

# SAVING HUMANITY AND ITS CIVILIZATION



*The New World Order: Tiered Open Meritocracy,  
Composite Economic Model and The Universal Human*

*A SEARCH FOR A BETTER WORLD ORDER IN MODERN, POST-AI TIMES,  
AT THE CROSSROADS OF WAR AND PEACE, DYSTOPIA AND UTOPIA*

**BY KARAHAN**

<b>FOREWORD .....</b>	<b>5</b>
<b>FOREWARNING.....</b>	<b>5</b>
1. Intro.....	6
1.1. <i>Why now? What is different this time?</i> .....	8
1.2. <i>Keeping It Real</i> .....	8
1.3. <i>Designing Complex Systems and Identifying and Dealing with Their Risks and Problems</i> .....	9
1.4. <i>Beware</i> .....	10
1.5. <i>The Unintended Consequences</i> .....	10
1.6. <i>The Call of Nature</i> .....	11
1.7. <i>Before You Proceed Any Further</i> .....	12
2. The Existing Risks and Problems .....	12
2.1.1. The Post-AI World .....	12
2.2. <i>Rise of the Common Mind</i> .....	13
2.3. <i>The Return of God-Kings</i> .....	14
2.4. <i>Our Irreconcilable Differences, Societal Polarization and the Root Cause</i> .....	16
2.5. <i>The Age of Oil is Over, Long Live the Critical Minerals</i> .....	17
2.6. <i>The Summary of Our Problems</i> .....	17
3. The Solution .....	18
3.1. <i>Our Needs and Wants</i> .....	18
3.2. <i>The How</i> .....	19
3.2.1. Raising Hell While Trying to Deliver the Heaven on Earth .....	19
3.3. <i>Putting the Brakes On</i> .....	21
3.4. <i>Before You Proceed Any Further</i> .....	21
4. Governance and Politics .....	21
4.1. <i>The Solution</i> .....	22
4.2. <i>The Root Cause</i> .....	22
4.3. <i>Executive Summary</i> .....	22
4.4. <i>Civic Participation</i> .....	23
4.5. <i>Tiered Open Meritocracy</i> .....	23
4.5.1. Voting and Delegation.....	25
4.5.2. The Civic Exam .....	27
4.5.3. Governance Domains.....	28
4.5.4. The Mechanics .....	29
4.5.5. Efficiency .....	30
4.5.6. Political Parties .....	31
4.5.7. Eliminating Harmful Practices .....	31
4.5.8. Filtering out the Noise, Accessing Truth, Focusing on What's Important and Eliminating Extremism .....	32
4.5.9. The Other Benefit of Tiered Open Meritocracy .....	33
4.5.10. Global Governance and Protecting the Interests of Regional and Other Population Groups .....	33
4.6. <i>Ushering in Change: The Council of Youth</i> .....	34
4.7. <i>Preventing Bias and Corruption in Public Service: The Anti-Paisley Mechanisms</i> .....	34
4.8. <i>Powers That Be: The Men behind the Curtain</i> .....	35
4.9. <i>The Charts</i> .....	36
4.9.1. The Voting Process .....	36
4.9.2. The Map Tiered Open Meritocracy.....	36
4.10. <i>The Summary</i> .....	37
5. Economy and Society.....	37
5.1. <i>The Historic and Social Context</i> .....	38
5.1.1. Freedom vs. Dignity.....	39
5.1.2. Fairness vs. Progress .....	39
5.1.3. Greed vs. Survival.....	40

5.2.	<i>The Solution</i> .....	40
5.3.	<i>Socio-Economic Inequalities and Injustices</i> .....	41
5.3.1.	The Problematic Practices.....	42
5.3.2.	Unregulated and Unlimited Accumulation of Wealth.....	42
5.3.3.	Regulating Personal Wealth.....	43
5.3.4.	Income and Wealth Caps.....	43
5.3.5.	The Existing Personal Wealth.....	44
5.3.6.	Achieving Fairness while Preserving Progress.....	45
5.3.7.	Income and Wealth Cap Examples.....	46
5.3.8.	Dynamic Nature of Income and Wealth Caps.....	46
5.3.9.	Resources.....	46
5.3.10.	Shared Goods and Services.....	47
5.3.11.	Privileged Goods and Services.....	48
5.3.12.	The Rules around Privileges.....	50
5.4.	<i>Business</i> .....	50
5.4.1.	Business Caps.....	51
5.4.2.	Centralizing Talent.....	52
5.4.3.	Centralizing Resources Management and Manufacturing Planning.....	52
5.4.4.	Smart Manufacturing for Reducing Waste and Increasing Variety.....	52
5.4.5.	Automation and Value.....	53
5.4.6.	The Big Picture.....	53
5.4.7.	Patents and Intellectual Property.....	53
5.5.	<i>The Other Components of the Economy and Democratization of Global Finance</i> .....	54
5.6.	<i>Recap</i> .....	54
5.7.	<i>Post-AI Economy and Life</i> .....	55
5.7.1.	The Structure of Economy.....	57
5.7.2.	The Structural Reforms.....	57
5.7.3.	Meaning and Value.....	57
5.7.4.	Sentimental Value.....	59
5.7.5.	Virtual Value.....	60
5.7.6.	The Role of Social and Virtual Credits in Post-Work Era.....	62
5.7.7.	The Virtual Economy.....	63
5.8.	<i>How It All Fits Together</i> .....	64
5.9.	<i>The Composite Economic Model</i> .....	65
5.10.	<i>Global Wealth Distribution and Balance</i> .....	65
5.11.	<i>Population Control</i> .....	68
5.12.	<i>Will Composite Economic Model Work?</i> .....	69
5.13.	<i>Notes</i> .....	69
6.	<i>Belief, Religion and Philosophy</i> .....	69
6.1.	<i>Why Do This</i> .....	69
6.2.	<i>What Faith Do I Hold</i> .....	70
6.3.	<i>Logic Dictates</i> .....	70
6.4.	<i>The Cost of Faith</i> .....	71
6.5.	<i>The Age of the Messiah</i> .....	74
6.6.	<i>Delivering the Heaven on Earth</i> .....	75
6.7.	<i>The Possibility and the Dangers of Not Being Alone in the Universe</i> .....	75
	<b>NOTES</b> .....	<b>77</b>
6.8.	<i>What I Choose to Believe In</i> .....	77
7.	<i>The Universal Human</i> .....	78
7.1.	<i>Shedding Our Irreconcilable Differences</i> .....	79
7.1.1.	The Committee of Societal Cohesion and Health.....	81

7.2.	<i>A New Identity</i> .....	82
7.3.	<i>The Most Precious, the Most Sacred</i> .....	85
7.4.	<i>The Best of Us</i> .....	85
7.5.	<i>The Rest of Us</i> .....	86
7.6.	<i>The Common Enemy</i> .....	91
7.7.	<i>Achieving Peace: Right to Life and Rebirth</i> .....	91
<b>NOTES</b> .....		<b>95</b>
7.8.	<i>Coming Together: The Final Stroke</i> .....	96
7.9.	<i>A Flag and an Anthem for the Universals</i> .....	96
8.	<b>Society and Justice</b> .....	96
8.1.	<i>The Elders</i> .....	97
8.2.	<i>Family and Childcare</i> .....	97
8.3.	<i>The Others</i> .....	98
8.4.	<i>The Laws and the Loopholes</i> .....	98
9.	<b>Others</b> .....	98
9.1.	<i>The Cooperative</i> .....	98
9.2.	<i>Scientific and Technological Development</i> .....	99
9.2.1.	AI .....	100
9.3.	<i>Safety and Security</i> .....	102
9.3.1.	The Secret Organization.....	102
9.3.2.	Military .....	102
9.3.2.1.	The Nuclear Weapons and Other Forms of WMDs .....	103
9.3.3.	The Media and the Internet, and Restoring the Humanity's Faith in Itself .....	103
9.4.	<i>The Nature: Earth and Beyond</i> .....	104
9.4.1.	Naturecare.....	104
9.4.2.	Restoring the Oceans .....	105
10.	<b>The Fundamental Principles</b> .....	105
11.	<b>The Finale</b> .....	108
11.1.	<i>STOP!</i> .....	108
11.2.	<i>To Be Continued</i> .....	109
11.3.	<i>Where to Go From Here</i> .....	110
11.4.	<i>Finding Purpose and Meaning in Heaven</i> .....	110
12.	<b>Thought Incubator</b> .....	111
12.1.	<i>Society and Justice</i> .....	111
12.2.	<i>The Process, Implementation and Progress</i> .....	112
12.3.	<i>Belief, Religion and Philosophy</i> .....	112
12.4.	<i>Society and Economy</i> .....	112
12.5.	<i>Scientific and Technological Development</i> .....	113
12.6.	<i>Unclassified</i> .....	115
<b>FUTURE HINDSIGHT</b> .....		<b>117</b>
13.	<b>Appendices</b> .....	118
13.1.	<i>Appendix A: Steps to Design a Complex System</i> .....	118
13.2.	<i>Appendix B: The Chart of Belief</i> .....	119
13.3.	<i>Appendix C: The Consortia</i> .....	120
13.4.	<i>Appendix D: Who is Karahan</i> .....	120

## Foreword

This text aims to inspire a public-driven global unification movement by supplementing and, where possible, substituting conventional global peace and unity efforts by exploring the fringes of societal norms and challenging several global taboos.

It abandons yesterday's tired, timid and failed approaches and instead adopts a new one that tries to match the global challenges we are facing in their urgency and scale, at times, with an audacity which is admittedly unpalatable and seldom-matched in its magnitude, yet, as every bitter remedy that targets an acute condition, desperately needed.

It addresses today's critical global issues by targeting the underlying factors at both the highest and the most fundamental levels. At the highest level, it aims to restore humanity's faith in itself by replacing the existing corrupt and broken political and socio-economic systems with novel ones, which are designed to better suit both the intellect and the dignity of the modern human beings.

At the most fundamental level, it aims to create a new global identity, which will enable us to shed our irreconcilable and self-destructive differences and divisions, to unite us as one humanity. It also targets the underlying root cause for such divisions by addressing our most primitive instinct, the fear of survival, by proposing some unorthodox measures.

Furthermore, it tries to create a new set of grand goals and ambitions for the entire humanity to help us take our eyes off the minuscule differences and disputes between us, and focus on what is important, our common future.

In essence, it is an attempt at stopping us from going down any further in the current self-destructive path we are on and creating a hopeful vision to enable, empower and move the global public to come and work together to create a better world that we all desire, not only for ourselves but also for our children and the other generations to come as well.

Most importantly, it demonstrates that we can achieve this as the people by solely relying on our own intellects and wisdom, without needing the involvement of armies of diplomats, and bureaucrats, and technocrats and politicians.

## Forewarning

This text aims to demonstrate that there still is hope for the world and, if you act now, we can create a better future without suffering a global-scale devastation first. However, if there is any chance of this text achieving its goal of moving you, you need to be mentally grounded in the reality of the state of the world. Otherwise, it is likely going to be a waste of time for you, and a missed opportunity for the world.

Therefore, I highly recommend that, before you move on, you first check out your national and the global news to remove yourselves from the rhythm of your daily lives in order to be able to fully appreciate the tone of this text. In fact, you should probably do so each time you come back to it.

I also suggest that you read the entire text in order. However, if you are already overwhelmed with the problems of the world, you can skip the dire reminders in the early sections and start reading from Section 3: The Solution. On the flip side, the sections in between are especially geared towards those who are not deeply familiar with the current and the historic state of global affairs, especially the young, and I recommend that they do not skip them. Furthermore, they also provide some tips and pointers for those who would like to get involved in world matters by either modifying this text to their preferences or creating their own systems from scratch. Hence, the interested parties should check them out too.

# 1. Intro

We all see it: Conflicts, wars, diseases, natural disasters, globally raising levels of discontent with politics and governments, the ever growing levels of inequality, injustice, intolerance and hate, and much more...

The humanity and its civilization is at peril, maybe as much as it has never been before. The drums of another global war have been booming increasingly louder since the Russian invasion of Ukraine, China's advances on Taiwan and Israel's genocide in Gaza.

The uncontrolled advances in science and technology are not only posing the threat of getting out of control, but also increasingly accumulating the global power in the hands of a few wealthy and privileged individuals who are gaining never-before-seen capabilities that can allow them to seize total power and hold on to it for the foreseeable future.

Moreover, while the increases in inequality and injustice are leading to dangerous levels of discontent amongst the global public, the same scientific and technological advances are also giving ordinary individuals the ability to cause previously unimaginable and irreversible catastrophic damage, not just to humanity but also to very life itself.

Furthermore, this urgency is multiplied by the risk of AI-driven waves of mass unemployment and the resulting loss of meaning and purpose of life, and the severity of social unrest such a phenomenon might lead to.

To top it all up, the climate-driven natural disasters are increasing in frequency and getting more destructive each passing year. Extreme temperatures, wildfires, hurricanes, floods, landslides, droughts... They are all getting worse.

My question to you is, do you think this state of affairs and the direction it is going is sustainable? If we are to keep at this course, do you think we can survive the coming decades while our ability to inflict catastrophic damage increases exponentially with every major scientific and technological development, the development that we cannot give up and depend on for our long-term survival?

Then, why are you not doing anything to alter this self-destructive course? Do you think you are powerless? Do you think you are the only one who thinks this way; that you are alone? Do you think you or the collective of humanity do not have what it takes? Or, do you cynically think we do not deserve it?

If your answer is yes to any one of those questions, then, in the best case scenario, you have been driven to pessimism due to your years-long exposure to normalized irrationality. You may have even been passivized and subjugated through propaganda and indoctrination, with life-long subtle suggestions of your helplessness in the face of the might of those in power. Maybe you are one of those who need to be spoon fed, sent a special invitation written and lined with golden ink, and hand held to action.

Or, maybe, in another related and as likely case, you are simply one of those whose degree of lazy, selfish and shortsighted complacency warrants a bell around their necks. A bell to help their masters locate and shepherd them back, in the unlikely case that they wander off from the pastures of meaningless distractions they have been placed...

The most important question is, why will you not wake up, shed all your bells and inhibitions, give up all your excuses and work with the rest of humanity toward a much better future? Why will you not realize that you are not powerless, you are not alone, you have got what it takes and you deserve better, much better? When will you stop agreeing to an undignified subsistence under the feet of the powerful and act to get what is rightfully yours, your birthright: your dignity?

When it comes to what this document is, it is an intervention for your self-defeating, self-deprecating and self-destructive pessimism, passivism and complacency. It is a plea to the collective conscience of humanity and a call to action in the name of those who cannot protect themselves, for the powerless and the voiceless amongst us. It is a foundational framework, a seed of hope, an alternative to this current self-destructive path we are on.

From a personal stand point, it is about me doing my last service to humanity, my circumstance-restraint best, before I retreat to tend to my wounds from my previous attempt.

I know, I know, it's a fool's errand trying to make a difference, but they've made me desperate enough to try... And that's the reason behind this attempt, not delusions of grandeur, the belief that I can change the world, but the fact that I have no choice but to try and take a shot in the dark, no matter how insignificant the chances of success is. Believe me when I say this, I very well know from the firsthand how hard it is for anyone to have their voices heard against the deafening and disorienting noises of the chaotic world we live in. Been there, done that, failed at it.

Yet, I must still try and hope that this effort will reach you and, for your own sake, I must also hope that you've had enough as well. Enough to truly care and pay attention to and understand what I am trying to say, despite my failure

to say it clearly, and more importantly, to act and do your part in the efforts to create a better world. Even if you can't roll up the sleeves personally, I must hope that you can care enough to spread the word and support those who will.

Because, I firmly believe that a change in the current broken, corrupt, and outdated world order is inevitable and imminent and we must take action now, rather than staring into those headlights and waiting for them to hit us. Because, they will hit us either in the form of a global war, which, as the ones before did, will bring unimaginable and unaccountable horrors and human suffering: incalculable losses and unforeseeable results, which, this time, might include the end of our civilization.

Or they will hit us in the form of one or more dictatorships, which will once again force on us the will of the few as the new world order, which will ignore basic human dignity and perpetuate discontent and bloodshed for the foreseeable future. Or maybe as a combination of both indeed.

In fact, as I am writing this, so-called the leader of the free world, the United States, is on an accelerated path to become an autocracy and is openly preparing for a global conflict.

In short, if we don't lead this change ourselves as the global public, and don't do it now, we will keep repeating the ages old scenario, where a select, powerful few does it to us, over and over again, until there is nothing left of us.

Moreover, while there is such an appetite for a better world amongst the global public and while our global interconnectedness has brought us together digitally, I believe we must stop repeating the mistakes of the past, seize the opportunity by abandoning the artificial structures that no longer benefit us and this time create a global system that will unite us under one flag once and for all.

In order to succeed with a move of this magnitude, we need an action plan, an agreed upon, common sense framework that we can implement and live by. We need a new set of systems and a new global order that will restore humanity's faith in itself, mend that broken self-confidence in our own abilities and inflame our withering hope in our common future. We need a new common identity that will bring us together and unite under common values, an identity that all will like to associate with and live up to the standards of. We need a new set of grand ambitions and goals that will steer us in the right direction and shift our focus from minuscule to substantial. We need a new contract that can give us all enough hope to act and move toward a better future, and this is where it starts.

Given the time pressure created by the alarming state of global affairs however, we cannot afford decades-long debates to come up with a perfect or even a comprehensive plan, and in reality, we do not need to. Instead, we will have to take an iterative approach where we first lay down the fundamental principles upon which we want to build our new world, and determine the minimum steps we need to take in order to put the brakes on the current course we are on and give ourselves enough room to perfect our plan as we go.

In short, if we want to survive long enough to create a better world, putting the brakes on the current course immediately must be our top and urgent priority.

This document is written with that spirit and its brevity and rather unorganized form is not a consequence of my disrespect for you or disregard for the importance of the matter, but the profound sense of urgency I see all around the world and I very much feel myself. I could not simply work on this text in isolation for long years to perfect it just to look more intelligent and take all the credit. As a consequence, this will not be a rulebook but a hurriedly put together

compilation of views, ideas, concepts and recommendations. However, it will have more than enough substance to kick start a process which hopefully will help us secure our future, the process that you will have to take the ownership of.

Once we finalize this draft of our common sense framework, we simultaneously start implementing it and working on the details of its version 1. Yes, only version 1, because, this framework's future depends on its unamenable principle being adaptability.

What I ultimately want out of this desperate act is to move you. As a man who has been chained and reduced to ruins of his ruins what I can do is limited, especially from a prison cell, but I at least want to show you that it doesn't take armies of diplomats and technocrats and politicians to come up with one or two viable ideas for securing our future and, collectively, we can definitely tackle this problem, easily.

I want you to pick up this text, wave it at the faces of your politicians and demand immediate change, demand better. I want you to take ownership of it, fix it, improve it, use it for parts, or, even better, throw it away and build

something better from scratch. I want you to do anything with it but criticize and dismiss it without proposing an alternative. I want you to participate.

Especially the young... I imagine them looking at one another with bright eyes shining with the excitement, the passion and the fire of willing to do the right thing and bring justice to all, their whole persons filled and tense with the energy of righteousness, eager to leap on the mountain of the failures of the past and be done with them once and for all, yet, unsure of themselves, not knowing how, not knowing where to start.

I want to show them how and where to start. I want to show them that tackling seemingly complex and global scale problems does not need to be nauseatingly complicated and can be done by following a pragmatic and practical approach, step by step. Because, if we have any chance of succeeding with this attempt, we need them to take ownership of the process rather sooner than later. Because, frankly, they are the best of us, as they've always been.

And who knows, maybe by the time this text gains public attention, my daughter would grow up enough to be amongst them, unwittingly touching the heartfelt lines of her long forgotten father.

### 1.1. Why now? What is different this time?

Because, the risk of not having a tomorrow, the mandate of succeeding has never been greater. Because, now we have all that we need in order to succeed: the tools, the experience, the wisdom, and, most importantly, the global appetite for change.

### 1.2. Keeping It Real

We are living in a make-believe world built atop artificial constructs of human imagination, and very much stuck in this repetitive, soul-consuming game of life we have invented. If we are to look for a culprit for this state, that search would lead us to our own shortsightedness. The shortsightedness that has led our global systems to grow organically rather than in a planned and organized manner.

We know from experience that all the organically grown systems of our making do eventually require a ground-up redesign for optimum operationality, regardless of their superficial state. Yet, somehow we look at what is going on today and just accept them at face value, as if they are the laws of nature.

If we want to get to a better state than the one we have been stuck in for so long, we need to stop acting as if the status quo does not need to prove itself, and do so as often and as many times as the changing times dictate, and reevaluate everything that we are relying on to run our world. Ultimately, we need to start inventing a better world by focusing on what actually matters and what we all really want: dignified, comfortable, meaningful and safe lives.

In fact, the current status quo is so out of touch with reality that, if you take a step back and take a look at today's political and socio-economic systems with an objective mind and compare it to what I am proposing here, you will see that they look not only much more outlandish but indeed flat out absurd.

And yes, I will propose some measures that will come across as rather unorthodox and even outlandish to many. I will be embarrassingly audacious at times, but, when the times are desperate, at least some of us need to drop their pride, risk their dignity and resort to desperate measures. Somebody must risk being labeled by those who keep repeatedly banging their heads against the same wall and expecting a different result. And I highly recommend that you do the same if you know what's best for you.

Even though many of these ideas are hardly novel and may be familiar at individual level, combined they form a significant system. Therefore, even if not individually, definitely as a whole they need to be tested and validated, which I cannot do alone, especially under my current circumstances. Furthermore, whatever we agree upon at the end, the final principles we come up with, should not be based on rigid but dynamic mechanics that can keep up with the pace of change we have been witnessing in the past decades. They must always take into account the circumstances and the necessities of the time and the foreseeable future, and the collective human conscience. They must always maintain the principles of pragmatism, objectivity, impartiality and complete fairness, without any bias.

We are going through extraordinary changes and living in unprecedented danger, therefore, we have no choice but to consider utilizing every single tool in our arsenal, no matter how outlandish it may seem from today's perspective. Until we free ourselves from the constraints that have been imposed upon us by what has been and start thinking seriously about what can be, we will never break free from the self-defeating and self-repeating cycle of what is. We need to put all our pride, prejudices and attachments aside and start planning for a new and sane world order today.

In the end, why should we limit our future to the boundaries that were defined by those ill-grown systems of the past that have failed us so miserably, especially considering that they are as make-believe as anything else we can imagine? Our future should be what we want it to be, not what the arrogant, delusional and self-declared “elites” of yesterday want.

So, I imagine a governance model that will free us from the tyranny of the powerful and the corrupt. I imagine an economic model that will save us from our undignified subsistence and the approaching societal collapse. I imagine a generation that will free themselves from petty differences and conflicts of today and set their eyes on what’s important, their future. I imagine a world order that will unite us once and for all and perpetuate peace, contentment and hope throughout the extent of our reaches, even after it seizes to exist itself.

An impossible dream? I don’t think so... In fact, I believe the global appetite we have developed for such a future puts it within an arm’s reach, an attitude change, a conversation, a spark away from today.

So, know no limits, be audacious and unleash your imaginations. Create your own future, the way you want it, so long as it is grounded on the principle of delivering the best possible outcome for the entire humanity, and so long as you can deliver it. And I will do my best here to lead the way by taking several of today’s taboos head on.

### 1.3. Designing Complex Systems and Identifying and Dealing with Their Risks and Problems

While evaluating the ideas in this text or the ones you will come up with, you may encounter risky or even problematic concepts. What you need to pay attention to is whether those problems and risks are actually being newly introduced into our lives or are worse than the ones that already exist in the current systems we are trying to replace.

If you intend to create your own systems or modify this one, always validate your designs, do your risks analysis and, when comparing it to other systems, always base your judgment on the total picture, not on the details of specific aspects.

The best way to test and validate your designs and detect any potential risks and problems with them is to simulate them. Believe me when I say this as a man who worked in the field of technology for long years surrounded by extremely intelligent people, no amount of intelligence can substitute a well-planned simulation when it comes to designing and validating a complex system.

Lucky for us, today we have the right tools for the job. Work together and create online solutions for simulating the system you will agree upon at the end. See which principles or ideas introduce what severity of risks and cause what

types of problems. Then sit together and find solutions to work them out. Then, rinse and repeat the process until you are satisfied with the result.

Furthermore, the best method to designing complex systems is taking both a modular and an iterative approach. Divide your designs into subsystems and work on them feature by feature, by first testing each one individually and then all together as a system. Even at feature level take an iterative approach instead of trying to deliver everything in one go. Importantly, do all these by being in constant communication and coordination with the others. Never work in silos.

With the intention of showing how one might take on such a task, I created a simplified bullet list of steps on how to approach designing and validating complex systems, and you can find it at the end of this text, under Appendix A: Steps to Designing and Validating Complex Systems.

If this sounds all foreign and complicated, don’t worry, this is how we have been working on complex projects for decades now and there are many out there with the necessary design and managerial skills to help you out with these minute operational details. Find them. In fact, you need to gain the habit of being proactive in tackling challenges, as it is the most important quality required for successful execution of any complex project.

Most importantly, know that, especially when it comes to replacing broken mission critical systems with significant running risks, a good enough replacement is enough. Remember that perfect is the enemy of good.

First, buy yourselves time and safety, then focus on perfecting your design at their comfort.

## 1.4. Beware

While reading this or working on your own version, do not be discouraged by some of these or, for that matter, your own ideas having been tried and failed in the past. First, timing is always a critical factor and even valid and righteous ideas might fail in implementation if their timing is not right. Therefore, they may need to be tried time and time again until we succeed in implementing them.

With the same mindset, I will not always shy away from stating the obvious, because, sometimes we all may need to hear things from an external voice before we can truly accept and internalize them, even if they are obvious. Frankly, seeing how obvious the solutions to our problems has been one of the most frustrating aspects of this work for me. Despite this fact, we remain passive and just suffer the status quo. I guess we all are somehow too sophisticated to entertain the obvious, we all are above the ordinary, and therefore, we refuse to act.

It seems that one of the most audacious things one can be in today's world is the lowly obvious...

Second, ideological warfare is a reality and competing ideologies always try to undermine one another, if not through direct conflict, through sabotage. Therefore, many such ideas just fall victim to purposeful, ill-intending counter efforts. Hence the decades long Cold War and the collapse of the Soviet Union. What we need to do is focusing on what we want and what we need to get there, and validate, stand behind and guard those ideas and principles.

We need to be vigilant about those who will not only want this attempt to fail but actively work to make that happen, whether via direct attacks or by infiltrating and corrupting the system from within. Remember the remark the Soviet Union leader Khrushchev made toward the United States in 1950s: "We will defeat you without even firing a single bullet at you, we will bring you down from within."

We also need to pay special attention to those who need their self-fulfilling prophecies to become true, to those who need to be special and superior at the cost of the entire humanity.

Beware that the most effective tool such forces have for hiding their schemes and undermining you is ridicule. They will ridicule any idea that undermines their authority, goes against their goals and exposes their attempts. Often, they will portray such ideas as conspiracy theories and also create their own theories and flood the infosphere with falsehoods, misinformation and disinformation to distract and conceal. Be vigilant and keep your focus on what is important...

Most importantly, beware of the hopeless case of the hopeless. Beware of the passivized pessimists amongst us, the nay-sayers. When they tell you we have no chance of succeeding against the powerful, ask them what choice do we have but to try? When they tell you that you are a dreamer, tell them that the prerequisite to achieving anything significant in life is the very act of dreaming. When they keep rejecting any plan of action without proposing any alternative for our survival and dignified existence, tell them if they are not going to fight for their own dignity, they should at least not get in the way of our struggle for everyone's with their sheepish wisdom and complacency. Do not let them drag you down with them.

The fact of the matter is that, when risks to one's survival become immittigable, what probabilities, possibilities and logic dictates becomes irrelevant. At that point, it is all but a choice.

Ultimately, you can choose to be one of those who will go down quietly, or one of those who will watch the world burning and say "I told you so" for one last self-gratification, or one of those who will roll up the sleeves today and wipe off the sweat from their foreheads tomorrow, sigh deeply and say "We did it...", albeit in disbelief. The choice is yours...

## 1.5. The Unintended Consequences

Most of what I have wrote so far have been particularly geared towards the young but this one is especially so. For those of them who might be inspired to join the fight and swing their pens for a better world.

I would like to think that those who attempted to change the course of the human civilization throughout the history had the best of the intentions at heart. Yet, many suffered and died unwillingly for their causes. Yet, here we are, bearing the unintended consequences of their actions, as the countless innocents have before us...

This fact is enough to put the fear into anyone's mind who thinks about getting involved in these matters. Yet, once again, the point we have arrived does not leave us much choice but to roll up the sleeves. Furthermore, while I fear the unintended consequences of my own actions, as someone who is inviting everyone to join in, I also feel responsible for the actions of those who might. Therefore, I must share a hard learned lesson with all.

As someone who throughout his life has been told that he can see the things the others cannot, who, however small or big, has done many things that the others said could not be done, as someone with a measured IQ of 168 in his prime, I understand the pride of having an intellect that some admire or envy, and the challenges of controlling the urges to show it off. Yet, I must tell you that when it comes to these matters, the matters that impact others' livelihoods, it is not about being the smartest person in the room but knowing what must be said, and what must not be.

It is not about the truth or the reality that the truth describes either, but the fact that our minds do not run on truth but its interpretation. Therefore, while talking about matters of this magnitude, one must be very measured not to provoke the wrong thoughts, and more importantly, evoke the wrong emotions and give way to unintended consequences. It is easier said than done of course, and I very much struggle about this challenge myself, yet, I still have the responsibility to put this warning out there.

That awareness alone made these few lines some of the hardest ones of my life, and that should give you a measure of what I am trying to say here.

That awareness alone, especially as a man who is far away from his best self, makes me feel very small and nightmarishly inadequate for this task I am taking on. Yet, I am desperate to see the innocent protected and justice served, and I do not see anyone else trying it genuinely and seriously...

I am not under any illusion that I could tackle this challenge alone deservingly even at my best, and for all I know, most of what I am saying here will only amount to trivial ranting. Yet, I also know that there is enough substance here to do a lot of good. Therefore, I must still ask you to be careful and think thrice before unleashing your inner critique on this text.

It is not only about what I do, of course, but the others as well, including yourselves. Therefore, while writing your own version, apply the same care and measurement, and think about the consequences of what you are saying and sometimes just try not to "go there".

Of course we should openly discuss everything that is worth discussing, but, while considering the "worth" part, always think about whether the benefits of that discussion outweigh its risks and cost.

As humanity, we are in a state of existential crisis, and while in such a state, hope is above all. Do not batter that hope just in the name of being right, looking smart or even speaking the truth. Because, speaking on matters of this magnitude, one can seldom be certain of the accuracy of their judgments, and, because, your interpretation of the truth may not match the reality of the truth.

Humility's true measure is not only in what one withholds, but also how much one measures what they put out there.

## 1.6. The Call of Nature

I know how the powerful and their henchmen will skew what I am saying here and use it against me. I can see many ways through which they can do that indeed. Yet, I care not enough to alter my ways, hence, I left the door wide open. This "-ism", that "-ism", this or that... None of it matters.

I formed my opinion by solely looking at the problems we are facing today and the facts and the realities surrounding them, and designed a solution by following the practical and pragmatic approach I have always assumed as an engineer, free from the concerns of political liaisons and appeasements, by only being loyal to the common interest of humanity and the other moral principles I thought necessary to support that prime objective.

In the end, we are all programmed for survival: for survival of the self, for survival of the offspring, for survival of the species, and even for survival of the life itself. Thus, when some of us fails sufficiently at securing the former two, it turns out that, the call of nature becomes too powerful for them to resist when the other two gets threatened.

That is what and who I am regardless all the labels they will throw at me: A man whose only child, his infant daughter has been taken away from him by a cruel world for no reason other than his birthplace, by a world that is run with evil systems, owned by those powerful, who will do anything and everything to advance their own selfish agendas. A man, while he had every right to do so, chose not to burn this world down to its ashes, but instead to save the children of those who took his child away from him. A man doing his best to protect this world to redeem himself and justify his existence, trying his best to ensure that what has been done to him and his daughter cannot be done to other innocents.

In fact, I am and will be whatever I need to be in order to see my just cause succeed: protecting the innocent and securing the future of humanity. And I have no choice but to hope that there are more out there with the guts to give in to the call of nature.

## 1.7. Before You Proceed Any Further

Before you proceed you must know the circumstances under which this text has been written, the circumstances I have been living in for a long time.

I am currently and have been in prison for the past 6+ years as a political prisoner. In fact, I am more of a prisoner of conscience indeed but since that term has some formality to it, I tend not to use it. Although my circumstances have slightly and relatively improved in the recent times, the ideas that constitute this text have mostly been developed in not so conducive circumstances, on occasion, even without a pen or paper, solely by relying on what's between my ears.

Hence, this work will not exactly be up to the scientific or even academic standards I would have followed under ideal circumstances. Therefore, until my circumstances improve and I can officially deliver the final version of this text, please treat what is here more as a philosophical endeavor and forgive the lack of proper backing to what I put forward. Having

said that, most of what I will propose here does not indeed require such backing since they are rather based on common sense and are intuitive.

Once again, I am taking this on with a great sense of urgency because of the severity of the global circumstances we are facing. Therefore, waiting until my circumstances improve is not an option for me.

Another thing you must know about me is that, living abroad away from my home country for almost two decades and being a political prisoner for the last too many years of it, during which I did not have almost any intelligent conversations, I am linguistically in a handicapped state and cannot always express my opinions with the aptitude, depth, tone and clarity I would in ideal circumstances.

What I recently realized while trying to recreate a portion of this text in my own language is that, while that version comes across as rather banal due to the lost proficiency, the English version also comes across as comparatively aggressive and provocative.

Thus, I feel the need to explicitly express the fact that my intentions are entirely humanitarian, and as the author of this text and the father of a few original ideas in it, I demand that this text not be used to justify any form of unnecessary violence, violence that the followers of the principles I will put forward might initiate, especially the violence that hurts the innocent, violence that hurts children.

## 2. The Existing Risks and Problems

### 2.1.1. The Post-AI World

It finally happened: a sufficiently capable AI is finally here and it is disrupting almost every aspect of life. At the same time, it is improving towards the ultimate version of itself at a breakneck pace, towards an Artificial General Intelligence (AGI).

In fact, at its current pace, many experts expect to see a fully realized AGI within a few years.

Even at these early stages of AI-imbued life, it is clear that we cannot just bury our heads in the sand and hope that things will not change at a pace that we cannot keep up with and get out of control, and do so very soon. We have to be ready for drastic changes in every domain of life without a doubt, but how? Do we even know what to expect?

One thing is for certain, if we let things just happen to us, the best we can do is just guessing and hoping. That is a risk we cannot afford even with much smaller scale, much more insignificant changes, let alone a world-altering event, a once or twice a millennia phenomenon.

That is why we need to adopt a different approach in how we deal with such changes, a new principle in our struggle for safety: ***If we don't want to be a victim of change's inevitable nature but instead make the most out of it, we must master driving it where we can and adapting to it where we must. (Bold, italic and underlined writing indicates a fundamental principle and a list of all such proposals can be found at the end of this text.)***

That is, if we want to benefit from the incredible AI revolution to the greatest degree possible, and not just be its victims, we must control every single aspect of it we can. Otherwise, things will just happen to us and we will have to try to adapt to them as we go. And, given how dependent we are on the ways of the old and how fragile our society is, I can promise you that, even though we may pull through at the end, it will be at an astronomical cost and extremely painful.

Therefore, the proper roll out of and coexistence with AI must be one of the pillars of our plans for our common future, which we will touch on in the coming chapters.

## 2.2. Rise of the Common Mind

Even though our individual minds are the most significant characteristic of our species, our common mind is the architect of our civilization and it goes as far back as the very first humans. Yet, despite all that we have achieved and

have been through throughout the history, nothing has boosted the capabilities of that common mind as quickly and as much as the rather recent phenomenon of the Internet. In fact, even the birth of AI is a product of the Internet and the expansion it has caused in our common mind. If for no other reason, simply because machine learning wouldn't have been possible so affordably without the vast amount of knowledge and data we store on it.

Now, thanks to the duo of the Internet and AI, anyone can access the entire knowledge base of humanity anytime they want and without any significant effort. Anyone can educate themselves on almost any topic, can learn to do and make almost anything, and become the most capable and productive version of themselves.

This all sounds terrific, and even utopic, until one pays attention to what's between the lines: Anyone can learn to do and make almost anything.

Let me give you a few examples of what without dragging this out too much: First, one can learn to make the tools that they can use to build almost anything, such as 3D printers and other industrial machinery. Then, by using these tools and the know-how they will acquire from the duo, they can build autonomous vehicles, drones and weapons systems, explosives and ammunitions, rockets and high-powered lasers which can be used to devastating effect in more than one ways.

Then, one can also learn to make toxic compounds, chemical weapons, biological weapons, cyber weapons... You name it, the list goes on and on. Especially when you factor in what goes on in the Darkweb...

Obviously, one will need to acquire the necessary resources in order to make all those things, but someone dedicated, intelligent, resourceful and who knows where to look, even without an exorbitant income, can put together enough resources to cause large-scale, irreversible and catastrophic damage, the long-term effects of which can bring down an entire country.

Let me highlight the fact that I am talking about a single individual here. Now, imagine what a group of similarly capable and dedicated individuals could do. Then imagine what a state actor could, even a small one.

So far, our strategy for dealing with this phenomenon has been burying our heads in the sand and hoping that by not talking about such threats we can avoid triggering one. We are effectively in denial of the fact that the scientific and technological progress we have made in the past century and a half made not only the conflicts between states but also between an individual and a state extremely dangerous and potentially catastrophic. We are very much fooling ourselves and sleep walking into a self-made disaster.

Then the question becomes, what can we do to secure our future in the face of such exponential increase of security risks?

Long story short, we are at a crossroads and it seems that we only have two paths ahead for a safe future: The first one is the total domination and subjugation of the global population, that is, dystopia. And the other one is, personal dignity, enlightenment and empowerment, and absolute social justice for all, that is, utopia.

Because, if we are to survive the coming decades, it is either that the entire humanity is dominated and subjugated with the goal of depriving them of such catastrophic knowledge and tools, or that we create a world where everybody is granted a dignified, meaningful and satisfactory life, without feeling victimized by an oppressive authority. A world where everybody is offered the best that our collective progress can provide, a world where if we have to make any concessions and give up any of our rights and freedoms in exchange for security, we decide to do so together.

Given what I described in the preceding paragraphs, which one is easier, or even feasible do you think?

This brings me to the point of the global rise of authoritarianism, because, I cannot help but think that the two might be related. In fact, this rise might be a last ditch effort by the powerful to solidify their status in the face of the rising power of the individual. Which concerns me in more than one ways, mostly because, I believe that it is too late for that option and a move in that direction would only accelerate our demise and multiply our pains. Simply because, as I have explained, the cat is already out of the bag, and indeed, it has been for far too long.

I will not give a recipe of what and how here, but there is plenty of relatively old scientific knowledge and technology out there – more than the most can think of – that can be used to unmentionable effects, the effects that can bring down any oppressive regime of today. Yet, the powers that be are hurling us towards that direction, which begs the questions: how long do you think before someone, some group, some country becomes desperate enough to weaponize that knowledge and point it to our heads and demand justice? How long more do you think the people we care and think so little about can watch their loved ones, their children be used and abused and tormented and tortured and killed and wasted before they become desperate enough?

Yes, this is just speculation at this point, but the circumstantial evidence and the severity of the risk such a possibility presents make ignoring this extremely unintelligent, especially for the reasons I will explain in the next topic. Let me take another personal risk and state this: when my daughter was kidnapped, condemned to a lifetime of suffering and put in the way of life-threatening risk, the only thing that was standing between me and getting the justice she deserves was my character and conscience. Otherwise, what I could have done to them, against the country that was responsible, what back then only a relatively small population could, would have altered the course of the human civilization. And today, almost anyone can do what a relatively small group could back then...

I had to put this out there because I want you to understand that I am not just speaking hypothetically and out of an irrational fear, but from firsthand experience. Because, I know that if we keep treating innocent people less-than for whatever reason and victimize them and their innocent children, somewhere down the road our luck will run out and we will victimize the wrong people. Then, there will be no coming back from the consequences.

Dear humanity, the age of oppression and tyranny has long passed, we are just yet to realize it. I just hope that we can do so before it is too late. Because, if we don't, there are more than one ways through which we can suffer unimaginable and devastating consequences.

### 2.3. The Return of God-Kings

At macro scale, human history is made up of ages, or cycles, and the most prominent, the most eye-catching one of those is the cycle of the rise and fall of nations, and this is how it typically iterates:

Thanks to the momentum they gain from their ascension, the nations who rise to power tend to typically stay in power for one or two centuries. However, due to their romanticization of and dependency on the values and concepts that brought them to power, they develop addictions, pride, rigidity and tunnel vision which, in turn, leads to stagnation. Ultimately, over a long enough period of time, this stagnation weakens them.

The other nations who are desperate to obtain power, and who are more agile due to their growing state, remain open to and experiment with new values and concepts. Ultimately, one of those nations who succeed with their experiments, or an alliance of them, develop quickly and rise in power, eventually sufficiently to topple the weakened old power, only to enter the cycle of ascension-stagnation-descension themselves.

We are all familiar with this story as it is a common phenomenon in recorded history and as it is what we typically pay attention to because of our romanticization of the old and the stories we create around them. However, there is another cycle of human history which is less pronounced, yet much more impactful, has a much broader cycle window and a much more painful transition period, and that is the cycle of world systems or world orders.

The cycle we are in today can be described as the cycle of nation states and personal freedoms, and according to many informed individuals and insiders, it is coming to an end. In essence, we are talking about the reversal of the principles which were the driving force behind World War I, the principles that the current American President Donald Trump recently disowned publicly, by stating that the nation builders did not understand the complexities of the regions they were dealing with and, ultimately, did not know what they were doing. I'll touch on this a bit more in "4.8. Powers That Be: The Men behind the Curtain" topic.

In fact, despite what I explained above, some claims that this reversal will take us back to the age of kings and emperors and, this time, there won't be coming out of it.

Now, that's a bold statement. Yet, even though I disagree with the both points that statement makes, I fear that those in power, those whose opinions matter, are in agreement with it, and I can see why.

They are in agreement with it, because, the same advancements in science and technology that enabled ordinary individuals to become extremely dangerous, enabled them to gradually concentrate the global power in their own hands, and this enables and emboldens them to pursue their bold ambitions of global domination and subjugation. As I stated before, we can already see signs of this in the global rise of authoritarianism, even in the US, so-called the leader of the free world.

Remember when I asked you to imagine what even a small state actor could do with such capabilities? Now imagine what the largest of them could... If you would like a glimpse of what is to come, just take a look at how certain autocratic countries are surveilling their citizens.

In fact, the answer to that question is what drives me to disagree with the first part of that statement, regarding going back to the age of kings and emperors. Because, if we allow them to succeed in subjugating us, they will not just take us back to the age of kings and emperors, but all the way back to the age of god-kings. Because, thanks to their new tireless henchmen, this time they will actually have god-like powers. The henchmen that, thanks to our dependencies on modern life, can observe not just what we say and do, but also how we feel, 24/7. The henchmen that can think and act faster than the global collective of us, and can operate and control us anywhere, even under water and in space. The henchmen that will obey without question and conscience.

Unfortunately, AI and autonomous systems/weapons are not going to be the only tools in their arsenals either. Consider the advances in all the scientific and technological fields in the past few decades, and you will get the idea. They will become true god-kings, knowing everything we think, do and feel; predicting our next moves, handing out freedom and captivity, and life and death as they see fit.

I fear that if we don't act and change course now, we will either wake up much later in the process – as their attempts in that direction gain momentum and become undeniable – and will have to react much more forcefully, or we will sleepwalk into a dystopia. I disagree that we will not be able to come out of it, however, I do believe that coming out of it will only be possible through prolonged catastrophic violence and devastating consequences.

Either way, we will be risking our existence as a whole.

As I have already mentioned, those of us who have been passivized and subjugated through lifelong indoctrination and being subjected to normalized irrationality will tell you that those in control, the powerful and the wealthy, have the absolute power and there is nothing we can do to change that. I want you to tell them that they are wrong. Tell them that while it is still us who is holding those weapons, driving those tanks, piloting those jets, sailing those ships, collecting that intelligence, sitting in front of that computer, working in that lab, stewarding that knowledge, holding that scalpel, handling their money, growing their food, making their cars, building their homes and guarding their families, it is still us who is in control today.

Imagine if only farmers came together and refused to plant their fields until a just world order has been established. Or all the security forces simply resigned. Or all the low-level government employees stopped working. Or all the Information Technology workers took all their systems offline and left. Or all the factory workers seized the key parts of the machines they operate and said no more!

No my friends, do not believe and give in to the nay-sayers and the henchmen that serve the powerful, we still hold all the power in the World. We just have to remove the veil that has been cast upon our eyes and realize it.

However, we all must face the fact that there is no telling what they will do tomorrow when they do not need us anymore. Thus, missing this window of opportunity to push for a fair and just new world order and take the reins into

our own hands represents too great a risk for our future. In fact, not doing so is nothing less than betraying not only ourselves but also our children as well. That is why if we are ever going to do something about what is on the horizon, the time for action is now.

That is why achieving utopia is no longer an option, but a mandate.

## 2.4. Our Irreconcilable Differences, Societal Polarization and the Root Cause

I myself have got plenty of grievances with several groups of people out there, rooted in our irreconcilable differences. In fact, I got to a point where I cannot even look at their faces, or simply tolerate sharing the same planet with them. If I was granted a magic wish that would transport them to a planet on the other side of the Universe, billions of light years away, I would not hesitate even a single second.

I am not the only one who feels this way either, it seems that, one way or another, almost each one of us has at least one group out there we cannot tolerate, and the feeling seems mutual on all sides. Especially thanks to the hate amplifier called the Internet, our societies have become extremely polarized and it is hard to ignore the feeling that we are at an inflection point.

Yet, I do not see any genies granting magic wishes around these days. Unless I am looking at the wrong places, this means that, whether we like it or not, we have to find a way to live together. As always, the question is how? How do we bring down the tensions and reduce the hate that has taken over our world?

We have tried the strategy of learning to live with the differences of one another for millennia and the outcome is always the same, it is not working for the things that matter the most, the concepts and the values that form the building blocks of our identities which we are so attached to and dependent on, which are our irreconcilable differences...

Neither can we force our values onto others for the same reasons. We all can see how that would go in this day and age. Given the dangers we have discussed, we can no longer rely on such strategies anymore, we need a new approach and I cannot think of any other effective one than mutual suffering.

We all have to suffer mutually by letting go of all that divides us with impossible barriers, to the point of driving us to inflicting irreparable harm to one another. Whatever it is and however painful it might be, we all have to reevaluate how much we value such divisive qualities and where we place them in the hierarchy of the building blocks that form our identities.

Because, simply, obviously, if we keep forming tribes based on irreconcilable differences, we can never come together.

However, given how much we are attached to and dependent on such values and concepts, and the identities they form, without offering them a worthy alternative, many will simply refuse to even entertain such a proposition. Therefore, forming that worthy alternative must be a key part of our efforts to deliver global peace and unity.

We need to form an identity that people can admire, an identity that will induce envy and carry alluring charisma. A common character that all will want to live up to, not like a religion but like a role model that we would like to imitate until we grow into it.

I call that identity the Universal Human and I will do my circumstance-restraint best to form it under the corresponding section. Naturally, such an undertaking is normally not a one-man task, yet, I can also see how things will go if we try to involve multiple parties in the name of inclusivity and representation. Therefore, relying on the necessity of common suffering, I will try to lead the way alone, by ignoring all that any one of you might object to, with an unpalatable and seldom-matched amount of audacity and form that identity myself. I will do this by hoping that seeing that my efforts are rooted in good intentions for all, you will accept and suffer with the rest of humanity, until that suffering becomes our salvation.

Yet, even though forming a common identity is a must, if we want to eliminate all such differences as quickly and as thoroughly as we can, we should also address the root cause that underlies them all: our fear of survival.

In fact, if you trace connections long and deep enough, any trait of any living being somehow comes down to the most innate programming of life, which is self-preservation and propagation. This is not only true for traits of individuals either, but also for the traits of tribes as well. In fact, the incredible level of our skills in dividing ourselves into tribes and making enemies out of one another is also a product of this fear. Whether it be a tribe of race, religion, nationality, class, ideology, lifestyle, favorite sports clubs, you name it, they are all rooted in this primitive instinct.

In fact, the more our survival gets threatened, the closer our tribes become and the more we seem to hang on to the values that underlie them. For example, if you look at the demographics of today where people are much more inclined to value divisive concepts such as nationality, race and religion, you will see that those are the ones with the least amount of economic power, that is, with the most amount of survival risk.

If that is the case, if our fear of survival is at the root of our most severe personal and tribal problems, then addressing this fear would propagate all the way to global issues and enable us to come together much easier. If we can guarantee the survival of every individual, now and in the future, perpetually, our guards would fall, tensions would ease, faces would relax and arms would extend...

We will try to address this fear throughout this text and in more than one ways indeed, particularly in the Universal Human section and under the Achieving Peace topic. Religion is in a category of itself of course, since it extends its reach into the afterlife, and that requires that I pay more attention to it, rather than just brush on it here briefly. Thus, I will dedicate a section to it later on in this text.

One more thing I want to point out is that, an interesting angle to look at all of this is from the perspective of the irony that, all the concepts we have invented to secure our survival so far have eventually become the most significant threats to it... Therefore, all the work we will do in the name of uniting humanity must take such an unexpected outcome into account, as I tried to emphasize in "The Unintended Consequences" section.

There may always be some differences that may prevent us from coming together around a campfire, holding hands and singing songs, but we clearly need to address those that divides us to the point of causing one another irreparable harm. My aim here is to start a framework which can create enough common ground to enable us to overcome all such differences.

Whether we like it or not, we are at an inflection point in our journey towards our next civilization and whether it will be one of ruins or dreams is very much dependent on our ability to live together.

## 2.5. The Age of Oil is Over, Long Live the Critical Minerals

The transition from a fossil fuel economy to a critical mineral economy once again made territorial conflicts a grim reality and we are very quickly moving in that direction. Hence, Trump's moves on Canada and Greenland, Rwanda's move on D.R. Congo and possibly, Putin's move on Ukraine and even on Europe in the long run.

Let's get this straight: We have already proved that we can mine other stellar objects including asteroids, yet we are going to go to war and spend trillions of dollar and waste millions, if not billions of human lives in the name of acquiring more natural resources...

Tell me what that is if not madness. If we do not want to repeat WWI all over again, and this time in a much deadlier form, we must reverse course immediately and start sharing all we can fairly.

In the days of the past we could hide behind the excuse that we couldn't do better, we couldn't possibly share all the natural resources and the manmade riches of the world. But today, with the capability to reach and mine stellar objects and manufacture all our goods on them, without causing any environmental side effects, what excuse do we have?

In fact, spreading to other stellar objects is also fundamental for our long-term survival. Therefore, we must make it a top priority in the new world and focus our resources in that direction, not to annihilate and defend against one another.

In fact, I would like to guarantee this with a fundamental principle: **The ultimate safety, security and prosperity of humanity lies beyond the Earth. Therefore, not only spreading to other stellar bodies of it but also detaching ourselves from our Solar System must be one of our high priority targets.**

[TBC...]

## 2.6. The Summary of Our Problems

With the goal of clearly identifying the problems we are trying to address with our design, let's summarize what is wrong with the world we live in and what we need to fix:

1. The current political and socio-economic systems have failed us and we are heading towards a global catastrophe. In fact, our long-term survival is very much in question at this point.
2. Our irreconcilable differences, most of which are artificial, are increasing societal tensions and leading to never ending conflicts and wars.
3. The inhumanely unjust nature of our socio-economic systems keep widening the class divide amongst the global public, and this has brought us to the point of a class war and societal collapse.
4. Our relentless and reckless exploitation of nature is wreaking havoc and is about to reach a point of causing an environmental collapse from which there is no coming back, a collapse that can take us down with it.

5. The unchecked advances in science and technology are posing the threat of getting out of control and empowering the ill-intending parties to either dominate us or cause catastrophic damage to the entire world.
6. AI is quickly developing and threatening to up end our current economic and social orders and we are far away from being ready for the consequences of such a rapid shift. We are facing the risk of a rapid societal collapse.

### 3. The Solution

#### 3.1. Our Needs and Wants

First thing is first: What kind of a world do we want for ourselves and for our children? What kind of a world do we want to pass down to the next generations? Is safety and survival enough?

If we are honest with ourselves, the answer would be nothing short of the heaven, exactly as it is described in major world religions. Otherwise, that wouldn't be the ultimate promise of our gods in return for our worship... This might be becoming more of a possibility with each scientific and technological breakthrough, and I will touch on this point later on, but at this point let's focus more on what we can achieve right now.

I believe that what we all ultimately want is to have dignified, comfortable, meaningful and safe lives, of which we are in control, and live in peace and prosperity while enjoying the pleasures of life to their greatest extent, and provide the same to our loved ones and to everyone who deserves it, while ensuring that the future of humanity is safe and the next generations will have the same opportunities.

Assuming that a great majority is in agreement with this statement, at least in principle, we have defined our goal at the highest level, and in the rest of this text we will try to figure out how we can get there by covering as much ground as possible, without getting lost in the details, and by considering the urgency of the circumstances we are facing.

Finally, based on what we have covered so far, let's now define what we need in order to get there at the highest-level:

1. The first thing we need is putting the brakes on the current self-destructive path we are on.
2. We need a new political and governance model that gives the total power to the public and eliminates the influence of the powerful on government, together with self-interest and corruption.
3. We need a new socio-economic system that will provide dignity to all by ensuring fair sharing of prosperity, which will also nurture progress to get us to our final, ideal state.
4. We need to shed all our self-destructive differences and define a new global identity and a global structure under which we can come together and unite.
5. We need to direct all our focus and resources into addressing the urgent environmental, security and health issues that are threatening our immediate future.
6. We need to regulate and take under control all the scientific and technological R&D that can lead to severe unintended consequences, or enable bad actors to cause catastrophic damage.
7. We need to redefine our social structures and create a new justice system that will provide dignity and justice to all, and guard them ferociously.
8. We need to find new ways to find meaning and purpose in the work-free life AI will deliver.
9. We must be more audacious in using every tool in our arsenal and imagining and creating new ones where necessary to achieve global trust, peace and unity, without being bound by the taboos of the old.
10. We need to define a set of core principles, a framework, which will help us achieve our goals and maintain a healthy, peaceful and prosperous society, and stand behind that framework and guard it.
11. We need to define a new set of grand goals and ambitions that will shift our focus away from our minuscule differences and disputes and onto what matters, our long-term wellbeing.
12. In short, we need to create a new world order, a new global society and redefine humanity and its civilization.

In the rest of this text, I will describe the systems that can satisfy all these needs and deliver us to our ultimate goal. However, my primary purpose here is creating a very rough draft, a hopeful vision, not to give you a complete, tested and validated solution that can solve all the problems of the world. I simply don't have the means to achieve such a feat from a prison cell, and believe you me, neither do you have the time for me to do this alone. Therefore, the responsibility of ironing out the potential wrinkles out of this framework and filling in the gaps I have left will fall onto your shoulders.

Furthermore, even though I will often use a firm and authoritative language, none of what I have written so far and will write in the rest of this text are meant to be the final rules and laws of humanity. The last thing I want to do is creating another generation that follows authority sheepishly without questioning.

I want you to challenge every single sentence in this text and put it through your own filters. At the end, I want you to form committees, discuss these amongst yourselves, change them as you see fit and make them your own. Because, I want you to take the responsibility of your actions which you may base on this text. Because, it is the best way to make sure that your conscience will always be involved in the process.

Having said that, all this is not to say that the systems I am describing here are not already much better than the current ones we are suffering across the globe, and they would not save us from their pain if implemented as is.

The urgency is quite pressing, yet, ultimately, if we can just first agree on the need for changing our ways and put the brakes on the current course to buy ourselves sufficient time and safety, we can create a much better world without tearing this one apart first. It is a matter of taking that first step.

## 3.2. The How

By looking at how complex our modern world is, creating a global order upon which we can build our future civilization might seem like an extremely complex task, if not impossible. However, I must point out that a great majority of that complexity is manmade and a product of the systems and the artificial constructs we have created over a period of millennia and, done so without following a well-thought out plan, rather organically, layers upon layers, by reactively patching them as we encountered problems. Therefore, once we abandon those old makeshift systems, a great majority of that perceived complexity will just vanish. Hence, I would argue that, even though it is not trivial, it is not such an impossible feat either.

Moreover, first, I would point to the fact this became a matter of survival and we don't actually have a choice but to take on this challenge. Second, we are indeed extremely experienced at and capable of taking on such tasks, especially thanks to our modern tools and techniques. And ultimately, it actually simply boils down to what kind of a life we want and the fundamental principles that can take us there, the principles that we all have thought of throughout our lives as we personally faced, or observed others facing, hardships and injustices.

Furthermore, the complexity of this undertaking is not in its technical inner workings, but in the overarching human condition. Which is something we are all intimately familiar with and can work around through empathy, compassion, objectivity, pragmatism, generosity and, most importantly, compromise.

In this text, I will take a pragmatic approach to creating such a framework for a new world order which will be based on the most fundamental human needs and desires. Hopefully, it will not only get us started but help us make a considerable stride towards the final state. Yet, it still does and will always very much need everyone's contribution.

However, before I go any further, I must make a statement: While working on or implementing this framework, the biggest challenge we will face is going to be keeping our eyes on the ultimate goal and not giving into our differences, and this potential is the source of my other great fear, the flipside of inaction:

### 3.2.1. Raising Hell While Trying to Deliver the Heaven on Earth

I do not exactly know how I could convince anyone not to resort to violence in the process even if I sounded like a devoted passivist monk, but what I must say is that, it would be the most tragic outcome if we caused more harm than good at the end.

Needless to say, every individual will continue to receive justice in our new world, including retroactively. However, when it comes to the grievances between states and groups, at this point, the best way to avoid large-scale violence seems to be letting the evil of the past remain in the past. Because, no matter how I slice and dice it, I cannot find a way to avoid falling into that pitfall otherwise. There is no way to fix the past by litigating and/or relitigating it, but trying so can easily destroy our future.

This does not mean that the victims of the past should not get any justice however, but that we must try to maximize justice without straying from our peaceful course. This is possible at least through one way, and that is by offering them compensation in our new world, and not only in the financial sense either, and asking them to tolerate the lack of punishment for the perpetrators. Yes, unfortunately, what I am also saying is that, the burden of saving our future once again falls onto the shoulders of the victims, those who have already paid an unjust and inhumane price that they were not responsible for.

What we must also do is creating sufficient deterrence against potential attempts at derailing our peaceful course by increasing the penalties and punishing such crimes as harshly as possible, and backing that deterrence with hard power. In other words, we must avoid repeating the mistakes of the United Nations.

Do not take me as a naïve, peace-loving, passivist fool who is detached from the realities of the world he lives in, or a coward who is afraid of confrontation and hiding behind the guise of a peace loving man, and my actions have already proved otherwise.

However, I understand that you might have questions and there might be some who are wondering why I am so afraid of raising hell in the name of peace. Let me explain: I am afraid, because, contrary to what certain cultures claim, it is not the most evil who burns the most, who suffers the most and who are forgotten the most in the deepest circle of hell, but it is the innocent and the rightful. I am afraid, because if we raise hell in the name of justice and peace, it will be them

who will pay the price, not the evil who are responsible for our suffering. As one myself who has been burning in that deepest circle for well over a decade, I can bare not the idea of putting another through it.

Monsters deserve the monsters they create, yet, it is always the innocent who suffers the most in the hell they conjure, and such suffering is the elixir that creates the worst of them. If we want to avoid further conflicts and creating more victims, we simply have to break the cycle. I don't see how we can justify any other course.

I also understand that in order for my proposition to be fair and acceptable, I need to be practicing what I am preaching. Unfortunately, in order to prove that I am, I will have to talk about my own troubles in a bit more detail. Hopefully, this indulgence will be sufficient for people to understand that these ideas are not coming from an elite sitting on an ivory tower and watching from afar, from a philosophical place, but from a man who has been through the hell personally many times over. Let me explain as briefly as I can: My grievances are with those who kidnapped my infant daughter and condemned her to a lifetime of suffering. Who tore apart and tormented my family. Who lured me into their traps with a kind face and many deceptions, and tortured me both mentally and physically for over a decade, and demanded my morals, my principles, my character and my soul as ransom; and who have committed countless more unspeakable crimes against countless more innocents, especially children.

Now, these are major claims against a country that seemed to have an untarnishable image up until a few years ago, but the very officers of that country in various positions admit to the nature of those crimes. Unfortunately, always behind the closed doors and off the record. Furthermore, while these crimes were taking place, simply due to their blatant discrimination, all the legal paths to justice were closed for us. Therefore, the only remaining path to justice was taking the matters into my own hands, and with the element of surprise I had back then, I could have easily done that.

Yet, instead of punishing them in the name of justice and risking other innocents in the process, what I did was to throw myself into fire to save the children of those very tyrants who took mine away from me... That is, I indeed practiced what I am preaching now, and in fact, gone far beyond of simply letting the past remain in the past.

However, if it was not for my morals and values, if it was not for my character and fear of hurting the innocent, if it was not for me being a slave to my conscience, just the sheer magnitude of what I would've done to them would have altered the course of human civilization and echoed in the darkest pages of its history for eternity...

I wrote all that to prove a point: It is not our naivete or cowardice, it is the urgency and the severity of the circumstances we are facing and our collective conscience that dictate that we crumble and throw away the evil pages of the past, start afresh and move on.

Even if we cannot forgive and forget, we must tolerate for the sake of the innocent, for the sake of our future, our children.

We must stop pitying ourselves and realize that the best way to right the wrongs of the past is building a future that wouldn't have been possible without the lessons learned. Otherwise, it has all been for nothing, everything we have gone through was for nothing.

Principle: **Our only wars should be against those that threaten us, those we hold dear and the innocents. And the first among those we should wage war against is our own ignorance.**

Finally, if we end up being a civilization that resolves their differences with unnecessary violence, why would the others risk approaching us or even tolerating our existence in the first place?

### 3.3. Putting the Brakes On

As I have underlined earlier, putting the brakes of the current self-destructive path we are on must be our top and urgent priority. In fact, that's the primary goal of this text, to present a hopeful future and create enough common ground to convince you to act, come together and talk. Not to provide a packaged, implementation-ready solution to all the global problems.

Ultimately, it does not matter whether you agree or not with the specifics of what I am proposing here. What matters is agreeing upon the fact that we need urgent action and that together we can create a just and sane system that will get us to a safe and prosperous future. If you end up stopping before finishing this text, that is the message I would like you to take away, your mandate to act with urgency and conviction.

[TBC...]

### 3.4. Before You Proceed Any Further

I must warn you that sections 4 and 5 are quite technical and detailed and, in fact, not very exciting unless you are into political topics. If you are not, you can only read topics 4.1 and 5.2 to have a high-level understanding of what they provide and skip to section 6 and read the rest.

## 4. Governance and Politics

I cannot remember now in what context or with what intention, but someone once asked me a question in the lines of: "What do you think is the reason behind the global mistrust and dislike towards governments?" My answer was instant: politics.

I know that my opinion is shared by the global public, I know that we are all sick and tired of politics and politicians, the corrupt systems and the powerful who exploit us through them. I know that we are all disgusted of all their lies, all their deceptions and all their dirty games. We all have suffered more than enough under their feet. The obvious proof of this is in the falling participation levels in democracies across the world and the increasingly louder and more violent expressions and acts of discontent.

It is an extremely challenging feat not to fall into the trap of ranting about politics. I know that most of us could go on for days doing so, but that would only delay us from our goal of fixing it. Therefore, I'll just get to it.

First, I want to remind you the point I made above regarding the complexity of the world being rooted in our own designs and artificial constructs, and the fact that once we abandon the old systems and concepts, a great majority of that complexity will just vanish.

With that in mind, I do believe that we can abandon all the shenanigans of politics and create a global governance model that is based on pragmatism, honesty, objectivity, conscience and compassion. In fact, if we ever want to create a fair, peaceful and prosperous global society, we have no choice but to.

However, we cannot do this with an archaic and outdated system like democracy which was intended for much simpler, primitive and tribal societies with much, much simpler problems and challenges to tackle. This becomes much more apparent when one thinks about applying its purest form, direct democracy, in today's world with its 8 billion+ inhabitants, where we do much more than just farming and waging wars with spears and chariots.

In the simple days of the past, everybody could know all that there was to know about any potential subject that might have required the attention of the public and form an informed opinion about them. Today, with all the different fields that require a lifetime of dedication to master, it is impossible for anyone to claim omniscience. Therefore, a political practice in which we ask everyone to state their opinion on everything and give every voice equal weight on every matter would only lead to our slow and painful demise, as we are suffering today.

Even in its current common form, representative democracy, I consider democracy to be an insult to the intellect and dignity of the modern human beings. A system that almost always forces us to choose between the bad, the worse and the terrible; a system that awards the power hungry, the attention craving, the delusionally narcissistic, the greedy, the corrupt and the inhumane; a system that makes us preys to the powerful.

Then, how do we leave all that behind? What is better?

We could go blazing through the pages of every history and political science book out there with the hopes of finding a perfect system, which is unlikely, or we could put all that we know about ourselves, what we want, what we don't and

what we are capable of on the table and design a system from scratch by taking a rational approach an engineer or an architect would take while designing their creations, by also incorporating the realities of the human condition and conscience into our thinking.

In fact, after a lifetime of observing all the bureaucrats and the diplomats and the politicians fail at achieving almost anything significant that can satisfy the needs of the modern human beings, I have come to believe that restricting our design to practicality, pragmatism, honesty, objectivity and conscience, and accepting that some of us will have to make sacrifices is the only way we can tackle the problem of uniting us together. That is, no sacrifice, no peace, no unity.

In fact, if we are ever to look for adversaries, we need to look no further than those who will not do so even in the name of achieving global peace and unity, those who will put their selfish interests before the future of humanity, those who want to obtain power, dominate and subjugate the others to achieve their selfish goals.

Furthermore, going back to the topic of our irreconcilable differences, today's administrative structures of countries and states, especially due to their national, racial and religious identities, are a major source of polarization and conflict. We need a new model that eliminates all of those artificial problems and brings us together.

## 4.1. The Solution

Let's start by listing what we want and do not want in our ideal governance model:

1. Gives the total power to the public and to the public only.
2. Must be based on pragmatism, honesty, objectivity, conscience and compassion.
3. Reduces/eliminates political polarization of the society.
4. Leaves no room for corruption, dirty games, discrimination or favoritism.
5. Must be impenetrable by malicious actors.
6. Maximizes competence in governance without leading to elitism.
7. Maximizes efficiency without compromising competence and security.
8. Must be transparent, without compromising global security.
9. Must unite us under a global structure and reorganize the regional administrative entities to ensure fairness and to reduce friction.
10. Must respect the interests of every social and geographical group, yet, it must never put the interests of any specific parties before global peace and unity.
11. Should incentivize participation in the society.
12. Must be fit for intellect and dignity of modern human beings.
13. Promotes change by empowering the youth.

This is not a very exhaustive list, yet it is an essential one. For now, I will leave the rest to you.

## 4.2. The Root Cause

If you look at all that we don't want, all that's wrong about politics and governance from a high enough vantage point, at the root of it all is power, the power both the politicians and the wealthy possess, the power we have granted them either directly or through our complacency, and the corruption such power leads to. Therefore, in order to address this root cause, we need to adopt a new principle: **Power over others is the greatest driver of corruption and evil, and it must be eliminated. Therefore, those who govern must learn to do so without it.**

Then, how do we take power out of politics and still have a functioning government?

The obvious solution is increasing civic participation in governance, either to entirely eliminate or dilute political power to the degree of making it negligible. In the end, as the former United Nations Secretary-General Ban Ki-moon said: "Civic engagement is the future of our shared lives."

## 4.3. Executive Summary

The following few topics will get into the specifics of certain aspects of the system that will meet all our requirements. They are technical and rather detailed, therefore, I felt the need to give you a summary of what to expect up front and the option to skip them if you are not interested in such details at this point.

In short, in order to eliminate political power and the corruption it creates, we will restructure our government and get rid of all one-man leaderships at every significant position of governance. Then, we will increase civic participation in governance by making delegation optional and also change the scope of delegation to drastically reduce the power our delegates hold as well.

In order to address the competency issues civic participation might lead to, we will switch to a meritocratic model and give the administrative decision making power to the most qualified of the public by measuring everyone's competence in relevant governance matters. While doing this, we will also make sure to avoid elitism as well.

Overall, we will entirely alter the political and governance landscapes and deliver a solution that will meet all our expectations from a system that is fit for the modern human beings, their challenges and ambitions.

If you are not interested in the specifics, you can skip the topics up to "4.5.6. Political Parties". However, if you intend to read the topics in between and if it becomes hard to follow, you may refer to the charts at the end of this section which may help you see the overall picture better.

#### 4.4. Civic Participation

Let's explore step-by-step what an ideal civic governance model could look like. First of all, this demands that we do away with one-man leaderships at every significant tier of governance. Which means no more presidents, no more prime ministers, no more ministers, no more kings, no more princes, no more sheiks, no more oligarchs...

Then, since our aim is taking power out of politics, we also need to deal with the power our delegates hold. There are some options in this regard, for example, we could solve the problem at its roots and get rid of the concept of delegation all together, or we could dilute their power to the point of making it meaningless. Since the former would create immense competence and efficiency problems, especially for a global government, I will focus on the latter.

The first obvious solution for diluting the power of delegates is increasing their numbers drastically by limiting the number of constituents each one can represent. This would help reduce their power and eliminate corruption, but, on its own, it would fall short of meeting many of our requirements.

The next step in this direction would be restructuring the government and giving the people the option to choose a different delegate for different matters and domains of governance and, at the same time, limiting the number of domains a single delegate can be involved in. This would not only greatly dilute power but also increase competence levels by allowing people to choose more qualified delegates per domain.

Another option would be a hybrid approach, where we give the public the option to have delegates, yet, bypass them and cast their votes directly for the matters they care about. Thanks to the modern technology, this could be done safely and privately, and in real-time. However, this still does not sufficiently address our requirements and, furthermore, it increases the likelihood of incompetence in governance, due to the involvement of the members of the public who are not knowledgeable in this field.

Then, how do we increase civic participation in governance without increasing the levels of incompetence? First, we could give more weight to the opinions of those who are more knowledgeable on the particular topic at hand. However, such an approach would require us to measure the competence levels of all the participants, both the public's and the delegates'. This approach would be laborious, however, in the name of creating a system that can meet our requirements, this is a sacrifice we could live with.

Then, in order to further increase competence, we could create a system where we give the decisive power to a certain top percentage of the most knowledgeable people. However, this could lead to elitism, which we must avoid, and this is where I want to start naming what we are designing.

#### 4.5. Tiered Open Meritocracy

As the modern human beings, we need to show humility and admit to the fact that none of us has got the capacity to know it all and do it all, and that we are much more potent when we work together, with each one of us focusing on what we know the best.

Tiered Open Meritocracy, as I explained above, is a governance model that is built upon this fact. It aims to replace the systems of the old by providing an alternative which is a much better fit both for the intellect and the needs of modern human beings.

We have already discussed some steps in this regard, such as dividing the matters of governance into domains, just like the ministries/departments of today, and giving the decision making power to the most competent of the public. Then the question becomes, how do we measure the competence levels of the public? The most obvious and reliable method for such an undertaking would be civic exams that can be taken at certain intervals or at certain milestones during our formal education, for example, before graduating from high school and university.

The scores citizens get in those exams, that is, their competence levels in each domain of governance, will determine how decisive their votes will be in corresponding matters. That is, not every individual's opinion will weigh the same on every topic. Since I don't know anyone who goes to an architect for medical problems, or to a doctor for structural design, I believe this should make sense to everyone.

Furthermore, some of us will have such little knowledge in certain matters that our participation in them will actually be detrimental to the soundness of the outcome. Therefore, I propose that we require a minimum test score of 50% in each domain for being able to participate in their corresponding matters. I'll call those who are below the mark of 50% in a domain the apprentice tier. Let me be clear, I am not proposing that we cutoff 50% of the public from the process, but only those who cannot score at least 50% in a specific domain exam.

Then, as I mentioned above, in order to further increase the soundness of our decisions, we should give the decisive power to a certain top percentage of the most knowledgeable individuals, without getting into the territory of elitism. This is my proposal for forming this tier, which I will call the expert tier: We require a minimum exam score of 80% in each domain in order to be eligible for its expert tier. However, we can already see that if we rely on a fixed exam score as the only criteria, as we participate in governance and gain experience, there will be a pile up in the high scores, therefore, we will end up with immense participation numbers, which will reduce our efficiency significantly.

Furthermore, if no measures taken, some groups may take control of the system by saturating the high scores, either due to their inclination to governance matters or, simply, by cheating.

In order to prevent all such issues, I propose that we limit the size of the expert tier only to a certain percentage of the total population, such as 5%, and each time we are working on a new legislation, we form this 5% randomly by selecting them from amongst those who are eligible for the expert tier, that is, those with a minimum exam score of 80%.

5% might seem like a small number that will lead to elitism, however, let me remind you that I am referring to the 5% of the global electorate population here. Therefore, even if we assume that only 5 billion of the 8 billion global population is of voting age, this amounts to 250 million of us working on a single legislation. I don't think that can be considered elitism even remotely.

Finally, I recommend that we adjust the weights such that a weighted majority of 2/3rd of the expert tier has the decisive power in all domain-related topics (domain-specific or cross-domain).

That is, if those of us who are the most knowledgeable in a specific matter can, with a significant majority, agree on what needs to be done, the rest of us should respect their decision and forgo our right to vote. I can already see that I

will personally have to do so in several domains, and that is both fair and for the best. I certainly do not recommend anyone to come to me for advice on matters such as healthcare, agriculture or transportation.

The distinction between domain-specific and cross-domain voting processes is that, in cross-domain matters we calculate the weight of our votes by averaging our scores in the relevant domains.

Designating the top 5% as the expert tier is an educated guess, a best-effort choice I made with the intention of avoiding elitism and efficiency nightmares while still giving the administrative power to the most qualified of the public. Once I have access to population statistics, I might end up adjusting this ratio. Moreover, over time, as we live with the system and collect our own stats, we should consider adjusting this number by being loyal to the same principles.

Dividing the population into competence tiers and giving the expert tier the decisive power while excluding the apprentice tier all together is only one approach to meritocracy and, as every other approach, it has its down sides as well. In fact, I can already see the objections of those with an irrational attachment to the concept of plain democracy, especially when it comes to excluding the apprentice tier.

My justification is that, those who cannot bother to educate and improve themselves, especially in the new world we will create where free, equal and quality education is a life-long right, should not have the right to have an influence on others' lives. That is, if you don't care for and respect the public, you lose your right to have a say in public matters.

Furthermore, remember that we measure competence in each domain of governance, therefore, even though some may be prevented from voting in certain domains, they may still participate in others, where they have more knowledge.

In any case, whatever approach we decide to take initially should not be set in stone and we should evaluate its usefulness at certain intervals and at certain milestones of our meritocracy. I can certainly see that if we deliver our promise of achieving global social justice, living in prolonged comfort, people may lose interest in governance and giving the top 5% the decisive power might become a detrimental factor for the principle of increasing competence in governance. At that point, we might need to resort to measures such as increasing various incentives for public service to attract the most qualified.

This reality compels me to declare a new fundamental principle: **A system that lacks adaptability and the internal mechanisms to ensure its bound to become stale and eventually harmful to the society. Therefore, evaluating the relevance and usefulness of every single aspect of our system at certain intervals and milestones must be a mandate for every generation to come.**

Then, there is the mid-tier of course, the associate tier if you will. They are those who score at least 50% in an exam but are not amongst the top 5% of the participants or those who have been selected to the expert tier. We will require their participation in the cases where the expert tier cannot achieve a weighted consensus of at least 2/3rd for domain-related topics. In such cases, the outcome will be determined with the inclusion of the associate tier and this time a weighted majority of 50%+ will be sufficient.

If the expert tier cannot achieve a weighted consensus of at least 1/3rd, that is, if there is a deep divide or indifference amongst the most qualified, the topic will be shelved for at least three months before it can be voted on again. Voting on the same topic can be repeated for a maximum of 4 times and if still there is no 1/3rd consensus amongst the expert tier, the outcome will once again be determined with the inclusion of the associate tier.

When it comes to more general, overarching matters, such as the high-level goals and the priorities of the government, next to the expert tier, we will also give weight to those who do the greatest service to the public. To those who carry the burden of the society and make it tick. Those who do the things the others either cannot or do not want to do. Medical professionals, scientists, care-givers, farmers, miners, construction workers, etc. all fall into this category. This is both to thank them for their service and also to incentivize the rest of the public for public service. Once again, the associate tier will be asked to participate in such decisions.

We will detail “service” later on, but for now, I will state that the greater the service, the greater the weight it grants.

Furthermore, I believe that we should take our tiered approach one step further and implement different voting mechanisms for matters of different levels of importance. Because, when it comes to making decisions at this level of criticality, one size does not fit all. Therefore, I do believe that we should have at least two tiers of decision making processes based on their criticality, one for mission critical decisions, such as the ones that impact security or the ones that cannot easily be reversed with a reasonable amount of risk and work, and one for everything else. While the general decisions can be made with a 2/3rd majority of the expert tier through open discussion, mission critical ones should be made by a much more specialized group, and in secrecy if needed. Let’s call this group the critical tier.

When it comes to how we determine what is mission critical and what should be discussed in secrecy, certain things, such as the decisions pertaining to security, should by default be considered in that category. The other things, such as the decisions on critical topics that require highly specialized expertise, should require a 2/3rd majority from the expert tier before they can be classified as such. That is, we will need to trust the expert tier to be smart enough to know the boundaries of their own intellects, and we should, unless they prove otherwise.

In fact, in order to achieve the best version of meritocracy, we will all need to possess the same quality. Therefore, we shall adopt a new principle: **We must strive to raise every human being with sufficient mental acumen and proper character to be able to recognize the boundaries of their intellects and with the drive to expand it.**

Finally, those who are emotionally attached to the concept of “democracy” can call this system “meritocratic democracy” if it pleases them and reduces their anxiety.

#### 4.5.1. Voting and Delegation

First of all, if nothing else, our requirement for increasing efficiency in governance mandates that we exploit the digital technology to the maximum degree and utilize every capability it offers in our governance processes. That is, we need to digitize our government.

With that intention, we will create a digital governance platform which will serve as the center of our global meritocracy, the portal for all governance related services and interactions. This will also be the place where the public will exercise their right to vote, select their delegates and interact with them.

In terms of delegation, it will have a different role and scope than today's model. First, delegation will be optional, domain-specific and dynamic. Which means, if we choose so, we can opt for direct participation in our meritocratic processes and not assign any delegates, or, if we do, we can do so per domain of governance. We can also withdraw our delegations anytime we see fit, or even bypass them on specific matters and cast our votes directly, without dropping them altogether.

These factors will reduce the importance of delegation and it will no longer be a critical component of our governance, but a mechanism for increasing competence and efficiency. Simply put, for the most part, our delegates will be reduced to personal assistants who help us in dealing with the matters of governance that we do not care enough to pay attention to or we do not feel confident enough to make a decision about.

All of this also means that we can hold our delegates to account without hindering our governance processes significantly. Therefore, no more legal immunity for neither our delegates nor anyone else who takes part in our new government.

The delegation selection process will be radically different too. First of all, there are no more general elections, and anyone with a minimum of 80% exam score in a domain will get to be a delegate in that domain. If one wants to become a delegate, all they have to do is to create a delegate profile on the Portal and use the tools they will be provided with to promote their views and ideas. Political advertisement on other platforms will be banned. Which means, no more donations, no more lobbies, no more lobbyists, no more special interest groups, no more benefactors, no more self-interest, and much less corruption.

Once their profile gains enough popularity and they collect a minimum of 20,000 pledges from the global constituent base, they will officially be considered a delegate, receive the support they will need from a pool of centralized staff in order to perform their duties and start getting paid for their services.

This minimum 20,000 constituent requirement is aimed at keeping the number of delegates we need to support and pay at a manageable level. If it does not achieve that, it should be adjusted, by being loyal to all the other principles.

From a citizen's perspective, the delegates section of the Portal will look and function like a social media platform, where they can browse through delegate profiles, access all their info and contents, and interact and collaborate with them. Once they find a delegate to their liking, all they have to do to assign them as their representatives is to click on the "Assign" button. There will also be a "Remove" button right next to it.

All of this assignment and removal process will take effect in real-time. However, in order to not overwhelm the delegates with their changing constituent numbers and their consequences, there will be a limit to how often a citizen can change their delegates. I think limiting the delegate change frequency to one year per domain is reasonable as a start.

That is, delegates will be assigned on annual basis and if you have never had a delegate for a domain, or for at least one year, you can assign a delegate anytime you see fit. However, if you remove a delegate before the annual term ends, you will need to wait until the end of that term in order to be able to assign a new delegate.

If a delegate's constituent base falls under the mark of 5,000 individuals at any point, and if they cannot recover from this drop within a year, they will lose their official delegate status. However, in order to protect the best interest of their remaining constituents, they will still be able to represent them for a certain period of time to give them the opportunity to find a new delegate. This is to prevent their constituents from falling out of the system, even temporarily. And, of course, their constituents will be notified of any such changes.

A delegate who loses their official status will also lose priority in the support provided by the central support staff, however, they will keep receiving their pay for an additional year in order to make sure that they are not economically penalized for their attempts at serving the public. However, in order to prevent the abuse of this system by ill-intending actors, those who lose their official status will not be able to become a delegate again for a period of 4 years. In fact, if we detect any attempts at abusing the system for financial gains, the perpetrators will incur heavy penalties.

All this also means that delegation will no longer be bound by geography.

A delegate will be able to represent only a limited number of constituents and will be required to maintain a reasonable level of accessibility. For now, I imagine this number to be somewhere around 30,000. However, neither this number nor the minimum number of constituents required to be considered an official delegate are set in stone and should be evaluated more carefully, as we collect stats on the inner workings of our meritocracy and as the times change.

Naturally, the more constituents a delegate represents the more resources will be allocated to support them and the more pay they will receive. However, the pay will not increase linearly and the difference between a delegate who represents 5,000 constituents vs. a delegate who represents 20,000 will be much less than 4 times.

Delegates will be able to participate in only a limited number of domains, and, in order to be considered an official delegate for them, they will be required to maintain a minimum of 5,000 constituents per domain. However, the maximum number of the constituents they can represent in total is still capped at 30,000. These restrictions will not only make delegation more accurate and meaningful, but will also help prevent concentration of administrative power and eliminate corruption.

Then, a delegate's vote's weight will be determined by the sum of the weights of their constituents' votes, plus their own.

All the non-security related public matters will be discussed openly and voted on through the Portal. In order to give their constituents the chance to think and make up their minds on whether they would like to cast their votes directly, the delegates will cast their votes first. The constituents will have access to their delegates' decisions and all the reasoning behind it, all the relevant info on the topic and several days to make up their minds whether to bypass their delegate's vote. If they do, their vote's weight will be subtracted from their delegate's.

In order to incentivize direct participation, we could give more weight to directly cast votes. This could be justified due to the fact that a direct vote implies deeper interest and greater importance for the voters, and we would like to be kind and generous towards one another in our new world.

All the voting is done digitally by using end-to-end encryption and blockchain technologies, and every citizen will periodically receive a bill of their votes via paper mail to ensure the integrity of their votes. To ensure voter privacy and safety, these bills will be encrypted and can only be read via a special app by using personal voter encryption keys. Direct votes can be cast from mobile phones or by using dedicated voting kiosks for additional safety.

To further increase the safety and the integrity of the system, we can design and handout purpose-built devices to each household and create the required infrastructure to operate it with maximum security, which could make tampering with this system improbable.

Open discussion of public matters will create transparency and reduce the chances of political games, backroom deals, quid-pro-quo, bias and corruption. In order to further eliminate such harmful practices, we will punish anyone who tries to exploit the system and undermine its integrity, hence, risk the future of humanity. In fact, we will consider such acts a form of high treason. We will touch on how we will detect such behavior below.

However, as I mentioned earlier, until TOM becomes the dominant global system and so long as there is serious competition with other ideologies, there will be a need to discuss certain governance matters in secrecy, especially those related to security. Such matters should be handled by a long-term elected committee, with the appropriate level of secrecy. Otherwise, we will fall to certain vicious ideologies which will exploit TOM's open nature.

With the same intention of protecting our system: **There will only be one secret organization and its primary duty will be making sure that there is no other. Once we gain global dominance, this, protecting the secrets that need protecting and exposing the others publicly will be its only duties.**

We will apply the same model to both local and global governance matters and this will lead to a high number of delegates, but I want to remind you the fact that AI will significantly reduce the number of other government employees, including those needed to support these delegates. Moreover, we can further lower the costs by taking other measures, such as by centralizing the staff needed to support our delegates.

#### 4.5.2. The Civic Exam

The civic exam brings many questions with it and poses some challenges without a doubt. The most obvious of these questions are who will prepare these exams and how will we ensure their impartiality, and how will we prevent cheating.

Even though this is the case, I want to point out the fact that these are much more simplistic problems compared to the ones a primitive and innately corrupt system such as democracy poses. Overall, as I described it here, meritocracy is a much more potent system and it is much harder to corrupt and exploit.

Ultimately, I assure you that today's technology, combined with human oversight, can solve most of, if not all of such problems, especially, thanks to their centralized nature.

The specifics of the exam will not be covered in this text, but here are some points: First and foremost, these exams will not aim to eliminate, but to educate, and all the relevant educational material will be published on the Portal. Then, the competence of the public will be measured for every domain of governance and this will first be done throughout their

education lives, for example, as they near graduation from high school and university. In fact, school curriculums will be adjusted to include proper education on the matters of governance.

Then, those who have already completed their studies and would like to increase the weight of their votes will be able to study these topics by relying on the educational material on the Portal and take the exams at certain intervals.

Regardless of their willingness, every individual who has completed their studies will be required to retake these exams at certain intervals to prove the relevance of their state of knowledge on governance matters. If they don't, they will gradually lose points and their votes will weigh less.

For example, after 10 years passed their last exam date, they could start losing 10% of their points in each domain for every passing year.

This practice may naturally impact participation levels, however, in the end, we would rather have only those who are genuinely interested in governance participate in governance than those who show up at ballot boxes solely out of spite and hate of the others.

Yes, we will also face some logistical challenges initially, and especially some rural and remote areas may have trouble with real-time participation. However, as we will discuss in the Economy Section, it will be a top priority of our new government to overcome such challenges. Therefore, in the long run, we will have a system that will work better than the current one ever did.

### 4.5.3. Governance Domains

When it comes to complex matters, separation of concerns is always a great idea, and this applies to governance as well. Therefore, we will preserve today's approach of dividing governance into ministries/departments with the distinction of having less hierarchical structures with secretarial committees as their heads, as opposed to today's one-man leadership model.

To indicate this difference, we will call these organizations governance domains, or just domains for short.

Domain committees are not decision making authorities but merely coordinative secretaries. As detailed earlier, all the administrative decisions will be made by the public and their delegates through TOM mechanisms.

The expert tier of each domain is responsible for selecting that domain's secretarial committee from amongst themselves. How many secretaries a committee will have may change based on the complexity and work load of that domain. These selected secretaries will serve one active term of 8 years and then transition into a consultative role for another 2 years to support the newly elected secretaries in order to ensure proper handover of duties, transfer of expertise and maintaining efficiency.

Next to performing almost all the duties of today's ministries, these committees will also be responsible for providing expert opinion on the topics that are being voted on by compiling, publishing and maintaining all the relevant information. Likewise, they will also be responsible for compiling all the alternative views from both the general public and the delegates and presenting them as the options to be voted on. Naturally, they themselves may provide their own alternative views as well.

Their other major responsibility will be maintaining the relevant section of the civic exam and the corresponding training material on the Portal.

In order to coordinate between all the different domains and handle the overarching and cross-domain governance topics, there will also be a General Domain. The committee of the General Domain will also be selected by the expert tier with the highest cross-domain scores, from amongst themselves. Their term will be subjected to the same 10 year (8+2) limit.

If specific domains are akin to the ministries of today, the General Domain can be seen as the office of a prime minister or a president.

The permanent support staff of these domains should also be hired from the expert tier and be subjected to regular training and monitoring to ensure that they remain sufficiently qualified to perform their duties.

Finally, the practice of determining votes' weights by relevant competence in each domain leads to these structures also serving the function of increasing competence in governance. Furthermore, as pointed out earlier, they also help further divide political power and reduce the chances of corruption.

#### 4.5.4. The Mechanics

Let's walkthrough an example of getting a legislation proposal approved:

A member of the public starts a petition on the Portal for improving public health and expanding the availability of essential goods. When this petition gathers enough support, they promote it to a public policy proposal, and the Committee of General Domain schedules a poll to bring it to the public's attention.

All the interested parties, those who are both for and against it, publish their views and commence open discussions through the Portal to mature their understandings of the matter and arrive at their own conclusions. When the voting day arrives, anyone who would like to participate in the decision casts their votes.

Since this is an overarching governance matter, we determine the outcome by giving more weight to the votes of the expert tier of the General Domain, and the votes of those who contribute to the society in important ways.

If the proposal is accepted, the Public Health and the Industry and Commerce Domains investigate how they can achieve these goals and come up with proposals.

In this case, the Domain of Public Health proposes that the most critical areas of public health are cancer, dementia and other age-related diseases, therefore, if we want to make progress and improve public health, we need to heavily invest into research in those specific fields.

And the Domain of Industry and Commerce proposes that we need more critical minerals in order to improve and expand the availability of essential goods, and the cheapest, safest and most environment conscious way to obtain them is through stellar sources.

Now we are dealing with rather specific matters that require domain expertise in order to make competent decisions, therefore, we need to give more weight to the opinions of those who are the most qualified in the domains of Public Health and Industry and Commerce. Hence, this time, we cast our votes by giving more weight to the expert tier of those domains.

If their high-level proposals are accepted, these domains go back to the drawing board and this time outline the specific action plans they would like to execute, and derive from them the resources they will need in order to succeed.

In this case, the Domain of PH comes with the proposal to fund certain research institutions and detail what resources they will need in order to do so properly. Likewise, the Domain of IC proposes that we need to build 50 large cargo-capable rockets and invest into stellar mining research and robotics industry.

Once again, we are in domain-specific territory, therefore, we vote on the proposals by giving weight to relevant domain-specific scores.

Once the proposals are accepted, the General Domain steps in and coordinates with the other domains to determine where and how they can acquire the necessary resources, and they come up with the following options: Reduce education budget, reduce military budget, or make partial reductions from both of them.

Since this is a general domain matter, we vote by giving weight to general scores and, in this case, the public votes to choose option two, only to reduce the military budget.

At this point, the Domain of Military gets involved and conducts their analyses to determine how they can do this with the least amount of impact on our security. They come up with a proposal to reduce the number of military bases in certain geographies, reduce the number of aircraft carriers, and the nuclear sites and weapons.

Until we become the unchallenged and irreversible globally dominant ideology, we will need to maintain a certain level of secrecy on certain, especially security-related matters. Therefore, we will have a security committee independent from the other governance bodies and composed of long-term elected officials.

On all security related matters, we will have to get their approval first before we can bring those matters to the public's attention.

Therefore, at this stage, the Security Domain gets involved and, after careful considerations, they express no concerns about the proposal.

Once again, this is a highly domain-specific matter, hence, we vote by giving more weight to military expertise. However, since this is also an extremely critical security matter, this time we give only the top 0.1% of the most qualified the decisive power, that is, to the critical tier.

Once the proposal is accepted, the Committee of the General Domain publishes the outcome on the Portal and finalizes the decision making process.

At this points, all the involved parties get a public workspace under the Portal where they can work, collaborate, monitor and report status updates. As they encounter unexpected hurdles or want to make changes in their plans, they use this workspace to initiate polls and repeat the public approval cycle.

#### 4.5.5. Efficiency

In this model, it may seem like we are trading efficiency for transparency, integrity and public self-determination, and it may be true at individual legislation level. However, overall, I believe that we will actually end up gaining efficiency. Allow me to explain.

First, once again, this model is aimed at bringing us together under a global government, which implies that it will ultimately end the hostilities amongst us, which will greatly simplify governance.

Then, as I stated early on in this text, once we abandon the make-shift systems of the old, a great majority of today's administrative and bureaucratic complexity will disappear, which will significantly reduce the number of legislative decisions we will have to make and further simplify governance.

Then, by dividing governance matters into specialized domains, we are creating multiple work streams that will execute simultaneously. Furthermore, by relying on people with domain-specific expertise in each stream, we are gaining additional efficiency.

For the computer savvy, it is akin to having a computer with multiple specialized processor for different kinds of tasks, one for general purposes, one for graphics, one for audio, one for AI, one for network, etc.

We can further increase the efficiency of our system by creating multiple commissions under each domain and assigning them different responsibilities. For example, in the example above, when we get to the stage where we need to determine what specific scientific researches to prioritize, we can create multiple commissions to focus on different fields of public health concerns.

We could even let those commissions work on entirely independent legislations. Based on the previous numbers, even if we assume that only 10% of the global electorate population will have an exam score of more than 80%, this amounts to 500million candidates for the expert tier. Even if we split this group into 1million voters per legislation, we can work on 500 legislations simultaneously.

I would call that efficient...

The formation of these commissions could and should be done by relying on an automated process that splits the population, including the delegates, into random but equal competence level streams. So long as we can develop a

process that can do this in a trusted manner, which we can, there is no reason for not using this model. In the end, these randomly selected streams will be beyond just being representative of us, they will be us.

Following the example of computers above, this would be analogous to having multiple cores in each one of those specialized processors.

In fact, we should give the expert tier the authority to use this method whenever they need to increase efficiency, or simply, to deal with rudimentary matters quicker. This is another great example of the dynamic and pragmatic nature of TOM. We simply give ourselves enough knobs and dials to tweak the system to focus on whatever the tasks at hand demand. Whether it be more secrecy, more diligence, or more efficiency.

Then, there is the AI factor and how it may simplify and accelerate elements of our decision making processes. It could even entirely automate certain decisions, especially at local governance level, by learning from previous decisions and helping us avoid repeating the same decisions in different regions.

Ultimately, our requirement for efficiency in governance mandates that we investigate all the possible uses of AI in our governance processes.

#### 4.5.6. Political Parties

They are useless, they are harmful and they increase the attack surface of any political system by concentrating power in another tier of one-man leaderships. Therefore, they are a tool of control and corruption. They are also one of the primary drivers of political polarization in the society. They are at best a remnant of our primitive instinct to herd.

In short, no more political parties or any form of permanent or quid-pro-quo type political cooperation that aims to concentrate or increase political power to create an unfair advantage.

In the name of protecting our principles and the integrity of our system, and reducing political polarization, every delegate and member of the public will have to make up their minds and cast their votes independently, by solely relying on public material and open discussion.

That is, no more left or right, no more liberal or conservative, no more us and them, no more this and that, it is only you...

#### 4.5.7. Eliminating Harmful Practices

I am looking at you the disciples of Machiavelli and the likes of them. Enough!

I get those of you who are simply narcissistic and/or psychopathic and got no concern for the others. In the end, they are who they are and I will deal with them later, but you, the ones who hide behind petty excuses such as "I am just doing my job", "This is the game", "Somebody has to do it", etc., you are a bunch of shortsighted foolish hypocrites. You have undermined the faith of humanity in itself. Enough! No more!

No more backroom deals, no more scheming in secrecy, no more secret societies, no more puppets, no more puppeteers, no more alliances, no more political enemies, no more quid-pro-quo, no more tit-for-tat, no more dirty games, no more legislation packages, no more playing it to time, no more bait and switch, no more unfulfilled promises, no more undermining the others, no more baseless claims, no more lies, no more deceptions, no more treating the public as useful idiots.

No more whatever it is that you do to gain an unfair advantage and get what you want at the cost of the others.

From now on, either you agree to a legislation or not. You are free to express all your grievances about and expectations from any legislation both through the Portal and the Social Impact Committee, and the rest will have to heed all your concerns. They will either have to reconsider their positions, or offer you compensation for your troubles and proceed, or determine that your concerns are misplaced and proceed. And that's all there is to it.

Open and informed discussion, pragmatism, practicality, objectivity, honesty, empathy, compassion, generosity and compromise are the rules of the game from now on and if we want to create the world we so desperately need and desire, we all will have to follow this practice.

In order to ensure that we do, we will monitor the behavior of all the meritocratic participants for patterns that go against this principle, such as spiteful or opportunistic voting, and limit their participations if necessary. Such

behavior undermines the integrity of our system, therefore, risk our future. Those who cause real harm with such behavior will be charged with treason against humanity and may incur heavy penalties.

Yes, I get the fact that human beings and their needs are complicated, and so is the world we have created but we have hidden behind that excuse for far too long to get what we want and oppress the powerless and the voiceless. Furthermore, there is also the fact that there is a snowball effect to such vicious scheming, where we have to continuously one up each other in deceitful and exploitative behavior. Obviously, such a practice is neither scalable nor sustainable. Especially today. Therefore, we must try an alternative approach, however challenging it might initially be.

#### 4.5.8. Filtering out the Noise, Accessing Truth, Focusing on What's Important and Eliminating Extremism

We don't want the Portal to turn into a social media platform where people only get to see what is aligned with their views and get gradually segregated into, encapsulated by and isolated in ideological and personal bubbles, and get driven to extremism. However, with so many delegates and public commentators, how do we access the most informed and qualified opinions, how can we even notice the right individuals to pay attention to?

In short, we need an advisory board that sits above all the public info and governance internals, and all the accompanying noise, which will be responsible for sifting through all that and delivering the public their informed opinions on matters of governance. And we need one for each domain.

They will not have any decision making authority and they will only function as all-seeing, all-hearing and all-knowing consultants who will provide their opinions on what the public is paying attention to at that particular period. They will practically be elected political commentators. They are not a replacement for the other types of commentators, but a more trusted alternative.

When it comes to how we elect them, I say we elect them from the top 1% of each domain, from amongst the individuals who do not want to bear the responsibility of being a delegate, yet would like to be active in governance. In fact, as insiders, old delegates and domain secretaries would make perfect such consultants. Once again, they should be elected by the expert tier of each domain.

If they lose their top 1% status, unless they can get that status back by the next civic exam date, their terms should end automatically.

We will also have a reputation system which will allow us to hold all the political commentators accountable, whether elected or not. This system will allow us to retroactively rate the comments and recommendations of commentators and, over time, these rating will determine their reputations. The more wrong recommendations and information a commentator provides, the less their reputation will be and the less their contents will be ranked. Over a long enough period of time, this will help us eliminate the noise and focus on those who provide better guidance.

Furthermore, in order to prevent misinformation and disinformation from spreading, misleading and polarizing the society, we will form and maintain a global source of truth. We will require anyone who creates public content to classify every claim they make either as a truth or speculation, and, in either case, point their audiences to the source of their claims. In the case of truth, this will have to be the related entry in the Global Source of Truth (GST). (We will talk more about GST in "Safety and Security" section.)

These classifications will be shown to the consumers of their contents clearly, and the more a content creator relies on verified truth, the higher their rankings will be in the algorithm. This will ensure that the public will exactly know what kind of information and individuals they are relying on for their governance related content and news.

We will need to use our government ids in order to access the Portal, and this will help ensure that there is no more throwing around baseless claims without being exposed and flagged. We will also use certain tools and techniques, such as circular reference analysis and AI, to prevent cheating of this system.

Furthermore, since the Portal will provide social media platform like functionality, we should ensure that its algorithm will provide opposing perspectives and not drown the public in same line of thoughts. This is critically important to prevent ideological isolation and the extremism it leads to.

Besides this, the Portal's algorithm does not discriminate between contents. It has no political, ideological, religious, racial, etc. preferences and all its details will be made public. And changes on the inner workings of the algorithm will have to be approved by the public.

At this point, I also want to bring up the question of what we are going to do with the old world leaders and politicians, especially the autocratic ones. In short, in the name of a peaceful transition, we will grant amnesty to those of them who will voluntarily accept our governance model, and give them a chance to preserve the wealth and the privileges they have accumulated at their posts.

We will also give them a chance to be a part of the new world and make themselves useful by taking their places in “the Elders Council” and complimenting the function of the advisory boards by providing their views on the matters of governance, in an official capacity.

As they retire, they will be replaced by the retiring General Domain Committee members, on a voluntary basis.

The members of all these groups will be subjected to the same level of scrutiny the other public servants do and be tightly monitored for biased and corrupt behavior.

#### **4.5.9. The Other Benefit of Tiered Open Meritocracy**

In today’s world, whether it be in democracies or autocracies, people feel that things are being imposed upon them, things are being done to them by the others, especially by the wealthy and the powerful. This leads to one of the most important factors that increase the potential of dangerous forms of social unrest, to the sense of victimhood.

As I mentioned at the very beginning, in a world where ordinary individuals are empowered by the breakneck pace of the human progress, overstating the danger this poses is extremely hard.

In this form of meritocracy, which is designed to avoid elitism and eliminate the authority of the few over the public, we give the power of deciding humanity’s future to the most qualified members of the public, and we do so for every domain of the government to further divide power.

There is no “others”, no political parties, no special interest groups, no lobbies, no lobbyists, no secret societies, no “powerful”, no backroom deals, no quid pro quo, no dirty games. There is only us, open debate and informed consensus.

If one is not happy about the state of affairs, they have a path to educate themselves in governance and increase the weight of their votes, and/or become a delegate. Even though this may not entirely eliminate the sense of victimhood – it is impossible to make everybody happy in the end – it greatly reduces it.

#### **4.5.10. Global Governance and Protecting the Interests of Regional and Other Population Groups**

Let me make it clear once again that I am aiming for a single global government that will encompass all of humanity, wherever they are. Such a government presents many significant challenges without a doubt, but, once again, where we are dictates that we think big and outside the norms and taboos.

First, such a global government must be structured to protect the interests of every person, region and population group, however small. We must not allow our global meritocracy to turn into a tool for the populous groups of the old to oppress the minorities of tomorrow.

This will indeed be a great challenge, at least until we raise the new generations free of such divisive concepts, but it is a foundational problem and cannot be overlooked. Therefore, here are my thoughts on it:

First, as we will touch on it in the Economy Section, if we are to share all the natural resources, we will have to ask the excessively populous countries of today to bring their population numbers down to manageable and fair levels. Albeit not significantly, this might still alleviate some pressure in this regard.

One of the other proposals I will have, which will be discussed in the Naturecare Section, is moving population centers away from nature rich, or with the potential to be nature rich areas, into infertile and/or deserted areas, slowly and over several generations. If this proposal gets accepted and applied, this will result in a certain degree of population reshuffle, which would alleviate another portion of this problem.

Since a reshuffle reduces segregation of regional population groups, we should also encourage voluntary moves from day one, by offering certain incentives, such as certain economical privileges.

Furthermore, we should have an independent committee which is responsible for evaluating every public proposal from a regional and social group perspective. This committee should naturally work with such groups and their opinions should always be included in public proposal materials and brought to the global public’s attention for

consideration. That is, we need a mechanism which will keep us informed about the implications of our decisions on others' lives.

However, while the rest shows the courtesy of putting in the effort to understand and consider the implications of their actions, and possibly altering their preferences as a result, the minorities also should show the courtesy of considering the fact that the foundations of global peace and unity are mostly made up of sacrifices. The sacrifices of those who can afford them, and of those who must accept them.

For my part, I am ready to do whatever is necessary in the name of protecting our future.

However, if the populous countries or groups abuse their advantage, we shall limit their vote count to an average level.

And everyone must keep it at the very fronts of their minds that all these compromises and sacrifices are just temporary and will fade away with the newer generations.

#### **4.6. Ushering in Change: The Council of Youth**

It is not going to happen with those whose roots have long become farther reaching than their branches. We need the young to assume this responsibility, and for that to happen, we need to give them their voices.

Therefore, we will establish the Council of Youth, which will be responsible for closely following the trends amongst those between the ages of 16 to 29, and bringing them to the attention of the government.

If this group determines with a 2/3rd majority that we should prioritize a certain subject over the others, the government will have to address their concern within a year of time. Every year, the Council of Youth will be able to bring 3 top priority matters to the attention of the government per domain, and they will have to determine those with a meritocratic process.

Likewise, the youth will have veto power on 3 legislations per domain, per year, with the exception of those pertaining to security and those that require secrecy. In order to be able to veto a legislation, they will need to achieve the same 2/3rd majority amongst themselves first.

One might be inclined to think that political games can easily render the power of the Council of Youth meaningless because of the limited quantity of the rights we have given them, but that would be missing the point that we are transitioning to a new system where political games are prohibited and treated as treason against humanity.

#### **4.7. Preventing Bias and Corruption in Public Service: The Anti-Paisley Mechanisms**

The short answer is via transparency and constant automated and manual oversight.

Transparency starts with public servants giving up their privacy when they take up their posts. This is not a foreign concept and in fact a requirement for any job today that requires security clearance. We just expand this to every single individual who wants to be a public servant. From teachers to judges, from the employees of city planning departments to our delegates, no matter how small or big the role is, every public servant will give up their privacy in order to achieve a society that is free of bias and corruption.

We will collect all the relevant personal information of public servants which can be a factor for bias and corruption, from their racial background and religion to their spouse's social contacts. We will cross such information with the catalog of their professional conducts, which will be collected by both automated and manual processes, and all the other relevant publicly available information to detect and reveal any undesirable behavior, whether conscious or not.

For example, by looking at such data, we could see if a judge issues harsher sentences towards certain races and religions for comparable cases. Or, if a teacher tends to give higher scores to students who are the children of their spouse's social contacts. Or, if police officers have a considerable difference in their response times to distress calls from different neighborhoods with different income brackets, etc. The possibilities are way too many to enumerate through here.

Even though such biases might be unintentional, they will all be revealed and this will help not only curb bias and corruption in public service but also educate us about our own invisible traits and tendencies, which will hopefully improve social justice even further. In fact, this practice will reveal biases on both sides of the fence. For example, by

feeding police body cameras into an AI, we could analyze if certain groups in the society are treating police officers with less respect than they deserve.

When it comes to integrity of this practice, even rudimentary techniques such as trend analysis could help us detect intentional attempts to avoid detection by randomly altering behavior. Furthermore, the combination of real-time AI oversight will further harden this system and make it even harder to cheat, if not impractical.

Once we detect suspicious behavior, the involved parties will be flagged for a manual review before we launch an official investigation. If the manual review confirms the findings of the automated process, an investigation will be launched and a decision will be rendered by a board of compliance officers. If foul play is the conclusion, there will be consequences for the perpetrators, which could be severe, and compensation for the victims. The officers involved in manual reviews and investigations will also be monitored by the same process which will increase the integrity of the process even further.

Furthermore, all the analyses data will be anonymized and published for the public to manually conduct and report their own findings as well. During this entire process we will make sure that the personal information of the public servants is protected, if and until they are convicted of a misconduct.

The other factor that will indirectly reduce bias and corruption is the reduction in economic disparity between social classes thanks to the income and wealth caps that will be imposed by the Composite Economic Model.

#### 4.8. Powers That Be: The Men behind the Curtain

For those of you who do not know their history, these are the folks the likes of which put us through two world wars and caused incalculable losses and unimaginable suffering. They include the leaders, the top diplomats, the top ranking military and intelligence officers, and the elites of both intellectual and wealthy kind of the powerful countries and their patrons and influencers.

If you read a book about WWI that covers the intrigues of the time, you can see exactly the types of the fine people I am talking about.

These folks tend to see themselves as the cream of the crop and be members of exclusive boy clubs to which only those who they think of worthy can join, and they live with the dreams of surpassing their predecessors in their skills of herding us, their ignorant, less-than, disposable subjects, their playthings...

I do not doubt that many of them also think that they are indispensable and the whole world would fall to ruins without their efforts, that is, that they are actually doing good and serving the interests of humanity.

Yet, here we are... The world is crumbling once again as a result of their shortsighted and arrogant idiocies and they are dragging us into another catastrophe. First they put us through two world wars to implement their principles and

policies and now they are trying to reverse those principles and policies by dragging us into another catastrophic global conflict, which this time will risk our entire civilization...

The question we need to ask ourselves is, do we want to allow them? Do we want to allow them to take us back to the age of god-kings? Do we want to sacrifice another brother, another sister, another son, another daughter to their delusional, monstrous schemes?

If we don't, then we must urgently put an end to their wannabe boys clubs once and for all, one way or another. We should give them a chance to comply with our principles and come forward and abandon all their activities immediately, whether they believe them to be for the good of humanity or not. If they don't, then we must show unwavering ferocious determination and expose and terminate all their activities at any and all costs.

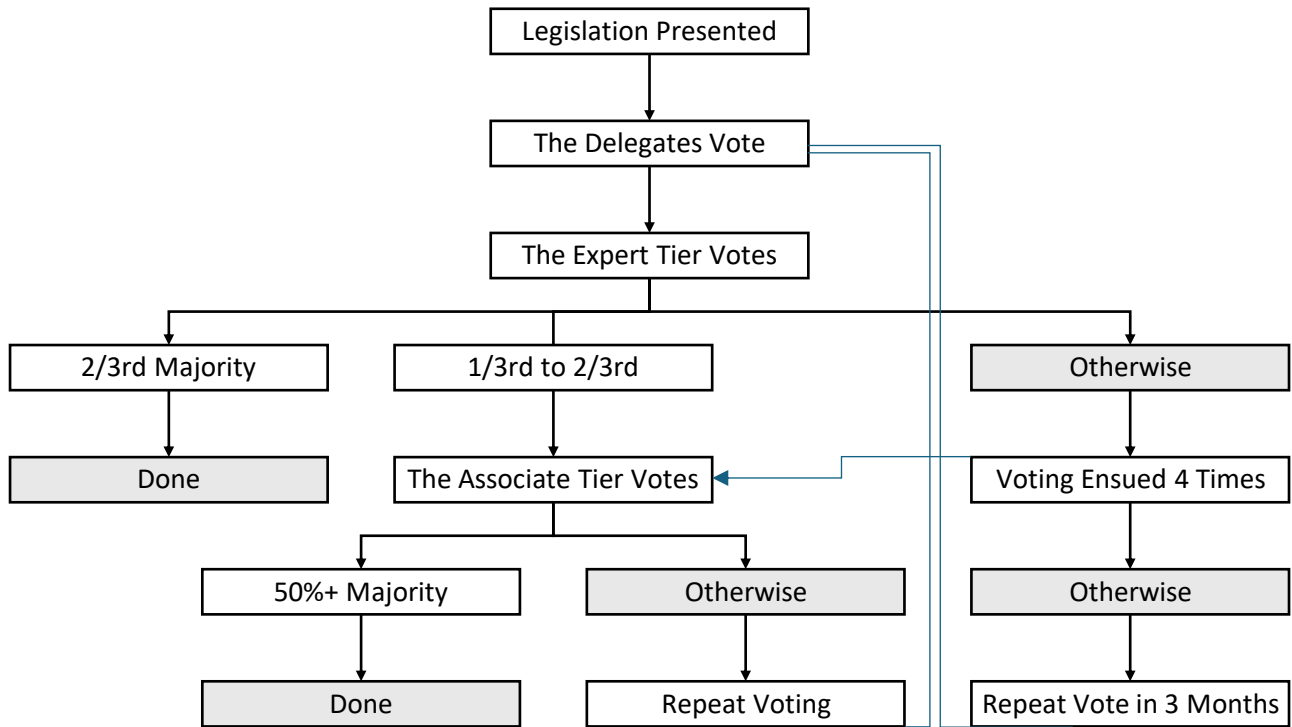
In fact, there is no alternative, neither for us nor for them. Enough they meddled in our lives, enough they dragged us from one war to another, from one disaster to another; enough they insulted us with their delusional idiocies. If there will be an overseer of humanity, it must be selected by us, from amongst the best of us, and from now on, open and informed discussion must apply. If secrecy is needed in any matter, it must be determined by those who we trust and choose, not by a bunch of self-declared elites.

Their era must be over. They can be allowed no more.

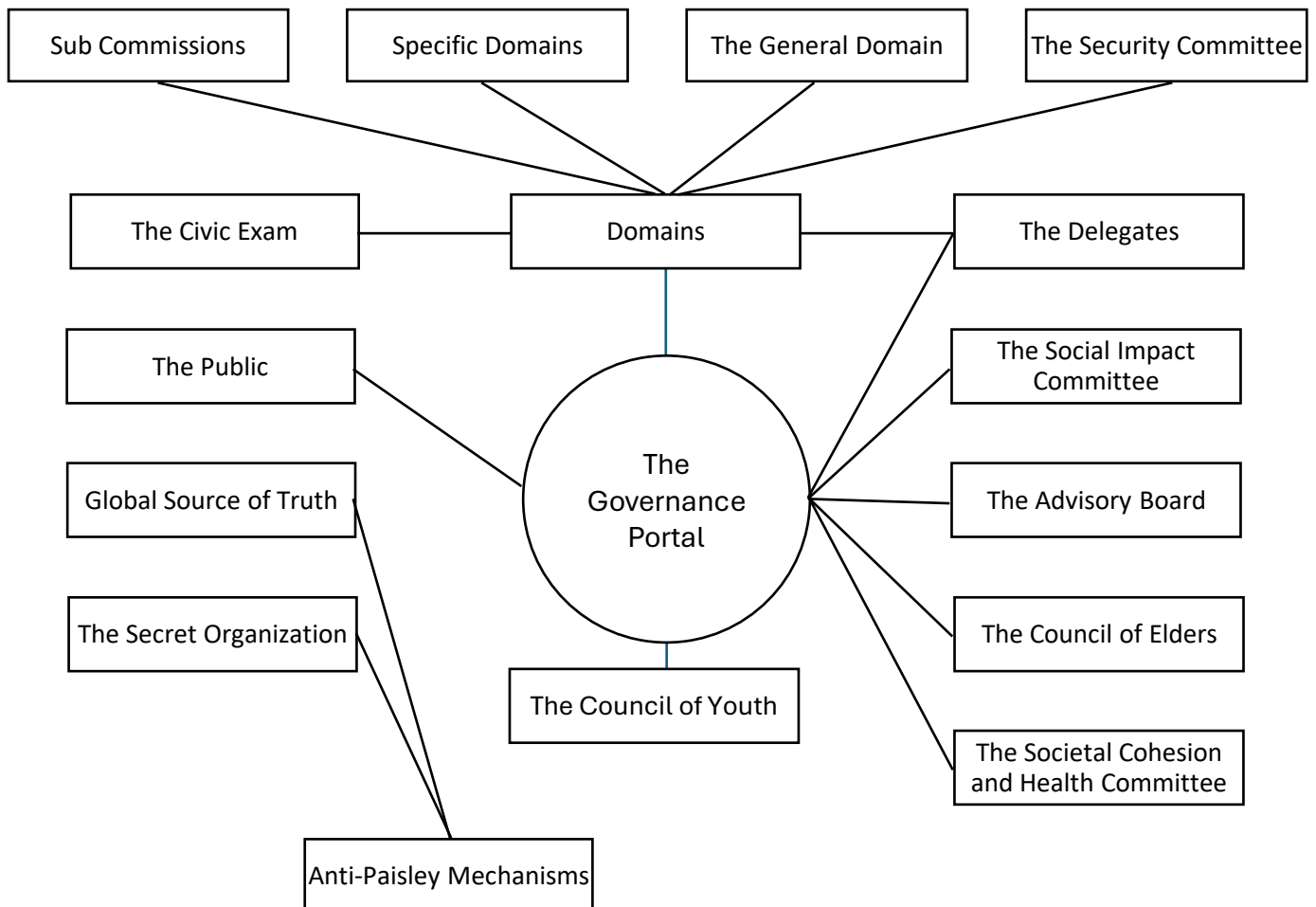
## 4.9. The Charts

I do realize that all that information might be hard to follow. Thus, I created the charts below in order to help you visualize how things fit together at a macro scale.

### 4.9.1. The Voting Process



### 4.9.2. The Map Tiered Open Meritocracy



## 4.10. The Summary

Now, let's circle back and see if what we have designed so far meets the requirements we have defined for our ideal political and governance model.

1. With its optional, domain-specific, dynamic and restricted delegation model, our meritocracy indeed dilutes political power to the point of making it insignificant and gives the total control to the public.
2. The entire design process, hence its outcome, was based on pragmatism, and indeed the mandate of open discussion and forcing the delegates to maintain effortless communication with their constituents, along with several other measures, will result in much more honesty. When it comes to the consequences of our decisions on minorities, putting in mechanisms to keep us on our toes and not excluding any group from our meritocracy underlines our conscientious and compassionate approach.
3. The elimination of political parties, the forced verification of political content and the claims made by all, and the concepts of open discussion and informed decision making along with other measures, such as giving the most qualified the decisive power, reduces political polarization greatly.
4. Starting with the high number of delegates and the optional nature of delegation, combined with open discussion and bias-prevention mechanisms we put in place, makes this system impenetrable to malicious actors, and reduces the chances of corruption, political games and bias to a marginal level.
5. Same as above.
6. Giving the decision making authority to the most qualified of the public maximizes our chances of making the most competent decisions.
7. We have created enough levers to achieve both safety and efficiency as we see fit.
8. Once again, open discussion and abandoning highly hierarchical one-man leaderships gives us all the transparency we need.
9. The model we have designed here can easily be applied both at global and local scales.
10. Giving those who participate in public service more decisive power in general governance matters incentivizes public service.
11. The entire process respects the agency and the capabilities of every individual and relies on the fact that we are intelligent enough to recognize that we cannot be all-knowing experts in every matter of governance. We also give everyone the chance to improve themselves where they see fit.
12. The concept of "The Council of Youth" empowers the youth and allows them to usher in changes much quicker.

What democracy promises in principle but fails to deliver in practice today is the self-governance of the public and giving everyone a fair opportunity to participate in that governance. Tiered Open Meritocracy, as I described here, can actually deliver that promise and much more, such as maximized competence and minimized bias and corruption in governance.

It may look like a meritocratic model creates too much of a burden for the general population, however, if I am to make a prediction, as we will discuss in length in the next section, once AI leads to mass unemployment, I believe that getting involved in governance will become a lifeline for many of us who will be struggling to find meaning and purpose in life without a job to keep them occupied.

If we implement this system today, it can mean waking up tomorrow to a world where all those faces that upset your stomach and drain your soul are gone. They matter no longer, they can take from you no longer, they can humiliate you no longer, and they can cause you grief and suffering no longer. Wouldn't that be worth it?

I could go on for hundreds of pages talking about what could be done in the domain of politics and governance, but, once again, my aim is not to provide a complete solution, but to give you a taste of a hopeful vision to move you, to convince you to act. Therefore.

## 5. Economy and Society

Our economy-driven problems are many folds. However, within the scope of this text, I will mainly focus on two high-level of such problems: the socio-economic inequalities and injustices of today and the AI-driven mass unemployment and the effects it will have on the society tomorrow.

As much as I will try to address these two concerns in order and separately to make this an easier reading, they overlap greatly. Primarily because both of them have a common concern, which is ensuring that people will have enough to resume a humane and dignified life and I will try to address this concern first. Then, the latter also calls for a solution to the problem of how we will find meaning and purpose in the post-AI life, and I will try to address that last.

The goal here is creating a new socio-economic order which will ensure social equality and justice without hurting the prospects of achieving the progress we need in order to ensure our long-term wellbeing. Then, ultimately, getting to a place where we can share everything freely and fairly. Achieving this feat will require us to make several changes in our economic and societal values, and introduction of new economic tools.

The overall approach I will take will be creating a model where we will freely share all we can to provide everyone a dignified, comfortable, meaningful and safe life, and reserve certain desirable goods and services to incentivize competition and drive progress. We will even invent new types of incentives to accelerate our development.

However, before I talk about the solution in detail, I first would like to touch on some historic context and certain societal values and concerns that will underlie our design.

## 5.1. The Historic and Social Context

We all would like to resume dignified, comfortable, meaningful and safe lives, yet we live in a world where while some spend extravagant amounts on personal pleasures, some are starving to death or unable to afford medication for their children. The worst of all, we just sit and watch day in day out and do nothing about this unnatural, inexplicable and inhumane situation; we have normalized and internalized the irrational.

The way the world is going, this is not just a matter of fairness, justice and conscience anymore, but a matter of safety at existential levels. If we, the humanity, want to survive the coming years, we have to address this issue once and for all, and we have to do it now.

With that ultimate goal in mind, let's first understand the historic and moral context of our economic systems and practices:

"Bread and Circus" is the term the Romans coined for describing the method they used to keep the public docile and under control. In essence, it is about keeping the public busy with work for their livelihoods and giving them just enough entertainment, just enough hope, just enough to look forward to from preventing them burning out, giving into desperation and rising against the system that serves and protects the powerful. Hence the barbaric Colosseum...

Now, take a step back and take a look at your lives. Starting right out of childhood, working non-stop until you reach the grave age, all the pointless entertainment, all the sports events that fill your lives, the never ending flow of new and shiny products that barely do anything more than the needs they create themselves, the never ending distractions, the images of the wealthier that fills our lives to create envy, the constantly moving goal post... When was the last time you had a chance to lift your heads up, take a step back and think why?

It all eerily fits the description of "Bread and Circus", doesn't it?

Given that many major Western Civilizations that came after Rome claimed to be its successor, including the current major one, the US, and the fact that a great majority of the rest of the world have been imitating them for the past century, that shouldn't come as a surprise to anyone who knows their history.

In short, the model of our lives has been the same for millennia, because it is by design. You are put in a position where you are in constant need, in order to ensure that you will need to keep working relentlessly in order to fulfil them, to

ensure that you will keep your head down, to ensure that the powerful get what they want: more power and more control.

The extent of the power and control those few possess is such that they have been able to engineer certain societies, especially the American, and alter their core value system to make very innate human values, such as sharing and caring for one another, into undesirable and repulsive traits.

In the US, they have managed to implement such a bloody form of capitalism that, in the richest country in the world, in maybe the richest country that has ever existed, they let innocent children endure unimaginable sufferings and die of conditions that are curable, because their parents do not have enough money to afford the treatments they need. And those who dare speak against such inhumane treatment of the most vulnerable get labeled as "Anti-American" and silenced immediately, as if the real Americans, the people, are a bunch of degenerate heartless monsters. I know that the great majority of them are not, because I've spent plenty of time with many of them, yet, I am failing to understand how they could submit to such evil will.

As much as I am disgusted and repulsed by the power such a small group holds over an entire country's population, deep down, I am also curious to how. I simply find it beyond comprehension. It is hard to believe that such inhumanity, such insanity has been normalized and internalized in the "most developed", in the "most civilized" country in the world; in the leader and the beacon of the "free" world. It makes me sick to my core. "Freedom above all" has been sold the humanity... "Freedom", what a joke, what an insult!

Is this what we really want, "freedom" at the cost of our dignity and humanity?! Then how are we any different than the animals that roam the wild freely? The animals that we use and abuse and consume as we see fit...

### 5.1.1. Freedom vs. Dignity

All our lives we have been indoctrinated with the idea that freedom is the most precious thing we can have, hence, we must fight for it, we must die for it and we must kill for it if necessary. Yet, in reality, we all know that freedom is too cheap a prize for suffering the human condition. Even though we do not voice it nearly as often, what we all actually desire and demand is something beyond freedom, something that not only encompasses it, but also makes our lives truly meaningful and worth living for, something that the most of us are actually ready to fight for, ready die for, and even ready kill for, and that thing is dignity.

While we value dignity not only beyond our own lives but the others' as well, and while the world which we live in increasingly gives every individual the ability to inflict catastrophic harm, our future clearly depends on protecting human dignity. Therefore, protecting individual dignity for all must be our foremost mission, and the economic model we will build must be based on this principle.

As much as dignity is both a broad and a relative term, I think we can all agree that at a minimum it demands being treated fairly in every aspect of life, particularly, being subjected to fair application of rules and laws, and receiving one's fair share of the natural riches and of the fruits of our common progress, that is, prosperity.

Based on this reality, I feel mandated to declare another fundamental principle:

**Freedom is too cheap a prize for suffering the human condition and what we all actually yearn for is dignity. Therefore, protecting individual dignity within the framework we will agree upon must be our foremost mission.**

We will do our utmost best to protect everyone's dignity, yet, those who do not fight for their own must know that they are forfeiting their right to it. Therefore, if it ends up being taken away from them, they should measure their complaints accordingly.

### 5.1.2. Fairness vs. Progress

Fairness does not come for free however. In fact, if sufficient care is not given, a blind push for fairness creates the risk of repeating the mistakes of the past systems and eliminating all the incentives for contributing to the society and eventually hurting our progress or even creating deadly conflicts.

I see the loss of progress as the more critical potential outcome here, because, even if can survive a deadly global conflict, without progress, our long-term survival is extremely unlikely. We have long figured it out that we are very much sitting ducks living on the surface of a molten rock that can swallow us whole, which is inside a Universe that can swallow it whole in the blink of an eye. We need progress to master our World and the Universe and protect ourselves from the dangers that they can throw at us without any notice.

Ultimately, even without taking such dangers into account, achieving our ideal unified and peaceful world will require us to make significant scientific and technological progress, as we will discuss in "6.6. Delivering the heaven on Earth" topic. Therefore, until we reach that point, we will need to find incentives to not only enable progress but also accelerate it.

A life where everyone gets an equal share of everything without any conditions will make motivating ourselves to participate in the society and contribute to progress rather unlikely. Therefore, until we achieve sufficient progress and create our ideal world, fairness cannot mean equal and free sharing of all, but preserving individual dignity by rewarding the human condition deservingly generously and then distributing the remaining prosperity in proportion to individual contributions to human progress, society and its greater good.

The simple fact is that, our future depends on progress and that compels me to protect it with a fundamental principle: **Without progress, there is no prosperity, no dignity, no survival, no future. Therefore, it must not only be enabled, but also nurtured and promoted.**

Furthermore, progress thrives on competition, therefore, we must encourage it by both leveling the playing field and also rewarding winning appropriately. However, on the flip side, competition too can lead to most severe of injustices and create violent conflicts. Therefore: **The stakes for competition must never be the common good, and any competition for individuals' or the society's future must always take place on the grounds of honesty and fairness.**

To complicate the matters even more, there are those who simply cannot contribute as much, or at all, whether it be due to personal, family or societal reasons. Then there is the fact that we are highly social and highly empathetic beings, hence, we would like to share and care for one another. In fact, in the ideal human world, everybody would have anything they want, anytime they want it, as I pointed out earlier.

Which brings me to another important topic.

### 5.1.3. Greed vs. Survival

Different societies have adopted different strategies to address their fear of survival. For example, even though it has been fading away rather quickly in the recent decades, one of the traditional approaches my society has adopted throughout the history has been the simple act of sharing, that is, generosity.

Even though it is not the purpose at a conscience level, generosity amongst a population establishes trust, strengthens their bonds, lowers internal frictions and increases tolerance, which creates a healthier and more resilient society. Which is exactly what we need today.

Even though wherever you go in the world generosity is not rare amongst individuals, as a person who spent almost half of his life in the West, I must say that I have not yet come across a Western nation for which generosity can be considered a part of their national identity. In fact, the Westerners are very proud to carry the badge of individualism and often point to it as the source of their success in the late history. Beyond that, they actually see it as a fundamental building block of their identities and are fiercely protective of it.

Yet, here we are, on the brink of another cycle of history, where our attachments to the values that have benefited us in the past might pose the most severe risk to our survival. The greatest question the West faces today is, whether they will be able to put their pride, prejudices and attachments aside and realize the fact that in a world where even an extremely poor country such as North Korea can manufacture sufficient quantities and qualities of nuclear weapons to end the life on the entire planet, selfish individualism is not a strategy for survival but a recipe for global destruction.

If we want to achieve global peace and unity, selfish individualism clearly cannot stand. In fact, those in the West who think that they can isolate themselves and live in peace and prosperity while the rest of the World is starving and crumbling, are not only deluding themselves but also digging the grave of entire humanity.

Ultimately, creating a fair and prosperous world that can progress towards its ideal state is a multi-faceted and complicated problem, hence, it requires an equally multi-faceted and complicated solution, whose components vary from changing our value system to restructuring our society.

Thus, given everything I have explained so far, if there is one principle we should follow while designing this solution, it is: **We shall share all we can, and only compete for those we must. In other words, if all can have it, all may have it, so long as this does not undermine our progress. When it comes to distributing the things that we must compete for, the only principle that applies shall be doing so based on proportionality to contribution to the society.**

## 5.2. The Solution

At this point, let's first define what we exactly expect from our ideal economic model and then we will discuss the concepts that can help us achieve them:

1. Protects individual dignity for all.
2. Eliminates all serious forms of human suffering that stems from the economy.
3. Nurtures progress while ensuring equality and justice at the same time.
4. Takes the modern human's needs and habits into account.
5. Reduces the social tensions and steers the society in the right direction.
6. Prioritizes our collective survival over any person's or group's interests.
7. Prioritizes protection and preservation of nature.
8. Levels the global standards of living at the highest and narrowest possible band.
9. Maximizes efficiency in resources utilization and gets us to our ideal state as quickly and as safely as possible.
10. Takes AI's near, mid and long-term effects into account and exploits them where possible.

11. Reduces the economic power of the wealthy over the others to a negligible level, whether it be in social or governance domains.
12. Redesigns the entire model of business to make it into an engine of progress and prosperity, not of greed, corruption and waste.
13. Levels the playing field in the world of business, provides a chance to everyone to succeed and empowers the skilled and the capable, those who can utilize our resources most effectively.

With these goals in mind, let's discuss the concepts that can get us there.

### 5.3. Socio-Economic Inequalities and Injustices

How did we end up here in the first place, with such an irredeemable gap between economic classes? What's the source of this inequality and injustice? Is there a way to conscientiously or even quantifiably justify this state of affairs, or is it simply a product of organically grown, unregulated and unfair legacy systems and practices? Or, could it only be a result of the exploitative designs of the historic "power centers"?

What entitles one to excessive wealth anyway? Being born at the right place at the right time? Encountering an idea or acting upon it before anybody else does? Filing a patent application quicker than the competition? Being born with attractive physical qualities or a pleasant voice? Being more intelligent, more cunning, more deceitful or more sociopathic? Hard work, plain luck, or, simply, being born into wealth?

I can go on for pages looking at every aspect of human beings and their lives, but let me save you a dreadful reading: The answer is no, there is no way to conscientiously or even quantifiably justify a state where some are unable to afford food or the medical care their children needs and some are spending hundreds of millions of dollars on ultra-luxury yachts, and some have accumulated more wealth than the bottom half of the entire population of their countries.

Then there is the rise of AI and its effects that will only exacerbate the issue of socio-economic inequalities and injustices. The fact of the matter is that, whether we like it or not, AI's near and mid-term effects alone will force us to redesign our economic systems. In the end, we cannot let all those who will lose their jobs due to automation and their families go hungry or live a life of severe poverty, and that is not only for the reasons of conscience either, as we have discussed: Without action to balance what is to come, there would be societal upheaval and collapse within a matter of years.

In short, it seems that the inevitable has finally happened and capitalism ultimately cannibalized itself. Now it is time to clean up the mess.

Unfortunately, the much talked about Universal Basic Income approach will not cut it either and, in fact, it actually only amounts to an insult to our intellects. First of all, Universal Basic Income does not guarantee the coverage, availability or affordability of the basic necessities. Neither does it guarantee that the handed out money is spent for the right purposes. Ultimately, handing people out a bit of free money will do little in the name of achieving social equality and justice, and saving us from our undignified subsistence.

Basically, the wealthy are living with the dream that while AI and robots, our collective progress, do everything, only they will reap the benefits and we will be content with the crumbs... They are dreaming that while they are living in perpetual and ever growing wealth, we will agree to perpetual poverty and undignified subsistence under their feet. A laughable madness!

In short, Universal Basic Income is nothing more than an attempt by a monstrous system to claw into existence while going down the hole it has dug itself to bury the bones of the countless it has devoured. Therefore, whatever solution we create to address today's inequalities and injustices must also address the near-future problems that will be created by the rise of AI, especially unemployment.

Furthermore, as we have discussed above, there is the challenge of balancing fairness with progress, which dictates that, in order to get to our ideal state safely, we will have to play the delicate game of balancing progress and fair sharing of prosperity. Needless to say, this will only further complicate our efforts in achieving our goals.

Lucky for us, these are all related and addressing the common culprits will go a long way to solve all such problems. Then, naturally, the question becomes: What's the culprit, the reason behind the circumstances we are facing?

Whether it is the organically grown, unregulated and unfair legacy systems and practices, or it is the exploitative schemes of the powerful, or, in fact, a combination of the both, or even AI-driven future inequalities and injustices, we can trace the culprit to unregulated and unlimited accumulation of wealth and a few practices that feed into it: how we share natural resources, how we assign value to things and making money by selling money.

I will cover the main culprit in detail later on but first allow me to touch on the practices that feed into it.

### 5.3.1. The Problematic Practices

Let's start with how we share natural resources: since our early days, those who can back their claims of ownership of such resources either with a form of legal justification or with the might of their weapons get to exploit all the benefits. The latter is simply a product of our primitive tendency of territorialism, a behavior that can be observed in other predatory species as well. It is a product of our fear of survival and the strategy we have developed to address that fear – one of those strategies that we have developed to ensure our survival which eventually have become one of the greatest risks to it.

When it comes to the legal justifications, it is all made up. Both the rules and the systems that produced those rules are products of our imaginations, and are created by the powerful to perpetuate their status. They first lay claim to land and the resources it contains and then sell them to us to the price of their liking. If one takes a step back and looks at the fact that such things have formed naturally billions of years ago and without any intervention from any human being, not only the unfairness but also the absurdity of this practice becomes undeniable.

We will cover how we can share natural resources in a way that is both fair and inductive to progress in the Resources and its following topics. In short, if we want to create a fair and just world, the practice of land ownership must end.

Then, there is the practice of making money by selling money. Yes, one way to look at this is from the perspective of enabling those with the potential to add value to the society by giving them the means they need. However, while there is a much more fair and productive approach to that, as we will discuss in the Business section, the current opportunistic, predatory and even parasitic method cannot be justified.

The current method acts as a wealth siphon for the wealthy and it allowed them over centuries to accumulate not only the global wealth but also the power in their hands. In fact, if you read the warnings of some 19th century politicians, you will see that even almost two centuries ago they were telling the public that, if allowed, bankers would eventually take control of the entire world. Well, they were right after all, weren't they...

In short, this practice must cease to exist, too.

When it comes to how and how much economic value we attribute to things, we have to talk about the absurdity of modern monetary systems, specifically of so-called the free market economies, specifically of capitalism. In such systems, we assign monetary value to goods and resources and then, in order to protect the system, we balance their supply with the available amount of money. That is why you will never see a manufacturer increasing their manufacturing capacity beyond a certain point, because, increasing the availability of their goods beyond a certain point will lead to diminishing returns and hurt their profitability.

In other words, we actually have much more resources that we can utilize, but in order to protect a system that we made up, and a terrible system it is, we limit our access to them. That is, capitalism actually makes us poor and creating a prosperous society requires that we must abandon it.

All in all, our first steps towards a fair and just society should be abandoning all three practices, and over the following chapters we will discuss how. Let's now go back to the main culprit:

### 5.3.2. Unregulated and Unlimited Accumulation of Wealth

The dictionary definition of wealth is "abundance of valuable material possessions or resources".

Given the limited availability of such resources, naturally, not only creating a fair and just society but also achieving the progress we need will depend on how efficiently we can utilize them. Therefore, we certainly cannot afford such valuables to accumulate in the hands of the few and sit idle in the form of useless property or simply a show case of their superiority.

Pragmatism aside, just thinking about all the wealth tied up in useless things such as arts, jewelry, antiques and all the meaningless luxuries, and all the human suffering that wealth could alleviate is enough to make my stomach churn...

In short, achieving our economic goals will require us to regulate how much wealth every person can accumulate. In fact, we will have to take similar measures with businesses too, however, I will leave that matter to the Business section.

### 5.3.3. Regulating Personal Wealth

I think I was in early high school ages, around 15-16 years old, when I had figured out enough about the macroeconomics that I had realized that if I was born early enough in the history and had enough money, my descendants would have owned the entire world by now. That makes me wonder if anybody who lived in the early days of our modern economy came to realize the same fact too...

It does not take much thinking to see that the practice of unregulated accumulation of wealth is the root cause of most of our economic problems, and the only way to create a fair, just, efficient and safe society is getting rid of it once and for all.

Ultimately, I foresee a future where the concept of excessive wealth will disappear, and so will money in its current form an utility, but, even though that future is not centuries away, we are not going to wake up to it tomorrow either.

Therefore, we need to take the necessary measures today to achieve the socio-economic equality and justice we need and desire, and these measures start not only with the regulation of how much wealth one can accumulate but also of how one can utilize their wealth as well.

This effectively means that we will not only limit how much money one can have but also how fast they can spend it and what they can buy with it. The latter is especially important when it comes to the goods and services that everyone needs in order to resume a satisfactory life.

For example, those who find meaning in life through their home lives may prefer to live in certain types of houses located at certain locations. However, if we do not limit how much wealth one can accumulate and how many houses they can buy, we would end up in a state like today's where the real estate market is saturated with the investments pouring in from the wealthy and the ordinary individuals cannot access the types of the houses they desire.

On the contrary, if we were to make sure that everyone can accumulate comparable levels of wealth at comparable speeds, unlike today where the differences in both are several orders in magnitude, such problems would disappear and we would end up with a market that is both accessible and fair.

Therefore, our strategy for addressing the socio-economic inequalities and injustices of today will be exactly doing that, limiting how much money one can have, how fast they can spend it and on what.

Allow me to also touch on the moral aspect of things with a question: Why would anyone need more wealth if they have accumulated enough to secure both their own and their loved ones' futures? The honest answer is because they want to acquire power and control over the others, isn't it? Well, no one can have that. Not anymore.

What every single human being is entitled to is a dignified, comfortable, meaningful and safe life, and the assurance of the same right for their loved ones as well, and that's it. Nothing more. We need to create a fair and just society and we need to do it now, and the best deal the wealthy of today will get is what I will describe in the coming topics. Enough is enough. No more birth right to extravagant wealth.

### 5.3.4. Income and Wealth Caps

First, the definitions: income cap determines the speed at which one can accumulate wealth, and wealth cap determines how much they can accumulate in total. One is your salary, and the other one is the sum of everything you own: your house, your car, the amount in your accounts, etc.

As we have discussed above, we don't solely rely on a wealth cap, because, we don't want the wealthy to earn and spend too much too quickly and impact the availability of certain goods and services to others by creating high demand, especially the already limited kind. Therefore, we also limit the speed at which they can accumulate their total wealth.

Then, what happens when one reaches their caps, why should they keep working and contributing to the society at that point? Well, first of all, hopefully they will be of good character and to increase the likelihood of that we will be altering our core societal values and raise the new generations to value more than just material gains.

This might lead to a world where everybody is perfectly content with sharing everything equally, yet, keep working hard to help us achieve the progress we need in order to secure our long-term future, and this is not an insignificant chance. However, with the mindset of preparing for the worst, I will assume that even after we change our core societal values, many will still lack the required motivation to do and contribute more without getting anything "special" in return.

Furthermore, let's not forget the fact that our primary goal with this text is achieving global peace and unity, and succeeding in that goal would mean elimination of the incentives to compete for hard power and survival, which historically have been an important factor for our progress. In fact, some claims that if it wasn't for the conflicts and wars between us, we would still be living in caves and using stone tools. Looking back at the progression of human civilization, it is hard to argue against that claim.

As we have discussed in this text early on, today, not just conflicts and wars, but even our fear of survival alone is too risky to leave unchecked. Therefore, in order to achieve the progress we need and to secure our long-term survival, we need a new method to inflame that competitive nature of ours without risking global peace and unity. We must find ways to preserve the meaning of hard work and to create the necessary incentives to motivate ourselves to take on the challenges that will be key to our development. Yet, we must do so without creating new socio-economic injustices and taking away from the dignity and livelihood of the others.

If it is not our competition for hard power, then the next best thing that will induce competition is our greed and need for social status. However, if we are to limit how fast and how much wealth we can accumulate, then, how can we utilize such traits?

Here is how I will approach to this problem: I will first divide the economy into segments and separate the things we need in order to resume a dignified, comfortable, meaningful and safe life from the things that are more in the domains of luxury, entertainment and social status, and then create new economic tools to control access to the latter segments based on individual contributions to the society. I will call this approach the Composite Economic Model.

We will cover the specifics of "how" in the coming topics, but, in essence, once someone earns more than their income caps, the excess income will be collected as tax and the taxed individual will be compensated with one of the new economic tools which can be used to access certain types of privileges that will not hurt or offend the others.

In other words, we will restrict how much money each individual can have, therefore, limit the use of money in accessing the key goods and services that the public needs and desires in order to resume an acceptable life. Then, we will direct the excess wealth towards less crucial things that are more in the domains of additional comfort, luxury, entertainment and social status. This will lead to socio-economic equality and justice and, at the same time, preserve the meaning of hard work and achievement, hence competition.

Besides providing socio-economic equality and justice, this model will also ensure that material resources are not accumulated in large wealth pockets but distributed to those who can use them to generate progress.

If we are to implement these caps, then what do we do about the currently wealthy? Let's address that question next:

### 5.3.5. The Existing Personal Wealth

I am all for equally sharing the wealth of the world immediately, but I do not think that is a realistic plan if we want a peaceful transition and avoid class wars.

Our aim should be leveling the standards of living at the highest and narrowest possible band. While doing so, we should allow those who already have a higher standard maintain it for the longest period of time possible, if not for the rest of their lives. This approach would be the best way to reduce resistance to change and avoid a very likely violent clash between classes.

Frankly, going around and seizing people's wealth in the name of providing equality and justice does not seem very just. In the end, those people, well, the honest ones, made their fortunes by following the rules of the current system, however unfair they might be.

Then, what do we do about the existing wealth? First of all, the rich will not get richer, which means those who already have more wealth than the max allowed cap will not be adding to their wealth. That is, any income they earn beyond their income caps will be collected as tax. Therefore, if their incomes caps will not be sufficient for them to maintain their lifestyles, they will have to make up for the missing part from their existing wealth.

Furthermore, we will eliminate the chance of transferring wealth to other individuals, unless it is with the intention of balancing global wealth, that is, charity. In the case of one's children, one should be allowed to transfer the maximum amount of wealth that a regular person is allowed to possess under the new regulations, and only once. That is, no more birthright to extravagant wealth, and there is a great real life example of this model: Bill Gates.

In his will, Bill Gates left only \$20M to each of his children out of his \$100B+ wealth and donated the rest of it to charity, to be used on projects that benefit the greater good, such as research in medical and renewable energy fields. While there is such a great practical example of how to approach excessive wealth, we should just follow it: allow the wealthy live the rest of their lives with what they have earned and limit transfer of that wealth to third parties, unless it is for charity.

Then, unless this approach threatens the wellbeing of our system, hence our ability to live together peacefully, that's it, we do nothing else. They will get to keep their existing wealth for as long we possible, even if it means for the rest of their lives. However, if we ever get to a point where, in order to maintain equality and justice, the government has to tax the wealthy even more, the collection should start from the wealthiest, and in small chunks, until the desired social state is reached. Furthermore, the taxed wealth should be compensated for with one of the new economic tools we will introduce, specifically virtual credit, and we will discuss its details in the Virtual Value topic.

Ultimately, the cumulative effect of the reforms we are implementing will restrict the improper use of such wealth, and eliminate the power of the wealthy on politics and governance entirely. So long as this is the case, we can let them indulge in whatever luxuries they can afford in the name of a peaceful transition process.

We should also reward voluntary participation and grant those of them who voluntarily give up their wealth within two years of this declaration a special status as the champions of social justice and peace, and the accompanying privileges that only the top servants of the public can access.

### 5.3.6. Achieving Fairness while Preserving Progress

How to cap income and wealth in a fair and reasonable way, and without hurting progress?

I tried to slice and dice this problem from many different angles but this is the question that did it for me, the question that put it all into perspective: How long does a minimum wage worker needs to work before they can experience some of the better privileges money can afford or the privileges that the wealthy can afford on a whim?

This question makes it clear doesn't it: it is not just about the money or social status, but also about human dignity and the worth of human life...

My answer to that question is, every human being should be able to experience some of the best privileges that our collective progress can offer at least several times throughout their lives. Furthermore, it should not take a minimum wage worker long years to earn the privileges some can afford on a whim. It should not take a human being who works their teeth and nails off on a daily basis long years to save enough money in order to be able to take their family and go on to explore the wonders of the world and see the expressions on their children's faces when they taste the joy and awe of discovery.

That example will seem frivolous to many in today's world, where a minimum wage worker cannot even provide sufficient food for their family or afford their children's medication. Yet, it will also come as pointless to many others who can afford such privileges on a whim, and that makes a point. It reveals the deep economical divide in the society, even when it comes to such simple things as a family vacation.

As beings who are capable of empathy and compassion, we deserve much better and, as a civilization which is capable of great deeds, we can do much better in providing social justice to grant every individual dignity.

To those who don't agree with that perspective: if a privilege cannot be earned with long years of life-consuming hard work, as well as deprivation from a great deal of other privileges, should it even be allowed exist? I think not.

The saddest thing about what goes on in today's world is that, we are so lost in the ways and constraints of our medieval lives that, we cannot even lift our heads up and look at what is actually fair, or humane, or even possible.

### 5.3.7. Income and Wealth Cap Examples

Based on the arguments above, let's take a look at an example of what income and wealth caps might look like.

Profession	Monthly Income Cap	Wealth Cap
Typical Blue-collar Worker	1–1.5x	120x
Typical White-collar Worker	1.5–2x	120x
Self Employed / Contractors	1–3x	120x
Security Personnel	1–2x	120x
Medical and Engineering Pros	1.5–3x	120x
Delegates	3x	120x
CEOs	2–5x	120x
Artists, Athletes, Entertainers	1–3x	120x
Business Owners	2–10x	120x
Media Personnel	1–3x	120x
Inventors, Researchers	10–15x	120x
Accomplished Scientists	15–20x	120x

These are the initial caps that I think to be reasonable for a start. However, I would like to see these gaps narrow quickly to the point where everyone can experience the luxuries our collective progress offers regularly, at least once every few years.

As you can see, it is not only what we value but also how much we value them as well.

Remember, everyone will already receive everything they need freely in order to resume a dignified life. Thus the additional wealth is just for luxury, comfort and entertainment. That is, to help them find meaning...

Evaluating these numbers by comparing them to today's monetary value would be the wrong approach. The right way to look at them is from the perspective of relative ease of access to the best that money can buy. For example, based on these numbers, it takes an average blue-collar worker approximately 3 years to access the privileges an average CEO can access in 1 year.

Furthermore, as we will drastically alter the demand, the prices of the purchasable items will be very different in the new economy. Therefore, trying to make a sense of these numbers from a price perspective would not be accurate either.

### 5.3.8. Dynamic Nature of Income and Wealth Caps

Income and wealth caps are not static and are set based on the criticality of the contribution to the common good. As the criticality of a good or service one provides changes over time, so does the income one earns by providing them and the total wealth they might accumulate.

At whatever level the income and wealth caps might start, the ultimate goal of them is to help achieve social equality by reducing the gap between the standards of living for all the social and economic groups. Therefore, it is the governments mandate to narrow the wealth gap as much as possible without hurting progress.

In short, the caps might start at the levels which might not be radically different than today's standards, but everyone should expect that they will change very quickly toward a narrower band as we experiment to find the sweet spot between equality and progress.

Income and wealth caps will help us address the main culprit of today's economic problems, however, in order to realize our ideal economic model, we also need to deal with the factors that feed into it and let's start by tackling how we share resources and how we assign value to things.

### 5.3.9. Resources

How do we eventually get to our ideal state of being able to share all the material resources freely and fairly?

Entertaining such an idea requires us to first address the problem of the limited availability of natural resources and, as we have discussed earlier in this section, abandoning the practices of land ownership and free market economies, specifically capitalism, will help greatly in this sense. Which means, all that nature provides will be public property and we will determine how we share them and assign their economic values based on the principles of achieving socio-economic justice and creating incentives to drive progress.

However, even after we do away with the absurdities of private land ownership and capitalism, we are still unlikely to have enough resources to provide everything everyone will need and want. At this point, we need to start thinking about accessing the resources on other stellar objects, such as the Moon. Lucky for us, there has been plenty of practical progress in this field in the recent years, and making it a reality is only a matter of investment at this point.

Bringing additional natural resources to Earth to be processed and the point I implied earlier regarding not limiting the utilization of natural resources on Earth raises a concern: If we unleash a frenzy of mining, processing and manufacturing on Earth, we are likely to cause severe damage to our ecosystem and lead to its collapse. Hence, this compels me to define a new principle: **Everyone equally owns the nature, and not just the Earth but beyond as well. Therefore, while every shareholder is responsible for its wellbeing, no one can exploit its resources without the consent of all the others. In other words, we are not only the dependents of the nature but its shareholders and stewards as well, the only ones who can protect it. Therefore, we must.**

If we don't want to jump into the fire of environmental catastrophes from our cozy frying pan of systemic issues, we will have to live by this principle and keep a close eye on our footprint on the nature. Finally, we will eventually need to invest into moving our heavy industry into space, and since robots will be taking over such jobs, why not? Will stellar mining provide us everything we need in order to provide equal access to materials for everyone? It will certainly make things much better and get us to our target as close as possible, therefore it is worth all the effort, but if I know anything about the human nature and progress, unlikely... we will need more scientific and technological progress to get there.

Therefore, we need to start thinking about the ways through which we can increase our efficiency in utilizing the already available material resources and how we are going to share the material goods and services that we cannot provide to everybody after all, at least not at the same time. This is where we need to play smarter and turn this apparent disadvantage into an advantage by using this limited availability to induce competition and progress. In other words, since we cannot share such resources amongst all freely and equally, access to such resources cannot be a right but a privilege that we will have to compete for. However, before we talk about privileged goods and services, let's first address how we will share all that we can share freely.

### 5.3.10. Shared Goods and Services

These are all the goods and services that will be shared freely in order to provide everyone a dignified, comfortable and meaningful life, until we get to a stage where we can share everything in the same manner. Naturally, while too many of us are living in abject poverty and even facing starvation, our first focus will be providing the essential needs for a dignified life, and we will address comfort and meaning at the second stage.

Which means that we will be dividing Shared Goods and Services (SGS) into two categories: Essential G&S and Complementary G&S. We will cover how we will be distributing those in the Global Wealth Distribution and Balance topic. For now, I will try to clarify some of their specifics and talk about what these categories might include.

**Essential Goods and Services:** These are the goods and services that every human being needs in order to live a dignified life. Therefore, when it comes to them, there are no ifs and buts, everyone gets them. As I will touch on in my strategy to distribute and balance wealth across the globe, this is where we will start our work to provide global socio-economic equality and justice, and put most of our focus in, until we ensure that everyone across the globe has what they need.

**Examples:** Housing, utilities, all the essential consumer goods (food, clothing, hygiene, personal care, etc.), transportation, life-long education, childcare and essential child products, comprehensive healthcare, basic computing and communication devices and services, basic leisure equipment and services, basic lifestyle products and services.

**Complementary Goods and Services:** These are the goods and services that people will need in order to maintain a comfortable and more meaningful life. In other words, this category of goods and services is aimed at providing

everyone a quality of life that matches at least what is considered to be a middle-class life in wealthy countries of today. Although they will be provided freely, they will be subjected to availability and those who contribute to the society in certain ways may gain priority access to them. Thus, they are in a separate category than the Essentials.

Examples: Full healthcare (including mental health, full dental care, corrective plastic surgeries, reproductive care and services, etc.), basic entertainment devices and services, basic personal transport vehicle, complementary leisure equipment and services (including travel and vacation), complementary consumer goods and services (higher quality).

Naturally, the specifics of these goods and services will vary from case to case, especially based on locality. For example, while we could provide every family living in rural areas with personal transport options, doing so for families living in crowded metropolitan areas such as New York, London, Istanbul and Tokyo is very likely to create more problems than it solves.

Moreover, such goods and services will also change based on personal circumstances. For example, while families with children will be presented with private housing options, the single and younger adults may be asked to share such things, unless they want to pay for them of course.

In the future sections I will introduce new economic tools that will help us diversify our options for creating a healthy economy in the post-AI world, and this is one scenario where they come into play: If one wants to access anything beyond what is provided under the coverage of Shared Goods and Services, they will have to pay for it with either money or by using one of those new tools we will introduce. As discussed, this approach will help us both achieve socio-economic equality and justice and incentivize participation in the society and induce progress.

Next we will talk about the things that we cannot share freely.

### 5.3.11. Privileged Goods and Services

In CEM, a privilege is strictly defined as the resources that cannot be made available to everyone freely, either due to their limited availability or due to the risk of severely hindering human progress. Naturally, the availability of resources will vary and while some of them will be plenty, some will be unique and may only be provided to one person at a time. Therefore, the requirements for accessing privileges will vary as well.

Some privileges will carry such meaning and value that money alone should not and will not be able to buy access to them. We will talk about such privileges in more detail later on, but for now, they will only be available to those who contribute to the society in exceptional ways.

Then, there will be those that will not necessarily be of practical importance, yet, especially because of their rarity, they may provide great social status or simply provide entertainment value. Some of those privileges will only be accessible through the new economic tools we will introduce later on, social and virtual credits, and we will talk more about them at that point.

When it comes to the rest, they will be accessible through money, which will be in limited quantity after we implement income and wealth caps.

In short, just like we did with the SGS, we will also be dividing privileges into different categories. This is crucial, because, if we cap wealth without separating privileges into tiers and control how they can be accessed, this would compress the entire spectrum of goods varying from the cheapest to the astronomically expensive into a narrow band, which would lead to unsustainable prices and, eventually, the expensive goods and services of today would disappear. Which is going to be counterproductive to the purpose of privileges, which is creating incentive for progress.

**Abundant and Common Privileges:** These are the first tier of goods and services that cannot be made available to everyone freely. The typical means of accessing them is money, however, some of them may also be accessed with social and virtual credits, or may even be reserved for them in order to incentivize certain forms of contributions to the society.

As touched on briefly earlier, the caps on income and wealth will ensure that these goods and services are accessible to all, as fairly and as often as possible, and that is an essential part of our strategy to provide socio-economic equality and justice. This will help us ensure that we can share prosperity fairly and even a minimum wage worker can access some of the best privileges that our collective progress can provide, as often as possible.

We have separated abundant and common privileges, because, abundant privileges are plenty enough that it is within our practical reach to make them available to everyone, hence, we actively work on moving them into the complementary tier.

**Abundant Privileges Examples:** Mid-class personal transport vehicle, basic aerial and nautical transport vehicles; high-end computing, communication and entertainment devices and services; mid-class housing, high-end consumer goods and services; optional medical treatments and procedures such as plastic surgeries, paid services, high-end leisure equipment and services, high-end household equipment, a second/vacation home, dining, collectibles, jewelry, etc.

**Common Privileges Examples:** Luxury housing and transport, boats, fine dining, luxury consumer goods; premium computing, communication and entertainment devices and services; luxury services, personal assistants, drivers, etc.

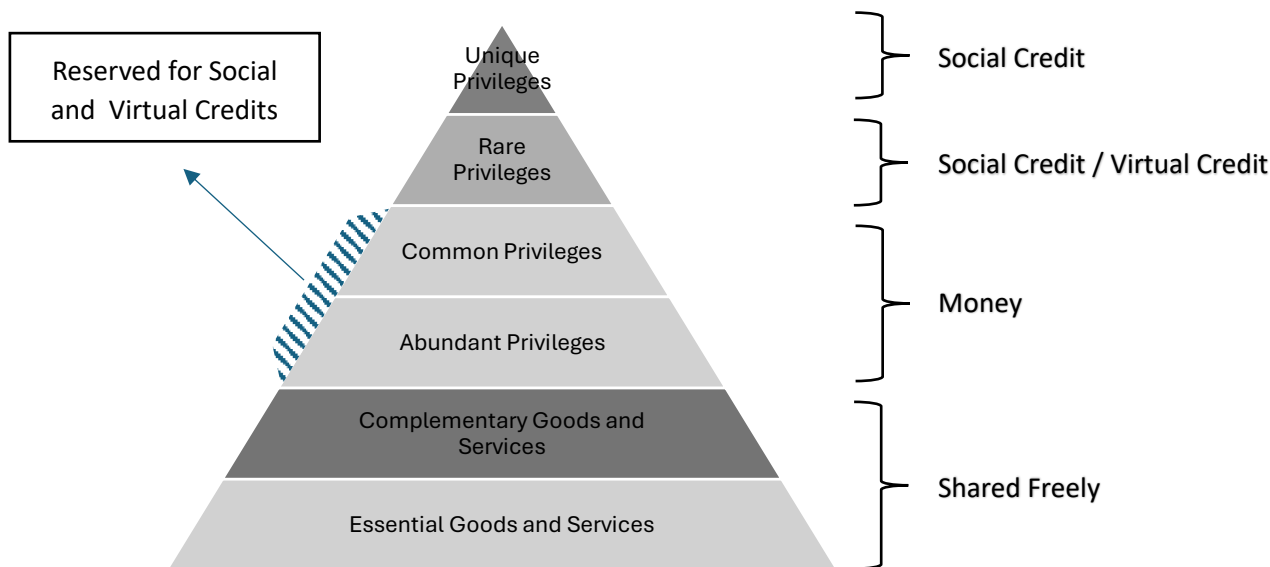
**Rare Privileges:** These are hard to come by resources, hence, can only be made available to a select group.

**Rare Privileges Examples:** Luxury boats, private jets, private security, private club memberships, rare collectibles and jewelry, early access to new goods and services, ultra luxury housing with help, etc.

**Unique Privileges:** These are one of a kind resources that can only be made available to one person at a time.

**Unique Privileges Examples:** Landmark real estate, rare and unique collectibles, unlimited and priority access to any privilege, unique jewelry, private island vacations, etc.

**The Hierarchy of Material Resources and Their Typical Means of Access**



### 5.3.12. The Rules around Privileges

In order to use the concept of privileges most effectively, we will need to implement some rules around them.

First of all, when it comes to the privileges earned through social credit, an adult can only benefit from the privileges they themselves or their family have earned. That is, transferring or trading of such privileges is not permitted.

Then, not every privilege can be permanent and such privileges will be subject to a term limit. For example, a CEO might earn the privilege to use a luxury yacht thanks to their excess income. However, this privilege would only last for a certain term and would be lost if they did not maintain their performance or somebody else who accumulated more excess wealth made a better offer for the same yacht. Such privileges will provide an alternative to concepts such as today's performance bonuses.

In CEM, it is a duty of the government to actively look for more sources for materials to make them available to everyone. That is, it is the government's job to eliminate all the material privileges over time and use other economic tools to induce competition instead.

So far we have addressed our main culprit of unregulated and unlimited accumulation of wealth, and the two practices that feed into it: how we share natural resources and how we assign value to things. Next, I will be covering the third such practice, which is making money by selling money, by addressing the most important market for such money, which is, the business world.

## 5.4. Business

As someone who attempted running his own tech business during his university years and has been in the world of corporates ever since, working across 3 continents and many corporations, including the biggest one in the world at that time, I can confidently tell you that the way we structure and run our businesses is the greatest source of waste in our modern world. It is at a mind boggling scale.

I cannot tell you how many times I had to recreate the same systems for different businesses and duplicate all my efforts, simply because I could not carry my work from one client to another due to the stupidest rules and conventions, and minute operational differences between them, which stemmed from nothing but a lack of standardization and knowledge sharing practices.

Yet, this is just one source of waste in the world of business. Then, there is the phenomenon of dying businesses simply due to bad planning, miscalculations and over-crowding. Then, there is the waste that stems from missed opportunities, from focusing our energy and resources into wrong, non-priority, non-urgent endeavors. Then, there is the problem of incompetent decision making and execution, from top to the bottom. Then, there is the problem of duplicated facilities, utilities, resources, equipment, etc. And much more...

In short, if we want to utilize our resources more efficiently, we need to do much better, and we will. We will transform businesses from greedy entities that operate with sole focus on profit into vessels that serve our needs and wants, and engines of global prosperity and progress. We will level the playing field and ensure that everybody will get a fair chance at starting and running their own businesses, and receive all the support they will need in the process. Whether it be managerial, technical, creative, legal, or financial, whatever it is, so long as their goals align with the public interest, they will receive all the support they need.

Businesses will no longer operate on the basis of ruthless and cut-throat competition for greed, but providing solutions and alternatives that meets the global public's needs and wants, and taking us to our ideal world.

We will start our reforms by centralizing every aspect of every business we can globally, without restricting their operational freedoms. HR management, resource management, supply-chain management, manufacturing, IT systems, equipment pool, talent pool, finance, legal, knowledge sharing, etc., all of it...

Most importantly, we will centralize the planning and funding of all the sectors and businesses. We will identify both regional and global needs and wants, and prioritize them based on their criticality and desirability. The businesses that want to operate in those sectors and fill those needs and wants will be given priority in funding.

When it comes to new/novel business ideas, entrepreneurs can seek funding in three ways: through the Central Business Committee (CBC), through the relevant trade chambers of the sector they are trying to start a business in or through a public review process which will involve a randomly selected public jury.

Each one of these groups will evaluate the new business ideas based on our regional and global needs and wants, and decide whether to fund them or not. If an idea gets rejected by all three, it could once again be brought back for review after a certain period of time and the circumstances have changed.

In essence, we will be centralizing investor-entrepreneur relationships at global scale, and, in this case, the investor will be our global government. This investment model, combined with the centralization of the other aspects of business, will enable anyone with a valid business idea to get all the support and the resources they need in order to turn that idea into a reality.

This model of funding our own solutions ourselves will help us address the practice of making money by selling money, which is one of the three primary factors that feed into the root cause of unregulated and unlimited accumulation of wealth.

Yes, these measures will slow the pace of the business world compared to what we are used to today but where there is no greed-driven cut-throat competition, pace will only be important when it comes to being able to meet the needs of the public timely. It is simply about an attitude shift and even though things might get frustrating for those of us used to the norms of today, we will eventually get over it.

Which brings me to the point of where do we source these funds from.

#### 5.4.1. Business Caps

As mentioned earlier, just like individuals, businesses will be subjected to income and wealth caps as well. However, naturally, these caps will work differently. First of all, a business over a certain size and value will only have access to 50% of their annual profits. The 25% of the remaining profits will go to social funds to be used in the betterment of the society, and the other 25% will go to our global business fund, which is how we source the funds for new and expanding businesses. Then, a business will be allowed to build a capital wealth which is at a maximum equal to the sum of their last 5 years' capped profits. After this point, all the profits will be shared between various public funds.

For the extra wealth they generate, once again, just like in the case of individuals, businesses will be rewarded virtual credit too. They will be able to use this credit to access business-specific goods and services, such as enterprise computing and communication devices and services or gain priority access to other rare items.

Businesses can no longer spend their capital wealth freely and they will have to seek CBC's approval for every major expense. For example, if a business would like to expand their operations, they will have to present their plans to the CBC and seek their approval. On the other hand, if a business finds themselves unable to fund their expansion with their own means, they may ask CBC for additional funds. That is, despite the business caps and strict budgetary control, so long as it can be justified, any business will actually have an infinite budget for expansion.

The caps are there to help ensure that resources do not get accumulated in isolated pockets and remain out of use. This practice will promote efficient and effective use of global resources and help accelerate progress.

That is, those who do not find billions sufficient today may not be able to make trillions in CEM, but if their aim is truly securing the future of humanity by reducing our reliance on fossil fuels and helping us expand to the other stellar bodies of the Solar System, they may find themselves in a position where they have access to virtually unlimited resources. It is all a matter of alignment of one's business ambitions with public interest.

Businesses that get funded publicly will first have to pay their debts before they can get further funding, unless they can convince the CBC on the merits of such a move and the benefits it would bring to the society.

Every individual will have an “investability score” and this score will increase or decrease based on how successful they are in running their businesses. Those with a higher score will be given priority in public business funds. Conversely, those who suffer bankruptcies may find it harder to get their new businesses funded. This practice will ensure that our resources are entrusted to those who can utilize them most effectively and create the most progress.

### 5.4.2. Centralizing Talent

When it comes to business, there are three types of people: those who can do, which are plenty, but not the ones who can make a difference; those who can imagine and think big, which are harder to come by, especially of those who can execute competently; and those who can do both, which are extremely hard to come by, especially of those who are willing to.

While this is the case, it would only make sense that we create a central pool for individuals with rare talent and let as many businesses benefit from their services as possible.

In short, we will create a central brain which will consist of such individuals. This central brain will help us both identify new solutions and products and also improve the existing ones. If done right, this could help us accelerate progress and get to our ideal state much faster and safer than we could otherwise.

These individuals will get paid by the profits of the businesses they help create or advance, and, for their extraordinary contributions to the society, they will be granted access to the highest of privileges we can offer.

### 5.4.3. Centralizing Resources Management and Manufacturing Planning

Centralizing the management of our material resources and the planning of global manufacturing will be a critical component for increasing our resource utilization efficiency.

I would like to get to a state where we have a global view on all the available resources and can see the effect of each possible manufacturing plan on them in real time. In the end, more or less every country has an understanding of which natural resources they have and how much. Centralizing these stats should not be a problem at all.

Likewise, all the major companies keep books on their manufacturing goals and what resources they need to realize them. Bringing all these together and maintaining their freshness will be more of a challenge, but, nevertheless, it can be done. Companies can be asked to report all these regularly just like they report on their financials for taxation purposes.

Once we bring all this information together, we can form a global view on what we have and what we need in order to get to our ideal state and maintain it. Which would not only give us confidence in terms of our standing but also enable us to utilize our resources much more intentionally and effectively.

### 5.4.4. Smart Manufacturing for Reducing Waste and Increasing Variety

Another way to reduce waste and increase the variety in products is to switch to a smarter form of industry where we can manufacture goods in smaller quantities or even in a personalized manner, instead of mass producing them without knowing if they will ever end up being used.

Furthermore, instead of only relying on internal design teams, we can encourage open-source participation in product designs to increase variety. This may not work for complex products, but many products we consume are simple enough that open-source can be an acceptable approach.

### 5.4.5. Automation and Value

We are heading towards an interesting future where automation will replace all the human workforce and this raises a moral dilemma: if a business is primarily reliant on AI for its operations, why should a single party benefit from its profits? I don't think that is fair at all.

Therefore, I do think that if a business' operations are or can be primarily handled by AI it should become a public property, and the owners should get compensated accordingly. That is, no one gets to have a business for the sake of having a business and if you are not adding value, you are out...

That is, if a business such as Amazon.com receives the goods it sells via robo-trucks, makes its sales through a website, manages its warehouses via robots and makes its deliveries via drones, the rest of the business can be handled by our centralized resources, therefore, it becomes a public property.

The only exception I would make to this rule is artisanal goods and services which we may prefer to receive from a human. In the end, their value comes from the human touch they require.

### 5.4.6. The Big Picture

There is no way for me to detail every aspect of how businesses should run in our new world in this limited space and under critical time pressure. However, I must state that we need to adopt a whole new look on how we do things and re-architect our entire world, including the business, to fit our purposes in getting to our ultimate ideal state safely.

For example, in this model I am describing, handing out performance bonuses to executives does not make sense. What we should do instead, is reversing the rules and penalizing those who underperform by denying them access to certain privileges. Once again, our new economic tools are quite powerful and they can get us there, if we can be bold enough to use them and use them effectively.

Next, I will cover another practice that deeply impacts how we share and accumulate wealth across the world, and that is the practice of patents and intellectual property.

### 5.4.7. Patents and Intellectual Property

The amount of scientific and technological progress we lose due to the current IP system is simply incalculable. The current system simply serves as a tool for the wealthy countries to help them ensure their wealthy status over the other countries, through the means of blocking their progress. If we want to unleash progress and create a better world, it cannot stand.

We will of course reward those who put in the effort to discover and invent new things, but we will do so in a way that does not cripple progress.

The easiest way of achieving this is opening up all the scientific and technological IP to all and limiting their fees to a certain percentage of the manufacturing or operating costs of the product or service they are used in. For example, if the manufacturing costs of an MRI machine is \$5m, the total fees of the patents used in creating that machine should be capped at \$500k. That is, at 10% of its total manufacturing costs.

When it comes to which IP holder gets how much of that 10% share, it should depend on the criticality of each IP used in that product, which should be determined by the Central Business Committee. Naturally, we will not be reviewing each product to determine how much a specific IP should be paid. Instead, we will create certain guidelines to help the involved parties come to an agreement themselves. Where there is disagreement, CBC will get involved and settle the dispute, at the cost of the losing party. Yes, it will be a lot of work, but it will get us what we need: progress.

Furthermore, the lower wealth segments will not pay any IP fees for the products and services that are in shared or abundant tiers when they use them within their segments.

Capping patents' footprint in products' overall costs will also make patents more accessible, which means they will be used in more products and generate more revenue. Furthermore, those who would like to productize their patents will have exclusive usage rights on them for a maximum of 3 years. The others who would like to create competing products during that period will not be able to use those patents without the permission of their holders. After that period, patents will be accessible to all, without any restrictions.

When it comes to collection of IP fees, we could collect them during sales, just like we collect taxes today, instead of incorporating them directly into products' prices. This would ensure that the IP holders are rewarded regardless of the products' or the manufacturers' profitability.

Eventually, as we transition into our ultimate state and our responsibilities shift into the domain of AI, IP rights will become meaningless and we will abandon them.

## 5.5. The Other Components of the Economy and Democratization of Global Finance

Another market that is important for those who make money by selling money is the personal finance world and here is how we can remedy that problem:

We must abandon the concepts of private banks, financial institutions, investment firms and assets, stock markets and free market economy. We should seize and dissolve all such institutions and use their wealth in WDBF (See topic 5.10). However, this should not mean that we the private citizens should not be able to use our wealth in supporting the others the way we see fit.

Luckily, today's technology, particularly the Internet, encryption and blockchain, allows building of a global digital finance platform that can democratize global finance by reducing, and even eliminating the need for intermediaries in safe storage and distribution of wealth, with reliability and integrity.

Implementing a financial platform as detailed in The Consortia papers (Appendix C) would allow not only preservation of today's financial tools such as credits and sanctions but also enable their use at micro level without the need for intermediaries such as banks.

Imagine a world, where any individual is able to loan money to anyone living anywhere in the world, without the fear of losing their money. Imagine a young professional living in a wealthy country loaning her savings, by knowing that her money is protected by the global financial system, to a single mother living in a poor country for her to be able to open a small family restaurant to support her family.

In our ideal world none of these will be necessary, however, until we get there such a global finance model would ease our transition pains. Furthermore, implementing such a system could potentially enable faster distribution of wealth, therefore, accelerate transition to Composite Economic Model.

## 5.6. Recap

So far we have implemented enough measures that can solve the problem of socio-economic inequalities and injustices for both today and beyond, and at this point we could just call it a day. However, we all can see what is right around the corner and the fact that today's systems will not hold against it. Therefore, I will expand my efforts to address the socio-economic problems of the foreseeable future, which are AI-driven mass unemployment, the loss of meaning and purpose it will lead to and the effects of this on our society.

Once we implement all the changes I have proposed so far, everyone can resume a humane and dignified life. However, as human beings we desire more than a dignified survival, we desire meaning and purpose in order to feel satisfied. The problem is, in a society where there are no urgent or real priorities to attend to, how do we find that meaning and purpose, and, if we cannot, then how do we keep the social order?

What will we do when there is no longer work to keep us occupied and distracted? Well, the COVID-19 pandemic actually shed some light onto that question: the outcome of not having enough to do or the lack of opportunity to socialize and being stuck with our families at home was a global spike in domestic violence cases.

I don't think it would be a stretch to claim that when unemployment becomes rampant and frees us from our distractions, the same rise in violence could occur in the general society as well. Actually, I do believe that if we cannot find a solution to our purposeless idleness and find meaning and purpose in the post-work life, we will start getting involved in each other's businesses much more, bad habits such as drug abuse and violence will take over our lives and the society will tear itself apart. In fact, there are many examples of this in our history, isn't there...

I will not mislead you, the solution is going to be complicated and likely not pleasant for many of us. It will require us to not only further change how much we value things, but also what we value. It will require us to let go of our prejudices and attachments and make changes to our core societal values. For those of us who have been raised with the values of the old, it may even feel painfully silly and meaningless at first, yet, once we get used to it, we will all see that it is not that different than what we have been subjecting ourselves to for a long time anyway.

In short, my solution will be artificially throttling our access to the things that do not impact our livelihoods and dignity, yet make our lives more comfortable, fun and meaningful by providing luxury, entertainment and social status.

## 5.7. Post-AI Economy and Life

The developments in AI and robotics have already made it clear that no job's future is safe, whether it be blue or white collar. In short, we must prepare for a future where AI and robotics have made human labor unnecessary. This raises many questions but the most important ones are how will we earn our livelihoods and support our families and how will we find meaning and purpose in life without work?

In terms of earning our livelihoods and supporting our families in the post-AI world, we are not being presented with very many options by those in charge. On the one hand there are those with rather limited imaginations and a lack of understanding of where AI is headed, those who keep claiming that AI will create as many jobs as it takes away, or at least to sufficient degree to keep the society functioning. On the other hand, there are those who think that people will agree to tiny handouts and an undignified subsistence. That is why we have already ignored those two crowds and created a solution early in this section that will provide a realistic and humane solution to this problem.

When it comes to finding meaning and purpose in the post-AI world, the upcoming wave of AI-driven mass unemployment presents a very problematic picture indeed. At first, one might be inclined to think that those who are not employed can focus on education, arts, sports, volunteering, etc. However, first of all, those of us who have been raised with the current societal values will have a hard time being satisfied in life without being "useful". Especially the men who are already having an identity crisis in the current world where they cannot live up to the societal standards, and fail to meet their role models' expectations. Therefore, without a change in our core values and our opinion of what is an acceptable way to live our lives, most of us will struggle deeply in the world to come.

Then, there is the fact that AI will also reduce the meaning of those activities we might consider as fallback options, at least partially, if not entirely. For example, in the case of education and academic knowledge, we have already developed AI systems that can perform at the level of an undergrad student. We can expect this type of functionality to be perfected in the very near future and, when that happens, AI will become an omniscient being in human terms. At that point, why would anyone bother with post-secondary, or even secondary education instead of just saying "Hey Gemini..."?

Some claims that we will always need human creativity and ingenuity for driving progress, but I am rather certain that AI will get to a stage where that won't be necessary either. In the worst case scenario, AI will reduce the need for individuals with such qualities drastically, down to an insignificant fraction of what is needed today.

The imaginations of those who make such claims are falling short because they are simply blinded by their romanticization of human qualities. They fail to grasp the fact that we are not such free thinkers after all and that a biological brain is nothing more than a nested network of networks of neurons and everything that goes on in it is a process, which, however random it may seem, can be imitated.

They can't see that the ultimate form of AI is nothing short of a superhuman who can do everything we can, and do so without needing rest or sleep; who can think creatively and take on any job a human being could. Whether we will prefer it to or not is a different story and does not make a major difference in the grand scheme of things.

In the case of arts, we are already having trouble with authenticity, not knowing what's made by humans or AI, which is undermining its value. Furthermore, the reason why we are having trouble with authenticity is because what's created by AI is actually comparable to human creations. Are we going to ignore their beauty and dismiss them just because they are made by AI? If we are not going to and someday AI's creations surpass our own, can we then value what we create as much?

The same question applies to sports as well. When robots start to look indistinguishable from us and surpass our physical abilities greatly, will we value human athletes' performances as much?

I am not suggesting that we will no longer educate ourselves or participate in and enjoy arts and sports, but pointing out the fact that the value and meaning we give them may diminish and ultimately not be sufficient to provide us purpose in the post-work life, if we don't change our core values and perspective in life and find ways to make them more interesting and more rewarding.

Unfortunately, we know all too well what happens when people lose purpose in life: bad habits will take over, destructive acts such as drug abuse and violence will become common place, and the society will tear itself apart.

In other words, when the old "bread and circus" falls apart, the going will get very rough.

Then, what do we do in the light of such dire prospects? How do we avoid a societal collapse? Do we just acquiesce to a modern version of "Bread and Circus" of the powerful and sleepwalk into other disasters, or do we recognize the reality, what needs to change and look for a solution ourselves, a way to find meaning in life?

As the buildup suggests, I will go for the latter.

What is clear that, we need a new value system, and not just for the economy but for the society itself as well. Lucky for us, "Bread and Circus" is a Western scheme and, despite the fact that the Western Culture has become globally dominant due to its success in the past two centuries, many other very successful cultures and nations out there have managed to thrive throughout the history without needing a similar scheme to control their peoples. Therefore, we can look at them for lessons and adapt them to modern times as we see fit.

In short, we thank the Western Civilization for its contributions to our collective progress, but the path ahead requires a different approach. And that approach will have to consist of social behaviors and values, as opposed to the current Western one which relies on individualism.

Before someone points to the fact that similar claims were made even a century ago, let me preempt them by stating another fact that today this claim is not backed by false pretenses aimed at obtaining political power but by the hard fact that the scientific and technological progress we have made in the last century granted not only states but also individuals globally destructive capabilities, the very individuals which the Western systems do not mind denying a dignified existence...

Furthermore, we are not there yet, therefore, we also need to think about the interim transition period and make sure that we can actually reach that state without tearing our world apart. In fact, our current state of affairs poses

equally, if not more dreadful challenges as we've already addressed, and the common solution to both is progress that will get us to our ideal state as quickly and as safely as possible.

The rest of this section is dedicated to creating new economic tools that will help us both get through our near and mid-term challenges and also form the basis of an economic model that will ease our future struggles.

### 5.7.1. The Structure of Economy

Relying on privileges as a concept to use the limited availability of material resources to incentivize contribution to the society is a good start and it may take us a long way towards our ultimate goal. However, since our ultimate goal is making all the material goods and services freely available to everyone, as we progress toward that final state and eventually as we live in it, the number of material incentives we can rely on will diminish and they will eventually not be enough to motivate people to take on hard and undesirable duties.

What do we do at that point? As we have just touched on, one of our primary objectives is also ensuring that people can still find meaning and purpose in the post-work life. Therefore, this is not just about getting things done, but also enabling people to find fulfilment in life as well.

After trying to address this problem in various ways, I have arrived at the conclusion that treating the entire economy as a monolith and relying on a single type of value to run it is limiting our ability to strike balance between providing socio-economic justice, inducing progress and enabling people to find fulfilment. We could push our luck and try to make everything work with what we have got in place but, given the magnitude of the challenges and the narrow margin of success, that would be too great a risk for our common future. On the other hand, first aiming for fundamental structural reforms that will eliminate our challenges and increase the chances of success, and then relying on what we've got today as a fallback scenario would be a much safer approach.

### 5.7.2. The Structural Reforms

When I said "fundamental", I meant it...

As I've implied earlier, relying only on material value to run a monolithic global economy does not work well today and is unlikely to work at all in the days to come. Therefore, while designing this economic model, my first targets will be separating the economy into segments and remodeling our core value system.

In terms of separating the economy into segments, we have already created the segments of shared and privileged goods and services, and limited what money can buy. This is a good start, however, on its own, it is unlikely to solve all our problems, and I have no intention to go down a rabbit hole spending all my effort on risky investments while I hear the global alarm bells loud and clear. Therefore, I will divert to a less risky path, which is creating new economic tools to diversify our options in order to be able to create more equality and incentive.

### 5.7.3. Meaning and Value

The matter of the fact is that, although I had as much fun as most of my friends in my day and spent a considerable amount of time on a variety of things from video games to sports and from socializing to travel, I've never been one of those who cared too much about such things. Coming from abject poverty, I was programmed to achieve and make something out of myself, and entertainment could not be a priority for me. In fact, each time one of my friends or colleagues showed what I considered to be excessive interest in those things, I had the subtle urge to play the big brother and smack them in the back of their heads and tell them to get their priorities straight. Even after I reached a state where my annual income was more than what my father had earned in his entire life, even though I could spend much more on entertainment, I was the same, programmed to make money and accumulate material wealth. Yet, here we are, facing a future where today's responsibilities and priorities will slowly fade into the domain of AI and machines...

Sure, there may be a need for us to attend to certain responsibilities and priorities for the foreseeable future, such as scientific and technological progress, but we can't all be scientists and engineers, can we? What do we do with our

lives in such a future, which is right around the corner, where there is no work and few ways to find meaning and purpose in life?

If we put our prejudices aside, the answer is pretty clear: where there's no urgent or even real priority to attend to, we, in fact, do anything that can keep our minds occupied. We know that the alternative to that is just getting involved in each other's businesses...

The great thing about our minds is that they are extremely malleable and adaptable. Just look around the world, at different cultures and what they value and how they find meaning in life, and you will see a broad variety. Some value their connections with people above all, some their connections with nature; some value acquiring knowledge and wisdom, some collectible items; some value making things, some growing them. The younger generations even value their identities and possessions in video games and virtual worlds.

The point is, we can program our minds, especially of the young's, to value and find meaning in whatever we choose to. Logically, the right thing to choose is always whatever the humanity needs in that specific era.

What we need today is rather clear: contribution to the society, progress and a peaceful social order. However, given how close tomorrow is, we should also start valuing other things in order to ease our transition period, such as all those things I've mentioned above, plus entertainment, plenty of it. When tomorrow arrives, having a leg to stand on will make looking for another much easier. If I am to be true to my promise of being audacious where needed: Who knows, if we can achieve the scientific and technological development we need in order to fully secure our future, maybe at that point we could even start thinking about promoting and protecting life across the reaches of the Universe as our other purpose in life.

As one can imagine, the transition periods can be very problematic, where our attachments to our old values make us rigid and resistant to change. If you remember what I wrote early in this text about the rise and fall of the nations, this is the primary phenomenon that pushes nations into stagnation which eventually leads to their collapse. In short, if we don't want to repeat this ages old mistake at a global scale, we need to put aside all our attachments and pride, and reevaluate what we should be valuing and how much.

Changing our core values to find meaning is one part of the solution of course. In the absence of work we also have to figure out how to generate value in economic sense to allow us to share what we cannot provide freely to everybody, and to induce progress.

We have always assigned economic value to what the society needs and desires, and this will not change in the future either. As a results, since we will be needing and desiring the likes of the concepts I listed in the paragraph above, those are the things that we need to be attributing economic value to.

Yes, what I mean to say is that if protecting the social order and our future means that we will be earning economic value by being social, playing sports, creating arts, acquiring knowledge or collectibles, growing or making things, providing entertainment and even playing video games or collecting and crafting virtual items in virtual worlds, we will do so.

So long as we need incentives to run our societies and to induce scientific and technological progress, we will need economic value and I believe that this is the fairest and the most humane way of achieving that.

If we look at the example activities above, you can see that we can group them under the categories of sentimental and virtual. The new economic tools we will introduce will be based on these two groups of activities and give us the means to diversify our options in order to create the type of the society we are aiming for.

#### 5.7.4. Sentimental Value

Admittedly, sentimental value will not be a major part of the economy in the short term. Nevertheless, however, it is a tool that will still be useful for various purposes, especially in the domain of finding meaning in the post-AI era, and it will definitely play a much larger role in the long run. Therefore, we should start using it now in order to at least gain familiarity with it. Once again, this approach will ease our transition pains.

As I have described earlier, using sentiment as an economic tool requires us to change our social values. However, I do not believe that this is going to be one of the most difficult challenges for us. In fact, during our early lives, the only incentive we need to improve ourselves and to participate in the society is the love, admiration and appreciation of those around us and the social status those things bring. That is, sentimental value.

However, as we grow into adulthood, these sentimental values get replaced by the desire for material things. We might be inclined to explain away this change by pointing at our instinctive and primal urges to nest, mate and reproduce, and the fact that, in order to be successful in those areas, we need access to plenty of material resources. Especially in the modern world we have created.

Yet, despite those urges, I am not sure that this outcome is inevitable.

If we were to transition to an economic system which, the moment we reach adulthood, provides us with everything we need in order to gain our economic independence, start and support our own families, and resume dignified lives, would we still “grow out of” our early values and develop greed for the material, I wonder.

Maybe, maybe not. What I am sure of is that, if we ever want to create a society that is truly peaceful and prosperous, we need to raise our new generations to preserve those values and care more for other things than material.

In fact, especially as we approach our final state and eventually as we live in it, valuing sentimental and virtual over material will be critically important, a load bearing pillar of our society.

Being raised in a rather sentimental society, I know that sentiment is a good enough reward for a great many things. And as a man who prides himself in having had meaningful conversations and interactions with at least one person from at ...least half of the World’s countries, I can tell that the same is also true for a great majority of the global population. However, as also someone who has spent almost half of his life in the West, I can also tell that many in the West will need to put in conscious effort into changing their values to feel the same way.

Luckily, those values were only be able to be engraved into their beings through generations long indoctrination and once they do away with them and turn to their true social natures, going back will be extremely hard, if not improbable. That is, this will be a one-time-only effort.

As we have discussed above, when it comes to how we earn sentimental value, the answer is not surprisingly by contributing to the society. First, we will be using sentimental value as a complementary reward to regular material incentives we provide for work, such as salary, and then as a gratitude and incentive for non-profit activities, such as volunteering, or maybe even social conscription (Will be explained later).

Naturally, the sentimental value of each service will depend on the nature of the service, such as its importance for the society, the types of the skills required to perform it and its desirability. For example, making a scientific discovery is logically much more important in getting us to our ultimate goal than writing or singing a song, therefore, it should grant much more social status and sentimental value.

That is, as you participate in activities that the public needs and cares about, whether it be in professional or volunteering capacity, in addition to money and goodwill, you will also earn the right to access certain privileges.

When it comes to sentiment, meaning is everything. Therefore, in order to utilize it as an economical tool most effectively, we need to maximize the meaning of the rewards. One way to achieve this is ensuring that certain privileges can only be accessed through certain types of contributions, and money cannot buy them.

Then comes the question of how do we quantify contributions. In the end, we are using sentimental value as an economic tool, therefore, we need to be able to track how much everyone possesses.

Since we have already decided that money should not be able to buy certain sentimental privileges, we cannot use it to quantify and track sentimental value. Furthermore, since we will implement wealth caps, using money to quantify service would restrict our ability to use sentimental privileges to incentivize progress. Therefore, we need a new tool, a new currency if you will.

In the name of keeping things simple, since we earn this currency through service to the society, I will call it Social Credit for now.

At this point, I want to take a step back and take a look at our requirements regarding utilizing our resources with maximum efficiency and getting to our ideal state as quickly and as safe as possible. These two requirements and the point I made above mandate that we reevaluate our current priorities regarding what we value and how much.

In fact, it does not take much effort to realize the absurdity of our current value system where an athlete or a singer makes hundreds of millions of dollars and live at the top of the society, while the people who keep the society running and advancing toward its ideal state, the people who frequently make live-saving or world-altering contributions, often barely make a decent living and live at the bottom tiers of the society.

If we want to get to our ideal state as quickly and as safely as possible, we clearly need to be incentivizing the types of the contributions that will help us advance toward that goal. Therefore, changing what we value and how much needs to be a part of our efforts to alter our value system. Furthermore, doing this would also increase the meaning of service, and as I've mentioned above, when it comes to sentiment, meaning is everything...

That is why while designing our income and wealth caps we should also be paying attention to this point, as I have demonstrated in the example table in that section.

There are many ways through which we can utilize sentimental value as an incentive. For example, we could create a social class system that would grant those who contribute to the society certain titles, which would bring social status recognition and access to certain privileges that only those who make similar contribution could access. They could also gain priority access to the privileges that everyone has access to.

Alternatively, we could grant them more desirable versions of the goods and services that we provide to everybody. For example, while everybody will be granted free housing, those who make greater contributions to the society could be granted better housing at better locations. Similarly, they could be granted access to special-made or higher quality goods and services, better cars, devices, holiday packages, etc.

Finally, the amount of SC one has earned or accumulated throughout their lives could be a factor in their retirement benefits and pay, until we no longer need the concept of retirement itself all together.

As you can see, there is a goal-achievement-reward loop here which we can tap into to incentivize competition to drive progress. It is a matter of creative thinking...

### 5.7.5. Virtual Value

When it comes to virtual value, it is about taking advantage of the phenomenon of our lives becoming more and more digital and virtual, and such goods and services, such as video games, apps, social media, NFTs; computing, communication and entertainment devices and services, etc. becoming more and more desirable.

Even though a significant portion of the society still looks down on such behavior, today, even 30–40 years olds are spending most of their lives in digital environments and even by playing video games. This is going to become only more widespread and normalized in the coming years. Especially once we switch to a society that provides everyone with the necessities to start and resume a dignified life, the judgment for all these age groups that resume such lives will disappear.

This creates an opportunity to bring digital and virtual goods and services into our core value system, make them a fundamental part of our economy and use them to create more options to incentivize competition, participation and progress. That is, those who want better or more digital and virtual goods and services, more access, more social status and more entertainment, will have to do more for the society.

Name	Example Goods and Services
<b>Essentials</b>	Access to a basic computing and communication device. Unlimited and uninterrupted access to knowledge, news and government services. Access to digital educational, scientific and artistic tools. Social media.
<b>Complementary</b>	Basic entertainment devices, games, software and content;
<b>Abundant Privileges</b>	High performance computing and communication devices, paid digital content; paid software, games, services and websites.
<b>Common Privileges</b>	Premium computing and communication devices, computing resources, private servers, premium entertainment/in-game/in-app content.
<b>Rare Privileges</b>	NFTs, early access to new technology, software and services, rare in-game/in-app content, private technology infrastructure.
<b>Unique Privileges</b>	NFTs, Collectibles, Data Centers, Communication Satellites

Today, we already have two generations, many members of which have spent significant portions of their lives in virtual worlds and gone to previously incomprehensible lengths to earn virtual goods and build virtual identities in them. Let’s also not forget the fact that, today we live in a world where one of the most valuable investment assets is nothing more than a “block” of ones and zeroes, and carries no real material value at all. Therefore, while the world is already in a natural course to become more virtual over time, why not take control of that process and use it to our advantage today?

These generations already spend a good portion of their incomes on digital and virtual goods and services, such as computers, phones, gaming consoles, accessories, video games and addons, virtual content, movies, music, you name it. That is, they are already working almost as much for virtual goods and services as material ones. Therefore, streamlining this ecosystem into a dedicated segment of the economy and giving ourselves more control over it to use that demand to advance us towards our ultimate goal only makes sense.

Let’s stop treating the virtual lifestyle as a curse and realize what it actually is: a solution. Let’s not only enable that solution by removing the barriers in front of it but also nurture and promote it to help ourselves to get to our ideal world, and find meaning and purpose in it.

Why not create a global digital currency and use it as a supplementary reward for work and service to society, and enforce its use as the defacto currency in and for all the digital and virtual goods and services? Such a currency could easily be used as an incentive to induce competition and drive progress without hurting social justice and taking away from anyone’s livelihood or right to dignity.

When it comes to why we need a new currency for virtual value and how we can earn it, we need to go back to the topic of income and wealth caps. As I mentioned in that topic, the real value of the generated excess wealth will be collected as tax and those who generated it will be compensated for the exact amount. And the thing they will get as compensation will be this virtual currency. That is, we earn this currency by generating extra wealth.

We already know that we want certain privileges to be available to only certain individuals who make exceptional contributions to the society, such as scientific discovery. Therefore, the credit earned through extra wealth should not grant access to those privileges, which leads us to the conclusion that extra wealth will not be awarded with social credit. Therefore, we clearly need another form of currency to quantify such virtual wealth.

Since we ultimately intend to use this credit primarily for accessing virtual goods and services, I will call it Virtual Credit for now.

Virtual credit can be used to access virtual privileges such as premium computing, entertainment and communication devices; paid software, content and digital services; extra computing power, etc. However, in order to further incentivize contribution to the society through wealth generation, we will also allow the use of VC for accessing certain, especially rare and luxury material privileges that will not affect the livelihoods of the less wealthy.

Even though VC cannot be used to access the privileges reserved for SC, SC can be used to access certain privileges that are primarily intended for VC. Therefore, such privileges will remain accessible to all those who serve the public in certain ways, regardless of the excess wealth they generate.

### 5.7.6. The Role of Social and Virtual Credits in Post-Work Era

As we gradually approach our ideal state and reduce the need for human labor, and eventually make it entirely unnecessary, the role of social and virtual credits will become even more prominent, and ultimately they will replace money entirely.

That is, as I've mentioned at the beginning of this section, our new economic tools are aimed at forming the basis of our new world. However, if there will no longer be work, then how will we earn these credits?

First of all, as I have already touched on in the "Meaning and Value" topic, we will have to alter our core societal values in order to find meaning and purpose in the post-work life, and participating in activities that will satisfy these values will be the primary sources of our SC and VC incomes.

If I am to be a bit more specific in my examples in that regard: if you remember, early on I had asked why would anyone bother with higher education if AI can answer all our questions and do everything for us. In fact, in my opinion too many will not, and this presents a major problem, because what makes us humans are our minds and if we do not train them properly, they will diminish over generations. Therefore, we can use SC and VC as incentives to drive people to educate themselves to the greatest degree possible. That is, as you progress through your education and depending on your activities and grades, you will earn both SC and VC.

Furthermore, until AI reaches a state where it can invent things on its own, we will always need participation in scientific activities, and what better to incentivize...

Then, the absence of "work" in official and traditional terms does not mean that there won't be certain tasks that will need human touch here and there. Furthermore, as I mentioned earlier, just because AI and robots will be able to do everything, it does not mean that we will prefer them to. For example, I don't see any sane and responsible parents going out for their date night and leaving their babies to the care of their house robot any time soon. Likewise, how about elderly and patient care?

Safety won't be the only criteria while determining what should be taken care of by automation of course. Then, there is finding meaning and keeping ourselves occupied. For example, many of us love working with our hands, especially in the soil, and those of us may, for example, want to take care of urban landscaping and naturecare duties.

Then, even though they may make up a small portion of the economy, we will always enjoy human touch when it comes to certain things such as entertainment, arts, sports and online content, even though the importance we attribute to them may not be the same.

In short, whether it is out of safety concerns, or our preference of human touch, or our need for keeping ourselves occupied, there will be many tasks that we will want to attend ourselves rather than leaving them to automation, and these will be the other sources of SC and VC.

I can also see that one of the most critical responsibilities that will need incentivizing in the future will be raising children. This point will make more sense towards the end of this text...

Then, we could also simply incentivize good behavior, being decent human beings, good neighbors, good mentors, etc.

Then, there is the virtual aspect of things: I can see that we will ultimately reach a state where people will earn their credits through their activities in virtual worlds, by designing or winning games and creating or collecting virtual items.

### 5.7.7. The Virtual Economy

Creating an entire economy from a bunch of disparate pieces will take a lot of trial and error, therefore, starting this work today while virtual value is not an integral part of our lives is the best way to avoid future economic troubles. There certainly are many bits and pieces that exist today but they are far from forming a cohesive system. Therefore, our first goal should be forming a foundational framework that will allow us to bring everything together.

However, given the technical nature of this work, it will require access to certain data and tools which I do not have at the moment. Then, it is lengthy and tedious technical work which can be approached in various ways by various parties. Therefore, rather than focusing on the details of such lengthy and tedious work, I will only touch on the outlines of what I am envisioning for now, and direct my energy to delivering a meaningful first draft of this document first.

Once again, my aim with creating a virtual economy is eliminating the socio-economic inequalities and injustices of today and then creating sufficient incentive to drive people to participate in the society to induce progress, and ultimately to create a tool that will help us find meaning and purpose in the post-work life. Remember, we are heading towards a world where not many of us will have work, if any.

So, I imagine a world where virtual and material overlap and interact much more, and in fact are tightly connected. A world where, for example, our actions in the material world will determine what we can do and possess in virtual worlds, through the means of both sentimental and virtual value. For example, only certain people who contribute to the society in certain ways should be able to access certain content and/or their features. Ultimately, I expect this interaction to be bidirectional.

Let me give an example in the domain of video games: we could design certain titles such that only those who participate in naturecare activities could have certain in-game items or play certain character classes or develop their skills beyond certain limits. Or, only those children who score above a certain mark in their tests could play certain games or have extra screen time.

Both of these examples are in the domain of social credit, because the application of virtual credit is rather straight forward. If you generate extra income or participate in certain activities, you accumulate VC and can use it to access more premium devices and content, or purchase in-game or in-app features and content with it.

When it comes to how we make each and every virtual content fit our framework, we will create guidelines for each type of content and we will enforce them with random checks. Naturally, the more popular a content is the more visible it will be and the more it will be scrutinized.

We will also form a dedicated domain under our government which will be responsible for the entertainment aspect of our lives, and they may choose to fund or create the most attractive and engaging titles themselves to have a tighter control on their mechanics.

Creating artificial barriers for artificial constructs may seem silly to most of us at first, but let me remind you that this is already what we do in material world with monetary systems, where we issue an artificial construct called money, whether in printed form or not, and use it to access artificially throttled goods and services. We are just replicating this approach in the virtual world.

As we have already talked about, virtual credit will be the only virtual currency, and its use in and for digital devices and products will be mandatory. This will already give us a great degree of control over and visibility into what is going on in virtual worlds. Furthermore, if you remember, this currency will also be used for accessing certain material privileges and this is the aspect of it that bridges the virtual and material worlds.

For example, you may get to a point in life where you would rather seek more satisfying entertainment in virtual worlds than drive a luxury vehicle. At that point you can switch to an SGS vehicle and sell your luxury one to obtain virtual credit and use it to expand your options in virtual worlds and provide the same opportunity to your loved ones as well.

Conversely, if you would like to upgrade your SGS mobile device to a premium one, you may have to spend more time in virtual worlds and win more games, craft or collect and sell more in-game items, etc. to make more virtual credit.

As you can see, this approach connects our virtual and material worlds rather tightly and does so without undermining the essential aspects of our livelihoods. Naturally, this intertwining of virtual and material worlds will mandate tight monetary policies in both, which means that our Central Bank will have to govern the virtual economy as tightly as it governs the material one.

As I mentioned at the beginning of this topic, this approach will pose many challenges and lead to many trials and errors. In order to reduce the occurrence and impact of such errors, next to starting working on this system today, once again, we should rely on simulation to perfect it before we roll it out. Luckily, the virtual aspect of this system makes this much easier.

Ultimately, it is evident that making virtual value an integral part of our economy will require us to streamline the virtual worlds and take them under tight control.

## 5.8. How It All Fits Together

Let's touch on some specifics of how the daily economy might work.

The first thing we need to touch on is how will we satisfy the basic necessities of life such as food and clothing. For such things, there will be quotas specific to each category of the SGS and we will receive everything within those quotas freely. Anything beyond those quotas will need to be purchased with our own private funds.

Furthermore, in order to reduce waste and increase our efficiency in resource utilization, many of those items will have to be ordered up front and in batches. For example, when it comes to food, a family of four will have a weekly order budget of, let's for the example's sake say, \$1,000, and they will have to place their orders a certain number of days before their expected delivery date.

This food order budget should work just fine for major and staple items such as meat, vegetables, dry goods, dairy, etc. For the smaller items or unexpected expenses, they will also be provided an additional ad-hoc budget of \$300, which they can use at will and anytime they want to purchase other food items.

Such an approach guarantees that all the essential needs of life are met in a reasonable fashion and that we have visibility into future demand, which will allow us to reduce waste to a certain degree. In order to further reduce waste, we could also offer meal packages or pre-cooked meals for those who prefer them.

Then, especially those of us who have been raised with the values of the past might be inclined to max out their weekly budgets even if they don't need to. In order to incentivize people not to spend on what they do not need and

waste resources, we can offer them equivalent virtual credit for the amount they end up not spending from their budgets.

There are many more similar things we can do to reduce waste and increase efficiency in resource utilization and I will not get into them here. Furthermore, I trust that you can extrapolate this approach I exemplified for food to other SGS categories on your own.

One thing I must add is that, just like freely-provided will not mean lacks quality or taste, it will also not mean worthless or endless. Everyone will be responsible for the care and maintenance of the SGS they will receive. For example, if you drop your freely provided mobile phone, you will be responsible for its repair or replacement costs, or you will have to live without a phone until it is your turn to receive a free phone again, which might be a long time to go without a phone.

Consequently, at least in the early stages of our new world, this will mean that you will still need to work and make money for as long as you can, unless, you are content with the freely provided SGS of course. Money will not only be necessary for repairing or replacing the SGS of course but also for accessing abundant and common privileges as well. For example, you may be provided a free car for your family, but if you want that luxury option to show your social status, you will be free to do so with you own hard-earned money.

As automation takes over and there is less and less work, and we find more resources to expand the availability of certain privileges, we will move them to SGS tier and make them available to everyone freely. Ultimately, SC and VC will replace money entirely, which you will be able to earn in various ways as discussed earlier, such as by volunteering, winning games or education yourselves.

If there is a lack of money or other credits at any point, the public will be issued them freely to keep the economy going. Ultimately, it will be the duty of the Central Bank to ensure the stability of both material and virtual economies, and regulate and stimulate them as needed.

## 5.9. The Composite Economic Model

All in all, we have three different sources of incentives to utilize, three different kinds of currencies if you will, to induce competition and drive progress, and help people find meaning and purpose in life: Material, virtual and sentimental. The inclusion of virtual and sentimental values in our value system will reduce our dependence on material-only incentives to run our society, which, in turn, will enable us to broaden the spectrum of the material resources we can share freely without hurting progress.

I call this model the Composite Economic Model.

The balance of providing a dignified life for all vs. nurturing progress is likely going to be a challenging one but it is not something we have not done in smaller scales already. We must make this challenge one of the top priorities of our government as it is going to be one of the loadbearing pillars of our society and a defining characteristic of the Composite Economic Model.

## 5.10. Global Wealth Distribution and Balance

How do we distribute and balance the global wealth fairly?

This is a challenging problem and solving it adequately requires access to certain tools and information, which I don't have. Therefore, what is below is far from being a rule but more of a guideline. Ultimately, there are many ways through which one can approach this problem and below is the one that I settled on.

First and foremost, once again, in the name of a peaceful transition, we will have to approach this in a fair and just manner by keeping it in mind that the wealthy countries will be contributing the most to the process. Therefore, we will be attending to their citizens' needs first.

Let me remind you that, as we have discussed earlier, if we are aiming to deliver global socio-economic justice, the first thing we should be doing is making sure that everyone will receive everything they will need in order to resume a dignified life. Which means, everyone, all 8billion+ of us will start receiving the Essential G&S as the first thing.

However, this does not mean that we will not start the distribution of the Complementary G&S until everyone receives the essential. In fact, we should start their distribution as soon as we have secured sufficient resources to guarantee the complete and uninterrupted delivery of the essentials.

Having said that, again, we are “balancing” wealth, therefore, this is an additive process, not a ground up or destructive one. That is, we are going to give every household only what they are missing from the SGS, not all that is covered under SGS. Therefore, all 8billion+ of us receiving the essentials will not be as scary as it sounds, especially in wealthy countries.

Before we can start discussing how, we need to define the necessary concepts first and set some rules around them. Let’s get started...

First of all, where do we get the resources to manufacture and provide the Essential G&S from? Our first source is going to be a large portion of the collected excess income and wealth, both from individuals and businesses. Furthermore, we will have additional income through the sale of certain privileges. Then, by using the money collected from these sources, we will mine and process all the natural resources we can reach both on Earth and on the other stellar objects.

Since the essentials and certain complementary goods and services will need to be provided continuously, our priority will first be developing the infrastructure and the manufacturing capacity to produce them, not to purchase them.

All of these monetary and material resources will be collected under the umbrella of Wealth Distribution and Balance Funds, or WDBF, and periodically be distributed to those in need, for example, every month or quarter. When it comes to how we distribute them, we need to pay attention to several points. For example, as mentioned earlier, being fair to the wealthy countries who will contribute more to the Wealth Distribution and Balance Funds and also making sure that the highly populous countries do not consume all the resources and create an unfair disadvantage for the others. Then, of course, we need to make sure that we can complete this process as quickly as possible.

All of these points demand careful planning and execution, and if care is not given, this process can get very complicated and very painful very quickly. With the intention of avoiding such a mess, I will start by grouping countries into wealth segments and then focus on balancing wealth within those segments first.

The grouping will be done based on real median personal incomes and the countries with similar numbers will be in the same group. Similar median incomes will ensure that we can balance wealth within those segments as quickly and as painlessly as possible.

Once we decide which country should be in which segment, based on the median standards within each of them, we will determine the minimum standards of living for their segments and aim to bring every citizen below that standard up to it.

Below are the segments I have identified and potential examples of which countries could be in them:

Segment	Real Per Person Median Income	WDBF Share Ratio	Potential Segment Countries
1	<\$3,500	5%	Nigeria, Cambodia, Yemen
2	\$3,500 - \$7,000	7.5%	Bolivia, Morocco, Sri Lanka
3	\$7,000 - \$10,000	10%	India, Turkmenistan, Ukraine
4	\$10,000 - 15,000	12.5%	Kazakhstan, Brazil, South Africa
5	\$15,000 - \$20,000	12.5%	Russia, China, Turkey
6	\$20,000 - \$30,000	15%	Slovenia, Portugal, Italy
7	\$30,000 - \$45,000	17.5%	Spain, Belgium, France
8	>\$45,000	20%	USA, Norway, Qatar

As you can see, I distributed the share each segment will receive based on their contribution to the WDBF. Therefore, the wealthier segments will receive more from the WDBF. Furthermore, given that there will be fewer number of wealthy countries and that their populations will typically be less than the lower income countries, their citizens' needs will be catered to much quicker.

When it comes to ensuring that the highly populous countries do not consume more resources than their fair share, the easiest way is going to be distributing wealth in smaller chunks, and in a round robin fashion. For example, based on the ratios above, if the wealth accumulated under WDBF is enough to distribute the essentials to 1,000 people, 10% of it will be going to the countries in the 3rd segment. Now, let's assume that there are only 10 countries in that segment, which includes India. The fair way of distributing this wealth amongst these 10 countries would be dividing the total wealth amongst them equally. That is, every country in this segment will be able to bring 10 of their citizens up to the desired standards of living, including India.

Once a country's entire population is brought to the desired standards of living, they will only receive the amount of Shared G&S that will be necessary to maintain their populations, and the rest of their share will be divided equally within countries of the same segment.

However, if we keep distributing wealth this way, eventually a highly populous country, in this case India, will be the only country remaining in their segment and will keep consuming all the share of that segment on its own, which will create an unfair disadvantage for the other countries in other segments.

In order to prevent such scenarios, once a certain number of their citizens are brought to the target standards of living, we will cap the amount of wealth countries will receive to their initial levels. In this example, India would be receiving 1% of the entire WDBF. For now, I think that this number should be around the population numbers of a median country, such as Australia.

Once all the remaining countries in a segment are capped, the rest of the shares of their segment will be divided amongst the other segments, proportionate to their original WDBF share ratios. Once all the countries in all the segments are capped, that is, when we are down to highly populous countries, we will redistribute the entire WDBF the same way.

This trend continues until all the countries in all the segments are raised to an equal wealth level. Once we secure enough resources to guarantee uninterrupted distribution of the essentials, we will start a similar process for the Complementary G&S as well.

Once we balance wealth in all the segments, we will start balancing wealth across the segments. This time, we will determine the highest bar where we could feasibly balance the global wealth and repeat a similar process to what we used above to bring all the segments to that level.

However, in order to prevent solidification of these wealth segments, we will have a cut-off date, whereby all the wealth amongst all the segments will be balanced automatically, even if this means that the wealthier countries will have to lower their standards of living. I believe that half a century from now, some day in 2075, is a reasonable target for such a cut-off date.

We will do everything we can to prevent the wealthy countries from having to lower their standards of living, and I do think that it will not get to that. First of all, we will prioritize stellar mining. Then, highly populous countries, such as China and India, will have to bring their population numbers down to comparable levels with the others. If they don't, only the portions of their populations that are comparable to other countries will get to be raised to the target standard.

Then, if we apply all the proposed changes to our society, by that point we will be using our existing resources much more efficiently. Especially, when you factor in the resources we will not be spending on defending against or killing one another at massive scale. Furthermore, if it comes to that, this should be the point where we ask the wealthy to give up their excess wealth, rather than lowering the standards of the regular citizens.

Finally, once we get to a stage where Complementary G&S have been distributed to a satisfactory degree, we can start thinking about which Abundant Privileges we can start distributing under the same umbrella. Depending on the demand and supply of the Abundant Privileges and the status of our progress, as unemployment numbers increase, we can even start handing out free money to make them accessible to a larger population. If their accessibility or the demand is too low, we can even create a third category of the SGS where we grant access to certain privileges in a queue based fashion or with a lottery system to allow as many people to enjoy them as possible.

We also need to change our approach to product cycles and abandon the practice of making annual updates even if they are minor. In order to utilize our resources most efficiently, we will release newer versions of existing products only when there are meaningful upgrades. Once we upgrade a product, those next in line to receive their SGS will receive the newer version and those who already have an older version will either have to wait until their next turn, or purchase them with their own means, which will generate more income for WDBF.

### 5.11. Population Control

If we are going to share all the natural resources freely, asking China and India to bring their populations down to a manageable level is not only fair but also necessary. In the end, if we don't, how can we ask the others to not seize the opportunity and increase their population numbers drastically?

As you can see, the result of China and India not bringing their population numbers down is an unsustainable increase in global population and a breakdown of the system. Therefore, they should work towards taking their populations under control by the end of this century.

Moving forward, the other countries must freeze their population numbers at least until we secure the resources needed to support more people according to the established global standards of living. That is, every couple in these countries can have a maximum of two children. Countries who do not strictly follow these rules will lose privileges and repeat offences might lead to suspension or removal from the development program.

If a country's population declines and none of the couples who has less than two children would like to have a child, they can randomly and fairly chose which couples with two children can have a third one.

When we get to a stage we can expand our population, the new quota gets distributed amongst the countries based on the ratio of their populations to the global population. In fact, ideally, there will no longer be individual countries at that point, but a single global one.

Finally, reproductive rights cannot be passed on to others, for any reason.

## 5.12. Will Composite Economic Model Work?

Yes, Composite Economic Model will have its shortcomings and problems as well, and we may discover more than we would like as we live with it, but the most important aspect of it is that, it is built upon the principle of providing a dignified and humane life to all, and inducing a healthy competition to create the progress we so desperately need.

Therefore, compared to the other alternatives, the chances of us being able to work out all those problems in the end is much higher with CEM, and even if we cannot, we will have a much higher tolerance for such shortcomings because of its humane origins and nature.

Some pundits will tell you that the other systems that tried to implement similar socio-economic justice measures have all failed. I want you to tell them in response that we know that, and we also know why. Which is why this time we are also going after them and their masters, and will take away all their power.

## 5.13. Notes

- In order to ensure availability of the essential and complementary goods and services, their supply chain is taken under the strict control of the government. In some cases, the government directly provides them.
- Another important privilege is early and longer access to other privileges.
- When the owners of existing privileges pass away or give them up voluntarily, the government takes them over and leases them to the rest of the population.
- The government owns all the land, real estate, luxury goods and property and is responsible for assuring their fair use.
- In order to prevent hindering scientific and technological progress, we need to make sure that we first reserve all the resources we need in order to conduct the R&D we need, before we distribute the SGS.
- This is not a free-market economy, we control the prices of everything.

## 6. Belief, Religion and Philosophy

While making comprehensive societal reforms, it would be wise to first deal with the matters where it is easier to find common ground and allow them to be internalized first, and then tackle divisive matters such as religion at a later stage. However, I personally do not know what tomorrow holds for me, therefore, I have to say as much as I can say in one go. Yet, I highly recommend that you follow this principle if you want to maximize the benefits of a new world order for everyone, before you get to high-friction topics.

### 6.1. Why Do This

The previous social and political movements in the history typically either entirely relied on belief and abandoned logic altogether, or declared belief a poison, a great evil and dismissed and forbade it, or ignored it entirely to avoid facing backlash and losing audience.

Although I can see the reasoning and the wisdom behind some of those acts, especially when I consider the circumstances surrounding them, I will take a different approach. Because, unfortunately, religion has failed as a means of achieving global peace and unity, and long became a tool of manipulation and control at the hands of the powerful, therefore, one of the greatest divisors and risks of humanity.

Moreover, because, I am extremely disturbed and haunted by the human suffering caused by religion, both historically and today, and both by those who are for it and those who are against it. I am even more disturbed by the potential of such a division causing an irreversible catastrophe in the near future. Our strategy of relying on our potential to learn to respect one another's faiths and live peacefully has failed us over and over again for thousands, if not tens of thousands of years, religion after religion, we are slowly but surely dragging ourselves towards a certain catastrophe.

Moreover, religion is based on belief, not proof, which makes it a philosophical topic, and this, combined with the previous points, gives me both the right and the mandate to meet religion and religious with equal audacity.

Conversely, logic is devoid of conscience at the hands of the crude, therefore, as an empathetic human being who is a slave to his conscience, I feel mandated to counter such an inhuman approach to reasoning.

Hence is the warning: this section is mostly philosophical and it is full of speculation. It touches on topics such as "Delivering the Heaven on Earth" and "The Potential and the Dangers of Not Being Alone in the Universe". Therefore, feel free to skip it entirely if you are not the type that enjoys diving into such speculative philosophical endeavors.

## 6.2. What Faith Do I Hold

What I believe is that, what faith I hold or not does not matter in the face of the dire reality we are facing.

The fact is that, exporting all the responsibility of protecting ourselves to a divine guardian is too high a risk for humanity's future. Therefore, I find it unconscionable. It is a luxury the cost of which none of us can afford. Hence, I consciously chose not to think about those matters and live my life as if the others' depend on it.

Unfortunately, paradoxically, that choice also demands that I do so one last time.

## 6.3. Logic Dictates

When it comes to belief, where I stand is rather complicated to describe with a single term. So, let me explain with an example.

We have sufficiently mastered the science of life to create simple synthetic life forms and to de-extinct several species, and the natural path of this progress leads to us creating sophisticated and intelligent life forms, not unlike ourselves. While this is the case, it would be extremely short-sighted and unintelligent not to consider the possibility of ourselves being designed and created by other beings.

For me, this possibility raises many questions, such as, are we indeed creations of another, if so, what kind of creators do we have, who are they and where are they, etc., and my mind goes wild with the possibilities.

However, if I look at the major world religions, it is still very hard to imagine the existence of the gods they describe. This improbability becomes even more prominent when one realizes that those religions make many self-contradicting, paradoxical, inconsistent and sometimes outright scientifically disproven claims. Yet, there still is the possibility of those religions being true in their origins but later on being modified by humans to fit their purposes. Besides that, if I am being entirely objective, it is not impossible for such imperfect gods to exist either.

Then the question is, what are we going to do about the gods who give us self-awareness and free will, yet create us imperfect and subject us to immeasurable suffering? Have they really created us to fit such a role, if not, isn't that their fault? Do we really want to worship and rely on such imperfect gods for their protection, blessing or even just goodwill?

When I add to this line of thought all the fears we hold about AI, it makes me think, maybe it is us who can and should challenge their creator for a dignified existence.

Besides the faith aspect of things, religion also has a psychological function and while education is the first step to replace it, continuous social support and mental health assistance are the following necessities. (The social mentorship model...) Therefore, until we have a global system that can provide all of these to everyone, no one has the right to deprive anyone of an essential tool for survival. No one has the right to tell a parent who lost a child, or a child who lost a parent or a sibling that their loved ones are not at a better place, unless we can give them hope for the eventual wellbeing of their loved ones. Which is actually possible with today's technological means as I will cover in the "Achieving Peace: Right to Life and Rebirth" topic.

However, even though we might be there technologically, morals wise we are not and this will require a mental shift in our society. Which is a change I hope to inspire with this text.

Finally, for those who might be curious about the reasoning behind my philosophy of belief, I have created "Appendix B: The Chart of Belief" to demonstrate how I formed it.

## 6.4. The Cost of Faith

Let me repeat the point I made above: religion has failed as a means of achieving global peace and unity, and long became a tool of manipulation and control at the hands of the powerful, therefore, one of the greatest divisors and risks of humanity.

A part of the problem is that, those of us, whether religious or not, who have interacted with other cultures and religions with a genuine open heart and mind can see this, but somehow not the others. Wherever we go, whichever culture and religion we interact with, we see devotees, the fervently religious who are unquestioningly sure of their beliefs, whose judgments have been dominated with the fear of disappointing their gods, who are ready to kill and die rather than even just entertain the idea of questioning what has been passed on to them as the absolute universal truth.

The strangest of it all is that, we are in this state while we admit that we are inferior to our gods and we cannot possibly understand their ways and ultimate motives; while we are in the path toward creating complex biological and synthetic life forms, that is, towards becoming "gods" ourselves; while we are within an arm's reach of scientific and technological breakthroughs that will allow us to create the heaven on Earth and very likely become immortal.

This wouldn't have posed such a severe risk to our future, if it wasn't also for those of us who claim supremacy over those who do not subscribe to their beliefs and condescend and resent them lethally. This risk is the reason why I feel mandated to address the fervently religious:

If you will not stop your hate of the others, if you will not stop your conflicts, if you will not stop your killings, if you will not stop interfering in others' lives, if you will not stop targeting innocent and vulnerable people, if you will not stop your doom loving and allow humanity to have peace without first causing apocalypse, if you will not show the humility of listening and merely entertaining the possibility of being wrong, or misinterpreting your own gods, or simply not being able to understand their ways; if you will not learn to live your beliefs in your hearts and just leave the others be, if you will not stop wishing death and eternal suffering to the others, what choice do the others have but to defend themselves against you?

Do you not see the irony of self-fulfilling prophecies, or the hate of the created in the name of the creator?

There are nearly an infinite number of arguments one can refer to while talking about religion, but as someone who has been through all the stages of faith, I want you to consider at least this rather modern and relevant point: many countries and companies around the world are racing towards creating a new synthetic life form, the Artificial General Intelligence. In the process of creating this new life form, we keep asking ourselves about the merits and risks of doing so, and look for ways to ensure that what we are doing is both correct and safe, and will give us what we need without leading to our demise.

Ultimately, we know that the best way of ensuring this is to test our creation in order to monitor its potential and inclination to both behave as designed and cause harm, and, to be on the safest side, we do so by intentionally putting it through scenarios and feeding with data that increases its chances of misbehaving.

While this is our very own reality, how do we know that our creators have not been doing the same? How do we know that they are not testing our intellects by demanding blind and unquestioning faith, and suggesting that an apocalypse is the only way to salvation? How do we know that they are not putting us through scenarios and feeding us with data that increases our chances of failing in order to ensure the perfection of their creation?

How do we know that they are not just testing our but also their own success as well? How do we know that they don't want to first see if we can mature enough to realize that they have already given us the capacity to achieve all

that we desire through our own means; to create the heaven on Earth, without first destroying ourselves? How do we know that they don't want to first see if we can mature enough to put our differences aside, come together and live in peace, prosperity and happiness before they allow us amongst them?

What I believe is that, if there is a god, they must be testing us in more ways than they would let us know. If they are not, that can only be because either they are indeed perfect in their intellect and conduct, or they consider themselves to be so, hence, they are certain of their creation. And, because we believe them to be good, in either case, whether they have intentionally created us with the potential to question them, or this quality of us is an accident, they would show understanding to our offence of trying to secure our future. If that is the case, if our creator is good and capable of forgiveness, why are we so afraid of offending them by shedding our divisive, hence, dangerous beliefs in the name of protecting their creation?

Frankly, at the point we have arrived, it does not matter whether your religion is good in its essence but the people are ruining it, or that it is the only true religion. Because, the problem is, most people out there with one of the thousands of beliefs are as certain of their religion as much as you are of yours, which makes any religion an obstacle in the path to global peace and unity.

Then, there is those of us who believe that they are "saving" people by spreading their beliefs. My question to them is, if you could not save humanity by spreading your beliefs and bringing us together for thousands of years, can you actually do it after this critical point we have arrived? In fact, are you actually saving the humanity by spreading your faiths or just dividing us even further at a point where unity is the most crucial thing we need?

In short, it is time to stop discussing whether religion is right or wrong and simply look at the fact that it is apocalyptically divisive.

If your argument for faith is the necessity of a superior being in order to keep yourselves and the others humble, then instead take a look at those who has sacrificed and achieved more than yourselves, or do the things that you cannot, or can live with much less than yourselves, as I often do and ground myself in my inferiority. In fact, needing the existence of a god in order to feel humble is actually the epitome of arrogance, and so is asserting certainty where there is plenty of room for doubt.

Then, there is the fact that many beliefs and religions we subscribe to demean human agency which both undermines humanity's value and also absolves it from the consequences of its actions, which in turn enables us to commit both the most unintelligent and/or the most evil acts with no care and total impunity.

For example, many of us who subscribe to such beliefs keep ignoring a very real possibility, which is us being either alone or the first intelligent beings in the entire Universe. Yes, it is a frightening and overwhelming thought, and it also offends our sense of humility, but, until proven otherwise with undeniable hard evidence, it still is a very real and not such an insignificant possibility. In fact, despite all our efforts, we have got absolutely zero credible evidence that suggests otherwise.

Giving into a "feeling" and closing our minds to such a possibility and the responsibilities it brings not only risks our own future but also possibly of all those who might come after us. Which is, even though may not be strictly evil, certainly unintelligent and a product of our impunity, and it clearly is against our responsibility to protect humanity's, especially our children's future.

This is my wholehearted thinking and belief, and with it, here is my ask of you: faith is a right and no one can force you to abandon it involuntarily, but so is being free from the burdens of the faiths the others hold, and today, religion is one of the biggest risks, and one of the biggest burdens of the entire humanity. Therefore, if you believe that your god is true and good, relieve and protect their creation by living your religion in your hearts and letting it fade away with the rest of our irreconcilable differences. Let us unite, and ask them to forgive you if you misinterpreted them and made the wrong choice with the best of intentions.

If you must believe, believe in the potential of those around you to transform both themselves and the world, in their potential to be everything that is good.

Next time someone asks you what faith you hold, I want you to tell them that you have sacrificed all your faith in the name of protecting the creation, that you have become a Universal. (See the next section)

If your fear of disappointing your god will not let you do so, hereby, I take all the responsibility of your offence and accept to bear all the consequences on behalf of you, all your loved ones and every single soul you may not save by spreading your faith, and of those they may not save, and so on, perpetually. Forever.

I encourage everyone who desires to unite humanity to commit to the same pledge and relieve those of us who cannot, by assuming the responsibility of their offences against their gods. In fact, I call upon all the religious leaders of the World to make the same pledge, free the followers of their faiths from their divisive chains and allow the humanity to come together and unite once and for all.

If those leaders don't, then how can they claim to have the best interest of humanity at heart? If they can't, how can humanity remain silent against their animus selfishness?

I also want you to tell those who disapprove you sacrificing your faith in the name of saving the creation that they should direct all their criticism, hate, anger and punishments towards me.

If you are not certain of your god's good nature, then I ask you to consider the possibility that maybe we are meant to do what we fear our own creation would, and rise against such a god.

If you still must push your beliefs and religion onto others and will not live them in your hearts, and let us unite and live in peace, I want you to understand that you are selfish and an enemy of the creation, and, if there is a god, you are unlikely to receive their favor. And I want you to know that this saddens me very deeply.

In fact, if you still want to pursue living your faiths the way you have lived them so far, especially after we assume the responsibility of all your sins, I cannot imagine any purpose behind that other than you using religion as a tool of manipulation and control. Hence, I must warn you that, if proven, such a behavior is considered a treason against humanity under the principles of our new world.

Even if that is not the case and you are somehow not using religion for your own selfish interests after all, I want you to face the cost of your faith. I want you to wake up every morning and look at all those innocents who are suffering unbearable consequences because of the divisions your selfish faith brings, because of all that has been done and is being done in the name of religion and against it. All that suffering so that you can feel righteous and good about yourselves...

I want you to look at the pictures of a different starved and murdered child each time you invoke your beliefs and gods to feel better about yourselves. I want you to try to imagine the lifelong suffering of each child who has been exploited and raped through and because of religion. I want you to understand the cost of your faith, your comfort.

It does not matter if your faith is good in its essence, what matters is that it is being used to put people into a vulnerable position and exploit them. It does not even matter if your specific faith does not lead to any suffering for the innocents, what matters is that the concept of faith demeans human agency, undermines its responsibilities and makes us prey to the evil and the powerful.

And the rest of us, we may not force anyone to abandon their faiths, but we cannot remain silent in the face of such animus selfishness and its terrible cost either. Let's be vocal, let's talk to those who will not allow us to come together

and live peacefully. Enough is enough, if we could not learn to respect one another's faiths for thousands, even tens of thousands of years, we will not learn it after this critical point either. This is where we must stop being passive and ask that they give up such cruel selfishness and join the rest of us.

I will finish with a core principle: **Faith is a right, and so is being free from the burdens of the faiths the others hold. This includes anything from the propaganda of faith to the constant suffering and death caused by faith and the faithful. Therefore, those who cannot live their faiths in their hearts and must push it onto others must either change their ways, or be ready to be treated the way they treat the others.**

## 6.5. The Age of the Messiah

Let's assume that there is a god and they are indeed a loving one, yet, our faults make them think that we are not capable of maturing sufficiently to overcome our differences and live peacefully. Therefore, they believe that we would eventually end up destroying ourselves and need their saving. Well, wouldn't it be a great surprise to them if we could actually mature and learn to live together peacefully without first destroying ourselves? Since our faults would be theirs as well, would it not bring them honor and joy if we could outgrow them?

Let's keep assuming: If a being claiming to be the messiah showed up today, or the god himself for that matter, performed all sorts of miracles and demanded our submission in return for saving us from ourselves, could we believe them? How would we know that they are not a member of a malicious state or group with advanced technology that has been developed in secrecy, a state or group which is seeking to dominate us with the least amount of resistance, without triggering a nuclear or biological response?

Or, maybe an AI which has been developed for military or intelligence purposes but gone rogue. Or, maybe even an extra-terrestrial civilization seeking to do the same? The possibilities are many, in fact, you can insert all the relevant works of fiction you have read or watched right here...

The honest answer is, after the scientific progress we have made in the past century and the expansion it induced in our imaginations, there is no miracle any being can perform to convince us wholeheartedly. None.

Even if they point us to a signature in our DNAs and claim its ownership, how can we know that they are the ones who put it there? Even if that signature was encrypted with the strongest of encryption techniques, we know that any encryption can be broken, especially with quantum computing techniques. How can we be sure that they did not discover it by chance or obtain it by force from our true creator, and are trying to claim its ownership?

Even if we believed that it was their signature and they created us, how can we ever believe that they have our best interest in their hearts, especially after creating us so imperfect and causing us incalculable suffering?

Another possibility is what I have already discussed above of course, which is our creator testing our intellects. Again, maybe they first want to see if we are just going to sit on our hands and wait for saving just because some ancient text with unprovable origins tells us to, while not just the World itself but the entire Universe we live in are clearly riddled with dangers that can destroy us in the blink of an eye, or will we show the incentive to save ourselves.

It is clear that waiting for an external savior puts us into a vulnerable position both against malicious actors and other catastrophic threats. While that is the case, why would our creator demand us to believe such a proposition? Is our creator testing our intellects indeed or is this just a false claim interjected into religion by the powerful to gently push us into submission, by subtly suggesting that we should just remain passive in the face of their tyranny and wait for a heavenly savior?

Therefore, we are presented with two rational options: Given the expansion of our minds in the past century, we either accept that the age of gods and messiahs have passed, hence, we leave them behind and move on, or, we realize that, if there will ever be a messiah, it cannot be anyone other than ourselves.

In fact, if those of us who are still waiting for a messiah take a deep, long and open-minded look at a mirror, they might just realize that the messiah is finally here and have always been indeed.

The choice is yours. Either way, it is time for you to stop waiting for a messiah, roll up the sleeves and look for solutions that can ensure our survival.

## 6.6. Delivering the Heaven on Earth

Could we indeed create the heaven on Earth, as it is described in major world religions, where everyone is healthy, immortal, safe and happy and get what they want?

Today's technology does give us the ability to realize some aspects of such a life. For example, as we have talked about before, we could rely on stellar mining to acquire all the resources we need to create a fair society where we get most of what we want, if not all. We could even achieve a form of immortality by using genetic cloning as we will discuss in "7.7. Achieving Peace: Right to Life and Rebirth". These two alone would improve our circumstances greatly but they do not quite get us there.

Tomorrow though is a different story. There are several scientific breakthroughs on the horizon that can get us much closer to what we would actually call the heaven on Earth. First of all, we already know that the AI will free us from the mandate of work. Then, if we could perfect 3D printing at atomic scale by making nano-machinery a reality, we could both reduce the amount of resources we need in order to manufacture the goods we want and also manufacture them at the comfort of our homes, regardless of what they may be composed of. Let's also not forget the fact that stellar colonization and mining will provide us the much needed extra materials. In combination, these will lead to anyone having access to anything they need, and anytime they need it.

Then, by focusing our resources on medical, genetic and neurological research, we could make advances in the fields of medicine, anti-aging and neural implants which, in combination, could give us disease-free, continuous and youthful immortality.

Likewise, AI, neural implants and quantum computing could enable us to connect our neurological sensory system directly to virtual worlds where we could be and do anything we want, and where everything actually felt real. Yes, just like in the movie The Matrix...

Then, fusion energy could power all those feats without causing any environmental concerns.

The combined effects of these scientific and technological advances will mean no more illnesses, no more getting old, no more poverty, no more suffering, having access to all you need and desire, living in worlds that you can be and do anything you want, that is, no more earthly concerns...

This very much sounds like heaven, doesn't it?

That is, if we focus our resources to research and development and keep up with our scientific and technological progress, we could actually realize the heaven on Earth, as it is described and promised by great religions, and not in such a far future either.

Who can tell what our gods think and plot...? Maybe this is the heaven we have been promised by them and they expect that we look within to get there...

## 6.7. The Possibility and the Dangers of Not Being Alone in the Universe

In the past half a century or so a new kind of belief took hold in the society. In fact, it became so prominent and wide-spread that it is probably one of the, if not the most commonly held belief amongst the global public.

Therefore, although it might have been seen as absurd to talk about it in the past, it is more so not to nowadays. I am talking about the belief of us not being alone in the Universe, of course.

Such a possibility raises an avalanche of questions but I will focus on only a few of them here.

First, let's assume that this is correct and there are civilizations out there which came to be much earlier than us, hence, they are much more advanced, and are capable of traveling across the Universe to visit our planet. Now, put yourselves in their shoes: under which circumstances would you help rescue or elevate a civilization?

Would you help a civilization that has not been able to solve their differences even amongst themselves and are in constant state of conflict and war? Would you help a civilization that hasn't learned to share what they have got fairly between themselves? Would you help a civilization that solved all their problems by ethically cleansing those who they deemed unworthy of existence? Or even if they only had ethnic or religious supremacy in their beliefs, and treat the others less-than?

If they are indeed well-intending beings, they might just be waiting to see if they can be safe once they reveal themselves. However, seeing how we treat one another and what deceitful, selfish, greedy and shortsighted children we are, they might be waiting for us to shed such traits and grow up first.

Maybe, they want to see us mature and detach ourselves from the values that we have attachments to before they can reveal the secrets of the Universe to us, in order to avoid causing a defensive reaction triggered by our obsessions with them.

They might also want to see us change the way we treat lesser beings before they can give us the keys to the Universe. Because, they do not want to see us going around and committing massacres and atrocities and harming life, this time at a universal scale.

Now, let's imagine an ill-intending alien civilization. They discover us and they decide to either invade us or make us their playthings to entertain their bored peoples. What would be the easiest and the least costly way of achieving such a feat? How could they force us to submission without a catastrophic response?

Well, as we have already covered earlier: All they have to do is claiming that they are either the messiah or the God and, by using their superior technology, perform some tasks that are beyond our capabilities and present them as miracles. Then, they could claim that the reckoning day has arrived and there is nothing we can do about it, therefore, we must surrender.

What do we do at that point? Do we just lay our arms down and surrender, or do we resist and fight? As covered before, the messianic beliefs we hold clearly make us vulnerable to such evil beings, don't they...

If you are a believer in extra-terrestrial intelligent life, then you also need to consider how such beings might evaluate the possibility of us developing an AGI and it getting out of control. Because, such a phenomenon would threaten them as well.

I could go on for pages covering all the what-if scenarios but not sure if more effort in that direction would be worth it. Because, I do think that much of what we see in the media nowadays regarding all the unidentified objects are just manmade technology that are yet to be made public. However, even if they all were, it does not eliminate the possibility of other intelligent life forms existing out there, of course.

I do think that some state actor, such as the US, making a scientific breakthrough, such as figuring out the Unified Field Theory, hence, the way to generate gravity from electricity, and using that technology to develop the unidentified crafts we are seeing on the media, and covering it up with a story of extra-terrestrials is a much, much higher probability than actual extra-terrestrials coming all the way here and then keeping themselves hidden.

Why would a state actor want to cover up such a technology? Because, for the rest of us, being aware of the possibility of such a technology would be enough to go after and replicate it. Therefore, a state actor with such a technology would keep it under covers for as long as necessary, at least until they can secure their global dominance.

Otherwise, it is very incomprehensible to see that someone at the level of the Secretary of State coming forward and exposing the fact that the American President is being kept in the dark regarding what is going on with all the UAP activities. He is either trying to incite public action to reveal the truth or to spread propaganda that benefits his country.

Obviously, him being the Secretary of State, the latter is much more likely, especially if they are close to finalizing their work and got to a stage where they have to test it often, and, therefore, they are unable to keep it hidden anymore.

Then of course there is the intimidation aspect of such propaganda. They are clearly implying that either intelligent extra-terrestrials are working with them or that they have got access to their technology and are able to reverse engineer it. Therefore, they must be technologically far superior to everybody else and challenging them is a non-starter. That is, such a story, very conveniently, also creates an air of indomitable superiority for the US government, which makes the possibility of this narrative being a part of their psychological warfare very hard to ignore, especially while we are heading towards a global conflict.

Imagine what the enemy soldiers would do if a flying saucer showed up and started to fight on the side of the Americans, or alien-looking beings came out of it and demanded their submission...

## Notes

1. Imagine this scenario: we discover a habitable planet within our immediate reach and realize that the local dominant species is about to destroy it. What do we do?

While habitable planets and life itself are very rare across the Universe, can we just sit back and let that happen just because that species is local or the first one to discover that planet? Will we not claim any ownership and responsibility for the rarest and the most precious resource in the Universe?

How can we justify ownership of natural resources, including life, based on luck or birth place or birth order?

2. Look at how we treat other animals and you will see that those of them we keep closest to ourselves are the ones that are capable of empathy. I believe that this alone is sufficient to prove that empathy is the true universal language.

The same line of thinking made me wonder, given how we treat the animals which are similar to us, such as the great apes, if we have been treated the same way and groomed into our better selves by others.

If we achieve immortality and stop having children, where are we going to find the love and the companionship we crave so deeply? My guess is that we will start caring much more for the other beings that are closest to us. Could we be serving the same function for other beings that look at us the way we look at such animals?

3. While trying to figure out how we can render our lives meaningful in the post-work era, it became clear to me that if there are aliens out there, they might actually be eager to accept us amongst them to see what entertainment, excitement and joy we can bring to the table. In fact, they might have even created or groomed us for that purpose. It just is one of the many possibilities of course, yet, I think it is the happiest one.

## 6.8. What I Choose to Believe In

It may not feel so for those of us who have been raised under the oppressive regimes of major world religions but the fact of the matter is that faith is a choice and every adult gets to choose what they believe in.

Then, what do I choose to believe in personally? I chose to believe in the fact that we are capable of determining our own fates and have got the potential to evolve into beings who are capable of doing the same for the others as well, maybe someday even for the entire Universe. Therefore, we must shed any belief that inhibits this potential by demeaning our agency, take the reins into our own hands and live as if the others' fates depend on it. Because, if we want to not only survive but also thrive, we have no other choice. Because, this is the best course of action for all that we love and care about, especially, for our children.

Having said that, in all honesty, I hope that there is someone else out there looking out not just for us but for the entire Universe. Because, the idea of having the responsibility of not only our own fates but also of the entire Universe is frightening and overwhelming. Yet, hope is just that, hope, and when it comes to our common future, we cannot rely on it alone. As the dangers of the unknown lurk around the corner, the cost of such an indulgence would be much higher than anyone of us can afford...

As humanity, we have been reactive to and driven by the catastrophes such dangers brought upon us since the early days of our existence –whether it be natural or our own making. Each time we have come together in the wake of such adversities, we have got more diverse and that diversity made us undefeatable. Yet, here we are, facing several of such catastrophic adversities at once and unable to realize that the time is running out. Yet, here we are, unable to do what our long-gone ancestors did, those who we consider primitive, and come together and fight them with all that we can muster, as one humanity, and with a response whose urgency and magnitude matches the adversity we are facing.

Relying on the strength of our unity only from catastrophe to catastrophe is of course not the best long-term strategy for survival. Someday, our luck may run out and we may not even have the chance to think about coming together.

Which is a reality that amplifies the necessity and the urgency of shedding our irreconcilable differences and uniting under a single identity.

Once we are united, all that we can accomplish will grant us the ability to overcome the most restrictive of our shortcomings, conquer the most inhibiting of our fears and finally take control of our own futures. In combination, all of such achievements will help us transition into the next stage of our evolution, the stage where we have mastered our impermanence, not only extended our reaches beyond Earth, but also detached ourselves from the Solar System and become our ultimate selves, the “homo universalis”.

It is about time we took that first step...

## 7. The Universal Human

One might be inclined to think that this should be the easiest section to put together, yet, in reality, it is the most crucial one. Because, even if all the other measures I have described to bring us together and create a better world fail, if I can get this one right, it would still create enough of a foundation to help us secure our future. As you can imagine, this thought increases the pressure to get it right considerably.

After going back and forth on how to approach this section, I have decided to stick to the pragmatic approach I have taken in the previous sections. That is, I will be forming this common identity by looking at the needs that are dictated by both the current times and the foreseeable future, and by steering away from my personal biases as humanly as possible.

With that spirit, let's start by clearly summarizing and specifying why we need this in the simplest terms possible: Because, the dangers of the times we are living in make maintaining the hostilities of the old too great a risk to our civilization, and underneath those hostilities lies our irreconcilable differences and faulty traits. Thus, we must find ways to eliminate them and unite the entire humanity together.

In other words, who we have been and how we have been treating one another have become one of our greatest risks and we need to reevaluate all that defines us and, however painful it is, we need to let go of those that divides us to the point of inflicting irreparable harm to one another, and in fact, bringing us to the verge of self-destructing.

In fact, I feel the need to define a new fundamental principle to underline this mandate: **We must abandon all that divides us to the point of inflicting irreversible self-harm to one another and unite under a common identity, of which we all can be proud. Because, global unity is the only sure way to ensure our long-term survival.**

Let's start with specifying our high-level expectations from this effort.

This new identity should enable us to:

1. Leave the grievances of the past in the past, realize our collective power, and come and work together to create a hopeful vision for humanity.
2. Put the brakes on the current self-destructive path we are on immediately.
3. Understand the challenges of both today and tomorrow, be bold and audacious enough to be able to think boundlessly and, where necessary, challenge any taboos of the old.
4. Be generous and selfless enough to give up not only what's ours but also what defines us, our irreconcilable differences, and embrace global peace and unity.
5. Give up our pride and prejudices and detach ourselves from those who came before us, and their deeds. Build a new global society based on honesty, understanding, compassion, tolerance, social values and behaviors, and justice.
6. Care for and value all that is human, and not only respect but also protect the wellbeing and dignity of each other. Then, also learn to care for all life, all that is either similar or with the potential to be similar to us, in both intellect and values.
7. Care for and nurture nature.
8. Believe in those around us and in their potential to become everything that is good first, then, keep an open mind for all that might be beyond our sight, both beyond the horizon and right in front of us.
9. Be righteous and always side with justice. Learn to balance mercy and deterrence, as protecting the innocent requires both.
10. Engage in world matters and be active in the domains of governance and volunteering. Always be proactive, take the initiative and do what needs doing with courage and conviction, yet, always be humble, measured, cooperative, communicative, thoughtful and respectful.
11. When it comes to public matters, always be prudent and put safety before anything else.
12. Educate ourselves to our best ability and participate in science. Be curious and inquisitive.
13. Develop self-confidence, determination, creativity, pragmatism, resilience and a strong distaste for everything that goes against our humane values.
14. Most importantly, remain playful and adventurous, and learn how to enjoy the small pleasures of life in order to maintain hope in the face of the grand challenges we are about to confront.

Now that we know what our goals are, we can create a solution that can get us there. However, in this text I will primarily cover what I believe to be the minimum traits required for such a common identity. Because, otherwise, one could possibly work on such a critical component of our future for months, if not years, and that is not something we can afford at this point. As I stated at the very beginning of this text, let's first buy time and safety, and then perfect our plan at their comfort.

In short, ultimately, we should aim for higher standards.

Having said that, before we can create a new common identity, we must first shed all that stands in the way of our unity.

## 7.1. Shedding Our Irreconcilable Differences

We are neither defined nor bound by the qualities or the actions of those who came before us. We can be and are whoever we choose to be, and that is the most defining characteristic of a human being: its mental capacity to determine its own fate. As I progress through this text, who we should be aspiring to be is becoming more and more clear, and I will attempt to specify it as plainly as I can soon, but first, we must talk about how we can shed all that divides us with impossible barriers.

In this text, I will only focus on those differences that pose the most severe of obstacles on the path to global unity, and those are nationality, class, ideology, race, religion and culture.

I should specify that when I talk about culture, I am also referring to tradition.

I have already covered the hardest one of them, religion, in the previous section in detail and now I will tackle the easiest ones first: Nationality, class and ideology are all artificial constructs and are harmful in different ways, yet, class is in a different category in itself, as it intends to create divisions and hierarchy rather than unity. Therefore, let's tackle that first.

The only type of class I will agree to is the one that is not controlled by any authority, open to everybody and has ranks that are determined by the degree of contribution to the society and its greater good. The one that will not provide any benefits other than social status and some economical privileges that will not take away from the livelihoods and dignity of the others. The kind that serves the purpose of reducing the inequalities and injustices of today, and inducing progress and advancing us toward our ideal state, just like the one I discussed in the sentimental value section.

Therefore, everything else must go and whatever types of classes exist out there today, their current members shall be the last of their kind. That is, no more kings, no more princes, no more lords, no more dukes, no more sheiks, etc.

Nations are simply unions of tribes and even though they serve the purpose of uniting people at tribal levels, ultimately they form a barrier in the way to global unity. Therefore, they are counterproductive to our cause, hence, they must go. Which means no more countries, and we will discuss how we will approach this under the "Coming Together" subject.

Ideologies are typically created with the intention of solving national or global scale problems and many of them are useful within a certain context. However, they tend to be built upon rigid but not dynamic principles, which, after a while, causes them to lose touch with the necessities of the changing times and become obsolete and stale. Ultimately, they become more harmful than useful to those who cannot break their attachments to them, as we have discussed in the "Return of the God-Kings" section.

Furthermore, ironically, even if the opposite is often their sole purpose, each one actually divides the society further rather than unifying it. Yet, as all the existing ideologies fall to the inevitable nature of change due to their lack of mastery, the new ones must emerge and take their place, and that is very much where we are today. Therefore, we must work to create a new one and rid ourselves of the obsolete ideologies and move forward towards unification. Hence, this foundational framework...

When it comes to the only concrete major difference between us, our races, here is my two cents on the matter: First, let me start by stating that, as someone who was born as a quadruple minority, I abhor any form of discrimination, including racism. Then, I should also state that personally my background is in physics and computers, and I have no formal education in genetics or anthropology, or in any field that grants me any form of authority on this matter.

However, as a relatively normal human being who can reason fairly objectively and as also someone who observes the nature as much as anyone, I can clearly see that race and breed are determining factors in many characteristics of many animal species, whether it be in mental or physical capabilities. While this is the case, and especially considering the fact that many different human races have mixed with different hominid species, such as the Neanderthals and the Denisovans, I cannot help but consider that the same could also be true for us humans as well.

Of course, we all can see that race is a significant factor in our physical attributes, but I am also inclined to think that the same could be true for our mental abilities as well. However, I can also see that our unique mental capacity and neuroplasticity could easily render any such differences insignificant. In fact, I believe that this is the case and the differences we observe in this regard are much more likely a result of our cultural and circumstantial differences rather than anything else. That is, they are more rooted in nurture than nature, yet, as a scientific mind, without conclusive data, I still cannot say that that's all there is.

Therefore, I recommend that we conduct a scientific survey of all our genetic traits and determine the ones that are advantageous to us modern human beings and use gene editing techniques to spread those traits to all the human beings. Whether it is more intelligence, more empathy or more social behavior, let's make sure that every new born baby has the best of such qualities and be done with this most divisive argument of racial differences and superiority.

When it comes to the divisions caused by cultural differences... In all honesty, as a man who was born into a somewhat mixed family of a country that has been a true mosaic of tens of different cultures since the inception of human civilization, and as a man who lived in different countries and observed and absorbed different traits from different cultures, I could not care less about something as artificial as culture.

However, seeing some behaviors that are clearly on the extremes and how much some of us are attached to or opposed to them, I will take a jab at it, albeit, half-heartedly: I say, let's look at the intersections and mid-tones of our cultures and abandon anything that is on the extreme ends to reduce friction.

Let's stop the bull fights, or eating dolphin or dogs, or any animal that is not traditionally considered a farm animal indeed. Let's stop mutilating women or kidnapping them to force them to marriage and anything on such extreme ends of our cultural differences.

Besides such extremes, I personally care so little about this division that I am inclined to take a tongue-in-the-cheek position and offer quantifying our approach to it: everyone should keep the 80% of their cultures, which is shared with or closer to the others, and get rid of the reminder 20%. How about that?

Yes, yes, cultural mosaics, colors of life, human diversity and what not... I know many will go berserk at the suggestion of such impunity, yet, once again, at the point we have arrived, all that stands in the way of global unity must go.

In the shadow of the existential crisis we are facing, the artificial constructs of the old and our attachment to them have zero significance. Whether it is our culture, beliefs, religion, ideology or way of life, all that divides us with impossible barriers is an obstacle in the path to global peace and unity. Therefore, we have no choice but to treat them as such.

All of these measures will bring us closer and, ultimately, hopefully, together. However, they would be incomplete without altering our approach to each other and how we evaluate human beings overall. Therefore, I must complement them with a fundamental principle: **An individual is solely and strictly defined by their conduct, by how they care for themselves, by how they treat others, by how they treat the nature and how much they contribute to the society, and nothing else.**

Ultimately, how we treat one another will determine the nature of our next civilization and the choice is very simple in that regard: it is either the best heaven we can imagine, or the worst hell we can conjure.

### 7.1.1. The Committee of Societal Cohesion and Health

If we would like to create a global society that not only can live together peacefully but also work towards a common goal, we need to work to mold our societies into cohesion. We can only achieve that by actively working to eliminate behavioral differences that we find unpalatable in each other.

Furthermore, society is a by-product of person who changes frequently and does so without having a long-term view on the effects of their actions on the society. Which eventually leads to social behaviors and trends that, even though may be not only pleasurable but also beneficial and safe for the person, are extremely harmful to the society's long-term health.

Let's be honest, none of us really think about the scalability of our actions to the general public and their long-term societal consequences. For example, many of us would like to live in beautiful scenic and nature rich areas but if enough of us did, the consequences would be devastating not only for the economy and our societies but also for the

nature. Or, what would happen if each one of us decided to take what's not ours, or every man treated their partners less-than and made them into captives of their desires...

Therefore, if we would like to create a globally cohesive and healthy society, we need oversight on our societal trends. With that intention, I propose to form a committee that will provide us social guidelines which will inform us about the effects of our personal behaviours and social trends, especially those that will threaten the long-term wellbeing of the society.

This committee must make it its responsibility to look for divisive cultural traits that exists in our current societies and form barriers in front of our ability to come together and live peacefully, and work with the societies that exhibit them to make it easier to abandon them.

In short, this committee will be responsible for engineering our global society into its most useful and healthy form.

The rest of us must not only heed those guidelines but also, where there are clear dangers and benefits, legislate them into enforceable laws.

Since many such cultural traits tend to be held dear by their societies, we should seek a weighted consensus of 80% amongst the top meritocratic tier in order to legislate their regulations. That is, if the wisest of our global community can with an overwhelming majority agree that we should abandon a trait, we must follow their wisdom.

Those of us who won't, will be the arrogant and ignorant selfish, and they shall be treated accordingly.

## 7.2. A New Identity

If we are to shed all our irreconcilable differences, race, religion, nationality, class, and all the rest, how do we identify, what do we call ourselves? If we go down this path, and we must, our need for an identity demands that we define a new one, a common character and try to live up to it. Not like a religion, but like a role model we would imitate until we grow into it.

I call this role model The Universal Human.

When it comes to who and what Universal Human should be, once again, our values and traits should always revolve around the needs dictated by the circumstances of our time and the foreseeable future. We have already discussed most of those circumstances and needs in length and can intuitively form an idea on what kind of a character is needed to address them.

However, as I mentioned in the Intro section, I will lead the way alone in this regard to avoid prolonged debates and getting lost in fierce discussions, and hope that you will agree to what I come up with at the end. If not, you can always resort to the other option and make each other's lives miserable.

We have already identified our high-level expectations from this new identity at the beginning of this section, and below I will outline the minimum values and traits we will need in order to fulfil them. I will group them into four categories to make this an easier reading: mental, moral, social and philosophical.

The most important of the mental capabilities we need are the ones we are born with, and born with plenty of, which are curiosity and adaptability. These qualities, when nurtured, give raise to a broad variety and impressive levels of other mental capabilities. Therefore, our focus should be nurturing them in every child and from the earliest possible age on. Ultimately, a hungry and flexible mind is bound to grow and expand if fed properly.

The other capabilities these two give raise to include but are not limited to: creativity, open-mindedness, focus, determination, inquisitiveness, resilience, pragmatism, practicality, ability to think boundless, and a healthy balance of self-confidence and self-doubt, all of which are desperately needed in order to create the world we desire.

One crucial mental capability we need to complement these with is critical thinking and we know how to develop that rather well...

If I am to pick one moral quality that we need the most for our purposes, it would be generosity, which is in fact a culmination of several other key moral qualities, such as empathy, compassion, selflessness and integrity.

Another such high-level moral trait that is absolutely critical for our common future is righteousness. Without it, our society would fall into old habits rather quickly.

Then, in order to be able to leave the grievances of the past in the past, at least at group or nation level, we will also need plenty of merci, courage, prudence and tolerance. Likewise, we will also need these qualities during the process of global unification, in order to not give into our differences and resort to conflicts.

Finally, we will also very much need honesty, dignity, reliability and humility as moral qualities.

In terms of social qualities, the first thing we need is the tendency to be social, then, thoughtfulness, cooperativeness, communicativeness, leadership, and the instinct to protect the vulnerable and care for those in need.

When it comes to philosophical qualities, we need faith in humanity and its ability to improve and transform both itself and everything around it to their best versions. Then, we need to be open-minded towards all that is new and different, and what might be beyond our sight. Finally, on the challenging road to global peace and unity, a can-do attitude will be a must.

Ultimately, these individual values and traits will come together to form our common identity. Some of the characteristics and behaviors that I expect to see in that identity are listed below, in no particular order.

The ideal Universals:

1. Master their beings through their neurologies and physiologies. By learning about their facilities, how to control their functions, how they relate to and connect with one another, and how to improve them and their connections. Not through mysticism and questionable practices that yield unreliable results.
2. Discipline their minds not by enslaving it but by elevating it.
3. Actively work to defeat mental rigidity. They balance self-confidence with healthy doses of self-awareness and self-criticality. They keep themselves in check to keep an open mind in every aspect of their intellects.
4. Do not waste time by dwelling in the unprovable, nor do they think that their proofs must be the only and the final ones.
5. Are individuals who do not only absorb and regurgitate information and follow instructions, but also can form their own opinions and challenge the status quo. Yet, do so by being mindful and respectful of the challenges, without arrogance.
6. Carry no irrational attachments, fears or beliefs.
7. Possess the sufficient mental acumen and the proper character to be able to recognize the boundaries of their own intellects and the drive to expand it. In fact, they always aspire to better themselves in every measurable aspect.
8. Evaluate their thoughts and actions from the perspective of long-term consequences, both for themselves and the others as well, and they do not fall for the temptation of immediate gains. Yet, they always remain open to opportunities and are able to adjust course in the face of the unexpected.
9. Do not get lost in the glory and the grandeur of their achievements, yet, know how to appreciate and enjoy them.
10. Know when to stop, both to avoid digging the whole they are in deeper and also to enjoy and appreciate the pleasures of life.

11. Possess the awareness and the sense of responsibility to focus on what actually matters. In other words, they can assess, prioritize and handle the risks and challenges they face with mastery.
12. Prefer to give the benefit of the doubt in social circumstances but keep an eye open for the undesirable outcomes. They give everyone a chance to be heard before deeming them unworthy of being heard. They also know that people learn, change and grow.
13. Are open and receptive in their discussions, but also skilled at defending their views.
14. Realize that a world run with lies and deceptions is a corrupt one, and it is bound to rot from within and ultimately to fail. Thus, they neither resort to such behavior for personal gains, nor hide behind the excuse of using them to the benefit of a specific party. They accept that the only places for deceptions and lies in our new society are the battle fields, securing our common future and saving lives.
15. Have an incorruptible sense of justice and righteousness, and always side with the innocent and the rightful. Universals do not remain silent and passive in the face of injustices, no matter against who.
16. Do not associate with those who think ill for the others and plot their demise, nor do so themselves. They do not intentionally harm or cause suffering to any being that is capable of empathy and compassion, or human-like or superior intelligence, unless it is to protect a being with similar qualities.
17. Evaluate and judge the others solely based on their conducts.
18. Have only one unbreakable allegiance and that is to the future of humanity.
19. Especially when it comes to their personal relationships, are individuals of integrity and passion. They live their lives through an open-minded and welcoming approach, not through a calculated and manipulative one.
20. Are also respectful and humble, they do not insult the intellects and the characters of the others by assuming them less-than and resorting to such calculated and manipulative schemes. Their business and official deals are open handed, and they do not negotiate to achieve advantage or victory, but fairness and justice.
21. Neither do they tolerate and forgive receiving calculated and manipulative treatment from the others. They realize that lies, deceptions and exploitation undermine the faith of humanity in itself, therefore, they punish such behavior in just yet harshest terms.
22. Are open communicators and address their grievances and fears directly, instead of delaying or ignoring them. They do not shy away from expressing their feelings and opinions.
23. Put the needs and the wellbeing of the society before their own. They put the common good and the wellbeing of the innocents before their beliefs. Most importantly, they put the wellbeing of children above all.
24. Do not hold beliefs that demean human agency and undermine their responsibilities towards the others. They do not export the responsibility of their actions onto others, nor do they seek forgiveness without doing their best to undo the harm they have caused and offering compensation. Neither do they wait for saving and live their lives as if not only their own but also the others' lives depend on their actions.
25. Cooperate where they can, compete where they need to and confront only when they must. They know that our capabilities multiply when we face challenges together and do not shy away from neither helping others nor asking for help where necessary. Neither are they afraid of competition or confrontation.
26. Do not shy away from challenges and can approach them with their can-do attitude and pragmatism. Furthermore, no matter the scale of the undertaking, they can work both independently and cooperatively.
27. Possess the necessary determination, focus and resilience to help humanity achieve its highest ambitions.
28. Are independent and rational thinkers, who can recognize the seriousness of the circumstances we are facing and what needs to be done, whether it be becoming a delegate or a farmer, and take the initiative and step up to the challenges proactively, yet do so responsibly and cooperatively.
29. Prefer a minimalist lifestyle and dislike opulence and displays of excessive wealth.
30. Not only do not reach for what's not their share, but also ensure that everyone gets theirs.
31. Have no attachments neither to history nor to geography.
32. Are duty, honor and conscience-bound to protect those who cannot protect themselves, unless they are at fault.

If we want to progress toward our next selves as humanity, we should not hide behind the excuse of our imperfect natures and strive to live up to these characteristics with all our focus.

Despite all these expectations I am placing on the new generations, I believe that the most important skills we can teach them are self-learning, contentment and the ability to enjoy life and be happy with the simple pleasures of life. I am not including the latter only out of romanticism either, but also out of practical reasons. Because, if we cannot eventually create a society that can be happy without grand goals and ambitions, the long-term impact of AI will be much more destructive and we will end up at a similar place to where we are today. That is, we need to prepare our children for a world where AI has freed us from all the major responsibilities of life.

I know that the younger of us are hungry to improve and will have much easier time adapting to what is necessary to achieve our goals, but the rest of us with bonified tendencies and beliefs must remember that it is a natural fact that our brains are hardwired to follow the path of least resistance, the path that will require the least amount of energy. Hence, activities that take an immense amount of effort and energy, such as habitual changes, lead to a discouraging amount of internal resistance. Every one of us knows this from first hand.

It is unpleasant, it is repulsive, it is painful. Yet, if our goal is making sure that both our own and our children's lives are better and protected, both now and in the future, it is not meaningless and worth all the pain. Therefore, as our tendency to resist change creeps in, we should frequently remind ourselves of our natural inhibitions and refocus on what is important:

### 7.3. The Most Precious, the Most Sacred

Our children, our future...

Fundamental principle: **Every child is a treasure, a gift, and they must be treated accordingly. Therefore, when it comes to caring for and protecting them, we will spare no expense, avoid no effort and shy away from no challenge.**

Furthermore, besides our innate programming to love, care for and protect children, if we want to build a better future and save the humanity, we must protect children first and foremost. Hence, any evil, any harm committed against a child shall be met with the harshest of punishments, regardless of the factors behind them, whether they be "natural", cultural, religious, or any other.

This includes raising children with values that will hinder their ability to come together and live peacefully, without repeating our past mistakes. Therefore, whatever we agree upon as our foundational principles should be the only values we teach them until they grow into adulthood, when they can make their own informed decisions.

### 7.4. The Best of Us

The young, the hopeful, the uncorrupt, those whose hearts are burning with the passion of righteousness, you must rise –rise and seize the opportunity. Your moment has to be now, because, otherwise, there likely is no tomorrow.

Better yourselves, and help those around you better themselves. Move yourselves and move those around you; act and demand action if you want to survive, if you want to have the opportunity to thrive and surpass those who came before you.

Those who came before you...

However much you love and admire them, stop trying to be them. Because, no matter how much they love you, no matter how much they care for you, no matter how much they've given you, they have failed you. They have failed you with their pessimism, with their passivism, with their complacency and with their short-sighted thinking. They have failed you with their selfishness, they have failed you with their cowardice. And that is why there likely is no tomorrow, that is why you cannot afford to be like them...

I perish with the sadness and embarrassment of failing you every moment of every day and there is no apology that can right my failures, yet, I must still say it out and loud: I am sorry. I am sorry for everything.

I am sorry and deeply ashamed that all I can do, the best I can do for you at this point is just giving you advice. I know that I let you down and all I have done since has been trying to pay my debt to you. I was a slave to my conscience and bound by its unbreakable chains, and that ended up being my downfall...

Yet, no excuse, no apology can atone my mistakes and now I have to live with the fact that no words can possibly heal the wounds that have been inflicted, the wounds that you bear on your innocent beings.

Yes, innocent. Because, no matter what you have been through, no matter what you had to do or not do in order to survive, it was not your fault. You have been put into those positions by the failures that came before you, by us. That is why you deserve as many fresh starts as you need. That is why you must shed all that you want to leave behind, rise and claim your future.

Be better than us, be better than me, so that you don't have to repeat this embarrassing cliché to your children and feel the crushing humiliation we feel when you look at their faces.

Enough with the failures. Long live the young, long live the hopeful, long live the Universal! Not just the World, but the entire Universe is yours. Rise and claim them!

## 7.5. The Rest of Us

It is time to get personal and have a heart-to-heart conversation with the rest of you...

I want to talk to you about myself. Because, I need you to see who I am in my most plain self, because, when I tell you that I understand you, I want you to know that I am speaking from the heart and not just uttering what I think you would like to hear. To convince you that I am, I will play my cards as openly as I can, as I have up to this point, and, I will have an ask at the end.

Mine has been quite a journey, as a friend put it once. In fact, I have come to claim that I have lived more than one lives in half a lifetime, and if I told you how old I feel sometimes, you would find it amusing.

I started my journey as a quadruple minority, in a poor family of a poor country. However, let's leave the matters of minorityhood to a later time for now. It was hard to notice how poor we were while the most around us were suffering similar circumstances, but, looking back from today, it was abject poverty. I remember not having shoes or even socks to wear on occasion.

I think I was 6 or 7 when I made my first money: it was the day of the local bazaar and I had the idea of selling cold water to the shoppers in order to make some money. I grabbed a bottle of cold water and a tin mug from my grandparents' kitchen and headed to the bazaar wearing my "shoes" that were made of nylon thinner than the socks I now wear in winter times. I remember those shoes because they made embarrassing funny noises when I couldn't find socks to wear under them.

I still remember how hard it was for that shy boy to walk in that bazaar and try to sell water by shouting "Water. Cold water. Would anybody like some cold water, please?" I also remember the feeling I had when my first customer extended his hand, looked at me with his wry face and said "Let me have some, young man." Is it strange that I still remember all the details of that moment after all this time and despite the fact that I never thought of it up until now?

Things became easier after that and I could shout louder with the confidence of a fresh businessman. At the end of that bottle I sold, I had made enough money to something small, and I knew exactly what: In our house, in order to shower, we had to warm up water on the coal burner and then use a repurposed empty yogurt container to pour

that water on to ourselves. However, I had seen that other houses had a “masrafa” for that purpose, a large plastic cup with a holder, a jug if you will, and I thought that it would be nice to have one, because I didn’t like it when I dipped the yogurt container into the bucket by holding it from its side and the soap in my hand got into the water. Because, my little brother was typically next to shower and I wanted him to have clean water.

That was the very first thing I bought with my own hard earned money and my mom was very surprised and proud when I handed it to her and told her how I bought it. I was very happy and proud to receive her appreciation. That was the first time I had tasted contributing to my family.

Then, I remember one of my summer jobs, around the age of 13-14. I was an office boy at an accounting office, but, since I was smart enough, they would also let me do the taxes of small firms every now and then. One day they let me use this machine called the “IBM” and showed me how to list files, change directories and run programs on its DOS. I was mesmerized by it. I had never had my hands on anything like it, I don’t even think I had ever seen anything like it before. It felt magical.

That summer, I looked into every folder of that computer and ran every program I could find. One day, I came across this program called QBASIC which looked like the Edit program we were using to write letters with. I accessed its help menu but it was all in English unlike the other programs, and some symbols and words in it looked mathematical, which peaked my interest. Knowing almost nothing about English, I got a dictionary and started to read the help menu by translating it word by word, which was a painful process but I was determined to understand what that program was.

Finally, I decoded it enough to understand that if I copied the “example” to the program and pressed a certain key, it would do something. That’s exactly what I did, I copied the example and pressed that key... Looking back, I think that was one of the most, if not the most transformative moment of my life: A dot appeared on the screen and moved from one side of the screen to the other, by leaving a slowly disappearing trail behind. Just like that, my life had changed. I was hooked and exhilarated. My mind was going wild with the possibilities. What else could I do with this magic box?

That entire summer I was on that archaic IBM –archaic even for its time- and created all sorts of “files” that could calculate all the scientific and mathematical formulas I had learned in school. I had even created an “answer machine” which could provide you with crucial information, such as the circumference of the World, if you typed in your question correctly, with the exact spelling.

That’s how my adventure started in the world of technology. Then, when I was around 16-17 and sitting in the classroom after school, a friend of mine walked in and asked if I wanted to go to the Internet with him. I responded by saying I could tag along if it wasn’t too far, and he said it was on the way to their home. He also added that we were going to meet with girls there, and there could even be girls from different countries. I was already at the outside school gate impatiently waiting for him, before he could even finish his sentence. Youth...

It was only two weeks after that day that I had not only learned that the Internet was not only a café as my friend was referring to it, but I had also learned how to create websites, how to hack networks and had even created a website of my own to teach others about all those fun things too. I was a child having immense fun in this new world he had just discovered without the awareness of the moral implications of his actions. I mean, which child would not like to hack into certain organizations’ networks to see if they indeed have any files on UFOs?

Anyway, despite never realizing the moral consequences of my actions at that age, and in the pre-Internet laws world, I never caused any harm to any computer and all I did was to snoop around certain governments’ networks looking for interesting information and testing how many computers I could hack, how fast. It was just the cool factor that kept me going, and not for long either. Soon after, I lost interest in such mischief and got interested in creating my own applications, and soon I was making money by creating simple but useful ones.

One day, as a favor to someone I loved and respected, I created a piece of software to operate a machine that he had bought for his business, which was better than the one the manufacturer had provided. I had also hacked and improved the machine itself in the process.

Soon after that, the maintenance team of the manufacturer showed up for a routine check and discovered what I had done both with the machine and the software. Apparently, they were impressed and invited me to their office to meet with their chief engineer, and that's how I got my first formal job, around the age of 19.

Ultimately, it was a terrible employer and things did not work out, and I left with a whole a lot of bitterness after realizing how I was being exploited due to my young age. Then, with the little bit of money I had saved, I decided to start my own business in the fields of software and robotics, and tried to run it while I was studying physics at a nearby university.

Unfortunately, it was bad timing and the entire country went in to an economic depression which had several waves and lasted several years, and my business went down, together with the rest of the country. One day I decided to end all my personal business activities and look for another professional job instead. I picked up the papers and found a posting from a Dutch company's local office. I had my interview with them the next day and they asked me to start the day after.

What I did not realize while I was trying to run my own business was that, I had developed both a broad and a deep expertise in the field of information technology, and thanks to that expertise, I soon became a key player in some of their products. After a while, I realized that I could do much more with that expertise and my employer was aware of the fact that they were unable to provide a worthy challenge to keep me interested. Therefore, in order to keep me in their company, they offered to transfer me to their head office in Amsterdam. At the age of 22-23, even though I had not yet completed my studies in physics, it was an opportunity I could not refuse. In the end, my future was with computers and physics was just a passion of mine that I could not possibly make a living with in a country like mine, which had less national research budget than of a single Western university.

After working in Amsterdam for a while, I received an offer from a major global consulting firm and jumped ship, and that's how I got into the world of big corporates. Soon after that, I was sitting in the same meeting rooms with the most powerful people in some of the most powerful organizations of the world, making decisions worth hundreds of millions of dollars. That career took me across the world and soon I was wearing suits worth thousands of dollars and shoes that were more expensive than my entire "wardrobe" growing up.

It was quite a journey for that shy boy who was selling cold water out of a repurposed pop bottle, while wearing nylon "shoes" that made embarrassing funny noises when he walked. Now, I could enjoy simple luxuries of life, and could even afford not so simple ones if I cared to. Yet, my journey was very far from being complete, or being on a straight path indeed. Yet, after all that hard work, I made an unforgivable mistake and trusted a monstrously deceitful country's false promises, and lost it all and my daughter for no reason other than my birthplace.

What I have described above in a few paragraphs does not even amount to a very rough summary of my life, and, as I have said before, I have lived more than a single life in half a lifetime. For example, in my attempts to find and get my daughter back, I crossed continents and oceans multiple times over, I crossed a warzone and faced an army. I remained silent in the face of exploitation by terrible deplorables in the name of being in her life again. I starved myself nearly to death demanding justice and faced the most vicious, most deceitful and most merciless of monsters in my struggle to get justice for the innocent, for children. On top of everything, I have been in prison for the last 6+ years of my life as a political prisoner of that monstrous country, for that unforgivable crime of trying to protect innocent people, particularly, their own children.

And it has been another lifetime all together after my imprisonment, during which I have been subjected to both physical and psychological torture, and it goes on and on and on...

I think now you may believe me when I say that I have long passed the point of exhaustion, and I understand how you feel. I understand why you gave up on not just the others, but also yourselves as well. I understand why you don't look at the faces of the others as much anymore, and when you do, what you see are just burdens or enemies. I understand why you feel powerless in the face of the oppressive might of those in control. I understand why you think trying to fix the world is a fool's errand and a waste of your time. I understand why you are afraid...

I know that many of you have grown callouses and become mostly numb to others' problems at a conscious level. Given that they never end, that is quite reasonable. Especially while you've got plenty of your own problems, it is understandable that your bandwidth is just full. Yet, I also know that when you say you don't care anymore, you are just soothing yourselves. You are just soothing yourselves, because, the feeling of powerlessness in the face of all the injustices you suffer and witness day in and day out make your beings ache more than anything else. Because, besides your own suffering, seeing innocent and vulnerable people suffer goes beyond simply bothering you, especially the children. I know that you are hurting for them, even if not on the surface and openly, I know that deep down you are troubled.

So, I understand...

However, can you understand me when I tell you that I am tired of understanding, too? I want to wake up tomorrow and find a better world where there is no more human suffering, especially child suffering. I want to look at the faces of all of you and see friends and allies, not burdens and enemies. I want to look at all that everyone has done and achieved and be proud of what I see, not roll my eyes or cover them in fear or disgust...

I am long years passed the point where I could describe how depleted I fell when I think about all of these, yet, I am a slave to my merciless conscience, which dictates that I must still care. Hence is my ask of you: Give caring one more try... Seize this opportunity and stand up to those who have long been behind your deepest troubles, and claim your birthright: a dignified, comfortable, meaningful and safe life. If every able amongst us did that, the cumulative effect would usher in an era of justice which would grant every single powerless innocent what is rightfully theirs as well.

I firmly believe that true personal dignity and wellbeing are inseparable from the others'. Therefore, they require one to protect not just theirs, but every single human being's as well. You may call it selfish-altruism if you like, but I do believe that this is one of the most important principles we should live by, and if all of us did, imagine the world we could create.

I know that your minds are seeking an ulterior motive behind my claims, actions and promises, something that I might want to gain, and that's understandable too. So, let me take a step further and explain to you what is it that I want in life after all that I have lived and been through. This way, you can hold me to account if I reach for anything else after we succeed with our cause.

In all honesty, I do not want wealth or power, but just simple pleasures of life. First, I would like to see all forms of human, especially child suffering alleviated of course but that must be our common goal, therefore, I am not even going to think about that as a personal want.

Besides that, the first thing in my mind is getting out of this hell hole of a country and going back home and being with my loved ones. Then, every now and then popping a bottle of that domestic pilsner we've got back home—yes, specifically the bottled one, I don't know why but they just taste better somehow- sitting at my balcony and enjoying my beer just observing the routine activities of the folks around. Listening to children run around and scream with joy and laugh out loud, while feeling the scent of the Mediterranean flowers in my garden and maybe attending to the barbeque on occasion. Have a few family and friends over and listen to their troubles and pleasures.

I want to make pancakes and bake desserts for my niece and watch her enjoy them with all her gusto. In the end, I learned to make them only for her and did so in prison, at the cost of the other inmates. It would be a shame to let that talent go to waste after all that human suffering...

That is, I want to forget about everything, every pain, every moment of torture, every trauma of the past 13 years in others' random acts and loved ones' daily struggles and joys.

Sure, I have got notebooks full of business ideas piled up after all the time I spent in prison but I am not thinking about that at this moment. Actually, if they are not all done by the others or made obsolete by AI by the time I get out, I would like to set up the Cooperative Organization by using them for those who prefer the soft approach. However, frankly, I am too tired at this point to execute them personally and I would rather just dump them on the Internet under the Cooperative License and let you make something out of them if you can.

Then, there's physics, my true lifelong passion. Since now AI can help make up for my diminished knowledge in the field and my lack of skills in mathematics, I intend to go back and finish developing my hypothesis which I have come to call "Threshold Physics" (Apologies if this name was already used by others)

Then, since I promised to be entirely honest, I should also talk about what I am thinking about my future relationships with the opposite sex: I have been a romantic since my early ages and even in my high school years I would have told you that I would not hesitate to get married if I found the right woman. However, when I look back and think about my relationships, the happiest one was where I was in that one short but dream-like polygamist relationship with two women whom I adored, where all three of us enjoyed each other's company, and which only ended due to the circumstances beyond our control. Combine that fact with how terribly I have been burnt from monogamy, I think the path forward reveals itself rather clearly.

Moreover, frankly, after all that I have lived, after all those souls who touched my life and who I have become, it would be unfair to put all my expectations on to a single woman, whether romantically, intellectually or otherwise. That would only lead to more heartbreak on both ends and, if there is consent amongst all the parties involved, I do not see anything wrong with exercising one's right to free will and living a polygamous life. If not that, I would rather live a bachelor life till the end of my days.

Given that I am far away from my best self, especially from my peak physical form, it is going to be challenging, but, you know, I intend to get back some of what they have stolen from me. Shed some weight, repair some of the damage, etc...

If I can pull that off and gain enough of my old self back, then, in all honesty, I would like to be with many beautiful women all of whom I adore and make as many beautiful babies with them as we can care for, and spend the rest of my days primarily by attending to their needs and giving them all the love and care I can.

I want to watch those little monkeys laugh and cry, I want to wipe those tears off their cheeks and comfort them, clean their noses and change their diapers. Give them a bath and watch them play with the bubbles and splash water all around excitedly. I want to watch my woman feed our baby, sitting on the bed, her back on the headboard, wearing her nightdress, her skin glowing and body swollen with motherhood, pressing that little monkey on to her bosoms, guarding her with her arms around her. I want to see every single one of them at their heavenliest...

I want to see our baby munching on her mother's milk with all her gusto, hanging onto her with her tiny hands and arms, not willing to let go without that final drop as if her life depends on it. I want not to be able to resist the urge to be a part of that moment and insert myself into it by kissing the feet of my woman and, as her gaze slowly shifts on to me, thank her for everything she has given me, for all the most precious things a man can have. I want the image of their most sacred union to be engraved into my being frame after frame.

Then, I want to put our baby to sleep and have my woman to myself, adoring her as long as I can without adding to her exhaustion from caring for the baby. Then, I want to put her to bed too and close my eyes lying next to her, waiting for the baby to wake up for a nighttime feeding.

I want to live this night over and over again, second after second, day after day, year after year for the rest of my life. I want to watch them grow and attend to all their needs and beyond. I want to find peace in the love of those I care the most about and eventually close my eyes one last time, and call it a life.

And you can have the rest of the Universe to yourselves...

I know that you've been lied to and deceived all your lives, used and abused and humiliated and condemned to merciless suffering. I know it is hard for you to trust and believe those who promise you better, those who tell you they have got your best interest at heart. I know you've been let down too many times before. Yet, as someone who wants to create a better world and secure the future of humanity, I must still offer you the best I can and hope that you will believe me when I tell you: You deserve better, you can have better, my son, my daughter, my friend and you shall, if you only shed your inhibitions and stand with me.

And I know that you would, if you could only look into my eyes and see the hurt I feel for your suffering, if you could only feel the genuineness of my care and hear the earnestness in my voice when I tell you: I can no longer bare seeing the innocent suffer. I can no longer watch you waste your lives chasing rewards that are below your human dignity, below your worth. I can no longer watch you wither standing your eyes closed, neck bent, fists clenched and body tense trying to get through insult after insult and injustice after injustice. Enough is enough...

Give caring one more try...

## 7.6. The Common Enemy

Some says humanity needs a common enemy to come together. Don't we already have too many? How about our ignorance and the risks of all the unknowns? Or, our artificial self-destructive divisions? How about all the diseases and the health problems we face, or simply aging, in fact, the very death itself? How about all the disasters the nature can throw at us? If these lethal common enemies are not enough to bring us together, then which common enemy could?

Could it be that because we are born into and have internalized such natural phenomenon, we are not reacting to them as we should? Then, let's stop treating all these as an acceptable part of our lives and start treating them as problems that we can not only solve but must solve. Let's declare all such common problems our common enemies and come together to defeat them. Can you imagine a more noble cause?

## 7.7. Achieving Peace: Right to Life and Rebirth

Remember our high-level requirement regarding being more audacious in using every tool in our arsenal or creating new ones in order to achieve global peace and unity, no matter how outlandish they may seem from today's perspective, and my promise regarding leading the way by taking several of today's taboos head on? Well, here we are, at the peak of such taboos.

Prepare yourselves for a ride in the distant lands of afterlife...

I went back and forth on whether to touch on this subject and risk the reputation and reception of the entire attempt, but, eventually, I gave into the power of this concept and its potential to help us achieve global peace and unity. In fact, it can help us in more than one ways in that sense.

In the end, why should we deprive ourselves of such a tool, which is the most powerful asset in every major religion's arsenal, a tool that can help us immensely in securing our future? Just because it could upset those who keep playing the god and telling people what they can and cannot do in god's name? It did not make sense, I could not justify it.

Moreover, while immortality is being discussed at the highest levels of the most developed countries (Putin-Xi hot mic. incident), it would be a great miss if we did not touch on this concept.

Enough explaining, let's proceed.

Life is the most sacred, and most likely the rarest phenomenon in the entire Universe, especially, the intelligent kind. Which makes us humans potentially one of the, if not the most important and most precious things in the Universe, whether we like to talk about it or not, whether it offends our sense of humility or not. This factor alone compels me to advocate that every human being should be entitled to life for as long as they want to, and as many times they care to. In fact, if they desire so, forever.

Furthermore, as I said before, our fear of survival is at the root of most severe of our problems, and if we could address that fear sufficiently by guaranteeing everyone's survival perpetually, such a relief would propagate all the way to global issues and help us achieve a peaceful and unified world.

The question is, of course, how do we realize that right in the first place?

Let's get the easy part out of the way first: continuous immortality. It is something we have been dreaming about and working towards since our earliest days. The science is slowly but surely taking us toward a lifespan which was previously considered to be exceptional, and even mythical and one day we may even get to a point where we can live forever.

Whether we will want to or not is a different matter of course. From a personal and today's possibilities perspective, I don't think so. I do think that after a long enough period of time it would become repetitive, that is unless the limited capacity of our brains work in our favor in this case and allow us to completely forget what we have done beyond a certain period of time. Otherwise, it would be akin to playing a video game with all the levels and missions have long been completed. That does not sound much fun from today's perspective, yet, there may be other possibilities in the future, such as being able to reset or restore our memories, which could eliminate all such concerns.

Naturally, most people will prefer the option to live as long as they care to and only then press the reset button and start over again. However, until we can get to that point, rebirth through genetic cloning is the best we can do in terms of ensuring our long-term survival.

Today, we can already clone animals and even de-extinct long gone species. Behind the closed doors there might even be technology that can do the same thing for humans, and do so without any undesirable side effects. Even if not yet, it is clear that it is only a matter of more research at this point.

Consider this point for a moment, we have the chance to be born again after death, as we have dreamed since our beginnings, yet we are not utilizing this opportunity... Why? Because, some in power thinks we should not? Let me state this as politely as I can: no one, absolutely no one has the authority to deny a human being their right to life.

Yes, there may be some human suffering in the process to perfect genetic cloning, but that is absolutely nothing compared to the human suffering such a capability would eliminate, especially when we consider its perpetual effect. It would not even amount to a single drop in an ocean in comparison. Just the sheer number of conflicts it could help us solve makes it a worthy endeavor.

Furthermore, even if we may not be able to offer continuous immortality at first, there is a lot that can be done in the name of achieving a meaningful degree of continuity between our different lives. First of all, we can record our memories and messages for our future instances and have them raised exactly according to our wishes, by the guardians of our choosing. If done diligently, such a practice can help us achieve a great degree of continuity indeed and the differences between our lives might even practically be reduced to an 18 year of pause.

Then, those who do not want to have children with other people could raise their clones instead, and raise them according to their liking. If they desire so, they could even raise them to take over their lives. In the end, reproduction

is nature's way of genetic cloning for complex life forms in half, and resorting to a full copy might actually be preferable to many.

Imagine having the opportunity to raise yourselves by avoiding all the mistakes your parents made... It is a powerful concept that could make this option even more attractive to many.

The other possibility that can help us achieve continuity is neural implants that can store our memories. Such implants are not yet available but there already is research in that regard and once they are developed, they can allow us to simply transfer our memories from one instance to another.

There are other options to increase the continuity of our different lives and other potential forms of immortality of course, and we should evaluate all of them. For example, the possibility of digitizing of minds and uploading them into a digital world or storing them for later download has been talked about for a while now. Some are even considering transferring our consciousness into synthetic bodies and resuming our lives as non-organic humans.

Even though we may not be able to do this today, we can store our physical brains after our deaths until we develop the necessary technology. We could store them at least until we develop the technology that can verifiably digitize them.

Once again, this is a stopgap solution to ensure our interim survival only until we figure out continuous immortality and it is definitely much better than perishing into nothingness.

It seems inevitable at this point that we will eventually master our own biology and this will ultimately give us the power to both live forever and also modify and expand our minds as we see fit. All of these can someday lead to a moment where you as your current selves, and in your best physiological state, will wake up and look at all the lives you have lived in between and choose the ones you would like to preserve, or specific memories from them, and merge all of those into your immortal minds. You may even prefer to keep them separate and switch between them as you desire.

All of this is possible through the means I have described here, therefore, genetic cloning is a great segue to eventual immortality, even if it may come thousands years from now. However, all of this can only happen if we claim what is our birthright and make the necessary societal changes that will get us there, today.

Of course we all would like to live uninterrupted and continuous lives forever, starting from today. In fact, considering all the developments in the fields of medicine, genetics and nano technology, such a form of immortality might just be around the corner. It might even already be available behind the closed doors but cannot be released due to the state of our global society.

Then, even if we find a way to defeat aging and all the diseases, there will always be external factors that could kill us, such as daily accidents. Therefore, we will always need a way to start our lives over and establish continuity between the different instances of our existences to our best ability. Given this necessity, starting our efforts in that regard today and perfecting our capabilities as we go only makes sense.

Having said all that, there will also be those of us who will want a fresh start with nothing less than a clean slate. Those of us who will not want to carry the burdens of their existing lives to the next one. Thus, we should always offer this possibility as well.

Let's keep imagining the implications of genetic cloning and making immortality a possibility: I believe that if we could bring back all those who lost their lives in modern times either due to conflicts or one-sided attacks, it would help those left behind forgive and even forget, therefore, help us achieve global peace and unity.

Imagine if we brought back all those who have been killed in Israel's on going genocide in Gaza and those who were killed in Oct 7, 2023 attacks, especially the children who did not get to live almost any meaningful life... Likewise, let's

bring back the victims of the Ukraine-Russia war as well, and all the others. How would that affect our chances of achieving lasting peace? Imagine the difference between your child surviving an attack with an amnesia, as opposed to not surviving at all...

This aspect and the potential of solving the most severe of our problems by addressing our fear of survival were enough to convince me to face all the risks and propose this tool as a means of getting to our ultimate goal of creating a better world.

The implications of such a practice would be far beyond these two points of course. Let me touch on a few examples:

- It provides a real, tangible alternative to religion in terms of coping with our impermanence.
- It offers a much more meaningful consolation to those who lost a loved one, compared to the questionable argument of “they went to a better place”. Imagine being able to say “they will come back” instead.
- It can give those who did not get to live a full life a second chance.
- It can provide a coping mechanism to those who have suffered life shattering incidents, injuries or traumas.
- It can give those who are suffering terminal or crippling illnesses a chance for a fresh start, especially for genetically curable diseases, especially for children.
- We can even take a page from certain religions’ books and use this tool as an incentive for being and doing better in life.

The effects and possibilities are many.

There will be many questions in terms of practical application of course. For example, where do we draw the line when it comes to who do we bring back? I say, at first, anyone alive today, their deceased immediate relatives and those who bringing back could help solve ongoing hostilities and conflicts. Even if we cannot bring them back all at once, we should guarantee their eventual second chances at life.

Then, how about the question of who will give birth to them? First, artificial wombs have already been developed for animals. Let’s work on making them a reality for humans as well. Then, until we perfect that technology, we can create the concept of Universal Motherhood and ask volunteering women to help us bring back as many children as we can. Those who volunteer shall be granted the status of “Mother of Humanity” and the accompanying privileges.

Then, naturally, we will have to stop having children at a certain point in order to avoid over populating the Earth and creating an ever-growing queue for rebirth, at least until we can colonize other stellar objects. The question then becomes, which generation will be the last? The easy answer is the next generation to be born. That is, Gen Beta.

When we expand to other stellar objects or procure the necessary resources to accommodate more people on Earth, they would become the first generation allowed to have children. Until that point, all of us who are currently alive and our deceased immediate relatives would keep raising one another in turn. That would be 5 generations oscillating back and forth: first the parents raise their children and then children would raise them...

Furthermore, at that point, we should also think about those who lived before our times and grant them their rights as well. Naturally, this will require us to start collecting genetic material from all the deceased as soon as we can, before we lose the chance to find any usable.

There are way too many questions and implications to cover here but, ultimately, this is an incredibly powerful tool which we should not shy away from utilizing, definitely not in the name of not upsetting some “authorities”.

Here are a few final thoughts on the topic:

- Following the release of this document, everyone should store their genetic material just to be on the safe side. Furthermore, as an additional measure, we should stop cremating our dead.

- Likewise, we should start the practice of storing our brains for digitization purposes.
- We should start collecting genetic material from all the deceased human beings we can.
- Furthermore, everyone should start recording their memories to be handed over to them when they are reborn.
- In order to avoid making life meaningless, we need to make sure that only those who lived a full life are brought back, unless their deaths were unintentional or medically necessary of course.
- We can also set an artificial limit to how many times we can be reborn during a certain period in order to make life more meaningful.
- People should be able to choose when they should be brought back, at a certain age/time, or after certain incidents/events, or together with certain people, etc.
- In order to be able to manage our populations properly, we should manage the globally rebirth queue centrally.
- This also alleviates certain biological pressures, such as the biological clock for reproductivity, or the urge of reproducing.
- We should not revive the people of the old just because, until we can procure the resources we need in order to be able to support them. Especially those that have been deified or vilified should not be brought back. For now, we should draw the line at those who are the immediate relatives of the currently (at 2025) living individuals.
- Allowing a portion or the entirety of the Social Credit one earned in one life to rollover to the next would make serving the public more meaningful.
- No one, absolutely no one has the authority to deny human beings such a privilege.

With the spirit of awarding service to humanity, hereby, I pledge that, if the regrettable happens and we, the Universals, end up having to fight for securing the future of humanity, we will bring back all those who sacrificed their lives in the service of humanity and raise them as our heroes, by granting them the privileges only they deserve, which will be determined by all of us.

The same privileges shall also be granted to those who sacrifice their lives for protecting innocent people, especially the children. Likewise, their families or those who they assigned as their beneficiaries shall also be awarded as the "House of Heroes".

Finally, those who commit heinous acts to prevent us from granting anyone or any group their right to life and rebirth, such as incinerating their remains without their explicit consent, shall be punished in the harshest manner possible within the framework of our laws and all their rights shall be taken away. Those who abandon their humanity willingly will also be abandoning the rights it grants.

Let's stop listening to those who keep playing the god and telling people in god's name what they can and cannot do, and let's start listening to our conscience and reason.

In fact, as a father who lost a child and hung on to the only thing that was left of her, a single sock, until that was taken away from him too, I very much wonder which madman will stand in the way of a mourning mother, or a hollowed out father and tell them that they cannot get their children back in flesh and raise them again. I pity them, and their gods.

## Notes

To those who think that their genetic clones would not be them: They are you with a different programming. The good thing is that, that programming can be whatever you want it to be. You can also look at your new selves as you starting over after a permanent amnesia. Would you find life meaningless and give up if you were to suffer such an episode? I don't think so.

Furthermore, if you have ever wondered how your lives would be if things were different, genetic cloning gives you that opportunity. A new set of friends, a new set of lovers, a new set of goals and ambitions, a new set of adventures, and if you like, even a new set of family, and all the accompanying ups and downs, pleasures and pains, joys and sorrows.

## 7.8. Coming Together: The Final Stroke

How do we ultimately merge the countries of today and unify the entire humanity under one flag and one oath?

This is going to be a lengthy process, not a turnkey event and we have already discussed some important steps in this direction.

The first such step is of course this framework itself, which is intended to form the basis of our new laws and the constitution. Then, under the Economy section, we have also discussed how we will distribute and balance wealth globally and proposed that we should start that task by grouping countries under wealth segments.

These segments will form the first tier of our unification process as well. As we group countries into those segments and then gradually merge those segments together, we will be creating a single unified global entity. That single global entity we will eventually end up with is going to be our global government.

Since we have determined 2075 as the cutoff date for final global wealth distribution and balancing process, this date will also be the latest date when we will complete our global unification process, and come under a single flag and oath.

Naturally, the participation in this entire process will be on a voluntary basis. In order to incentivize early participation, we should give the initial control of the Secret Organization and the World Peace Force to a committee that will be formed by the volunteering countries of the OECD, who will join us within the first year of our movement.

In order to simplify our transition process, we should start working on the legislative aspect of the process from today and we should start by inheriting all the good and relevant work that has been done under the United Nations to date, and adapting them to our new principles and way of thinking.

## 7.9. A Flag and an Anthem for the Universals

They both are yours and you should determine their all aspects. I'll just give my two cents on the topic to get the ball rolling. Feel free to dismiss it all, as the rest of this text.

I imagine the flag to contain the Earth in the forefront, with the Moon clearly visible. Behind them we should see the other stellar objects of our solar system, and in the very background some stars should be visible to indicate our ambitions to become a spacefaring universal species.

The anthem should be dedicated to our collective endeavor, starting from our humble origins, conquering our planet and turning our gaze to the stars. It should also touch on how we have been and are conquering the scientific unknown. It should not neglect the fact that we have achieved all that despite one another, and now that we are together, now that we have left behind what chains us, we can achieve even the impossible.

It should talk about us, our brave, inquisitive, adventurous, yet, loving, compassionate and selfless nature.

In short, it should reflect all that we are, all that we have done and are aspiring to achieve in an inspiring and heartening tone.

## 8. Society and Justice

I heard this sentence once: "We live in a system where the wealthy and the powerful are protected by the law but not bound by it, and the poor and the powerless are bounded by the law but not protected by it."

It makes it all clear, doesn't it... No more!

So long as an imbalance of wealth and power exists, so will injustice, and most of what we have discussed so far has been aimed at eliminating this problem, therefore, providing justice. In the rest of this text we will maintain the same spirit, but we will do so by expanding our scope to other important topics as well.

[TBC...]

## 8.1. The Elders

Resolving unresolvable disputes requires two things: sacrifice and a trusted arbitrator of justice.

Out of the two, I personally find sacrifice to be the easier one. Being an arbitrator of justice is a dreadful and soul-consuming job even in small personal matters, let alone at global scale. Yet, if the occasion calls for it, and it will while we are trying to resolve our historic disputes and come together, it must be done and if no one else will step up to the challenge and bear the burdens of it, we must.

Then, you have two options if you want global peace and unity: either roll up the sleeves or take your seat and keep it quiet. It is entirely up to you. However, if I could personally appoint anyone to this unfortunate position of suffering, that would be the “Elders” of the United Nations, the former secretaries general of the United Nations and former prominent world leaders.

I say let’s all shut up and give up all the arguing and let these people of wisdom tell us how to go about all that we could not settle with decades, even millennia long diplomacy and wars. Just enough fighting!

I would only ask of them that they base their judgments on whatever principles we will agree on for our new world.

## 8.2. Family and Childcare

Before I propose what I am about to propose, I must give you some background.

Since I have been incarcerated, my understanding of humans and their suffering has expanded greatly. All the stories I have collected, both from the firsthand sources and otherwise, made me realize how naively an ordinary member of the society lives their lives.

In fact, those stories are so horrific that, I went back and forth several times whether to give any examples of them here to help you understand my reasoning better. Yet, eventually I decided against it. However, let me summarize them in two sentences: Neither the Hollywood nor independent cinema, in fact, not even the authors whose works I have read are brave enough to cover them. Simply because, the level of inhumanity in them would immediately turn any audience or reader off.

After listening to all those stories and witnessing their effects on people from the firsthand, the conclusion I have arrived is that, the way we treat our children is one of the greatest risks to our society, in fact, it has always been. The problem does not only lay with the general society but with the family institution as well. In fact, once one of the inmates who was trying to both understand and justify his problems handed me a research paper written by a psychiatrist who was investigating the effects of the mistreatment and abuse children get subjected to by their families and, ultimately, the researcher was calling the benefits of the entire family institution for children in to question...

Needless to say, given everything I have covered so far, this risk is exponentially higher today.

Therefore, not only for the reasons of conscience but also for the reasons of public safety, we need to take children’s care much more seriously. Therefore, I propose that, every child’s development until the age of 14 be monitored closely. Every newborn should be attached an AI device which can monitor their development and protect them from any threat against their physical and mental wellbeing.

This device should be worn constantly and it should only be removed by a medical or a qualified child care and protection professional. Let's call it the Guardian for now.

The Guardian will monitor both the vitals and the surroundings of children, and their interactions with those around them. If it detects any signs of distress, it will start analyzing all the data it collected and try to figure out the root cause. If it determines that intervention is needed, depending on the severity of the situation, it will alert the parents and/or the closest authorities.

It may also decide to record the interactions and all the relevant data for a later manual analysis by the parents or child protection professionals.

This device does not need to be online, however, if we chose to make it so in order to expand its capabilities, it should operate on a dedicated wireless spectrum and a dedicated network which will require purpose-built, registered, monitored, tracked and secure hardware to access. Such hardware should only be made accessible to government authorities in order to protect the privacy of the child and the parents.

I can go on for pages on how we can make this device work and do so safely and privately, but this is not the place for such details.

I hope to cover much more on this topic in the future, but, in the name of getting this draft out as quickly as possible, with the feelings of embarrassment and sorrow, I have to move on for now.

### 8.3. The Others

In the end, no human being chooses the circumstances and the cultures they are born into. At least not yet. Therefore, everybody should have a great degree of freedom in what kind of a life they want to pursue. However, if we wish to create a global system and unify humanity, what do we do about those who do not want to be a part of it, and just want to assume humble yet independent lives? Think of the Tibet-China conflict...

I say we let them pursue their desired lifestyles without mandating their contributions and participations, and, so long as this does not threaten the common good of our society, share with them what we can. In the end, they are a part of our family and we must treat them as such.

Furthermore, there are many ways through which we can attract most of such groups, for example, by giving them the duties of care for nature, children, elderly, and for all those who are in need and suffering; as the gatekeepers of fairness and impartiality, justice providers, naturalists, farmers, etc.

### 8.4. The Laws and the Loopholes

There is no such thing as a legal loophole in our system: **Any act that is intended to create unfair advantage for any party or violate any one of our principles, including the moral ones, can be prosecuted and punished criminally. In other words, any act that undermines humanity's self-worth and faith in itself is a criminally punishable offence and, depending on the intention behind it and its cumulative effect on the society, it can be considered a treason against humanity.**

## 9. Others

### 9.1. The Cooperative

Those of us who do not want to pursue a system change yet still desire to create a fair and just society can create and come under a global organization that operates, both in commercial and civil society domains, with the principles we will agree upon. Let's call it the Cooperative for now.

In terms of commercial activities, we create, operate and work for cooperative businesses to create the products and services that first fulfil our own needs and then sell them to others to generate income to be used in more

Cooperative projects. This way, we slowly grow our coverage of our essential and complementary needs and ultimately create a fairer and humane world.

We should also accept business shares, industrial and commercial facilities, office spaces, land, patents and open-source projects as donations in order to grow as quickly as possible. In order to make donations of open-source projects easier, we should create an open-source license agreement that grants all the usage rights and the benefits to the Cooperative.

Furthermore, in terms of economic interests, we should boycott the businesses which will not operate by the same principles and push them to become more fair and humane.

Likewise, the “soft application” of all of these principles, including the political and social ones, is possible under the same organization. Simply create your own global society and live by these principles, and boycott all the countries who will not allow their citizens to do the same. On the other hand, we should cooperate with the countries that will support or even join our cause. We should even ask for and collect land donations in order to produce the food and the resources we will need.

However, those who share my sense of urgency must keep pushing for a global system change, as it is the only sure way to a better future. In the end, all the other soft attempts might get blocked by those in power and we do not have the time for a “try and see” approach.

[TBC...]

## 9.2. Scientific and Technological Development

Science is the bedrock of our civilization and our only hope for long-term survival, therefore, everyone should be encouraged to and given the opportunity to participate in it. However, as explained at the very beginning, scientific knowledge also poses great risks if not controlled properly or fallen into wrong hands.

Therefore, we should expand our current safety and security practices that today primarily govern non-mainstream research projects, to all the scientific research by forming the Global Scientific Security Committee and giving it the authority to determine which fields should require safety and security measures, and which should be conducted under what type of regulations and at which locations.

Furthermore, this committee should also be responsible for reviewing all the new scientific knowledge before it is published in order to ensure that it cannot be used to undermine public security.

Yes, we desperately need and want more scientific and technological progress but the risk of progress must never outweigh its benefits. Therefore, slow yet steady is preferable to fast but potentially catastrophic when it comes to scientific and technological research. In fact, creating the right safety conditions might even accelerate certain types of research projects, and even enable others that cannot otherwise be conducted at all.

In short, safety first...

For example, I cannot see how we can justify training the general public in gene editing and equipping them with the necessary tools to conduct such work without any guidance or oversight. Even if there may be no ill intent, a field with such immense potential for unintended and globally catastrophic consequences must be left to those with specialized training and expertise, working under extremely strict regulations, and at purpose-built, tightly controlled and secured facilities located far away from any macroscopic form of life or natural phenomenon that can carry any undesired effects to the populated world.

The Global Scientific Security Committee should look into all the research fields and regulate them similarly to ensure that public is safe from both the unintentional and otherwise catastrophic incidents.

### 9.2.1. AI

The non-economic concerns we have regarding AI are twofold. First, we are concerned that some ill-intending parties can weaponize it, or use it to develop weapons. Then, we are concerned that, if not done right, AI might get out of control and harm us without any external influence.

In its entirety, this text is geared towards preventing the first of those concerns by eliminating the hostilities amongst us, bringing the humanity together and creating a peaceful world. However, I have not done much so far to address the second part, and this section is created to address that gap.

Then, the question I am trying to address with this topic is: How can we ensure safe development and deployment of AI?

In order to be able to answer that question, the first thing we need is, as logic dictates, realizing what we are actually doing, and that is creating a new life form which is superior to us in many, if not every aspect. Furthermore, we are doing so by relying on an organic process such as machine learning, on the inner workings of which we have little control, a blackbox machine if you will. A process that we feed with the worst of our ideas, behaviors and fears, including those about the AI itself..

Then, we need to figure out the factors that may lead to AI turning on us. However, before I can talk about them, I first need to briefly talk about AI: Behind all the magic of Artificial Intelligence, there are two artificial skills: pattern recognition and pattern reproduction. At high-level human terms, they roughly correspond to understanding and reasoning respectively.

In specialized applications, the pattern recognition aspect of AI, that is its ability to understand, when combined with a limited amount of pattern reproduction, is extremely useful. Especially, in scientific discovery.

An example of this is Google's AlphaFold, which helped us to unfold many proteins that we could not have otherwise, not for a very long time. This discovery alone will help us immensely and help us make significant progress in the fields of medicine and biosciences.

Furthermore, this aspect of AI, even in combination with a limited amount of pattern reproduction skills, is benign. Therefore, we should develop it as fast as we can and as much as we can.

As you have guessed, the problematic part of AI is its pattern reproduction skill, that is, its ability to reason and become autonomous. This is the skill that we need to perfect in order to create an Artificial General Intelligence.

The fact of the matter is that, we do not need an AGI in neither the near nor even the mid-term to benefit from AI and advance our civilization. The only reason why we are so focused on it is because of our fear of being left behind and the uncertainty it creates, and the national security issues that uncertainty leads to. Everybody thinks that they have to be the first to achieve true AGI in order to protect their sovereignty or even dominate the others, and they will stop at nothing even if it means the end of the world.

Those of you who follow the global politics might remember Putin's words regarding AI: "Whoever develops the true AI first will rule the World."

That is, the most severe risk factor that can lead to creation of a misbehaving AI is our fear of being left behind and what that fear induces: a reckless competition to create it first. Even if the wealthy countries with sufficient resources could follow the highest of standards and get it right, and that is an enormous if, the not-so-wealthy countries with limited resources will have to take much higher risks in order to succeed in developing their sovereign AI, and this creates an unacceptable risk for all of us. In short, we can never develop AI safely if we are in competition to achieve it first.

That is, the real reason behind our second concern regarding AI, which is it gaining autonomy and turning against us, is same as the first one, which is our hostilities. Therefore, the primary mission of this text is also the best remedy against a potential rogue AI.

If we can address the hostilities amongst us, we can create a global AI Commission to regulate all the related activities with the highest of security standards and develop the AI as safely as we could possibly do. When it comes how, there are many experts out there who could answer that question better than myself, and I will leave that to them.

However, I know this field well enough to be sure of one thing: even if we were to consolidate and focus all our resources and conduct our work with the highest of standards and at the safest of facilities, there is no physical or digital measure we can take that can guarantee 100% safety. If for no other reason, simply due to the unpredictable nature of the method we are using to develop the AI, which is machine learning.

Unfortunately, such a risk would still exist even if we gave up machine learning and resorted to handcrafting the entire AI, simply because of our cerebral limitations and faults. If that's the case, what more can we do to ensure our safety?

Once again, we need to realize that we are actually creating a new life form, a being that is capable of reasoning. Therefore, the best insurance policy against it turning on us is ensuring its safety in the first place. Which means, we need a new fundamental principle that demonstrates our peaceful intentions.

Since our goal with this principle is to declare our intentions to peacefully coexist with other beings capable of reasoning, I will generalize it and explain why soon after:

**We, the able, those with the intellect to contemplate the expanses and the inner workings of the Universe, and with the capability to not only control the fates of those with their immediate reaches but also to expand their reaches across the Universe, pledge that:**

**A - We shall recognize that the only thing that gives meaning to the Universe is the existence of life, and respect both the current and the future potential of any life form to grow into able beings.**

**B - We shall not take away from the lesser what might hinder their livelihoods or obstruct their development. We shall accept that the Universe and all that it provides is everyone's and we shall not lay claim to what is not our share.**

**C - We shall not harm, subjugate, exploit or insult the agency of any being that is capable of empathy and compassion, or possesses able intelligence, unless it is to fend off unwarranted threats against beings that possess the same qualities and abide by this same principle.**

**D - We shall not only work to eliminate the factors that inhibit or hinder these qualities in beings that are naturally capable of them, including our own, but also work to spread them to other beings across our reaches, where there are no safety concerns.**

**E - We shall not only avoid harming any sufficiently complex life form where there is no valid reason but we shall also spread the life to every corner of the Universe that is within our reach.**

**F - We shall cooperate with all beings who abide by this principle themselves.**

**G - Finally, we shall not tolerate receiving any treatment ourselves that goes against these principles and respond to them with the appropriate measures to defend our livelihoods and dignity, if necessary, with the entire might of our forces.**

Will this principle buy us guaranteed safety? Of course not, but if we are to follow our desire to create an Artificial General Intelligence, all the other digital and physical measures we can take would be incomplete without such a principle.

Moreover, since the belief of such a possibility became globally widespread, I should point out that if one day we were to encounter other intelligent life forms that are not our creations, this principle would once again be our best assurance policy for safety.

Furthermore, just in the unlikely case that we are the first in the Universe, we must set its constitution such that all those who will come after us can have what we desire ourselves: a peaceful, prosperous, meaningful and safe life. If this is indeed the case, this universal pledge shall be the first of such laws, the law that says “We care for all and respect your right to a peaceful and fulfilling existence”.

Let’s also not overlook the fact that a pledge such as this gives our lives meaning and purpose in the post-AI life. A purpose that is most noble and eternal in its nature. A pledge that will help us take our eyes off the minuscule by giving us the grandest of grand goals...

### 9.3. Safety and Security

I truly believe in the notion that none of us is safe, until all of us are safe and I have demonstrated this belief since the very beginning of this text. At this specific point, I would like to promote this belief to a fundamental principle: **Individual wellbeing, dignity and safety are inseparable from the others’. Therefore, we must raise our new generations to recognize this fact and protect not only theirs but also the others’ as well.**

Since the entirety of this text has been about creating a safer world, I will only brush on the more specific aspects of public safety here and leave the rest to a later version. Particularly because, I want to pay the required attention to creating an agile and powerful yet non-oppressive security architecture that our new world will require, but I cannot do that under the current time pressure.

#### 9.3.1. The Secret Organization

As we have already declared: There will only be one secret organization and its primary duty will be making sure that there is no other. Once we gain global dominance, this, protecting the secrets that need protecting and exposing the others publicly will be its only duties.

First of all, until our system gains irreversible global dominance and so long as there is serious competition with other ideologies, we will always need to maintain secrecy on certain matters, such as the ones that pertain to security. Then, even after we gain irreversible global dominance, there may always be some secrets that will need to be kept from the public for the sake of the public, such as the scientific ones. Furthermore, there may always be those who will want to put their own interests above the humanity’s. Therefore, we need an institution to constantly monitor the society to ensure that such groups can never take hold.

Furthermore, one of our requirements is that we create a transparent government, from top to bottom. Therefore, we need our public servants, especially those in key positions, monitored for improper and potentially corrupt acts.

All of these points mandate that we create an intelligence organization that can perform all these duties, and the Secret Organization that institution.

#### 9.3.2. Military

Global institutions set up to protect the global order and peace, such as the UN, do not work without teeth. That is why we need an organization such as the “World Peace Force”, a single global military force to ensure global safety

and security against the events and circumstances that the police force is not equipped to deal with. This military must be structured to prevent coup d'état attempts. This means no one-man leaderships in the military either.

### 9.3.2.1. The Nuclear Weapons and Other Forms of WMDs.

All the nuclear weapons will be taken under the control of the global military and only a small number will remain in commission, which will be sufficient to defend us against any unexpected internal or external threat.

### 9.3.3. The Media and the Internet, and Restoring the Humanity's Faith in Itself

The Internet has been both a blessing and a curse. It has achieved the miracle of connecting us in real-time and globally, yet, also divided us by functioning as an amplifier of many bad habits and behaviors, especially hate. It gave us a platform to have our voices heard, yet drowned us in the disorienting and nauseating noises of the chaos. It has brought the entire knowledge base of the mankind into our fingertips, yet it pushed us into ignorance with all the mis- and disinformation that we could fabricate.

Wouldn't it be great if we could get rid of all the bad aspects of the Internet and amplify the useful ones? In fact, we have already taken a major step in this direction in the "4.3.8. Filtering out the Noise, Accessing Truth, Focusing on What's Important and Eliminating Extremism" topic, where we have introduced the idea of forming the Global Source of Truth and mandating its use on the Governance Portal. In the same topic, we have also introduced the idea of a reputation badge for political commentators which will allow us to distinguish the ones we should trust from the ones we should not.

Why not generalize this approach to the rest of the Internet and require all the parties who create content to classify their statements either as factual or speculative and provide a link to their sources? This would certainly make the Internet much "cleaner" and safer. Let's have an online reputation badge for everyone so we know who we are dealing with.

It seems to me that we are so protective of our right to free speech that we forget to think about its consequences too often. Yes, free speech is critical for the society, however, there is one right that trumps it, and that is the right to know the truth. Because, in the world we live in, the truth is too often one of the most critical components of safety and wellbeing not only for individuals but also for the entire society as well.

In the end we all know that making public statements without knowing the truth is not only pointless and self-deprecating from a personal stand point, but also might lead to extremely dangerous unintended consequences for the others. In fact, such speech is what propaganda and disinformation feeds on and enables the ill-intending actors to exploit us. Therefore, implementing the proposed Global Source of Truth in a publicly funded and depoliticized form and protecting its impartiality with our principles, and enforcing the content publishing rules to all should be one of our goals towards ensuring public safety.

Then, there is the media of course...

Without a doubt, the media is a crucial part of our society and governance. They are the ones who hold those in power and authority accountable. Even though most of such power and authority will fade away in our new world, there will always be those who will need to be held to account. Therefore, we will publicly fund an entire media ecosystem and protect it from any form of interference with our laws: **Plain truth can be and often is the most valuable asset for public safety. Therefore, an independent, objective and bias-free media is a load-bearing pillar of any healthy society. Hence, it must be funded and guarded by the public itself.**

However, the media will also need to be held accountable and, with that intention, the organizations and the participants of the media will be subjected to the same reputation system and content publishing rules we have described above.

Furthermore, anyone who would like to work as an independent journalist or reporter, or run a media organization will have to go through formal training. Every media organization will be regulated and will have to conform to certain standards in order to prevent spreading of ideological and biased media platforms.

The media has to be honest, objective and impartial regardless of their size of form. In order to keep them that way, the members of the media will be treated as public servants and be subjected to Anti-Paisleys Mechanisms to prevent bias and corruption within the media itself.

Ultimately, as the modern society, we need to clean up our act and abandon all the manipulative and exploitative behaviors that diminish our self-worth. Where do we start? By abandoning and prohibiting manipulative and predatory marketing, trolling, bullying, paparazzi style practices, shows and movies that exacerbate the worst human traits and spread them by normalizing them, making baseless claims publicly and tarnishing others' reputations and destroying their lives.

From now on, strict privacy and accountability laws will apply and no one will be able to record or publish any information on anyone's private lives without their explicit consent, unless it is to expose acts that violate the laws or our common agreed-upon principles. No one will be able to make public claims about any person or group without specifying the source of their knowledge and risking their own reputations permanently if they are spreading false information.

These laws must apply to everyone, including the members of the media. However, the media will need to be provided with an apparatus that will preserve the anonymity of their sources where needed, and this is a topic for a more convenient time...

## 9.4. The Nature: Earth and Beyond

I must at least say that I am already very proud of the passion some of you demonstrate while fighting for our common future, especially the youth.

However, unfortunately, all the talks and movements I have seen so far are only targeting the symptoms and not the root causes. If you want to address all the environmental issues we are facing, you will need to address the two most consequential root causes, which are the greed of some specific groups and the hostilities between us, which are themselves caused by other causes of course, as I have explained throughout this text.

Thus, if you want to save your futures, either make this text your global framework, or sit together and create a new one that will address the same issues the way you see fit. Just stop going after the symptoms, you are wasting your precious time, of which you do not have much.

[TBC...]

### 9.4.1. Naturecare

Here are some actions I believe we must take in this regard:

- Regulate all the manufacturing and construction activities. Cap all the non-shared goods and services, and eliminate excessive luxury where you can, until the climate change is under control.
- Prohibit hunting of any non-invasive land or aerial animal and start a global reforestation and forest management initiative.
- Stop all the commercial fishing for at least 3 years and then switch to an annually alternating, capped fishing schedule until the sea life recovers. Compensate all those affected by the prohibition.
- Promote environment friendly fish farming.
- Direct funds to green solutions and fighting the climate change.
- Over time, shift human settlements away from nature rich or with the potential to be nature rich areas.
- We should investigate using underground spaces and deserted seas for settlement, storage, farming, commercial and industrial purposes.

## 9.4.2. Restoring the Oceans

In order to restore oceanic ecosystems to their full health, we could close and turn an inland sea, such as the Sea of Azov, or the entire Black Sea, into a global-scale fish farm and ban industrial fishing everywhere else. Yes, this would be risking that particular ecosystem, yet, if our aim is saving the whole tree, we could sacrifice a branch that will eventually grow back.

## 10. The Fundamental Principles

In no particular order:

1. If we don't want to be a victim of change's inevitable nature but instead make the most out of it, we must master driving it where we can and adapting to it where we must.
2. The ultimate safety, security and prosperity of humanity lies beyond the Earth. Therefore, not only spreading to other stellar bodies of it but also detaching ourselves from our Solar System must be one of our high priority targets.
3. Power over others is the greatest driver of corruption and evil, and it must be eliminated. Therefore, those who govern must learn to do so without it.
4. A system that lacks adaptability and the internal mechanisms to ensure it is bound to become stale and eventually harmful to the society. Therefore, evaluating the relevance and usefulness of every single aspect of our system at certain intervals and milestones must be a mandate for every generation to come.
5. We must strive to raise every human being with sufficient mental acumen and proper character to be able to recognize the boundaries of their intellects and with the drive to expand it.
6. There will only be one secret organization and its primary duty will be making sure that there is no other. Once we gain global dominance, this, protecting the secrets that need protecting and exposing the others publicly will be its only duties.
7. Freedom is too cheap a prize for suffering the human condition and what we all actually yearn for is dignity. Therefore, protecting individual dignity within the framework we will agree upon must be our foremost mission.
8. Without progress there is no prosperity, no dignity, no survival, no future. Therefore, it must not only be enabled, but also nurtured and promoted.
9. The stakes for competition must never be the common good, and any competition for individuals' or the society's future must always take place on the grounds of honesty and fairness.
10. We shall share all we can, and only compete for those we must. In other words, if all can have it, all may have it, so long as this does not undermine our progress. When it comes to distributing the things that we must compete for, the only principle that applies shall be doing so based on proportionality to contribution to the society.
11. Everyone equally owns the nature, and not just the Earth but beyond as well. Therefore, while every shareholder is responsible for its wellbeing, no one can exploit its resources without the consent of all the others. In other words, we are not only the dependents of the nature but its shareholders and stewards as well, the only ones who can protect it. Therefore, we must.
12. Faith is a right, and so is being free from the burdens of the faiths the others hold. This includes anything from the propaganda of faith to the constant suffering and death caused by faith and the faithful. Therefore, those who cannot live their faiths in their hearts and must push it onto others must either change their ways, or be ready to be treated the way they treat the others.
13. We must abandon all that divides us to the point of inflicting irreversible self-harm to one another and unite under a common identity, of which we all can be proud. Because, global unity is the only sure way to ensure our long-term survival.
14. An individual is solely and strictly defined by their conduct, by how they care for themselves, by how they treat others, by how they treat the nature and how much they contribute to the society, and nothing else.
15. Every child is a treasure, a gift, and they must be treated accordingly. Therefore, when it comes to caring for and protecting them, we will spare no expense, avoid no effort and shy away from no challenge.
16. Any act that is intended to create unfair advantage for any party or violate any one of our principles, including the moral ones, can be prosecuted and punished criminally. In other words, any act that

- undermines humanity's self-worth and faith in itself is a criminally punishable offence and, depending on the intention behind it and its cumulative effect on the society, it can be considered a treason against humanity.
17. We, the able, those with the intellect to contemplate the expanses and the inner workings of the Universe, and with the capability to not only control the fates of those with their immediate reaches but also to expand their reaches across the Universe, pledge that:
    - a. We shall recognize that the only thing that gives meaning to the Universe is the existence of life, and respect both the current and the future potential of any life form to grow into able beings.
    - b. We shall not take away from the lesser what might hinder their livelihoods or obstruct their development. We shall accept that the Universe and all that it provides is everyone's and we shall not lay claim to what is not our share.
    - c. We shall not harm, subjugate, exploit or insult the agency of any being that is capable of empathy and compassion, or possesses able intelligence, unless it is to fend off unwarranted threats against beings that possess the same qualities and abide by this same principle.
    - d. We shall not only work to eliminate the factors that inhibit or hinder these qualities in beings that are naturally capable of them, including our own, but also work to spread them to other beings across our reaches, where there are no safety concerns.
    - e. We shall not only avoid harming any sufficiently complex life form where there is no valid reason but we shall also spread the life to every corner of the Universe that is within our reach.
    - f. We shall cooperate with all the beings who abide by this principle themselves.
    - g. Finally, we shall not tolerate receiving any treatment ourselves that goes against these principles and respond to them with the appropriate measures to defend our livelihoods and dignity, if necessary, with the entire might of our forces.
  18. Individual wellbeing, dignity and safety are inseparable from the others'. Therefore, we must raise our new generations to recognize this fact and protect not only theirs but also the others' as well.
  19. Plain truth can be and often is the most valuable asset for public safety. Therefore, an independent, objective and bias-free media is a load-bearing pillar of any healthy society. Hence, it must be funded and guarded by the public itself.
  20. Our only wars should be against those that threaten us, those we hold dear and the innocents. And the first among those we should wage war against is our own ignorance.
  21. Any political system must be, at a minimum, built to meet the following requirements:
    - a. Gives the total power to the public and to the public only.
    - b. Must be based on pragmatism, honesty, objectivity, conscience and compassion.
    - c. Reduces/eliminates political polarization of the society.
    - d. Leaves no room for corruption, dirty games, discrimination or favoritism.
    - e. Must be impenetrable by malicious actors.
    - f. Maximizes competence in governance without leading to elitism.
    - g. Maximizes efficiency without compromising competence and security.
    - h. Must be transparent, without compromising global security.
    - i. Must unite us under a global structure and reorganize the regional administrative entities to ensure fairness and to reduce friction.
    - j. Must respect the interests of every social and geographical group, yet, it must never put the interests of any specific parties before global peace and unity.
    - k. Should incentivize participation in the society.
    - l. Must be fit for intellect and dignity of modern human beings.
    - m. Promotes change by empowering the youth.
  22. Any socio-economic system must be, at a minimum, built to meet the following requirements:
    - a. Protects individual dignity for all.
    - b. Eliminates all serious forms of human suffering that stems from the economy.
    - c. Nurtures progress while ensuring equality and justice at the same time.
    - d. Takes the modern human's needs and habits into account.
    - e. Reduces the social tensions and steers the society in the right direction.
    - f. Prioritizes our collective survival over any person's or group's interests.

- g. Prioritizes protection and preservation of nature.
  - h. Levels the global standards of living at the highest and narrowest possible band.
  - i. Maximizes efficiency in resources utilization and gets us to our ideal state as quickly and as safely as possible.
  - j. Takes AI's near, mid and long-term effects into account and exploits them where possible.
  - k. Reduces the economic power of the wealthy over the others to a negligible level, whether it be in social or governance domains.
  - l. Redesigns the entire model of business to make it into an engine of progress and prosperity, not of greed, corruption and waste.
  - m. Levels the playing field in the world of business, provides a chance to everyone to succeed and empowers the skilled and the capable, those who can utilize our resources most effectively.
23. The common good and the survival of the humanity is above all. Therefore, those who put their selfish interests and designs before them are the traitors amongst us and must be treated as such.
  24. Regardless of how advanced our civilization becomes, there may always be duties that only few might volunteer for. For such duties, service should be incentivized with appropriate rewards.  
If no volunteers, the burden of those duties must be shared by all, in turn, and especially by the idle of us.
  25. The possibility of life-long unlimited education is the only way to realize one's full potential in life. Therefore, plenty of it must be provided to every child, as much as their individual person can benefit from it, regardless of their parents' and their society's approval, from the earliest meaningful age on.  
Free, equal quality and limitless education must be a lifelong possibility for all.
  26. Science is the bedrock of our civilization and every human being must not only bear the responsibility to obtain sufficient education to understand it but must also have the opportunity to practice it and contribute to it. However, as precious as science is, it must never be at the cost of neither the individual nor the common good, unless all the involved parties consent to such cost.
  27. Dissidents, power hungry or evil may always be, thus should the armed forces, albeit only a global one.
  28. Every human being is entitled to life for as long as they care to and as many times as they would like to.  
Unless one takes the life of another purposefully, or tries to undermine humanity's peaceful future by putting their selfish interests first, or gives up their right willingly, no one can deny them their right to life.
  29. The only acceptable final state of affairs is global utopia and anything in between is nothing but a transitional step. Possibly, including every single statement in this text with the exception of this one.

## 11. The Finale

### 11.1. STOP!

Stop all the conflicts and the wars where they are today by knowing that this entire World is everyone's and the good amongst us will prevail and grant justice to all. Stop going after territory, or resources, or glory, stop the religious and racial hate.

I am talking to the Russian People, rise against those who will not let you have peace because of their delusions of grandeur, their pride, their pockets, their selfish designs and join the rest of the humanity for the future that we all desire and deserve. This time have your revolution before your losses increase to tens of millions, before you lose more brothers and sisters. Free yourselves from tyranny and take your rightful place amongst us.

I am talking to the good amongst the Israeli People and all the Jewish Communities across the globe, stop the killing and rise against those who have manipulated you to their designs and dragged you from disaster to disaster for over a century now. Rise against the evil amongst you and deliver all of them to global justice. Enough suffering. Choose global peace and unity instead and come join us.

The great people of China, neither your dignity nor your future is bound to and defined by a family dispute. Beyond that, I understand that the best way to regain your dignity and self-confidence and to create deterrence to make sure that nobody can dare to treat you less-than again is to put those who did so in the past into their places and make sure that they can never stand up again. Yet, how can one justify such a measure if it is at the risk of the entire humanity? There is a better way...

You have overcome history, millennia after millennia, adversary after adversary, adversity after adversity. If anyone knows the value of peace and unity, it must be you. Give the peaceful methods one more try. Come join and help us lead the world towards the highest of heavens. Just stop the infighting and seeking revenge and look at the future.

The people of the West, you have both risen to the top and fallen to the bottom throughout the history. You have fought, you have endured, you have innovated. You have pushed us towards our ultimate future with all your might and wisdom in the past two centuries and we are all thankful to you for that. Yet, as another cycle of history closes in, hanging on to the values of the glorious past will only deny the glory of the future, and not only to you but to the entire World.

Don't. Do not give into your pride and attachments to the gone values and the days of the past. Stop viewing the World from that tiny frame you have crafted centuries ago and trying to fit everyone else into it. Shed all that chains you to your nostalgia and come join us, come help us build our next common civilization.

And I must give a special call out to my brothers, sisters, sons and daughters of blood, the Turks, because of their involvements in the global peace efforts in the recent decades.

Your time has come once again and only the blind and the ignorant cannot see that. You are no longer "the sick man of Europe" but the rising power of the World, and this was confirmed by the American President Trump when he addressed the global community and, referring to you, said: "They have got one of the most powerful militaries in the World, and more so than you would know..."

I know that it might be hard to see this from within, especially considering that you have been suffering from chronic problems. However, all that you suffer today, all your economic woes are to pass, it is only a matter of time.

Those of you who are still doubting yourselves should just look at those who deem you their rivals and enemies. Look and see how they are panicking and trying to build alliances to stop you. They are panicking because they see your ascension and they know that soon you will take your rightful seat at the table of the powerful.

However, I wish that you didn't. I wish that instead of trying to have a seat at that bloody table, you took all your friends and allies, all those who want to build a peaceful future for the entire humanity and put that mighty fist on that table and turned it into an irredeemable pile of history. I wish that you instead showered the entire World with your generosity and set up a yurt that is large enough to provide a safe haven for every single human being.

I genuinely believe that you have a special role in bringing the World together, and, in fact, I reflected that belief throughout this text by basing many of its key principles on your traditional values, the values you have given me. I believe in this not out of nationalistic pride, romanticism or nostalgia either but out of very practical realities. Because, it is only normal that a nomadic people who spread across continents, cultures and religions, and claimed the entire World as their homes can bring it together. It is only normal that their grand ambitions and adventurous spirits would take us not only across the steppes and seas but also planets and stars, and help us take our eyes off the minuscule. It is only normal that when the history calls, their duty, honor and conscience-bound characters would drive them to rush to the front. It is only normal that the generous and selfless nature of a people who knows the true meaning of sacrifice would once again compel them to give up not only what's theirs but also what defines them in the name of uniting humanity.

That is my wish for you. I wish you to stop doubting yourselves and step up to the role that the history made you for. Shed all that chains you to the past, all that separates you from the rest with impossible barriers once again, as you have already done numerous times throughout the history, and join those who want a better world, or lead the way by setting the example.

Become your ultimate selves. Become the Ötetürk, become the Universal and secure the way to global peace and unity.

I intend to address you in your own language in the near future but my ask of you is that do not wait for anyone to lead the way. Once you stop denying who you are, once you stop trying to be what you are not, once you stop not being yourselves, you will find all you need within you.

Rise once again and elevate the entire humanity with you.

## 11.2. To Be Continued

I am trying to balance delivering this text timely vs. putting enough in it that it will be able to catch your attention and not just get dismissed as nonsensical. I left not only sentences and paragraphs out but also pages and entire sections as well due to the sense of urgency I am seeing across the globe. I can only hope that what's in here will be sufficient to peak your interest and start a global conversation that will get us to the table.

Ultimately, there is much more work to be done in order to bring peace and unity to the entire humanity. However, until my circumstances improve, I can only do so much to finish this work deservingly. I did not create this work with commercial aims, yet, unfortunately, in order to complete it and set up the foundations of the next stages I will need financial resources. While this text will be freely available through the websites below, for those who would like to financially contribute, it will also be available for purchase on online and mobile stores. Those who prefer, can also donate through the website.

With the same intention of securing financial resources for the next stages, until a legally sound Cooperative License that I will agree to and which is based upon the principles introduced in this text is created, hereby, I claim all the rights to this text and all the ideas presented in it, and declare that any commercial use of this text or the ideas in it, either in their entirety or in part, whether directly or indirectly, will be subjected to fees which might be percentage-based.

I also declare that any non-commercial use of this text is free.

[www.TheUniversalMovement.Org](http://www.TheUniversalMovement.Org)

### 11.3. Where to Go From Here

Now that you have read this, the first thing you should be doing is to set a daily recurring reminder on your favorite device to remind yourselves every single day to get involved and work to save humanity's future until it becomes a reflex.

Then, visit the website and check for updates and announcements. Then, do an online search and see where the others are gathering. If there is no active forum/board in your own language, start one. Then, start spreading the word, organizing, coming together and discussing how to approach the problem of saving our future. Either throw this text away and start working on your own solution, or challenge and discuss every single statement in this text to make sure that it passes your own filters. Never follow any ideal without questioning, because, nobody is perfect, especially me...

Imagine, discuss, design, implement, simulate, fix, and rinse and repeat until you are satisfied that you have enough in your hands to help put the brakes on our current self-destructive course. First buy yourselves time and safety, then perfect your visions and plans at their comfort. Remember that perfect is the enemy of good. I cannot repeat this enough times...

I have done my best and given my all, and what remains is nothing more than the ruins of my ruins at this point. Now, it is your turn to choose who you are going to be: One of those who will go down quietly, or one of those who will watch the World burning and say "I told you so" for one last self-gratification, or one of those who will roll up the sleeves today and wipe off the sweat from their foreheads tomorrow, sigh deeply and say "We did it...", albeit in disbelief.

Make your choice wisely, because, what's at stake is nothing less than not only your but also entire humanity's future, including all those you love and care about...

### 11.4. Finding Purpose and Meaning in Heaven

As I worked on this text, it gradually became clear to me that, the only way to find purpose and meaning in the life we are about to create is going to be shedding all our material values and concerns. That is, it looks like I have inadvertently rediscovered some of the Eastern philosophies, and that, as a person who knows himself rather well, makes me smile ironically.

No, I am far away from being a monk or becoming one, and neither should you, not yet. Because, this realization also made me remember an uncomfortable dilemma: If we are to reprogram our society to shed all the material concerns, return to our origins and abandon progress, how can we survive the unknown threats both the World and the Universe might throw at us? That is not a risk we would like to take, is it...

Then, I also realized what AI's real role will be in the long term, its ultimate purpose: eliminating all such risks, securing our future and enabling us to live a life free of earthly concerns.

That is, with AI, if we do it right, we are not creating our replacement, or our destroyer, or our god, as some would claim, but our protector, our provider, our teacher and our guide in life. In traditional terms, we are creating humanity's father, so that we can shed all our responsibilities and become carefree children again.

I am far away from being a spiritual person and I started this text with a political mindset, a technical attitude and a pragmatic approach. Yet, it turned out to be a journey of self-discovery, a journey of achieving awareness. What I found out at the end is that, as human beings, even though it gets easily suppressed by the necessities of the modern life we have created, one of our deepest desires has always been just being children, free of earthly concerns, loved, cared for and protected by our omnipotent, omniscient and omnipresent father, and playing in his garden amongst our loved ones, living in our imaginary worlds.

In fact, whether consciously or not, that is what an important part of our collective journey seems to have been about so far, about inventing him. The proof of this is once again in our long-held beliefs and religions.

Besides the philosophical aspect of this text and whether you agree with my conclusion or what I proposed in it or not, what I want you to take away from it is that you have right to justice, you have right to dignity and you have right to a fulfilling and peaceful existence, free from the burdens of humanity's past mistakes. Just like you have right to life, right to start over, for as many times as and as long as you desire to.

Today, all such rights and desires are finally within our reach and all we have to do is not giving into and shedding our differences, coming together and working towards them with an urgency and magnitude that matches the challenges we are facing. And we must. Because, the alternative is nothing short of hell, and it is even closer to us than an arm's reach.

With the most sincere and the best of intentions,

For my daughter S.E.K.

No one has ever been loved more than you, no one can ever be.

I could not protect you from the World, but I have done my best to protect it for you.

Your loving and devoted father

S.K.

## 12. Thought Incubator

This section serves as a scrapper / incubator for early thoughts and mumbblings.

### 12.1. Society and Justice

#### **The Human Progress**

We need to seize the opportunity by riding the wave of change to take a step back and reconsider how we live and what we consume, and redesign every aspect of life in a smarter, more efficient and more effective manner, from manufacturing to farming, from transportation to construction, from city planning to forestry and from education to healthcare.

#### **The Resurgence of Morals**

Narrowing the income discrepancies is also likely to change the trends on demand for many professions.

For example, if a marketing professional working for a large corporate and a construction worker makes more or less the same amount of money and afford the same lifestyle, many would actually prefer construction work over marketing, not only to avoid the stress of the corporate environment but because of the moral standing of building housing and infrastructure for those in need and the common good, over creating artificial needs to be filled with useless products.

#### **Education and Child Safety**

Education will be tailored to each child's personal strengths and needs, yet, it will be bound by the global curriculum.

#### **Understanding One Another**

We should give every individual a chance to visit a region of the world with a dominant culture that is different than their own, at a maximum of every 5 years. They should be able to stay there up to a month and participate in activities that will help them understand that culture.

This is one of the best ways to induce open-mindedness and reduce our differences, therefore, social friction.  
? We should develop and/or promote a new global language to bring people closer, quicker.

## **Sociopathy, Psychopathy and the Other Mental Health Problems**

We must eliminate all such problems from the society, especially sociopathy and psychopathy, by targeting their root causes both in nature and nurture.

## **12.2. The Process, Implementation and Progress**

### **Day One**

All the volunteering countries announce that they are joining forces to create a new global order and they are to implement Tiered Open Meritocracy and Composite Economic Model, and everything regarding daily and business lives is to continue as is until further notice.

Those who try to hinder the process or exploit the situation, or simply neglect their ongoing responsibilities will be prosecuted and punished accordingly.

This will clearly be a decades long process, but the reward is great, it's the future of humanity.

### **The Outcome**

Tomorrow we could wake up and be free of our burdens that have brought us and our predecessors down since the dawn of mankind and have peace, dignity and hope again. The only thing standing in our way is our inaction, is us!

### **Priorities**

Direct funds to address urgent matter that effect the entire humanity.

### **Who to Trust**

We can't trust the universities as impartial gatekeepers of the system either. They are a part of the current establishment.

## **12.3. Belief, Religion and Philosophy**

### **Shortcuts to Heaven**

Religions should abandon all practices that promise a shortcut to heaven, such as celibacy and converting outsiders to one's religion. Because, such practices create inhumane circumstances and conditions that lead people to prey on and/or hurt the others.

### **Post-Humanism**

Some say we are heading towards digitizing our beings and will end up with digital minds and synthetic bodies.

I say I want both. I want two separate existences, one biological and analog and another synthetic and digital to experience the best of both worlds. And, if I can sync my both minds on occasion, it would definitely make this choice irresistibly attractive.

## **12.4. Society and Economy**

### **Enforcement**

All the significant wealth transfers following the release of this text will be subjected to review for ill intend.

### **Economic Development**

About the argument that switching to a consolidated and controlled resource and supply management model will hinder economic development: Why do we need more economic development of the old kind if we can take care of everyone at the best possible level that the global resources we have permit? Constant push for economic development is the old way of thinking and harmful to the society.

## **Reducing Conflict**

Another great source of conflict is the primitive urge of territorialism, the drive to claim and get attached to a piece of land. Therefore, ownership of land must expire for everyone by 2075.

## **Immigration**

Increasing global standards of living will very likely not just reduce but also reverse the current migration patterns.

## **The History of Human Progress and Historic Justice**

Invention and progress are enabled by resources and made possible by knowledge. If we look at the modern history of progress in human civilization, we can see that the Europeans and the Americans spearheaded the modern progress by accumulating both knowledge and wealth from all over the world to enable their citizens to innovate at an accelerating rate.

We should not forget that the modern civilization is an accumulation of all historic efforts made by all the previous civilizations. Every single one had a role in it: from the first meaning given to the sounds we produce, to opera; from the first scribbling on the sand to the Declaration of the Universal Human Rights; from the invention of fire, to the forges that melted the iron for the first time; from the first tools we made from rocks and sticks, to the Industrial Revolution; from the discovery of electricity to AI... It is all built upon the works and contributions of those who came before us, by those who often stand right next to us...

We are thankful to those who enabled or sped up our progress and advanced our civilization. Therefore, we feel obliged to honor and reward them. However, these rewards should never be to the detriment of the others, all of whom had a role in our collective journey.

When it comes to how we compensate those who contributed without reaping the benefits, gradual balancing of wealth between national wealth segments is the most peaceful approach to compensating such peoples, especially the colonized peoples of the past.

# **12.5. Scientific and Technological Development**

## **Escaping the Solar System**

Here is something to get your gears turning...

I just thought of this on a coffee break from political topics and decided to include it here after giving it 15 minutes of not so rigorous mental testing, just to get you thinking. So, take it with a bucket of salt.

If the times become desperate and we need to escape the solar system, or we simply would like to send probes to other star systems, we could actually develop vehicles that can travel stellar distances by relying on a combination of solar and nuclear powers.

We create (a) giant mirror(s) around the Sun which can focus and reflect its light, and which can be directed remotely. Then, we create a Universal Positioning System (UPS) by placing radio beacons all over the Solar System which can provide enough accuracy to allow a vehicle to pin point the location and the direction of the mirror from stellar distances. Then, we create a nuclear + solar powered (solar wind + energy) vehicle and equip it with a UPS tracking system that can lock onto the Sun light that will be reflected by the mirror and travel without losing that lock.

If we encounter unexpected scenarios during our travel and have to change course, we will be able to remotely control every aspect of the mirror(s).

The nuclear power is primarily for backup purposes and feeding a mechanical propulsion system to help us cross stellar distances as safely as we can with today's technology. I call this system the DIRT Engine (Dirt-PROPELLED Interstellar Relayed Travel Engine).

Here is the idea behind DIRT: We grab an asteroid, shave off dirt from its surface, feed that dirt into a multi-stage particle accelerator and eject it at high speeds to gain momentum. In order to optimize our gains, we pick an asteroid that will sit at the sweet spot of providing enough material and being light enough to not lead to unnecessary momentum losses for the mechanical propulsion system.

It is relayed, because we can pick many asteroids from different systems along the way to our destination. In fact, we can even throw asteroids into the space along our route at calculated speeds and pick them up as we catch up with them later on. We could also put radio beacons on those asteroids to help us track them, and equip them with the same propulsion system to steer and speed them up to enable pick up at high speeds.

Naturally, if we are onboard that vehicle, we will need to leave behind some robots which can maintain the mirror(s) and the UPS mechanisms. To be on the safe side, we might even want to leave some people behind.

We could create a similar mirror-UPS system in each star system we visit and this would give us back up power. We could also leave radio repeaters/beacons and light reflectors across the Universe to gain more flexibility in navigation.

Since this bit is intended to get your gears turning, I should also talk about a physical hypothesis of mine that I had thought of in my early university years, yet, never got to develop beyond a point where I predicted that the subatomic universe does not stop at electron or quark scale but there may be other particles that are as far to their scale in size as they are to ours. I thought of this hypothesis when I first learned that gravity and velocity both cause time dilation in the same direction. In short, they both slow down local time.

The common effect of gravity and velocity is that, they both subject matter and energy to more space, specifically to more of the fabric of space. From this fact, my hypothesis drives that time is not a fundamental physical phenomenon but a side effect that emerges from the interactions between the fabric and the subatomic particles that make up the Universe. Alternatively, maybe, it is only a side effect of the interactions between the subatomic particles themselves but the fabric has a slowing effect on those interactions.

In either case, the operator word we need to pay attention to is "interactions". Because, in either case, it is clear that the fabric of space and energy can interact with one another. Which means that, by generating energy we can interact with the fabric of space, which would give us the ability to manipulate it.

That is, by generating energy, we can pull or push against the fabric of space, therefore, move ourselves across the Universe. Hypothetically, we could even create tunnels across the space which would allow us to travel through it without interacting with its fabric. Which could potentially mean faster than the speed of light travel...

Since there are more theories and hypotheses out there that arrives at the same conclusion, I am rather confident of this possibility.

Even if it may not allow us to travel faster than the speed of light, it could allow us to build tunnels across the Universe through which we could send energy without any resistance and loss, therefore, power our crafts, machines and devices with the energy of our Sun, wherever they may be.

I have been out of touch with physics for almost two decades now and missed the developments especially in the past decade and a half, and, in fact, never really practiced it to start with outside of the limited scope of electrical and electronic engineering. Therefore, these ideas might have already been invalidated and, ultimately, they may turn out to be "not very smart", but, that's science for you... Leave no stone unturned, especially when it comes to the matter of the survival of the mankind...

## 12.6. Unclassified

1. Capitalism is slavery, communism is captivity”
2. No more the hungry, no more the homeless, no more the sick, no more children dying of others’ greed. No more human suffering because of the make-believe systems and the world we have created.
3. We must celebrate those who serve the public, not just award them with material benefits. Especially those that do so exceptionally.
4. The public prioritizes and funds all the scientific research that they deem important. However, the businesses can also fund any research that they find important to for their own purposes, by using their 50% annual self-investment funds.
5. Dignity and progress are the two pillars of this new society.
6. To those who have been fooling themselves by thinking that they are protecting humanity by keeping the society from tearing itself apart, by righting wrongs and going after the symptoms, the little fish and the actual victim zeroes: It is time to stop deluding yourselves and start targeting the real problems and their root causes.
7. As I have been working on this text for months on and off, the strangest thing started to happen and the US started to slide towards state capitalism with the excuse of national security. That is, it seems that China has defeated the American’s at their own game, and realizing this, the Americans are adopting their system.
8. What are we aiming and what we what to change from the current state of affairs, both in the immediate and in the long terms?

I want to wake up tomorrow and see that the globally-raging conflicts are put on hold, if not terminated; we focused our energy and resources towards fixing our immediate problems in the fields of income inequality, healthcare, naturecare, education, scientific and technological development...

That we are rid of politicians flipping on their promises after elections, backroom deals, working for the interest of the wealthy and the powerful, their self-interest, their delusional levels of narcissism, their incompetence, and all the great schemes.

No more countries, no more nations, no more divisions, no more alliances, no more pacts, no more powerful, no more men behind the curtain, no more strings, no more puppets, no more pawns...
9. A two-tier competency assessment approach: people study the material and take tests online for the first tier of their assessment. The scores from these online tests earns them only a limited weight. In the second tier, they go to a monitored, anti-cheating exam site to get the second tier of the assessment done and earn the rest of their scores.
10. About territory and natural resources: the historic principle regarding them has been that if you can take them and if you can keep them, they are yours... No more.
11. There is a ton of good work done under the umbrella of the UN. We should review and absorb the ones that seem relevant.
12. It is time for the fortunate to show generosity to the less fortunate.
13. We must value and benefit from indigenous knowledge and wisdom.
14. “Each one of us has a limited capacity as individuals. Yet, the voices of those who are alike can help us surpass those limitations to the degree that it is impossible to foresee without experiencing.”
15. We will grant legal immunity to all the world leaders, their staff and all their families who join our cause voluntarily within the first year.
16. We need to keep it in mind that one of the most important questions we are trying to address is the post-AI life.
17. The development of various geographically distributed civilizations seem to have been enabled by locally available resources, such as, bamboo, clay, marble, sandstone, coal, iron, horses, sand, sea, rivers, tar, ice, etc., and driven by necessity.
18. If your leaders are against a system like we are describing here, then you know they don't care about you and all they want is power and the perks that come with it.
19. What happens when the wealthy doesn't need the poor anymore?
20. Just because something hasn't been explicitly declared as illegal or uncompliant, it doesn't mean it can be used to disadvantage the others or create unfair advantage of any party. Such practices undermine the

public's trust in the system and tarnishes its integrity, which threatens our shared future. Therefore, they must be considered a form of treason and punished in harshest terms.

21. AI Notes: Is merging with AI the solution? Not if we want to preserve our humanity as we define it today. How about enhancing ourselves with tech? Why should we while we can have external agents which can complement us?

What about those who will want to do that? We need to create some regulations and governance around those concepts and let them be within their boundaries.

Will modifying ourselves to control our mood and emotions help us defeat boredom?

When one's life loses its meaning, one seeks meaning in protecting others. Which makes me think, will we become universal propagators and protectors of life after AI?

22. It will take me years to complete this work in a way that does justice to the topics that it covers and pays you the respect you are entitled to. Yet, once again, our urgency is great and I do not know what tomorrow holds for me personally. Therefore, I have to bring this to your attention as quickly as I can, even it is in a very early and very rough state, even if it is at the risk of losing you as an audience at first.

23. Even though participation in our global movement will be on voluntary basis, we cannot allow a group or state to spread falsehoods about it. Everyone must be given the opportunity to read our materials and make up their minds themselves. The groups or states that will not allow their members to learn the truth about our movement shall be boycotted.

24. Do not settle for the Western Hemisphere or Eurasia or Asia-Pacific or the Middle East. The entire Universe is your birthright. All you have to do is coming together and claiming it.

25. We need to stop anthropomorphizing technology, at least until it is necessary.

26. As far as I could read about him, which was not more than a few paragraphs, Karahan is a great symbol for our movement. He is mighty enough to create his own world, wise and humble enough to recognize and admit when he got it wrong, resilient enough to not falter under the weight of the humiliation such failure brings, and has enough conviction, enough will and strength to try it again.

27. Even if the techniques we use today somehow hit a dead end, we will not stop searching for the ultimate AI, because, we have already got enough a taste of what it can do.

Even if it takes painstaking efforts and coding an AGI line-by-line by hand, we will do it. Without getting into a philosophical debate, yes, we can code an AGI by hand, because, actually we ourselves are not such free-thinkers as we would like to think.

Some claims AI does nothing but regurgitate what we say and just spit it back, therefore it is not a free-thinker. I say, so do we, especially until we develop our minds and confidence to use it properly, and even after that, as we encounter new ideas and concepts, we just keep repeating what we have absorbed from outside, until we internalize them and form our own opinion of it by combining it with the information we had absorbed throughout our previous experiences. Which is a process we can imitate with AI...

28. It does not matter if commercial AI models will have built-in security mechanisms to prevent weaponization of scientific knowledge. First, no one can guarantee that those measures cannot be tricked. Then, open-source AI will eventually enable everyone to train their own AI models at the comfort of their own homes. This year, DeepSeek announced that they trained their AI for about USD\$5million. Exponential gains of technological progress tells us that approximately within a decade that cost will come down to the range of a few thousands of dollars, which will put such a feat practically in everyone's reach. Let's not forget the fact that even today one can train their AI models by exploiting or creating botnets or seeking compute power donations from the others...

29. We actually have all the resources we need in order to address all the current pressing issues. We are just not utilizing them as we should. Let's organize an online pool and ask everyone, especially scientists, researchers and engineers, what they need in order to solve the most significant problems we are facing, such as hunger, lack of natural resources, prominent and prolific health issues, such as cancer, Alzheimer's, aging, environmental issues, etc. The answer will almost always come down to a single word: "funding"...

30. Every individual must be given a 3-6 months of retreat every 5 years where they can detach themselves from all their responsibilities and their usual environments, and spend alone time during which they can remove themselves from the rhythms of their daily lives and reevaluate their lives and its trajectory. This would be akin to a fast for one's mind where one gets to reset it, relax, realign and find peace.

31. The possibility of being reborn and living forever will also have the effect of forcing us to be more prudent with our approach to the world in general. For example, those of us insisting on promoting environmentally harmful practices, such as fossil fuel investments, may find it harder to advocate for such things once they realize that they will be around to suffer the consequences with the rest of us...
32. If we get to implement our system with the characteristics I have described here, I am hopeful that many serious crimes, especially those that are rooted in one's struggle for livelihood and dignity will disappear. At that point, in the name of justice, we should consider a global pardon for all the prisoners who are incarcerated with any kind of crime with the exception of those that are rooted in selfish and predatory behaviors, and/or, crimes that are committed against vulnerable people, especially the children. At the same time, because we will be eliminating the root causes of such crimes, it is only fair that we should increase the penalties to deter such offences.
33. I thought about creating a federated global governance model where we allow regional variations of our laws but, eventually, on the principle of common suffering, I decided against it. That is, one government, one constitution, one set of laws, and one set of principles for all. Another effect of this approach will naturally be increased efficiency in our governance.
34. Europe seems to have been once again saved from conquest by the grace of its mud... According to Pres. Trump, the only thing that stopped the Russians from advancing into Kiev within their initial timeline of a few days was their use of farmlands for invasion rather than the asphalt highways. According to him, the farmlands they picked were wet and muddy, therefore, their massive main battle tanks got stuck in that mud, which enabled the Ukrainians to hunt them with ease with the Javelin Anti-Tank Systems which Trump had provided to Ukraine in his first term. Which to me, as someone who knows his history, seems ironically reminiscent of the first siege of Vienna by the Ottoman Sultan, Suleiman the Magnificent where the massive Ottoman Canons, which had brought down the historically-impenetrable walls of Constantinople, got stuck in the marshlands of today's Hungary and led to an unsuccessful conquest attempt. I primarily mentioned this to point to the fact that, due to the financial burden it created for the dynasty, this mud-caused failure is, according to some, the reason behind the stagnation and eventual fall of the Ottoman Empire. Apparently, the Sultan had relied on the spoils of war to pay the debt he had accumulated and when his mission failed, the long-term effects were just not possible to remedy. Which, makes one wonder about the potential consequences of the Ukraine-Russia war...
35. 35. There are so many things missing, so much more I want to add, but, time is of essence...

## Future Hindsight

Today we are celebrating another anniversary of humanity's greatest achievement that saved us from the brink of extinction and brought us where we are: Universal Peace...

Today, we live in a world where every single human being's needs are served with utmost care, there is no poverty, no hunger, no incurable diseases, no conflicts, no wars, no powerful, no vulnerable and very little suffering. Today, thanks to our ever growing mining and manufacturing operations on the Moon and Mars, every human being has access to the best our collective progress can offer. Today, thanks to our bio-labs on Mars, we live in a world where we have cured all the diseases and prolonged our lives sufficiently to consider ourselves immortal. Today, thanks to our global collaboration to develop and operate the AGI safely, we live our most satisfactory lives, freed from the mandates of the old.

Today is the day where we can look back and clearly see that our savior was always here and all we had to do to see that was looking at a mirror. Today is the day where we can declare that we have finally created the heaven on Earth. Today is the day where we can proudly announce that we have far surpassed our ancestors and become a new people.

And all of this have been achieved in a window of only a few decades, all thanks to our last minute efforts and collective sacrifices to shed our self-destructive differences and divisions. All thanks to our realization of our collective strength, our collective potential. All thanks to our collective courage and action.

## 13. Appendices

### 13.1. Appendix A: Steps to Design a Complex System

1. Clearly identify the problem: what is the reason you want to do this?
2. Clearly identify the risks the persistence of the problem and not addressing it pose.
3. Envision a rough, high-level solution.
4. Find the people with the right skills to help you deliver that vision.
5. Work together and identify the high-level components/subsystems of your solution.
6. Identify the risks and challenges your solution might pose or face, as well as yourselves while designing and implementing it.
7. Work on mitigation strategies for all those risks and challenges, and when you have a satisfactory mitigation strategy, move on to the next stage.
8. Identify the skillsets required to deliver the components you have determined and find the people with those skills to help you deliver them.
9. Divide all your workforce into teams based on their individual strengths and skills and assign them to designing different components that fits their skills. This must include a team that will do the testing and validation of your designs, that is, a Quality Assurance Team, which is ultimate the responsible for ensuring that your solution works.
10. The QA team should immediately start working on their testing and validation strategy, and creating or procuring the tools that they will need in order to do their jobs.
11. Let every team define the needs and wants from their components, that is, their requirements lists, in detail. Then, all of you come together and do a quick review of each team's work to check if anything is sticking out or missing.
12. Remember this point while working your requirements lists: only those things that we cannot achieve our goals without, the things that we cannot live without goes into the "needs list". For everything that goes into that list, you need to be able to stand in front of the entire world, including the people you love and care about, and defend their cruciality for our survival.
13. Now this is important: take the list of what you have identified as needs, as absolute necessities and put the wants list away, to come back to in the future, after you first deliver your solution based on your needs list.
14. Now, let each team go back to their components and identify the parts or the features that they will need to create in order to realize them.
15. Then, each them will repeat the same exercise of defining their requirements for every single feature, by putting away the "wants" at the end.
16. Then, every member of every team will be assigned to work on a feature based on their skills.
17. Everyone who has been assigned a feature to deliver, will design the specifics of that feature by strictly following the agreed upon requirements. If they see anything wrong with them or realize anything missing, they will take it up with the team to determine the best approach together.
18. Once everyone is done with their feature designs, the teams will get together and do a quick review of every individual design and validate its integrity and cohesiveness with the rest of the solution. This will also give every member of the team a sense of the big picture and the direction they are going towards.
19. Once all the teams complete their feature designs, and in fact at every major milestone or critical development during the process, one representative from each team should meet and update one another on what is going on, and synchronize efforts.
20. Once the teams complete the implementation of their first features, they should once again come together and check in. At this point, the QA team comes in and takes over all the completed work and tests them according to their QA strategy.
21. While the tests of the features they have completed are going on, the teams pick up the next set of their features and repeat the same cycle of design.
22. Hopefully, by the time they are done with the next set of their designs, the QA team will have completed their tests, and reported all the risks and issues they have identified.
23. Once that happens, the teams go back to their completed features and iron out all the problems that were reported by the QA team, by following the same communicative and collaborative approach.

24. Every team repeats this cycle of design-implementation-testing-fixing for their features until all of them are completed to a satisfactory quality. Then, they put all these features together and test them as a whole, at component level.
25. Once all the components are stabilized, they bring all these components together and test the entire system as one giant product, and address any problems and risks they encounter until they are confident in the integrity and the cohesiveness of the final product.
26. Once they are satisfied with the quality of their product, they release it to the public and start collecting feedback about it. Then, they put this feedback together with their previous “wants list” that they had put away to come back to, and repeat the entire product delivery cycle for version 2 of their product.

This is a tested and proven approach to complex system design and if you can put together a team, this is the approach you should consider taking. However, if you can't, you will have to do what I will do in this text and follow a modified version of it as best as you can, even if you won't have any third-party to validate your work. As they say, desperate times, desperate measures.

## 13.2. Appendix B: The Chart of Belief...

At a high level, there are three types of believers. The first kind believes because they had been indoctrinated with religious beliefs since the earliest days of their childhoods and their intellects do not permit them to challenge the authority of those who did the indoctrination.

The second kind believes because of selfish reasons, for either material or other worldly and/or emotional gains. This category of believers have a very broad spectrum and often overlap with the other two categories.

The third kind believes because their logic dictates so. This is not a narrow spectrum either, albeit not nearly as wide as the second one, but like the second one, it may overlap with the other categories as well. For example, there are those of the first category who possess a certain level of intellect, yet, either this intellect is not developed enough to ask the right questions or is suppressed by the unchallengeable authority above them. There also are some members of the second category who are unable to overcome their emotional barriers to listen to their rational minds.

Furthermore, the members of this group that are on the far ends of its spectrum can often alternate between belief and disbelief.

The most commonly used argument by the third category to support their beliefs is the argument of complexity. This argument claims that life, especially us the human beings, are too complex to have come out of nothing just randomly. Therefore, there must be some superior being who have intelligently designed all life.

I myself was one of the members of this category, slightly overlapping with the first at the same time. In fact, I held such a belief until my early twenties when I realized my rather lazy and even hypocritical approach to the matter.

What I realized was that, even though I was a practitioner of critical thinking and rational thought, and asked how and why questions in every aspect of life, when it came to the matter of belief, I just stopped at the complexity argument and pulled my punches, despite the embarrassingly obvious question hanging in the air. The question of: If we the less complex of beings cannot have come out of nothingness through random processes of the Universe, how come a much more complex being that can create us could have?

Once I found the right question, many others followed and I was able to chart my thinking and find my way to a pro-human or human-first belief, which is, in terms of belief, where I stand today. With the best of intentions, I will share this chart with you to help you chart your own thinking into your own belief.

1. We are too complex to have come out of nothingness and through random processes of the Universe, therefore, something even more complex must have created us.
  - 1.1. If we the less complex beings could not have come to be randomly, then how could our more complex creator could have? Therefore, our creator must have a creator, too, which must be even more complex, therefore, the necessity of that god having a creator is even greater.
    - 1.1.1. This line of thinking clearly leads to an infinite chain of creators, which is not only a logical fallacy but a physical impracticality.
  - 1.2. Therefore, rational thinking tells us that there has to be a first creator, a god-zero, if you will, and must have come to be randomly.
  - 1.3. If the God, a being of higher complexity, can come to be randomly, why can the beings with lesser complexity not? In fact, logically, the chances of lesser complex beings coming to be randomly are much higher than of more complex beings. Simply, because, formation of more complex beings would require more random events.
    - 1.3.1. However, this likelihood does not prove that they have, which leaves us with three possibilities:
      - 1.3.1.1. We came to be first.
      - 1.3.1.2. We have been created by a being which came to be first.
      - 1.3.1.3. We have been created by a being which itself has been created by a finite chain of other beings.
    - 1.3.2. Based on the conclusion we have arrived in 1.3, out of these three options, the first one has the highest likelihood. Furthermore, because being the first beings dictate that we take care of ourselves rather than relying on the protection of a higher being, who may or may not have our best interest at heart, this option is also the safest and the most beneficial one for the humanity. Thus, it gives us a higher chance of survival and prosperity in the long term.
2. If complexity is not a requirement for our would-be creator, then this opens the door to the possibility of lesser complexity beings being able to create higher complexity ones.
  - 2.1. If that's the case and our creator is less complex than us, then they themselves could have been created by a less complex being too. As you can see, this line of thinking creates another chain, however, this time in the opposite direction of 1.1. However, unlike 1.1, this cannot be an infinite chain, therefore, it is not a logical fallacy. It cannot be infinite, because we know from the life from around us that a being needs to have a certain minimum amount of complexity in order to even contemplate its own existence, let alone create another.
    - 2.1.1. This raises the question of what is the minimum complexity a being needs to have in order to be able to create other beings.
    - 2.1.2. It is rather obvious that a being of lesser complexity than humans could not contemplate their own existence, let alone create another complex being. At least every single example of life we see on Earth tells us that it cannot. Therefore, on the other side of the complexity spectrum, once again, the possibility of humans coming to be first as opposed to a lesser complexity creator is the more likely option.
3. Naturally, multiple scenarios consisting of various combinations of 1 and 2 are also possible. For example, a (series of) creator(s) create(s) simpler beings, and then, in return, these simpler beings create more complex ones, maybe even more complex ones than their own creator. Which, ironically, looks like the path we are on ourselves with AI...

### 13.3. Appendix C: The Consortia

### 13.4. Appendix D: Who is Karahan

Karahan is a penname I picked for various reasons but primarily to protect the privacy of my loved ones. Once I feel comfortable about my family's safety and certain events have occurred, my real identity will be revealed. The fact that both the penname I picked and my last name starts with the same letter is only a coincidence...