without money, not as in 'gratis'; trade free means that nothing is asked from another human in return for that which is provided/contributed.
3. **Open** - the ability of anyone to access, contribute to and use common resources.

The sustainability of these freedoms at increasingly large population scales means that users have access to information and resources (more generally, resource compositions) through some coordinated societal system.

Free access is access that has been designed to the value-standard of [user] freedom, for which there is an informational and spatial side. At the societal-level, access is free if it gives the users four essential freedoms (principles) that make up a freedom oriented standard for society:

1. The freedom to access the productions of society without trade.
2. The freedom to study and contribute to the operation (including, change) of society.
3. The freedom share access with others.
4. The freedom to live without coercion or intentional obfuscation.

When a society carries these four freedoms, then the users have [free] access to society. They have control separately (in serial) and collectively (in parallel). In community, systems are decidedly designed to meet the freely identified needs of individuals (i.e., individuals identify their needs). Necessarily, a free access society is distributed in a manner mutually fulfilling for all.

Societies that violate one of the principles of this value-standard of freedom cannot be said to be "free". If any of these freedoms are missing or partly missing then the users don't have control over the society (and instead, it is likely a non-free, proprietary, and/or user-subjugating society). User subjugating societies (i.e., non-free societies) have BITE control over the users [behaviors], and the owner/authority has control over the society. Hence, the society becomes an instrument that gives the owner power over the users [behaviors] (i.e., it establishes an "authority"). Societies can be structure to allow and enable relationships based on power-over-others (i.e., unjust relationships). Further, due to the principles and decisions by which non-free socio-societies are ordered, they will likely distribute their non-free productions in an similarly inefficient and unjust manner.

A libre definition of freedom in relation to software programs gives the users four essential freedoms (principles) that make up a freedom oriented standard:

1. The freedom to run the program in any way, and for any purpose.
2. The freedom to study the program's source code, and change it so that the program does computing as intentionally decided.
3. The freedom to make exact copies of the program as you received it, and share them with others, without coercion or restriction.
4. The freedom to make copies of your modified versions and share them as personally-individually decided.

When a program carries these four freedoms, then the users have control over what and how and when a why a program runs (or otherwise operates) for them. They have control separately (in serial) and collectively (in parallel); distributed control (even though within distributed control there may still be a contribution-hierarchy for control of actual systems).

3.4.1 Involuntary and domination access (trading labor and secrecy for access)

Charging people for freedom [in access to the fulfillment of their needs] is an oxymoron. Work, as banal and repetitive labor in exchange for currency, and thus, survival, makes a mockery of freedom. There is psychological violence when one must do something that one thinks is senselessly aimless in order to meet their own needs and "provide for their family"; such an obligation for anyone reduces the potential fulfillment of everyone in society.

> INSIGHT: *People have a tendency to act with an increasing irrationality the closer they get to something they really want - the space between stimulus and response shortens and conscience decreases. In other words, people can easily become less free in their own thought and behavior the closer they get to something they are really wanting.*

The market is a system where "freedom" of access is measured by someone purchasing power. And, the State is a system where "freedom" of access is measured in both purchasing power and power-over-others. In the market-State, freedom has come to mean the freedom to choose among multiple brand names of one product. In the market, individuals earn greater purchasing freedom through:

1. Income - labor or financial growth.
2. Gifting - free giving.

The societal requirement to exchange labor for food and other needs is a limitation (or reduction) on freedom. In the market, the employed worker exchanges labor for food (or, for money and then for food). The need to eat (simply speaking, the stomach and real-world needs of humans) compels humans to do things in the real world. Most individuals cannot live in a market-based society without exchanging labor for food; because, if they do not exchange labor for money, and money for food, then they starve. Labor in the market-State is a contract between the industrialists (capitalists, owners, etc.) and the workers, wherein the worker has no choice but to perform labor for the private benefit of another. In the early 21st century, the worker sells their labor for an income, which is required to access food and stay alive. Hence, trade is involuntary if it is traded for food (or, any basic need). In the early 21st century, populations trade labor for food and the fulfillment of their other needs, which will largely go unmet if not traded for; most labor is involuntary trade.

> INSIGHT: *He who has labor only has labor to trade.*

In the early 21st century, the trade pyramid is applied ubiquitously throughout the planet. The trade pyramid involves two parties:

1. The "haves": The "haves" have food and technology (material resources).
2. The "have nots": The "have-nots" have labor (only), which they trade for food and technology.

For a base economy there are several axiomatic things that can be traded:

1. Labor.
2. Food.

3. Technology.

NOTE: *Information can also be traded in society, as can raw materials (in the above list, both would be listed under "technology").*

The "haves" have control over the food and technology. Someone who goes out and buys technology and food on the commercial market does not have control over these things, they are just consumers of these things. The "haves" have food and technology until they trade it for money, usually. The "haves" own the food and technology, the resources and means of production and distribution, until they trade them, usually for money. In the early 21st century, the "haves" are corporations (and States, which are also corporations).

NOTE: *Here, to consume food and technology does not equate to control; control means you produce and distribute it.*

A matrix of the axiomatic forms of trade can be established, such that it is possible to trade (the different trade possibilities):

1. Food for labor.
2. Food for technology.
3. Food for food.
4. Labor for food.
5. Labor for technology.
6. Labor for labor.
7. Technology for food.
8. Technology for technology.
9. Technology for labor.

Forcing a population to have a job in service to each other, in order to meet their life needs/wants, will not likely produce flourishing individuals among a community of flourishing individuals.

Better technologies give fewer people the ability to control resources that another person depends on to survive. There is private ownership and private benefit of resources and technologies that people need to survive and thrive given what is known. In the market-State, people "need" money to survive; money is obtained through jobs. The capital owners (capitalists, businesses) own the jobs. Unless someone has capital to start their own job or you has independent family wealth, then they will have to be dependent on another being to survive in the form of establishing and executing a business-type job relationship. Therefore, there is a dominance hierarchy -- the owner tells the manager what to do, the manager tells the laborer what to do. And, the workers must do what they are told to do, otherwise their money (used for food and fulfillment) will be sacrificed. Someone is on the bottom and someone is on the top. Somebody else owns something that the people who aren't the owners (e.g., the laborers) depend on to live. Effectively, the owner controls the hierarchy.

In an egalitarian society, no one is in a position to dominate another; there is no structure to enable it. The material and socio-technical conditions are such that no one has the bargaining power and advantage over another (there is no trade or power-over-other relationships). Global access fulfillment is achievable through coordinated contribution to the organizing and ordering of resources and environments common to all. There is no competition in the organized structuring of fulfillment in a society oriented toward the freedom of its population.

There are classes of socio-economic access in the market-State (capitalism), in part, because it is a system of structured competition. It is in the owners interest to earn profit-money, and that orientation (i.e., competition for scarcity) is conflictive against the direct interest of the employee who also wants money, but needs to sell his/her body as work [in exchange for money] to an owner.

In the early 21st century, there are some people who have money and some do not. Hence, those who have the money can buy the labor power of others. By buying someone's labor power the buyer owns the product of the work. And, the buyer can live [better] from the difference of what s/he pays for the labor power and what is got from the product that the buyer of the labor now owns and can sell (for a profit).

Money is nothing more than a materialized dominance (a.k.a., violence) relationship [for the production and distribution of fulfillment]. Because, with the money the labor buyer gets from buying the labor and selling the resulting product, the exploitation is realized in the money. This money is what the early 21st century nations used as a measure for their economies. Yet, fundamentally, the cost price calculation is a form of exploitation.

INSIGHT: You cannot live in a society and be free from it.

In the market-State, the needs (and wants) of the demand side (consumers) only count if they can pay for them. Further, what people demand in a market economy is not identical to what they need; instead what people demand is that for which they have the ability to pay or to go into debt for. Then secondarily, it is that which is available for purchase or advertised. The needs of those who, for whatever reason, cannot pay, do not count in a society that produces goods and services for sale. As a result, that which is for sale is not intended to satisfy the whole population of the society.

The primary market-State values are: "want", "property", "profit", and "power-over-others" (Read: security). Further, human fulfillment (as "want"-market and "safety"-State) has garnered a reputation for only functioning effectively (with human needs being met) under market-State conditions. There is the false belief that only when there is property trade and State security protection can there be human need fulfillment, globally.

In the market, the decision as to what, where, how, and for whom goods and services are produced starts

with identification of whether they will sell in the market. The market system cannot measure production based on the actual needs being met. Instead, the availability of money to pay for the goods is used to measure the extent to which demands are being satisfied. And, the ability to turn a profit determines what is produced for whom or whether it is even produced at all. Herein, consumers accept their exclusion from the goods and services they cannot pay for and adjust their demands based their available money (or debt). Producers address these different market classes (market segments) and their need to make a profit by supplying goods of all kinds, from cheap to expensive, from low quality to high quality, and from unhealthy to healthy. Expensive, high quality and healthy products are therefore for the minority who for whatever reason have the ability to pay. Since the privatization of the means of production means that most people are forced to offer their labor on the labor market, the competition among those seeking jobs forces them largely to offer their services to meet the demands of employers. For the employer, the wages and working conditions of the laborers become cost factors, and the hours and intensity with which they work become factors in increasing profitability. In the capitalist production relationship, reducing the workers' share in the product of their labor, extending working hours, lowering the cost of working conditions, and intensifying the amount of effort workers are required to expend becomes a means of private enrichment for those who buy the labor power. In the market, the desire to optimize the cost/benefit ratio does not lead to better fulfillment of the needs of individuals in society, but instead to an increase in the wealth of the minority that owns (or has shares in) the privatized means of production. In this economic order, the living conditions of the majority of society are a means for building private capital and not human freedom. (Lueer, 2018)

> *In the market-State (capitalism), only the needs that people are capable of paying for count, and their ability to pay is a result of their role in economic exploitation. The needs of the users and contributors (workers and whole population), something that capitalism fails to acknowledge, are what drive production in community.*
> *- Adapted from: Fundamental Principles of Communist Production (1930:78)*

3.4.2 Freedom and law

Autonomy is preferable to an authoritarian approach that imposes stringent rules reflecting one person's perspective on what is best. Affording individuals the liberty to be themselves is advisable, provided their behavior remains functional and does not cause harm. Recognizing that some individuals can engage in activities that might be detrimental to others without experiencing dysfunction, it is advantageous to allow them this latitude. The law typically steps in when harm

has occurred between individuals. However, preemptive intervention may itself present problems. It is more beneficial to preserve individual freedom until such a point where a person demonstrates an inability to exercise it responsibly. Upon this occurrence, assistance should be provided to help the individual return to a state of normalcy, followed by observation to assess their well-being.

Essentially, it is much better to not be authoritarian, "heavy handed", and make rules that force everyone to be the way "you" think is best. It is much better to give people freedom to be however they are, as long as they do not become dysfunctional and hurt someone. If someone can stay functional doing something that another would become dysfunctional doing, it is much better to give them the freedom to do it. Therein, law intervenes when one person has hurt another. But, intervening before there is a problem, is a problem itself. It is much better to let people be free right up to the point that they show they cannot handle that freedom. And when they show that, then help them get back to normal (restoration), and then watch them and see how they are doing.

Society ought to help those people that are having problems, and give them counseling and support. And over time most people learn to avoid situations that set them off down a harmful route. And, in community, just like in the market-State, there may be some people who can't control themselves and are persistently violent, they end up in places like people do in the early 21st century, they end up in an institution or prison-like location someplace; because, they cannot control themselves and hence, cannot trusted to be free in the larger society. And, if society was full of kindness and caring, then there wouldn't be many of these types of people.

If someone isn't hurting another or others, then let people be as eccentric as they desire to be. It's good not to overrun the free will of adults if their free will is not hurting or being negative in any way to themselves or others. This is not, however, true of children. Sometimes parents have to override the free will of children. There will always be cases during parenting where a parent says "no" to the child, for instance, a parent might say to a three year old, "no, I won't allow you to play in the street at 3-years old." Because, at three years old the child just isn't competent enough, isn't paying enough attention to their surroundings, and doesn't have that big a picture, to know that playing in the street can be dangerous to oneself and others. Alternatively, teenagers may be able to play in the street, because they can watch for cars and have more competence around cars and pedestrians.

The parents of children can take decisions for them, because children are incompetent. Though naturally, as they age, children increase in competence (and become less incompetent). Yes, incompetent people may need to have choices made for them, but a normal competent adult ought to be able to have the freedom to make their own choices, even though they may make choices "you"

might not take and might disagree with.

In the case of a child, the parent has to run-over their free-will occasionally. But, as the child gets older, the parent does that less and less, and when the person becomes an adults, the parent doesn't do that at all. Adults should be able to exercise their free will, and as long as it isn't harmful to others, then there is no problem with it. And, if behavior only hurts oneself, society probably ought to say, "that's OK too". In such cases, society might try to just guide and provide support, so that they can be restored (when they choose) to a place where self-destructive tendencies are not present. People who are adults and of sound mind (i.e., adults who do not have dementia, or something similar) ought to be free to have and deal with the consequences of their choices; which, is how they learn. Trying to get rid of the diversity of human interests, passions, lessons, behaviors, and experiences, because one person (or a group of people) judge some of them to be wrong, is probably not such a good idea.

> **INSIGHT:** *Having an "I know best" sort of attitude over other adults is both arrogant and ignorant. It is best to be tolerant of other people who are different than you.*

3.4.3 Freedom and wage[-labor]

While the violence necessary to appropriate others' labor is openly visible in a slave-owning society, in the market-State this violent relationship is obscured by the wage system. On the surface of a wage-based society, workers' wages appear as the price of labor, a certain quantity of money that is paid for a certain quantity of labor (i.e., trading human effort, labor, for money, or something that is the equivalent of money). The wage structure thus extinguishes every trace of the division of the working day into labor necessary for human fulfillment (Read: necessary labor) and labor required to produce profit for the business owner (Read: surplus labor). Instead, all labor appears as paid labor. The price paid for the labor[-power] and the price at which the product of the work can be sold differ. It is this difference in value that employers (Read: capitalists) see when they buy labor[-power] and set the price they are willing to pay for it. The only difference as compared with traditional slavery is that the laborers seem to be "free" because they are not sold once and for all, but piecemeal by the day, the week, the month, the year; and, because no one owner sells the whole person to another. Instead, individuals are forced to sell themselves. Hence, instead of being the slave of one particular person, wage slaves could be seen as the potential property of the whole employer/ capitalist class.

> **INSIGHT:** *There is structural violence when individuals among our population have to sell themselves to others to meet their life needs, and with even more violence when the sale leads to the enrichment (greater access fulfillment) of some over others.*

In the market-State, users (consumers) are separated from workers (employees), who are separated from the means of production (employers). The employer/ capitalist owns the means of production, while the workers/laborers only have their labor[-power]. Herein, the employer/capitalist owns the conditions under which workers must act (which are regulated by varying degrees by governments). With the "right" to dispose of (sell or waste, subjective/isolated decisioning) the means of production, the employers/capitalists also has the power to dispose of the labor; that is, employers (capitalist class) rule over the workers (labor class).

The separation of the working class from the means of production means that they do not control the products of their labor; instead their productions belong to (i.e., are owned by) the employer. What happens with these products is not the workers' business (i.e., not the decision of the workers); they only have their labor [to decide] to sell in exchange for wages. Working for wages thus reflects the separation of labor from the products of that labor, such that workers have no say about what they produce or how it is produced. Wage labor is the unmistakable sign of the working class's lack of freedom (i.e., the lack of freedom of individuals among our global human population). Those individuals who are forced to work by selling their efforts to another group of people who hold domination control by owning both the systems of production and the products produced in society. The exploitation of workers (i.e., the usage of others for one's own profit) is based on their exclusion from the decisions about the means of their production, the decisions about which productions are usefully valuable, and the process (services) and physical productions (products) themselves.

In a community-type society, all information is representable within a unified information system that supports societal navigation such that global human fulfillment is optimal. Only then will production and distribution not depend on standards set by government committees or profit-based procedures, but will instead be set by the reality of humans having different states of and conditions for fulfillment. Without this unified information and material basis, freedom of individual consent (contribution) remains absent.

A free society consciously decides what, how, and where they want to produce jointly, and thus, how they will deal with different categories and levels of productivity (human) and production (habitat support systems). The human and habitat service system requirements are transparent to all. The potential for optimizing processes is evident to all members of society, whether it comes from better technology, improved workflows, or changes in conditions and levels of contribution. In an economic sense, this explains how more fulfillment (in some cases, more supply) could be attained for all by:

1. Increasing productivity without having to work longer hours.
2. How the same level of demand could be supplied

with fewer working hours.

3. Increasing productivity without having to degrade working conditions (healthy contribution conditions).

4. How the same level of demand could be supplied with better working conditions.

In the market-State, the possession of better means of production or skills determines (in part) whether someone has low or high socio-economic access (i.e., is poor or rich). However, in community, the means of production (habitat service support) is used in cooperation with one another as planned from a common basis on which the result of each change in productivity affects each member of society equally.

> "In a cooperative society, human beings are no longer treated as a variable in others' cost-benefit calculations. Reducing workers' share in the social product, extending their working hours, and/or making them work harder no longer improves the bottom line of employers (i.e., those who by their labor-power)".
> - Lueer, 2018, p.45

In community, there is no longer a need push for greater productivity against workers' interest and health in order to enrich the owners of the means of production. The society is literally configured in an entirely different manner. There is no separation in level of fulfillment between the user and the societal InterSystem team. In the market-State there is the economic separation of employer, employee, consumer. In community, the producers (i.e., the InterSystem team members themselves decide on their requirements and working conditions, and thus, the amount of contribution.

The start of freedom is where the requirement for slavery (whole body or money/wage) ends; when this happens then contribution becomes possible and the habitat support service system becomes optimal in sustaining human need fulfillment. To coordinate fulfillment (production) beyond markets, an human-oriented, real-world basis (database) is required. In community that fundamental basis is a matrix of human [fulfillment project] requirements, contribution, material surveys/studies/inquiries, and economic calculation/inquiry.

3.4.4 Community statement on freedom

We as individuals organized into a community with a set of common values seek the empowered self-direction of our own lives and learning, free of interference [by others] and free from contradiction (e.g., noise to signal ratio). More explicitly, we value freedom from oppression, force and coercion, which is not intended to mean freedom from responsibility of decisively conscious behavior. The only selfish interest herein is the desire for self-development and the fulfillment of our purpose, our desires and goals, including creative self-expression, which are not pursued at the cost or expense of others. Instead, they are pursued to the delight and benefit of others, for individuals that have chosen this direction and value system have necessarily developed an interest in the greatest care-taking and fulfillment of all life. A free society developing toward its higher potential is a society where individuals are not stuck in self-created and socially-manifested limitations of body, thought, relationship, ideology, and so on. A community remains a community when it re-generates structural systems that maintain a state of freedom from [limiting] conditioning.

3.5 Power relationships and coercion

> "They tell you that it is freedom because if they were to tell you that it was slavery you would not have any of it."
> - Anonymous

Compulsion can be fully expressed in a power relation, such as one between a parent and a child. It is a well-known fact that a person who is abused as a child is highly likely repeat the abuse on their own children (or other children), unless they never adopt or are able to overcome the compulsion. But surely this must be true of other power relations as well. The child bully, beaten at home, repeats the compulsion on weaker children. The boss, having some degree of power over others, uses that power to fulfill his compulsions in the form of lies, arbitrary orders, verbal abuse, and so on. The priest, having been molested by his "father" or another male family member, molests young boys in turn. The policeman, taught to humble himself to authority and accept punishment, craves to become authority, in turn, and punish others. And so on and so forth. Some people become more coldly controlling than others - their awareness becomes configured (or conditioned) differently. All social power relations [that involve social control] create the potential for the generational limitation of freedom. Fundamentally, freedom is not the ability to do whatever someone wants at the expense of others.

> INSIGHT: *There is less freedom when one [person/entity] controls the lives of many others. Service-to-self (as a life orientation) seeks control over others.*

One can be a slave and not know they are enslaved. Slavery is more than just a physical thing, it is also very much a mental thing. Slavery comes in many forms among which include: physical, cultural, generational, and psychological slavery. And, socio-economic systems can structurally reinforce slavery (e.g., wage slavery).

Anytime someone introduces coercion into the equation, anytime someone *threatens force* or *enforces a policy* on another, or a group of people, then that individual is holding humanity back from its potential for getting along non-violently and cooperatively with decisions for

individual autonomy and freedom. It is inevitable that a society requires some kind of organization and controls, but the organization and controls must originate from a place of intelligent, rational, objective, and responsible interrelationship; they must originate from a place of mutual human fulfillment.

> **NOTE:** *The State has ultimate ability to coerce, because it has a monopoly on the ability to detain, arrest, incarcerate, and kill. The State had the ability to inflict violence on the public and the public has, in general, no right to defend itself from the State. The threat of property loss and/or prison time is coercion -- "Do what I say, or else, prison". The threat of bodily harm and/or reduction of movement autonomy, for lack of compliance, is coercion.*

Whenever coercion is discussed it must be discussed with the understanding that social conformity can be an exceptionally subtle and unconscious process - people can believe they are free when in fact they have become fully assimilated [and "conformed into"] a violent society. When someone is enculturated into a coercive society for many years in many forms, then coercion is the social norm, and any discussion of coercion will exist beyond the normative bounds of what the individual in the present society, and authority, defines as coercion. What the present authority does and supports is not coercive, but what the "evil" authority does is.

For instance, when individuals and organizations do not pay their required tax, then authoritarian pedestrians often say that they have "shirked their tax obligation". However, tax isn't really an obligation, it is a violent mandatory behavior. If someone does not pay his/her tax then s/he will have violence done to them; or if someone resists the payment of tax, then violence (often to death) is considered appropriate. If someone does not pay a taxation on life, under certain societal conditions, there is a possibility of loosing one's home and even, one's life. Therein, obligation is a euphemism for an actual monopolization on coercive force/violence.

Government is the ultimate embodiment of authority and of power over others. Government is based on the belief that humanity cannot be trusted with its own freedom. Governments show themselves [in part] by generating the existence of a national state security, protection, and enforcement apparatus - a governmental secrecy and [economic] security system, and a police force for forcing law upon the State's "citizens", the "public". The idea of "plausible deniability" (i.e., the idea of not being able to confirm or deny information) becoming the ultimate form of conceptualized and encoded State secrecy; wherein, freedom loses all meaning. The State is the creation of dominance opportunities. And physiologically, the triggering of individuals' desire to control others can be rigidly compulsive, if not destructive in character. Security is all about intrusion prevention (i.e., preventing intruders). Often, if the trigger/incentive is taken away, then the problem won't exist.

All governmental regimes [in part] control their populations through fear and subtle intimidation; therein, impulses become cultivated rather than consciously corrected. Politicians (i.e., those who take governmental decisions) can easily turn a freedom (which, may or may not have been written down somewhere) from an individual "right" into a conditional bureaucratic dispensation. The support of those in some government (e.g., government aid) is always only one decree away from mandating terms of submission, because it is a system based on submission, or violence.

In general, government exists to be the public's master. Often, "they" who see themselves as "government", in turn, see the "public" as helpless and ineffectual [in creating their own (or any) state of fulfillment] -- the public needs government to protect, and provide for, them -- the public are neither resilient nor self-reliant without government. It is hard to break free from this diminutive paradigm of group thought. Group think freezes individual thought; it abates conscience and curbs the ability to organize a truly fulfilling environment in a cooperative manner. "Herd instinct" (or "consensus trance") keeps people oblivious longer than one might think they would remain oblivious. Groupthink freezes the individual's ability to critically examine a situation. When a society is carried along in collective groupthink, the population risks much.

When individuals stop defining themselves as "citizens" they become less vulnerable to being misled or cowed by the insular scams of a nation state. Herein it is wise to remember that wherever there is power over others there is abuse as a natural consequence. And in competition for survival someone will always want a taste of that power, to which even the kind-of-heart are likely to become seduced. Under market-State incentives, behaviors can easily turn predatory, and those predatory behaviors can quickly become normalized. In government, power is not the will of consciousness to move objects, but the hierarchical "force of arms" and "rule of law" to move objects. Social hierarchy subsumes individual power.

Integrated understanding does not come from coercion or force or violence, it does not come from schooling. Therein, authority brainwashes people away from self-reliance; wherein, personal responsibility is the essence of self-reliance. The methodology of some social systems is to remove individuals from the source of their wisdom and knowledge, their own body intuition, and their own restorative-healing and self-regulation/self-integration processes; instead, those with power want to be the purveyors of knowledge and medicines, and the "public" their supplicant, whom they can give to or withhold from.

Some of those who believe in authority go so far as to say things like, "Violence against you is good and right because you didn't respect the certification of my authority by the larger authority of the club, gang, or government". In general, authoritarian structures use a hierarchy of power over others to maintain control,

and to influence. Yet, societal conflict doesn't have protagonists, certainly not heroes, mostly everyone is a victim -- Hollywood's TV and movie heroes are purely fantasy. The stories individuals are sold by commercial media and government propaganda are not capable of being coherently integrated and are highly conditioning. Commercial experiences are designed (and manufactured) by commercial and other industry interests for the perpetuation of commercial and Statist beliefs and values. Heros are commercial amusements; they generate revenue for commercial interests; they are de-contextualized and fantastical creations that subtly reinforce and normalize aberrations and unrealities; they are distortions; and they are often conditioned into children through fairy tale narratives. They are not the teachers or the idols of the intellectually liberated. They are the protagonist contestants in an amusing and visually dramatic game. They are the soldiers with PTSD. They are the gang members. They are the maimed and injured operatives. They are the traumatized and unrestored. They are not leaders, they are victims; and, their integrated learnings will help everyone evolve.

What is the meaning of freedom in someone's life, when freedom means, "free under government"? Therein, choices are generally limited to 'exploiter' or 'exploited'. The adoption and the acceptance of exploitation leads to the impoverishment of the lives of all.

Herein, freedom (or liberty) is the absence of impositions from any exterior determinism, it is what some might call "negative rights," freedom from coercion. In a "free society", all organizations and objectives must be cooperatively determined by the individuals involved. There are many different ways to derive liberty: from the disproof of transferring exterior obligation (being impossible for an exterior determinism to impose any moral obligation), from the need for free will (in order to be able to act on one's values in a decision space), from the premise of equality (because coercion necessarily entails that one person's fulfillment is exploited for the sake of another's), and so on.

That which is being discussed here is not freedom of constant opting among infinite alternatives for self-gratification or the voting in of the next politician who professes [quite hypnotically] Hope & Change, but a freedom of a social evolutionary continuum in which persons have the freedom to cooperatively interrelate for the fulfillment of everyone's needs. When aberrant socio-economic conditioning dissipates, then intelligence may appear as the natural capacity to maintain environments where individuals exercise higher potential state-dynamics of free choice in all aspects of their personal and social lives. What is the meaning of the word "hope" when individuals realize that it is their intention and effortful action to improve their condition that actually has an positive effect on the world. In a sense, hope is for the entitled and disenfranchised, not for those with a sense of self-sufficiency and self-empowerment. Which is [in part] why it works so well as a slogan for the election of leaders in some States societies.

In between stimulus and response there is a space for processing and for questioning, for inquiry into higher potential states of existence. Who is not free, who does not have a processing space between input and response? Enforcers and other soldiers do not. Those people who give and receive and follow orders. Soldiers have to essentially arrest this natural thinking ability in order to fulfill their "duty". When this self-reflexive questioning process is removed, when conscience is removed, then individuals are turned into collective, programmed input to output machines for the purposes and agendas of "leaders" and other authority, power wielding figures.

Freedom represents a lack of authoritarian constraint, whether those constraints be the internalized policeman generating neuroses or external policemen generating psychoses. Yet, fear is the ultimate constraint. A fulfilled individual lives a life without F.E.A.R. (False Evidence Appearing Real). It is ironic that some societies find it acceptable to express their love and desire for freedom when the individual surrenders theirs to join that society. The idea of "patriotism" is the epitomization of the surrendering of freedom to an [ideal] authority.

> "It is dangerous to be right when the government is wrong."
> - Voltaire. The above quote could be re-directed toward the market, "It is dangerous to have an abundance of solutions when business has an abundance of products."

This is what social control is all about: giving people a stimulus or input and waiting for them to regurgitate an automatic or pre-conceived response, a memorized and patterned response, a strategically planned and conditioned response (e.g., problem-reaction-solution, problem-agitate-solution). The very purpose of school is to create a uniformed pattern of response to authority -- that is and was its intended design. What most people in early 21st century society don't have is that intermediate lifeground, the logical stage of figuring it out for oneself rather than taking the word of authority and responding through triggered attitudes and pre-determined narratives.

There is an implied agreement when individuals with conscience come together as a group that they will "not punch each other in the face" (i.e., not intentionally inflict suffering on one another); yet some societies codify that agreement and create a social/ethical obligation not to violate it: "I surrender my freedom to punch you in the face and create [authority as] a "rule of law" to punish you if you punch me in the face (as legalized consequence). I surrender my freedom out of *fear* of getting punched in the face."

The concept of "law" allows for the monopolization of conflict by a single entity, generally known as government, or the State. Government exists to assume power from individual consciousness ("farming individuals"), and it does so by monopolization of violence and conflict. In the State, everything exists only with the permission and

the behest of the State. Many authoritarians (as those who believe in authority) then go on to claim that people are too stupid, broken, and violent to fulfill and care-take themselves -- they actually require authority, they have a need for authority ... because they are broken ... or because of the gang next door. Early 21st century society is structured in order to exploit the product of and to reinforce the "maladaptive fallacy". The maladaptive fallacy is the assumption that humankind is flawed, evil, and broken. In order to correct that "pathology", early 21st century society has socio-technical organizations such as, the military, the police, the government, the psychologists, the professors, the politicians, the priests, the charities, the businesses, and their ilk, whose purpose is [in part] to reinforce the belief that humanity is flawed.

One cannot ever be exercising conscience if they are following orders, which are always based on duty to authority. The two things are antithetical to each other. Following orders does not involve a wilfully active process of inquiry and participation, the self has been abdicated. An order follower becomes engaged in the monopoly of violence perpetrated by the belief in authority; s/he becomes engaged in re-generating the very structure that creates a state of un-/dis-satisfaction with life. This is why an order giver (or "controller"), desires to own the mind of the follower; s/he needs to have influence over the thoughts of another person and maintain that influence so that they reciprocally own their behavior. And, this is [in part] why some people could very easily come to the conclusion that the term "government" actually means "to govern the mind" (*govern ["to control"] + the Latin mente ["mind"] = to control the mind*); though the etymology of the word might indicate another conceptual understanding. Regardless of the word's recognized etymology, in its practice, the orders that are dutifully carried out by those who believe in authority and in government are done so through a form of mind control.

Some people appear to be looking for a master to give them permission to be free. These people are no closer to being free than a slave who has been purchased by a more gentle slave master, one who doesn't work him as hard and gives him more choice. The slave is literally no closer to being free, even if his / her daily life is more comfortable and s/he feels like s/he has more freedom. The underlying lie still exists - that s/he is the property of someone else. As long as the belief in authority remains, then an individual is no closer to being free. For example, someone who lives under the domination of a less violent State and believes in their State's form of governance may be more comfortable on an emotional and practical level, but they are no closer to being free. In a sense, they are farther away from the expressed manifestation of freedom because the more painful a forced and coerced experience becomes, the more likely someone is apt to consider that the whole system is a joke. The slave who understands that s/he is not the property of anyone else is more free than the slave who is owned by a nice master and has yet to recognize the truth of who they are.

> **INSIGHT:** *Legal freedom does not equal freedom [in a community-type society]. In other words, a legal freedom is not a freedom; it is a privilege given from authority. The authority is the law, which gives the right of freedom that it will not use its monopoly on violence in a given situation.*

3.5.1 Freedom isn't free

One of the slogans of "Big Brother" in George Orwell's novel entitled Nineteen Eighty-Four was "Freedom is slavery". People in early 21st century society really need to examine what they think "freedom" means, because it might not mean what they think it means. Take the slogan "Freedom isn't Free", for example. It is used as war propaganda in early 21st century society. War propaganda has been around as long as wars themselves and those in power use slogans to invoke a sense of duty and bravery in soldiers. Such slogans appeal to a sense of pride and patriotism, signaling them that it is their time to step up and become part of something bigger. In plain words, they are used to convince "citizens" to obey orders without questioning. In truth, freedom was always free. Only warmongers have put a deadly price on it. The "Freedom isn't Free" meme is classic and tragic Orwellian language. It is effectively saying, "Freedom requires you to give up freedoms." Is there a more classic "Newspeak" than that? George Orwell once said, "But if thought corrupts language, language can also corrupt thought." In some cultures warring against a supposed menace gives people purpose in an otherwise purposeless society. Many people [in a socio-economic state of perpetual competition] don't know what to do with their lives when they aren't fighting an "enemy". They need to desperately believe that the others continue to be a threat to them for it gives them purpose and a "spirit of community" cohesion. In reality, war is about resources and the defense of power-based ideologies and it revolves around the belief that "there isn't enough to go around". Often, war is a geopolitical strategy power-play for industry. Therein, the 'state of war' is the 'state of terror' [against human fulfillment]. Herein, we must ask of those warring against "terrorism", are you having a war on the consequences of the actions you are engaged in? Is it fulfilling to have a war on an abstraction; one that will be eternal and pointless? The marketing campaign around "terrorism" is designed to bring out your instincts of protection and reciprocal social obligation. Here, terrorism is the act of scaring a populace into making a favorable political choice. Terrorism is seeking to change political power through violence. Terroristic behavior may be defined as someone who uses the threat of violence to manipulate others with fear. In other words, terrorism is the use of violence to induce fear in people in order to get them to conform. Yet, a strict definition of terrorism includes the characteristic that it is applied to influence government (policy). Now,

consider how government uses the threat of violence [as law] to "organize" society. Yet, the authority will always claim that terrorism is what the enemy does; when "we" do it, it is "heroic action". If terrorism is a political action, then what about a society that doesn't have a political/ governmental system? The moment we start thinking of other humans as the enemy is the moment we start tearing each other apart and doing the terrorists work for them. One could use a dog with fleas analogy here. The fleas on the dog do damage, there is no question. But often it is the dog itself scratching and biting to try and get rid of the flee infestation that does the real damage.

> *Terrorism is the war of the poor, and war is the terrorism of the rich.*
>   *- Peter Ustinov*

3.5.2 Security contradicts freedom

> *"They who can give up essential liberty to obtain a little temporary safety deserve neither liberty nor safety."*
>   *- Benjamin Franklin*

It is relevant to note herein that 'security' [wherein secrecy is an inherent characteristic] is not equivalent to 'freedom'. The "state of security" does not equal the "state of freedom" - they are not congruent values. Security (and secrecy) is a force with the characteristics of secrecy, restriction and power-over. Conversely, freedom is a force of expansion; particularly for the expansion of more informed and self-expressive choice. When a group of individuals focus on security, then freedom will likely become hard to maintain because of the advancing restriction of liberties (or "personal freedoms") to maintain the State (or condition) of security, of restriction. Hence, security and freedom are an example of conflicting values. To quote the assassinated U.S. of A. president John F. Kennedy,

> *"The very word secrecy is repugnant in a free and open society."*

It is a linguistic trick to refer to a society as "stable" when change and adaptation are prevented from occurring through secrecy and security. Such a society is a parody of a truly stable society where identification, connection, reason, mutual relationships, and morality are the fostered norm. The choice between fulfillment and security is no choice at all. The engineering of a loss of individuality for the existence of security, and hence, a divergence from nature, will not produce a society where people live "happily ever after"; instead, it is likely to produce disassociated persons who believe in and are conditioned by fairy tales. When change becomes a menace to a supposed "stability", then there was no real stability to begin with. Dis-continuity and dis-integration are what shape a secretly secure environment.

People don't know how much they don't know about something when the socio-economic system as a whole is structured to be a secret, or the incentives are structured around secrecy. The perception that secrecy and security create value leads to the organization of systems and the selection of decisions that are not aligned with a dynamically informed environment - they shut off the feedback mechanism and prevent adaptive evolution. Even implying the existence of a secret can cause problems among society.

Secrecy is opposed to transparency by its nature. Secrecy is a powerful tool of control. Essentially, "to secret" means to (Read: one of its principal characteristic is) limit the number of people with information or people with the ability to impact something. It is a form of restriction that propagates authoritarian rules about the nature of reality without free thought, it conditions a belief about the optimal way of operating within reality while reducing the ability to affect and participate with ones' environment.

Secrecy eventually becomes surveillance, the panopticon (an architectural design by Jeremy Bentham). The term, panopticon, is a noun, *pan* "all" + *optikon* "of or for sight" - a circular prison with cells so constructed that the prisoners can be observed at all times, both by the guards and by other prisoners. In Greek, panoptos means "seen by all". The center guard-observation tower could be darkened inside so that the prisoners never knew when they were being watched by the guards. The whole point of the panopticon is that "you" never know when "you" are being watched so that "you" internalize the policeman. In a panopticon the prisoners can see each other, and so, they begin "watching" themselves [to see who misbehaves]. It is a pathway to eternal self-destabilization -- "carry your own inquisitor with you at all times".

> *"The only way you can have perfect security is to have total surveillance."*
>   *- George Orwell, 1984*

In "*Discipline & Punish: The Birth of the Prison*", Michel Foucault (1979) notes that the structure of the Panopticon reflects the optimization of homogeneous power through surveillance. The principle which Foucault is trying to illustrate therein is that the architecture may become an apparatus for creating and sustaining a power relationship independent of the person who operates it. In other words, it is the architectural form of the panopticon which helps to engender a form of social control (Leach 1999:120), and this confinement structure can help to fulfill this social control by a coercive power. Therein, when the guard tower is dark, then surveillance is always possible, but never verifiable. The guard(s) can always see the prisoners, but the prisoners cannot see the guard. On a value-neutral sense a panopticon prison is a tremendously useful setup for the guards of a prison. But, it is not only a way to design a prison. Foucault asks rhetorically, "Is it surprising that prisons resemble factories, schools, barracks, hospitals, which all resemble prisons?" (Foucault, 1979, 228) For Foucault

and Bentham, social control through architecture can be generalized to different areas of society.

Here are few examples where normalization is applied into confined places:

Table 19. *Table shows the relationship between market-State institutions and control of persons and societal elements.*

Institution	Biopolitic/Biopower
Hospital	Control of health
Prison	Control of behavior
School	Control of ideology
Factory	Control of work
State	Control of law and law enforcement
Bank	Control of money
Business	Control of production

A security State may prefer the ease of governing a population that polices itself (i.e., adopts an authoritarian conscience). Early 21st century society is engineered to have people internalize the control on their own. Compulsory schooling facilitates the conditioning and then there are prisons to lock people away and make money off of those who still don't internalize the control. Herein one might come to realize that the statement, "I'm always on duty" is a symptomatic reflection of having full internalized authority in place of freedom. Human freedom is not found in duty to authority, but in duty to oneself and all of humanity.

> **INSIGHT:** *Victory and sacrifice are two sides of the same ruinous coin.*

It is the height of naiveté to think that once collected, useful information for competitive advantage won't be used. In a state of competition, if "you" have the advantage, "you" change the rules to give "you[rself]" more advantage. That is the nature of secret government organizations. By "any means necessary ... to gain and hold advantage", or so the saying goes. It must be asked, if technology can be an engine of surveillance, then who has the privilege of turning on and off monitoring devices in society? And then, one might have to admit that at least, in part, 'security infrastructures' are a [marketable] hedge against human conscience and represent a reduction in freedom in-kind. Secrecy allows those who would abuse power to secretly influence outcomes, and to gain even more advantage; wherein, the most advantage can be gained by changing the rules themselves to ones own advantage.

Can it not be said that people are more free when they have more accurate information? Individuals are more free if they know what their devices are doing, and that they are not betraying them to an authority. Individuals are more free if they know the truth of the [real] world. Individuals are more free if they can access the science already funded, which would be accessible and evolvable/adaptable by the social population if the

materialization of an abstraction, [ownership + authority] no longer ruled society.

Fundamentally, one can't predict among a significantly large population who will have the idea that benefits everyone. All must have access to humanity's understandings of the world and all must have access to a system designed to facilitate their participation in the evolution of societal understandings and systems. Anybody and everybody has genius in them; everybody has potential that deserves nourishment. In early 21st century society, however, information sharing is antagonistic to profit, to "rights" of ownership, and to security and secrecy services in general.

> "None are more hopelessly enslaved then those who believe they are free." Or, "Those most helplessly enslaved are those who believe they are free."
> - Goethe

The only thing information wants is for humans to stop anthropomorphizing it. Information is neutral. Information wants nothing, but people want to be free. And, for people to be truly free they need access to accurate information about themselves and the systems that they use. A society rates low on the fulfillment scale when channels of information are "closed", controlled, or manipulable by only a few people, and also, when "citizens" have to accept what they are told [by the authority].

Humanity can choose to create and use technology that makes it more free, or technology that takes away freedom. Humanity can choose to create and use systems that are more open, or it can choose to use systems that serve a few at others expense.

Humanity uses technology to organize, but it has to organize to keep the technology "free" in a larger system that values security. When John Gilmore said that the Internet interprets censorship and routes around it he didn't mean that it had a magical anti-censorship component, he meant that intelligent people who use the internet will take affirmative steps to make it harder to censor. Any system can go wrong, and a population needs a way to either reform it or disconnect from it and generate a new system. Security removes that freedom for adaptation and action by concealing information and thwarting actions that may be used for the free, self-directed evolution of individuals. And yet, [open cryptographic] security is necessary for freedom within the State of security represented by an authority.

Freedom is eroded without trust in the system that maintains the coordinated organization of one's freedom in a social environment. And what greater disintegrator of trust is there than that of secrecy. Secrecy rapidly erodes trust. Is there a circle of suspicion or is there a cooperative system of trust in "your" society? A climate of fear breeds a state of silence; and, a state of silence feeds denouncers. A denouncer is someone who will report (i.e., denounce) "you" to an authority.

Occulting knowledge can quite easily create a power

differential. Therein, when knowledge can be "gained and owned" it establishes a mechanism for power acquisition. Systems that divide the concept of 'power' [from the individual] will maintain the characteristic of competition over resources, and of persistence in scarcity [for competitive advantage]. In competition it is useful to dis-advantage a competitor. Competition over resources leads to uncertainty and results in impulsive and irrational behaviours that further fragment an individual's self-directed power to affect and change their environment. When self-direction is derailed then learning is de-railed, and hence, adaptation is artificially limited (i.e., freedom is reduced). Herein, it is important to recognize that malicious intent at a social level often requires *secrecy*, *deceit*, and *social power*.

One of the larger problems facing human civilization, it might seem, is, 'impulsiveness' - a focus on short-term goals, at the expense of what might be best for in the long run (i.e., strategically). This is another evolutionarily widespread trait—many animals appear to show impulsive behaviour [given a set of environmental dynamics]. Impulsiveness is not necessarily 'irrational' from an individual's point of view, but often, it can create problems for future generations - there are a probable pattern of consequences to decisions; and in competition, those consequences risk a species future fulfillment.

How anyone in their right mind could ever rationalize that a balanced, peaceful, aesthetic, sustainable, and meaningful world could ever come out of open competition, and hence open warfare—from individuals competing against each other for work, to businesses battling each other for market share, to governments competing against each other for economic dominance (which is the unstated purpose of every intelligence service), has quite an odd view. Such a society will manifest as protectionist and warlike, and appear to any objective observer to maintain a security-based orientation. A competition-based socio-economic system is a paralysing and detachment promoting system of selfish-serving agendas which generates parasites and prostitutes.

When individuals are little kids, they might first learn about secrets through, say, keeping a birthday present as a surprise; and it might feel fun and exhilarating; but as individuals develop complexity, and their lives become more complicated, so to do their secrets, and secrets become not quite as fun. Secrets wiggle their way into psyches and socio-economic systems. They dissolve trust in oneself and in ones social relationships. Under conditions of competition between individuals (in the market), secrets are power; to grant/share a secret to someone is to give them power over you.

What might science have to tell humanity about big, damaging secrets that might be held on to, and that eat individuals from the inside out, maybe for years? A study published in the *International Journal of Behavioral Development* by Anita Kelly (1999) found that young adults who admitted to keeping a secret had lower levels of self-control, prior levels of loneliness and depression, and their personal relationships were compromised. The researchers checked backed in with them six months later and those who had revealed their secrets showed a dramatic improvement in "symptoms". The study found that the women were more likely than the men to have secrets, and that they were also less likely to share them. (Kelly et al., 1999)

Also, a study published in the *Journal of Social Psychology and Personality Science* found that secrets actually feel physically burdensome; such as when people talk about "having baggage" or "feeling heavy". People who were given the opportunity to tell their secret felt no such burden. Also, people in the study who were told to focus on a personal secret judged the hills of a landscape to be steeper and distances to be longer than they actually were. (Slepian, 2013)

One way or another human brains usually find ways to purge themselves of distressing secrets, which could be, for some, through the manifestation of physical maladies. It is cognitively difficult to suppress secrets due to a mental process known as 'ironic monitoring', which promotes sensitivity to unwanted thought. The process of 'ironic monitoring' subconsciously surveys for unwanted thoughts (mental energy drains, open loops, and contradictions), eventually bringing them bubbling to the surface where they become a part of the intentional operating process, which is conscious awareness. (Wegner, 1994) In other words, secrets will continuously "haunt" someone until the dissonance they create is resolved. Keeping secrets feels like crap and it creates a crap society.

Not having cognitive closure makes some people very uncomfortable. It is destabilizing to people to different degrees and over time.

> **NOTE:** *Under the state of authority someone's dissent is likely to be pathologized. Consider "drapetomania". Drapetomania was a conjectural mental illness that, in 1851, an American physician hypothesized as the cause of enslaved Africans fleeing captivity. [*en.wikipedia.org*].*

3.6 Freedom from disease

> **INSIGHT:** *Dis-ease is likely to manifest when freedom dissipates.*

Beings who are unwell and have an awareness of such generally have a deep desire to be dis-ease free, to have physical well-being. Disease might be understood as a deviation from the optimal functioning of an organism's systems as pertaining to a given species. Therefore, health is freedom from (or the absence of) disease. For instance, "freedom from malnutrition" and "being free from malaria" need not be taken as sophistic rhetoric; there is a very real sense in which the freedom to live the way one would like is enhanced by [or even exists because

of] organization that usefully transcends epidemiological and economic environments to support in maintaining healthy human organisms. Sophistry is the presentation of an invalid argument in an emotionally compelling manner. Sophistry might involve unconscious biases and irrational preferences, or it might be intentional.

When an interaction involves a relationship with that which factually exists, then an individual simply does not have absolute freedom or infinite want. Phenomenological, material nature is a "hard" and truthful restraining force. Wherein, nature can be discovered and individuals can use their discoveries of it to create the life they desire -- a life of freedom from unwanted dis-ease (and suffering) within the emergently known bounds of [technical] reality. Fundamentally, there is no such thing as "being free from nature" - to be free from nature is to be free from that which creates (or allows) existence. To maintain a value orientation of 'freedom' that is out of alignment with nature, and then apply that orientation to the operation of a global economy has become increasingly catastrophic to human health and dangerous to sustainability on planet Earth. The integrity of any social and economic model is best measured by how well aligned it is with the known, "governing" laws of nature [and not the external social "governing" by others].

> "In any point of this grand enterprise called society if it is not about nourishing human freedom in the most fundamental and meaningful sense [then it is not aligned with any meaningful direction]."
> - Graham Hancock in documentary "Freedom" by Pieter-Jan Ardies

Organisms that exist in a state of chronic stress are not healthy, and systems that innately generate chronic states of dis-ease are not freedom facilitating (or "free living") environments. Hierarchical social power arrangements (i.e., social governance) are an example of an environment that innately generates states of dis-ease in a given population. Biologists Robert Sapolsky (2004) and Lisa Share followed a troop of wild baboons in Kenya (the KeeKorok baboon troop) for over 20 years, starting in 1978. Their initial research found that the aggressive hierarchical social arrangement of the baboons lead to the appearance of stress markers, such as increased heart rate and higher blood pressure, and eventually, stress related diseases in those baboons of a lower rank in the social order. Therein, high status males would violently lash out at females and lower status males. The initial results of the research indicated that in the baboons' society, ranking played a determinant role in the level of stress hormones in a baboon's biological system - the higher the rank, the less indication of stress and related disease. Robert Sapolsky states,

> "Primates are super smart and organized just enough to devote their free time to being miserable to each other and stressing each other

out. But if you get chronically, psychosocially stressed, you're going to compromise your health. So, essentially, we've evolved to be smart enough to make ourselves sick."

The oppression from hierarchy has a direct bio-physiological effect on the body. One of the scientifically studied effects of the experience of oppression (i.e., social rule by another) is the suppression of the immune system. And, the immune system is an organism's greatest protection against the biggest dis-ease killers, whether they be heart disease and cancer in the developed world or infectious diseases in the developing world. The immune system quickly becomes suppressed through psycho-social [structural] stress, through the suppression of the self within a dominance hierarchy -- how someone feels with regards to their life, their boss", the economy, the social environment, and in the nuclear family all have a direct effect on one's health and one's probable lifespan.

In his book "A Primate's Memoir", Sapolsky (2012) details his study of the activities and lifestyle of the KeeKorok troop of baboons in Kenya where explores the relationship between stress and disease. The book describes how in typical baboon fashion, the males behaved badly, angling either to assume or maintain dominance with higher ranking males, or engaging in bloody battles with lower ranking males, which often tried to overthrow the top baboon by striking tentative alliances with fellow underlings. Females were often harassed and attacked. Internecine feuds were routine.

Through an unexpected twist of fate while Sapolsky was studying the group, most of the aggressively hierarchical males (i.e., alpha males) were wiped out due to the consumption of pathogenically contaminated trash (contaminated with TB). The death of the males drastically changed the gender composition of the troop, more than doubling the ratio of females to males (Read: a reduction in the scarcity of sexual partners). The death of the "enforcers" (i.e., alpha males) also led to a change in the social-orientation of the remaining males. And, by 1986 the troop's behavior had changed considerably - males had become significantly less aggressive; and, a latter analysis of their blood work in 1993 found that males lacked the distinctive physiological markers of stress, such as elevated levels of stress-induced hormones [which were present in the control group]. Also, Sapolsky (et al., 2011) found that when males came in from neighbouring troops they were "taught" and adopted the new "chilled out" lifestyle. Essentially, they adapted to the lack of enforcers with a more cooperative culture that has persisted years later.

As a final note on the subject of freedom from dis-ease, it is important to recognize that some deficiencies in fulfillment (e.g., sufficient nutrition) coupled with pseudo-satisfaction (e.g., food additives) create cravings and addictions that are extremely difficult to deny. And, when these cravings and addictions are coupled with a socially competitive hierarchy it is no wonder that greed

and ignorance and perversion are rampant in early 21st century society.

Yet, how terrible would it be if the body didn't give consciousness signals (cues) as to what is needed to acquire, and, when to acquire it. When individuals truly free themselves, then they may find that they also free themselves from the cravings that control them.

3.7 Self-organization

Freedom at the conceptual level of understanding represents the essential property of life itself, which is at least consciousness embodied within biological self-causation. The ability to self-organize is the strongest form of system resilience. When identity is applied to action there becomes causality and probability. Since biological action is a self-initiated goal orientated response (SIGOR) to environmental stimulus and challenge, such action ought not to be predetermined by any extrinsic cause. Any extrinsic cause, such as force, coercion, (e.g., extrinsic motivation) and even structural violence, would be [experienced as] a violation of self-generated action and could only be detrimental to healthy living processes. Fundamentally, motility is a self-initiated effort (e.g., volition), and the motility of a living organism is a self-initiated goal orientated action (SIGA); wherein, volition starts with self-causation, a violation of which starts with the fear of authority. Motility is the end result, not the cause. Only a living entity can have goals or can originate them. And it is only a living organism that has the capacity for self-generated, goal-directed action. On the physical level, the functions of all living organisms, from the simplest to the most complex—from the nutritive function in the single cell of an amoeba to the blood circulation in the body of a man—are actions generated by the organism itself and directed to a single goal: the maintenance of the organism's life.

Consciousness, as well as biology ("as within, so without") is observed as a sequence of discrete self-initiated goal-oriented system responses (SIGOR) to events. Therein, consciousness is the experience of a dynamic state of existence in a common reality system through its own self-instrumentation. A crucial difference between a cell (including but not limited to a neuron) and a transistor on a silicon chip is that the former arrangement of matter can autonomously and adaptively modify itself in response to its circumstances, whereas the latter cannot. An everyday example of this biological capacity is provided by the healing response: a damaged organism can often stem the loss of precious bodily fluids, stitch itself up, and (with some scar perhaps) continue living. All individuals witness this capacity regularly in their own bodies.

Freedom [within a decision space] is a property of conscious life. Life is an emergent phenomenon and as such it possesses new properties (notably, a decision space) that its precursors do not have.

Being responsible for one's choices is the first cause of those choices, where first cause means that there is no antecedent cause of that cause. The argument, then, is that if consciousness is free [by degree] (i.e., has free will), then consciousness is the ultimate cause of its actions. If determinism (as a paradigm) is true, then all of the choices of consciousness are caused by events and facts outside its control (i.e., there is no decision space for consciousness). So, if everything consciousness does is caused by events and facts outside its control, then it cannot be the ultimate cause of its actions. Therefore, it cannot have free will; it does not have a decision space, and hence, there is no integration, and essentially, no learning.

In their book "Biological Self-organization" Camazine (et al., 2003: 8) define self-organization as:

> "A process in which pattern at the global level of a system emerges solely from numerous interactions among the lower level components of the system. Moreover the rules specifying interactions among the system's components are executed using only local information, without reference to the global pattern. In short pattern is an emergent property of the system rather than being imposed on the system by an external ordering influence. ... The system has properties that are emergent, if they are not intrinsically found within any of the parts, and exist only at a higher level of description ..."

From this definition it follows that:

1. A process of self-organization may have probabilistic antecedent events (or "causes"), but cannot be absolutely determined by antecedent cause. Life is a self-sustained and self-organized process, and it does not have an efficient cause; life is self-causation. Any interaction of a living entity with its environment is a self-initiated, goal-orientated response (SIGOR). Note: This explains [in part] why 'conditioning' versus facilitation of intrinsic motivation and access to knowledge and tools can be so harmful to an individual.
2. The emergent properties of a system are different from the properties of its components, and therefore, cannot be explained by means of reductionism (Read: principles of lower-level organization are not sufficient as explanations for higher-level [systems] structures).

In other words, the properties of a system may be probabilistically described by prior events in the system, which can be calculated; and, an understanding of the properties of the system comes from exploration of the system as a whole. Antecedent practice lays down physical neural pathways fostering later habitual actions (as probabilistic affects). However, the final and perpetuating properties can only be understood by looking at the emergence of the system as a whole.

Antecedent events (or causality) have a probabilistic effect on the next iterative decision [space] of an embodied consciousness - they may be said to play a principal role in determining a decision space, but they do not determine a final decision.

Emergent properties cannot be reduced to the properties of parts, by definition. Take for example two halves of a rubber bouncy ball. None of them can roll. But if you put them together you will get an emergent property of rolling. No inanimate object appears to have a property of self-initiated goal orientated action (SIGA), let alone consciousness and or an effector (Read: something which initiates an effect on the environment around it). This applies, as well, to the very complex macromolecules which are the building blocks of living organisms. However, the process of their self-organization created a living organisms with such emergent properties. It would be a useless exercise to try and explain SIGA at a molecular level for material embodied life [appears to] start at the level of cell. Living organisms "act" and are not usefully "acted upon". In the words of Robert Rosen, they are systems which are closed to antecedent cause. Unlike inanimate objects they are driven by self-causation.

Living systems are open self-organizing living things that interact with their environment. These systems are maintained by flows of information, energy, and matter. Life is self-organizing, self-regulated material structure, which is able to produce self-generated goal orientated action (SIGA) when the goal is preservation and betterment of itself. This emergent identity, which is applied to biotic action and conscious decisioning, defines a type of causation known as 'self-causation'. Note herein, the self is the cause, the self is not property (Read: "self-ownership" is social construct). All levels of living action, from a cell's protein-synthesis to a scientist's investigations, are goal-directed. In vegetative action, past instances of the "final cause" act as "efficient cause".

This is the mechanism of self-causation. Now, it is clear why any action imposed on the organism and driven by antecedent cause (the claim of an absolute decision without space [as in, authority]) could only be detrimental – it inevitably would interfere with the self-generated action of the organism. Each and every organism is its own "primary mover". In the low organisms the degree of freedom of action (or "decision space") is limited by their genetic set up. However, even low organisms like fungi, for example, have been shown to be capable of overcoming this genetic determinism. Rand (1964) observed,

Note here that an embodied organism has to initiate goal-orientated action in order to obtain energy for its self-sustainment: plants turn their leaves toward the sun to optimize photosynthesis, lions hunt prey, and humans use their minds in the creation of tools. In other words, in order to get energy an organism has to spend energy first. Fundamentally, we must have a means as life to continue on as life. Life through means of life to more life.

SIGOR is limited by an organism's perceptual ability and capacity to process (or compute) sensory input, and hence, inform and otherwise structure its decision space. The process of evolution is a process of development of these qualities, since an organism's survival principally depends on them. More freedom of action means a better chance of survival. The consequence of the evolutionary process is self-awareness and free will within the embodied form. Free will is an expression of self-causation at a conceptual level.

SIGOR exists at every level of lifeform organization, from viruses to humans. Its essential "featured" manifestation is the ability to project goals into the future and to act to achieve them. This is a mechanism of conscious-biological self-causation. At the "preconscious" level, organisms use pre-programmed codes (DNA and others) for this purpose, but at a conceptual level, the 'mind' is the tool. At the conceptual level, self-initiated, goal-orientated action becomes volitional - that is, by using concepts the mind is able to arrive at decisions about goals (or rather, purposes). Desire is a goal, projected into the future which is chosen according to the needs of the embodied consciousness. Freedom (or free will) is an attribute of consciousness, which is developed from the very basic property of a living being - the ability to project goals and to initiate an action to achieve them. A living entity is not a mechanism, nor is mind a computer. Fitch (2008) observed,

It is not difficult to see that Fitch's nano-intentionality is what is more commonly called SIGOR, and that is what is perceived as a living organism. Mind and consciousness is a self-regulated, self-organized, and self-caused entity. It is an attribute of the living entity-human being, and as such it doesn't have any efficient cause. The ethical consequence of this biological fact and philosophical principle is the principle of the non-initiation of coercive force (i.e., there is no such thing as authority over another; there is no such thing a "governance" beyond the governance of nature). Consciousness is the essence of life's existence and cannot be separated from it, as one cannot separate from a plant its ability to turn its leaves to the light. Any attempt of application of antecedent cause, a force of external control (Read: the negation of autonomy), on mind will be a hindrance, will impede its functions or stop it altogether. The initiation of force, therefore, is an act that prevents humankind from living in alignment with nature, living freely, or living at all.

INSIGHT: *Morality is composed, in part, of a social allowance for others to choose goals for themselves.*

4 Justice

A.k.a., Effective fulfilment, restorative justice, distributive justice, participatory justice.

Words have significance beyond their literal meaning and use in native speech. Perhaps there are words whose meaning have a greater influence on the arrangement and interrelationships of persons within a society than other words. Perhaps the word "justice" is one of them. It would seem that throughout history the meaning ascribed to the word "justice" has always been an organizing and coordinating concept of societies. One might hope that a term so crucial to the orientation of society would have some association to the empirical well-being of individuals among a more encompassing ecology, as well as providing alignment with a meaningfully fulfilled life direction. One would hope that it would have some objective physical referent, and was not abstracted from the socio-economic and lifeground context from which it derives its meaning.

The market-State views justice differently than does community, typically. In the context of the market, justice becomes easily viewed of as a "debt" to be re-paid with hardship and/or some degree of encagement. Where a debt is decreed owed by the State, it is possible to put another (i.e., make the cost/outcome of the behavior/action) the financial harm to someone else and/or their property; because they owe a "debt". If you cannot pay that debt with the money you have, then you must work to pay them (very much like indentured servitude or wage slavery). In the context of the State, justice becomes a "debt" to be re-paid with hardship and/or some degree of encagement; a debt owed to the authority. You live through, and probably work through, the authority, and/or you are caged for a period of time, and the debt is "paid" through your isolation from society and low-pay labor (enforced hardship pay) from the State.

In general, however, justice can be likened to a sophisticated navigation system that is constantly evaluating its alignment with a predetermined route, conceptualized by societal values and principles. When an action causes a deviation from this moral path—akin to a dis-alignment in navigation—justice intervenes as a corrective mechanism, assessing the degree of deviation and implementing measures to recalibrate the course. It involves a continuous process of checking with standards and updating standards, so that the community's collective moral compass is upheld, ensuring that any necessary adjustments are made to maintain or return to the rightful direction. In this way, justice is conceived of as an evaluation of alignment, ensuring human fulfillment and well-being are upheld, an where there is harm, that well-being is restored. Justice may be viewed as a re-alignment response when there is, or has been, dis-alignment from optimal. For instance, justice is, in part, checking that the values are being upheld. In concern to the metaphor of a social system being a system for societal navigation, there is

(1) a direction, (2) an alignment on or off that direction, and (3) an approach to thinking about adjusts to the direction and executing adjusts to the direction.

> **NOTE:** *If the language used produces precisely the kinds of culture and behaviors that are not desired, then possibly, a re-orientation to life is necessary. To "staying on track" with fulfillment, a re-working of the meaning of the term 'justice' may be necessary.*

As a society develops, so too will the idea of "justice" eventually grow to become an essential factor in the well-being of each individual and in their chosen orientation to all others. Before elucidating upon the term "justice", it is important to note that the intention herein is that justice be applied toward the well-being and fulfillment of the individual within a larger community of individuals. It is not applied toward the behavioral management of individuals or the ownership of conflict by either authority or the structuring of competitive advantage. Herein, well-being refers to [at least] the state of sensation where the total spectrum of an individual's human needs are sufficiently fulfilled such that the individual is curiously engaged in their life, freely expressing themselves, and is participating in an intentional and fulfilling way in the lives of others on this finite planet. Well-being, therefore, is directly linked to freedom, for when someone is fulfilled and responding in integrity and through focus, then they are less likely to react instinctually and maladaptive toward the inhibition of their own and others' freedom. A society designed to foster and nurture human well-being will have a well-defined conceptual understanding of the meaning of 'justice', which by consequence will be traceably encoded within its socio-economic system, wherein it fulfills (and does not thwart) human need by measurable degree.

Fundamentally, for an individual to have well-being, s/he must have access to those things that support him or her in maintaining healthy functioning and optimizing self-development, especially physically and mentally. Justice cannot be abstracted from these needs, these lifeground associations, which maintain an overall state of well-being; nor can it be removed from its socio-economic context, which involves the organized and coordinated fulfillment of these needs on a social scale.

> **INSIGHT:** *There are real, objective measures of human well-being.*

4.1 An overview of justice

> **INSIGHT:** *The question of how one human should treat another is often posed. The answer may lie in how each one of us has the potential to participate with others toward a mutually fulfilling higher potential of common existence.*

A society is [in part] composed of a group of people in a persistent and chosen interrelationship with one another, divided by choice and defined by organization. Common

societal interrelationships include, but are not limited to: personal relations (one-to-one or one-to-several); social relations (a network of personal relations); economic & ecological relations; and self-relation. When there exists a sense of fulfillment in the coordination and qualities of these interrelationships, then a subtle sense of justice might be said to have emerged.

When societal relationships enter into a state of harmony with the fulfillment of human needs, then there exists a return to a state of synchrony with our common nature. And, therein, lies freedom from compulsion and subjection at a societal level. Subjection lies at the opposite end to autonomy on the "freedom of choice spectrum": as autonomy < --- > subjection & subjugation. Humans have needs that are [in part] met by social and economic systems. Wherein, for the idea of justice to remain functionally useful in a community its encoding must directly orient and intelligently organization the community's systems toward the transparent and common fulfillment of human need amongst a set of chosen and persistent interrelationships. In particular, the encoding of justice into an socio-economic system must recognize needs and facilitate their fulfillment. Herein, the ideal would be to arrive at decisions at a systems level that [at the very least] ensure that each individual's real needs are sufficiently and "justly" fulfilled.

The idea of justice buds into existence at the social level, for the concept requires [at least] some degree of human interrelationship. And, for justice to be said to exist among society, it must begin among personal relationships. In personal relationships the idea of justice might be expressed as an authentic respect for the essential sameness in another human being, compassion for the [needs of the] other and support in the fulfillment of their real needs. At a socio-economic scale this becomes the participative re-generation of structures that further facilitate the fulfillment of all of common needs; for fundamentally, in society, every individual makes choices that impact both themselves as well as the community. By consequence, in order for there to be harmony among individuals, there must also exist harmony within the individual.

Justice is a matter of the organization and internal divisions of a society. How unified or dis-unified is it in coordinating and organizing the fulfillment of a populations [human] needs. What kind of organization of a society would rational persons choose if they were in an initial position of independence and equality, and were setting up a system of cooperation for need fulfilment? The world (Read: historical material conditions) already exists, but society is being continuously created by the choices of many individuals, and new individuals are continuously being born into it. It is only a half truth that society starts at some original, historically conditioned position, because those new individuals who are born into a society could be viewed from adaptive perspective. In this way, community education could be seen as the underpinning of all justice in community, and is the

initial phase of the execution of any community project.

For this reason justice is not so much the "proper" (or optimal) distribution of material things [although this is important] as it is the proper valuing and interpretation (or meaning) of existent relationships. Such a "state of justice" is not something necessarily received with human existence; instead, it is the result of informed/ educated intellectual freedom exercised as responsibility in relation to one another and to human need.

Resources are continuously being redistributed, and material environments are being, and will continue to be reconfigured over time. The issue has two dimensions:

1. Is there the application of force, coercion, or violence in the reconfiguration; how pervasive is "authority"?
2. Is there more optimal human fulfillment; how pervasive and certain is optimal human fulfilment?

In this context, the two axiomatic justice-base principles are:

1. **Distributive justice:** Everyone should have equal access to the most extensive goods and services, consistent with others' access in the same life phase.
   A. **User violation/error written as:** No one will place unreasonable demands on production.
   B. **Service violation/error written as:** No one will be unreasonably disadvantaged or advantaged over others when providing service-access to anyone within their life-phase.
2. **Restorative justice:** Everyone should have evidence-based first response in the case of harm and restorative justice in the case of trauma and/or violation.
   A. **User violation/error written as:** No one will violate the dignity and well-being.
   B. **Service violation/error written as:** No one will withhold medical and restorative justice services.
3. **Participatory justice (contributory justice):** Everyone should have the ability to participate in society and in their own self-development.
   A. **Service violation/error written as:** No one person should be blocked from contributing to the continuance and advancement of the community.

Justice cannot be removed from its socioeconomic context, from the community context of social problems, from human feelings and fears about life and death, and also from the fulfillment of human needs. To disassociate the idea from its context would be to disassociate it entirely from any useful or existent reality. Hence, in a social system justice appears to concern itself with the effective recognition of needs and issues, and their

fulfillment through the harmonious and participative arrangement of individuals, and their conceptual organizations. Similarly, in an economic system, justice appears to reflect how effectively needs and issues are fulfilled through the effective coordination of economic decision-distribution activities. Within a community, the voluntary (or "free") association of individuals as well as the coordination of resources, activities, and systems is essential for the existence of justice in any meaningful form. In community, we are all equally affluent. Equal distribution of wealth makes sense; instead, it is the enforced and authoritarian-based political version of equal distribution that becomes just another form of slavery. Humans are not "equal sames", instead, individuals are equal as sovereign conscious individuals with common human needs and objective preferences, who live together on a planet within a habitat service network, within which common heritage resources are shared as locally customized habitat service "city" systems.

Herein, without free association (and educated self-verification), discrimination and duress will render conflict as an inherent property of the system, decreasing the effectiveness of coordination toward the fulfillment of needs, and eventually leading to various political factions redefining the term 'justice' to suite their own personal motives and agendas. In other words, conflict will always exist in an non-voluntary system [regardless of patchwork] for it is an

innate behavioral characteristic to the design of such a system. The very idea of [synergy through] voluntary participation and cooperation might be enough to warn against imposing unfair sacrifices on individuals
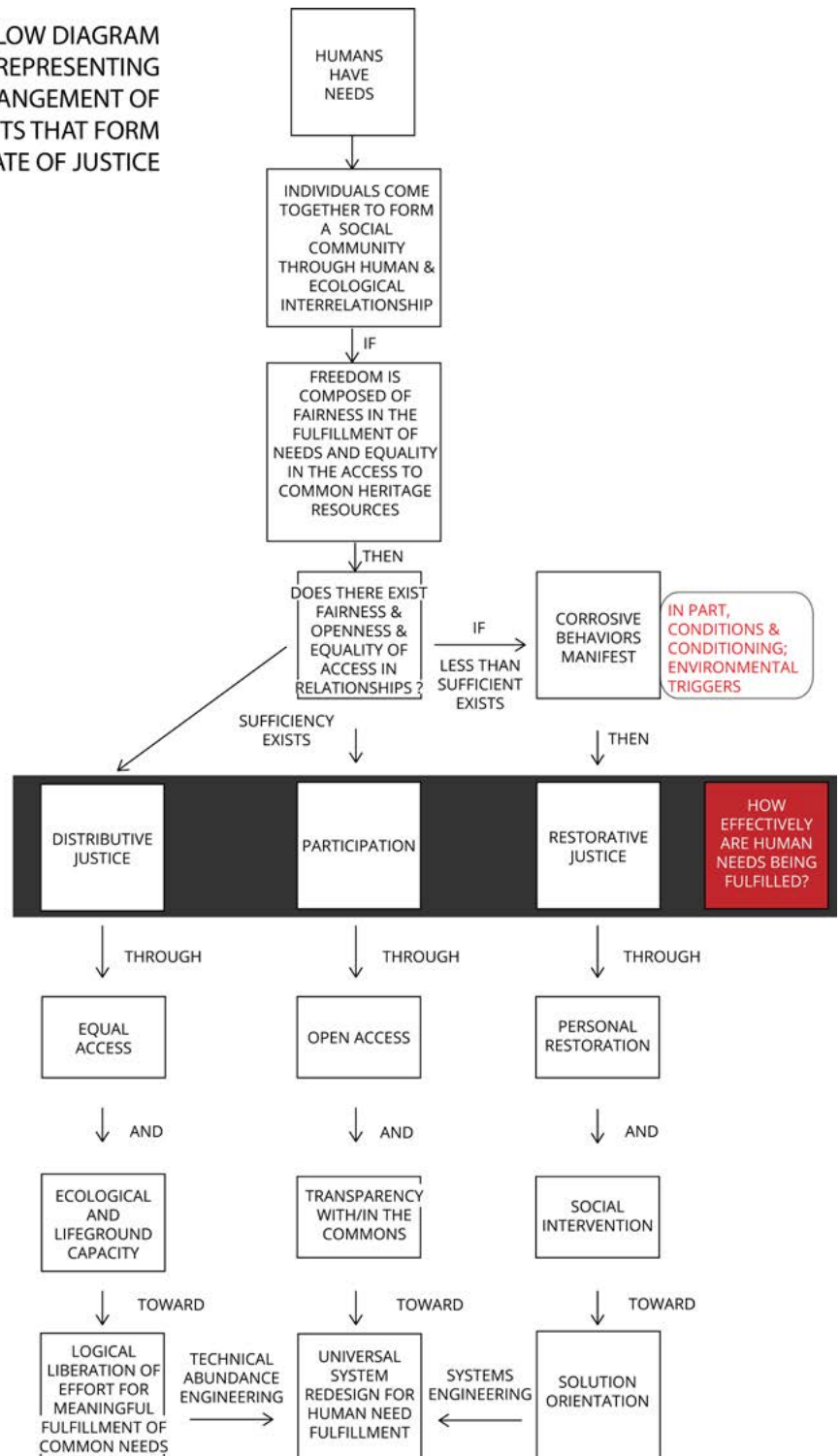

Figure 15. *A conceptual flow diagram representing the arrangement of concepts that form the state of 'justice'.*

for the supposed greater good of a greater [or lesser] number. When the idea of fulfillment and human need are recognized synergistically, then slaves and sacrifice appear as what they are, unnecessary and corrosive states that lead to the deterioration of everyone's fulfillment.

Also, when a sense of autonomy is high in healthy individuals, then less compulsive behaviours manifest, and when autonomy is low more compulsive behaviours manifest. When more of an individual's energy is taken up by compulsion, then less energy can be put toward constructive action and intelligent coordination. Herein, justice is not about ending the oppression inherent in a system, but it is about designing a system where oppression and exploitation are not an inherent property of the system.

A human society will inquire into the idea of justice for its very survival. After all, the demands of human need cannot be avoided by any community of human beings. And herein, uniting together in the structure of a community enables individuals to explore and learn about the world together while evolving [equitable and restorative] systems that increase the effectiveness and efficiency by which their needs are fulfilled.

Justice could be considered a measure through which a society supports in fulfilling the needs of those who are least physically and mentally capable of having their own needs realized, the "least fortunate". Here, justice equates to the measure by which the old, sick, poor, handicapped and young feel a sense of dignity and sufficiency in the fulfillment of their needs. Such a standard might be used as an indicator of collective unselfishness. It must also be noted here, with no eugenics or similar agenda anywhere in consideration, that wherein justice exists to support the least physically and mentally capable it also involves the safe use of technologies so that increasing numbers of physically and mentally incapable individuals are a less probable creation. In other words, a society that values justice would not poison people with genotoxic substances (e.g., agent orange and depleted uranium which harm the germline) that lead to birth defects, nor would it damage the cognition of individuals through food that lacks nutrition and water polluted with industrial waste (e.g., sodium fluoride). For a society to consciously or unconsciously create physically regressed individuals (for whatever reason) says something fairly awful about that society. Fundamentally, when a brain become damaged (or develops poorly) our capacity to have a civilized society goes down with it.

It is wise and well-reasoned to treat others as ends and never as means, to respect them, and to promote their personal development. This is the lifeground of justice. Herein, it would seem moral to recognize that each human being is driven by a set of common needs. If the term 'ethics' were to be used, then it would concern the degree to which individuals act together toward the fulfillment of their needs, which are common to all (note that in other philosophies the term 'ethics' is defined as the "governing of behavior by some outside other").

Within the individual, justice is the effective coordination between each of the components and systems that form a human being, coming together harmoniously and in "balance". Each element making its cooperative contribution to an individual's total sense of self, maintaining a viable foundation for the self-expression of a higher potential. Every individual is either a cosmos or a chaos of needs, desires, emotions and ideas within a bio-physiological organism at home within a social and economic context. When these are in harmony with real world needs, then the individual has the greatest possibility for realizing and expressing their full potential, the individual "succeeds". But when they lose their proper place and function, then disintegration of capacity and personality begins, and corrosive social behaviours manifest - failure advances like the inevitable darkness of a collapsing civilization.

A system without conflict is a system without the realization (or "rendering") of the concepts of authority and power hierarchy. Everywhere we see imposed harm, we see this form of protective hierarchy agitating and directing that harm, and creating poverty and crime and war and starvation. It would seem best that the socio-economic system (or "apparatus") should not serve the interests of an elite few, or even the ignorant many, but rather the real and common needs of every individual.

When the following ideas are accepted into the organizational structure of a community, then they represent a vision of society where humans are "justly" fulfilled without repression or conflict:

1. That human needs exist;
2. That technical needs can be met systematically and synergistically by coordinated activities with a real world, verifiable referent; and
3. That we can come to [f]actually know the world around and within us, and that we can use this discovered knowledge to arrive at more fulfilling decisions.

Justice is not the right of the stronger or the presence of a claimed "authority", but appears as the effective harmony of the whole. All moral conceptions [at some level] revolve about "the good of the whole", or more accurately, decisive action toward greater fulfillment for the higher potential expression of the whole. Herein, there is a recognition of larger shared ecology, a social and environmental (i.e., lifeground) ecology, for which there are social and environmental responsibilities, and through which a coherent organization can facilitate the effective fulfillment of human need. The total ecology must be a consideration if a society is to maintain a useful orientation through its definition, and eventual encoding, of justice.

A state of harmony is maintained by the whole through association, interdependence, and organization of coherent interrelationships. And ultimately, the norm of conduct (i.e., normalization) in each relationship becomes the welfare of the whole group. When normalized

relationships are based upon forced association, then conflict has a greater likelihood of being produced each time an association or organization forms, and justice cannot benefit or uplift the whole. Therein, society may be seen to be tearing itself apart - nature will have it so and its judgment is the only judgment, and it is always final.

Ecological systems in nature have carrying capacities. A complete application of justice that is not based on the fulfillment of human needs in conjunction with ecological limits, with real world limits, is unrealistic and unproductive. Accounting for ecological limits is important for many reasons, not the least of which is that it safeguards the fulfillment of future generations (i.e., the justice of future generations).

It is salient to note that 'justice' also relates to future generations. We are here on this planet for a temporary period of time, whereupon another lot of humans join the planet, and there should be consideration toward protecting the planet and its resources for them [as we become them]. "I" am going to die and "you" are going to die and without an accurate definition of 'justice' the real problems will just be pushed back until in the end there may be no truly viable solution. Therein, a future generation will look to us and say, "well if those people in [the year you are reading this] weren't such morons, and understood themselves more clearly, we wouldn't be in this predicament."

To comprehend human nature is to comprehend that human behavior is at least partially a product of the environment and of language, of condition and conditioning, of consciousness and its ability to integrate its existence. It is necessary to recognize the strong influence these factors have on individual's values and behaviours. When it is understood that values, methods, and actions are developed and derived from experiences, then the root (or source) of behavioral patterns that are socially offensive, corrosive and abusive may be perceivable and a solution orientation may be used to redesign the community's life/social system so that it more effectively fulfills individuals' needs, with a reduction in the likelihood of producing corrosive behavior [systematically]. It is only after individuals are informed that a individuals [within the context of a society] can arrive at informed solutions. Human behavior must be examined with the environment and the culture that surrounds it. There exist conceptual realities that are very problematic for peoples psychological well-being, for which the social sciences is increasingly illuminating.

A healthy society cannot ignore the causality between people's behavior and their life conditions. In particular, a society disregards to its own detriment the data showing the existent causal relationship behind economic wealth imbalance and violence. Numerous studies clearly show that the larger the economic inequality gap (also described as the gap between rich and poor, income inequality, wealth disparity, or wealth and income differences) the more likely a society is to experience violence and "crime". Here, it is important to recognize

that because of trade and cumulative advantage, the market economic mechanism tends to generate gross inequalities of income, wealth and life-chances. The poor [in fulfillment] might not "inherit the world", but they might freak out and harm a dear friend. Those who do "terrible things" almost always have a history of being the victim of "terrible things" as well. Scientifically speaking, psychological abuse does physical abuse, damage, to a brain. Restorative systems view the whole when they view the individual.

> INSIGHT: *We are in this together and the sooner we realize that the better off we will be.*

In a monetary system, economic inequality refers to the difference in a person's financial wealth or income as related through social status (or class). These differences in income are a measure through which a society has an economic hierarchy. At a fundamental level, economic inequality manifests as a difference in access to lifeground needs (and their qualities) such as food (and its nutritional quality), clean air, water (and its qualities), shelter, education, and so on.

It is a scientific fact that the [economic] market is a socially unequal form of socio-economic structuring. Therein, market inequality generates and perpetuates gaming behaviors, organized competitive advantage, and violent crime, among many other resulting characteristics that put plenty of holes in any "free markets are 100% voluntary" argument -- if "you" are obliged to participate, then you are not [intrinsically] participating. How can a free market truly be voluntary when no one born into it volunteered to be there? In part, actions in the market system are coerced upon individuals for their survival. Object exchange is mandatory for participation in the market. In the market individuals are "looking out for their own" interests and needs without the
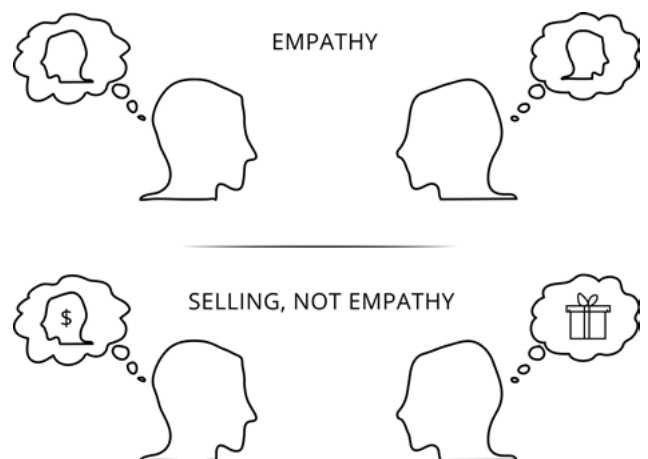

Figure 16. *When 'selling', empathy becomes being able to understand the prospect better than they understand themselves, so that the seller knows what is likely to make the potential consumer buy the product (or, the ideology that keeps the seller in power).*

comprehension that there exist the potential for common and cooperative human fulfillment without the host of consequences that come from the organized application of competition (as business) in a market. The bad practices in the market translate into bad practices in thinking and in behavior. Being more mindful in what we are collecting, thinking and cultivating translates into better behaviors and better socio-economic systems.

Any objective view of justice must account for, or at least seek to observe, the social psychological and environmental components of violence and aggression, and their potential [re-]generation by societal structures. And yet, it must also seek to reflect the highest motivation of people in reality. An elucidated description of justice that fails to deal with the problem of power, violence, and aggression [and coercion in general], so fundamental to that which is known as 'injustice', is either no definition at all, or a completely ideological one, serving to mask and hide from view the realities of power of a particular society, entity or ideology; for power does not imply justice or even correctness. There is no debate, as complex as it is, that the human psyche has basic predictable, instinctual reactions pertaining to environmental stressors. Reactions of violence, depression, cyclical abuse, and other detrimental psychological and behavioral states are the regular result and manifestation of these stressors, which chronically inhibit the fulfillment of human need.

A useful definition of 'justice' must seek to orient society in such a way that power differentials and corrosive behaviours are recognized (or identified) and reduced, and appreciative and mutually valued interrelationships are supported (i.e., cooperation). It must encode cooperation and mutual value into the structure by which decisions generate solutions to issues of individual and social corrosion.

Injustice is most easily seen in the disharmony between humankind and nature or between the individual and the social or between an individual and himself or herself. Every injustice (as the lack of real, effective fulfillment) reduces the freedom of individuals in a community. Not here that there are things that may benefit some of us in the short-term, while causing harm to all of us in the long-term. The individual as well as the social must be observed and accounted for, in societal decisioning, over time.

If the environment is to any extent a determinant [factor] in behavior as has been shown via many studies, most notably, the Milgrams Study and Stanford Prison Experiment, then the environment and the concept of authority must be addressed in the emergent design of a community's systems. A society where people are fully informed, intelligently socializing, and aware of themselves and of the systems that provide for their needs, is more likely to be a society closer to justice, fulfillment and prosperity [for all].

If justice does not orient a society toward a reduction of those behaviours that are individually and socially corrosive, and toward the fulfillment of every individual's needs, then what value does it actually serve, who is it actually serving? Bad ideas, held for bad reasons, lead to bad behavior. And while not all ideas about the nature of reality are mistaken to the same degree, the logical and behavioral consequences of some beliefs and some ideas are observably more damaging than others.

When a socio-economic system is unfair everybody loses. Human beings are built to focus on their tribe and community, and their psyches have a very difficult time taking in and comprehending all the suffering that is occurring on our planet every moment of every day. Some people ignore it because they cannot handle it and others cannot handle it and so they become good at ignoring it. It becomes completely overwhelming to them, quite paralysing, for some people. Many simply cannot "believe it" for the magnitude of suffering is so truly awful. Others have found a place of equanimity with the suffering and instead of calling discussions of it "negative", they use their knowledge and awareness to drive themselves and inform novel solutions; they maintain a critical orientation toward information. Regardless of how someone emotionally handles reality, it is important to cognitively realize that "negative" information is often craved because in the past and still today it was innately associated with survival; this is known in the literature as "negativity bias".

Yet, to not maintain an awareness of the true nature of what is occurring means to not acknowledge reality and the depth of a situation, and thus, a view that ignores the "negative" creates an inability to take avoidance action when necessary. Have "your" survival instincts been conditioned out of "you" such that "you" call neutral information "negative" as a means of disregarding and ignoring it (or not "energizing" it)? When in fact, historically, information about that which is harmful or could cause harm or is causing harm (to others like ourself) would have been eminently useful and applied toward surthrival (Read: surviving and thriving). Even in the midst of great suffering we have the potential of recognizing the source of [our own] suffering. And yet, if "you" don't recognize a problem, then "you" can't correct it.

For some people there is nothing more exciting than finding out that the wool has been pulled over their eyes. For those who are healthy and sane, they hurt, and that hurt propels them to change that which is causing the pain. Learning about the "negative" has the potential of setting us on a journey about doing something about "it". And further, it helps us to become aware of our participation in what are otherwise the real problems.

There are some people who selectively choose to ignore the "negative" out of a belief that "you" will give power to something that is [information about that which is] harmful simply by putting your attention upon it and becoming aware of its existence, discussing its existence, or critically analyzing why it exists (the source of its existence); therefore they claim, "you" should never pay attention to or talk about something that is "negative". Many people are deceptively convinced into

believing that more "negativity" will be generated by talking and thinking about the things that are wrong and need correcting in the world. (Tremblay, 2013) This belief is often exposed when someone states, "I don't want to hear your negativity." Unfortunately, it is a deception [like most beliefs are] to "ignore the negative" and not observe or critically explore that which is wrong with society and causing hurt. Without critical exploration and questioning, how is there any discovery or progress, how will a system be redesigned? Specifically, the deception involves the belief that someone will bring about more negativity by paying attention to, talking about, and challenging things that are causing dissonance in the world. The opposite may in fact be more accurate. More "negative stuff" is likely to occur by refusing to maintain an awareness of and to critically challenge the "negative stuff". It takes courage to shine a light on fear. Progress in truth is inhibited when the labelling of something as "negative" cuts its further philosophic argumentation (i.e., further inquiry and learning into the subject that is labelled as "negative" is impeded through "negative" labelling). Some conversations end with one of the participants saying, "don't disagree with me because that is negative", or "if you don't agree with me you are being negative and I don't want to hear it." It is wise to avoid trapping oneself in such a conversation. In community, if someone is critical, then they must have a platform to express their criticism, and it would be wise to listen to them.

If tyranny wants anything, it wants "your" complacency; it wants you happy and content under its miserable conditions; it doesn't want you to feel the motive pain and suffering which might cause you to [systematically] root it out. Thinking is a very easy thing to outsource. And doing so certainly opens the doors for those who would like to take advantage and control of other individuals, of groups, or even the entire planet. If 'prosperity' really is the creation of solutions to human problems then every economic act becomes an explicitly moral act. Because the degree to which prosperity is created among a social population really is the degree to which it is possible to solve societal problems (legitimate and important problems). Understanding that prosperity is the solution to human economic problems merges the economic and the moral world in a very important way, and it ought not to surprise us that it brings the economic world back into alignment with nature. If prosperity is solutions and growth is the rate at which you solve them, then the role of community becomes ensuring the maximization of the number of people who are out there with the potential of solving problems (i.e., anyone), inclusion.

Suffering spreads through *ignor*ance - by ignoring that which is actually occurring. When someone ignores or otherwise refuses to acknowledge something that is clearly happening, then s/he is refusing to acknowledge reality, and in doing so will miss the causal factors that led to the "negative" condition(s), structure(s), and behavior, which are interconnected. In other words, the belief that looking at that which is dissonant will cause dissonance is a maladaptive belief and can supersede an individuals natural desire to learn more about the things in his or her environment that are presenting opportunities for growth. Reality does not become less of a reality if "you" ignore it. If a pathogenic virus is ignored and not exposed [by the immune system], then it will replicate. In general, you will get more of it if you don't expose it.

In early 21st century society, most people spend most of their lives producing and consuming goods that are completely irrelevant to their needs. They are likely to see justice through the eye of authority and happily exchange in the "free and voluntary" market. In a materialist society the control, possession, and consumption of material good is of a higher value than the effective fulfillment of human need. In an authoritarian society the control and monopolization of exchange and conflict is of a higher value than the effective fulfillment of human need. And, the definition of 'justice' will reflect the higher [priority] value. Therein, people are valued to the extent that they can produce or consume or possess or monopolize, and the "successful" ones are the ones that can control and produce the most. Once people lose their capacity to produce and consume (or they never had it in the first place), then they are considered useless, failures, and ultimately, "unsuccessful". Whereas in factuality, humans commonly need to be accepted for who they are and to express who they are as conscious, developing human beings. Such expression is frustrated in an unjust society. And, many people compensate for the frustration of their needs by working more, by buying more, and by internalizing even more of their own suffering.

> "Injustice anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality tied in a single garment of destiny. Whatever affects one directly affects all indirectly." [In other words, no value of a higher potential can be maintained as long as injustice and oppression exist.]
> - Martin Luther King, Jr.

4.2 Fairness and equality

INSIGHT: *Inequality is a social pollutant. What is 'healthy' is ensuring that people have what they need through optimized design, not the forcing of "fairness" on people.*

Justice can only exist within the coordinates of equality – for without equality, all forms of justice will be applied differently to those of different [social] status. Inequality is violence (i.e., inequality in life-need fulfillment between equal members of our society is a form of structural violence against those who have less given the true potential totality of what we could offer. In other words, those of different status will have their needs fulfilled dissimilarly in an unjust environment. Justice is an equally unifying concept - if it is not applied uniformly (or, its effects are not common) it cannot be said to have been applied. Consider a situation where houses play

a part in showing a difference in the status between people, then the fair and equitable fulfillment of needs (i.e., distributive justice) does not exist and systematic efficiency becomes impossible under conditions of competition and behavioral pathologies induced by social status. Competition at the social, and hence economic level, will induce social and class warfare, and generate an unsustainable cultural environment [that exploits its natural environment].

> **INSIGHT:** *Enforcing equality is effectively creating in-equality, because there is one party having power-over-another. Enforcing absolute equality becomes a form of tyranny.*

Fairness concerns [at least] how individuals relate to and treat one another in society, as society progresses. A society based upon competition is out of alignment with the natural "order" of human beings in that 'fairness' is an innate concept, wired into the brains of humankind. Fair means equitable. It is part of our natural makeup. Herein, it can be said that people who don't respect equality have really been conditioned not to respect equality; because, through equal fulfillment of others, life becomes better for all. We not only long to be treated fairly; we also long to be fair to others (i.e., we have a conscience and empathy). It seems wise then to build on our better nature - to persistently reinforce our innate sense of equality, to build a society where the equal participation of all can be facilitated and applied - where no one's needs are left alone. Essentially, empathy is important for all economic functions in a community; we don't get along well and cooperate if we don't have empathy.

How "equality" is defined and codified, defines (in part) a society:

1. Is equality defined as equal ability to legally own property under the law of the State? Herein, all are equally allowed to own property in the context of private and State property, regulated by State law.
2. Is equality defined as a decision and generalized societal system designed certainly to optimize the fulfillment of all objective, common human needs and preferences? Herein, all have their human needs and preferences objectively and commonly accounted in the context of common heritage resources and a collaborative information space.

Other animals have been shown to exercise altruism and to appreciate fairness. A sense of fairness may be innate to other animals, but among humans alone it is aspirational, a measure of how we might judge ourselves. Wascher (et al., 2013) found that even "the feathers of crows" are ruffled by the observation of what they do not consider fair behavior.

When people do not have sufficient fulfillment, or do not get equal reward, then they might start asking why questions: "Why did they get that, and not me? Why didn't I get what they have? Why don't I have as much?" Remember from the prior value section on freedom that a potential state of free inquiry exists between stimulus and response. However, when the state of free inquiry has not been allowed to develop naturally within someone, and they solely flip between stimulus and response (input to output), then the unequal and unfair distribution of things becomes dangerous; for instead of inquiring into the unequal distribution [and resolving it with systematic social intelligence] they will lash out (often violently) in the face of inequality for their own satisfaction, or perceived survival.

Tabibnia and Lieberman (2007) indicate that reactions to fairness are "wired" into the brain and that fairness [in part] activates the same area of the brain that responds to reward. This is consistent with the notion that being treated fairly satisfies a basic need. Research conducted in 2003 at Yerkes National Primate Research Center with Emory University in Georgia, USA involving capuchin monkeys (non-human primates) demonstrated that other cooperative animals also possess such a sense for equality and that "inequity aversion may not be uniquely human". (Brosnan, 2003) In the capuchin monkey experiment the monkey receiving unequal "pay" rejected the pay. The researchers who conducted the experiment found that capuchin monkeys have a "sense of fairness" and will reject inequitable rewards, much as humans are known to do. The researchers stated that the response to the unequal treatment was astonishing: Capuchins who witnessed unfair treatment and failed to benefit from it often refused to conduct future exchanges with human researchers, would not eat the cucumbers they received for their labor, and in some cases, hurled food rewards at human researchers ... along with shaking their cages aggressively. This same fairness experiment has now been done with many other mammals including dogs, birds, and chimpanzees with similar resulting observations, indicating that ideas of fairness may be instinctual in nature. Primates react with displeasure when researchers create inequality between them.

Treating people as ends in themselves is a good way to safeguard human well-being. Fairness is not merely an abstract principle — it is a felt experience. It is an empathetic pathway to another human being. We all know this from the inside, of course, but neuro-imaging has also shown that fairness drives reward-related activity in the brain, while accepting unfair proposals requires the regulation of "negative" (or reactive) emotional characteristics. The moment we conceive of justice as being fully separable from human well-being, we are faced with the prospect of there being "morally right" actions and social systems that are detrimental to the well-being of everyone touched by them (and their structure).

Inequality [in access] is divisive and socially corrosive. Societies can now be compared and studies clearly show the damage caused by the inequality of socio-economic status. Indeed, the quality of a society radically