

An Overview of ‘SR’

Preliminary – This is a work in progress.

**‘SR’ IS THE ONLY EXISTING TECHNOLOGY
CAPABLE OF CREATING A SOCIETY WHERE:**

SOCIAL JUSTICE

MAY BECOME A REALITY

IT IS NOT A MATTER OF LUXURY OR *CHOICE*

IF THERE IS ANOTHER BETTER WAY LET IT BE KNOWN

THERE IS ONLY SELFISH OR *SOCIAL JUSTICE*

AND IN THE END THERE IS ONLY *SOCIAL JUSTICE*

FOR THE MANY WHO DO NOT PURSUE *SOCIAL JUSTICE* HOW
SELFISH IS ‘SELFISH JUSTICE’ WHEN THE SOCIETY
TERMINATES TAKING WITH IT NOT ONLY THE MASSES BUT
ALSO THE OWNERS OF ‘SELFISH JUSTICE’?

**IS THERE TRULY A *CHOICE* AS TO WHO SHOULD
PARTICIPATE IN *SOCIAL JUSTICE***

Table of Content:

If this dissertation is accompanied by a CD/DVD inside the back cover, it contains the Adobe Acrobat (.pdf) file of this dissertation. If not, it can be accessed, read or downloaded from the 'SR' TECHNOLOGY website - SRtechnology.ca.

In either case it is highly recommended that if you may have any interest in any concepts presented in this dissertaion that it is read in its electronic version (.PDF), due to the extensive use of hyperlinks in this dissertation. Although the hard copy has the locations of the hyperlinks included, it is very inconvenient to go to that location, since one would have to remember where the hyperlink (Referrence) came from to be able to go back to the source location.

2018

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Chapter One - Notes:

DEDICATION:

This work is dedicated to all of the people I have not yet met and all of the people I have had the privilege of meeting. **YOU** are all contributors to the continued effort of this work to date.

NOTES ON THE STATE OF THIS

DOCUMENT - RELEASE 02

Although the existence and reason for its need is covered in **Chapter Two: - Introduction:** On Page 17 Item B1 On Page 17 in that chapter it should briefly be alluded to here. ‘SR’ includes a Dictionary p.67. Any word that is CAPITALIZED and ITALICIZED, is used with the definition in the ‘SR’ dictionary.

It is important to note that this *DOCUMENT* (Pg.71) was written in the form of an exposition or white paper as opposed to being a book. A book is generally a document that the reader starts at the beginning and proceeds to the end. Normally when the book is finished it is put back on the shelf and forgotten, at least from a viewpoint of application. This exposition is a broad collection of research and theoretical application of a *METHODOLOGY* (Pg.77) that addresses the causes of our unavoidable social decline and formulates solutions that can reverse this decline and produce a *SUSTAINABLE* (Pg.86), *TRANSPARENT* (Pg.86) and just society for all within that society instead of just a few.

A more accurate description of the aims the ‘SR’ technology is “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being”. The current paradigm in society is the opposite of “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” which is “Individual Economic Dominance” as implemented in most of the planet. Within that *REALITY* (Pg.81) it must be stated that within those two concepts, the individual who is convinced that “Individual Economic Dominance” is the better answer to social problems will have no gain in any study of this *DOCUMENT* (Pg.71). The view that, whether possible or not, “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being”, if attainable, would be a more beneficial concept for *INDIVIDUALS* (Pg.75) and humanity, is a prerequisite for any further study into the ‘SR’ Technology. This individual who can conceive of the benefit of “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) well being” would greatly benefit from further study of this *DOCUMENT* (Pg.71) and other ‘SR’ *DOCUMENTATION* (Pg.71) where available. Since the statement of “*SUSTAINABLE* Social *ECONOMIC* well being” is an ‘SR’ concept that is of vital importance to the dissemination and implementation of the ‘SR’ Technology, the concept that it represents should be covered and understood.

170525 – ‘*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) well being’

1. *SUSTAINABLE* (Pg.86) is here used with the definition in the ‘SR’ dictionary. In brief it is *SUSTAINABLE* (Pg.86) if it sustainable into the limitless future for the global society. See (“**Excerpts from the ‘SR’ Dictionary**”) **below**.

2. Although ‘social’ itself is not in the ‘SR’ dictionary, the definitions in the ‘SR’ dictionary of *SOCIAL JUSTICE* (Pg.84) and social *RESPONSIBILITY* (Pg.82) can be referenced to clarify this *INTENT*(Pg.76).

See (“**Excerpts from the ‘SR’ Dictionary**”) **below** or *RESPONSIBILITY* (Pg.82) in the ‘SR’ dictionary.

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3. *ECONOMIC* (Pg.71) – again reference is made to the definition in the ‘SR’ dictionary or See (“**Excerpts from the ‘SR’ Dictionary**”) below.

The above phrase ‘*SUSTAINABLE*(Pg.86) social *ECONOMIC* (Pg.71) well being’ can now be understood to be the recognition that it outlines the fact that in any beneficial group or society the individual within that group or society can have the ‘well being’ in direct relation to the ‘well being’ of that group or society. It is within that understanding that in order for any individual to do well it is vital that they place as much emphasis on the ‘well being’ of the group or society as on their own individual pursuit of ‘well being’. In a properly organized and functioning society as the society advances, to that degree can the individual advance. It is anticipated to be logically accurate to state that particularly in modern societies where individuals well being is to the greatest extent dependent upon acquiring products and services that are needed for their well being are produced by others. The concept of creating ones own well being (other than making money). has largely evaporated. Thus concentration will have to be placed on the well being of all individuals so that their well being will enable them to provide all individuals with the things that they need to acquire.

The current characteristics and parameters of an economy based upon the so called ‘Free Market economy’ with its lone individual, concentration on making money regardless of the consequences is thus diametrically opposed to the principles inherent in ‘*SUSTAINABLE*(Pg.86) social *ECONOMIC* (Pg.71) well being’.

Excerpts from the ‘SR’ Dictionary

SUSTAINABLE – SUSTAINABILITY:

SUSTAINABILITY refers to the ability to ensure long term or enduring maintainability of the principles making up *SOCIAL JUSTICE*(Pg.84). “Sustainability” of an entities ability to exist is sustainable instead of *SUSTAINABLE*, “sustainability” of a corporation’s profit is sustainable, *SUSTAINABILITY* of long term survival of life on this planet is *SUSTAINABLE*. *SUSTAINABLE* is not meant to define what is and is not *SUSTAINABLE*; instead it defines what is meant by *SUSTAINABLE*.

SOCIAL JUSTICE:

SOCIAL JUSTICE is a philosophical principle that can exist only within the perception of an individual. It is not a gradient scale and can be viewed as being an *INTENT*(Pg.76) of an individual. It is not a gradient scale meaning more or less *SOCIAL JUSTICE*. In other words there is no such thing as fifty percent *SOCIAL JUSTICE*. The individuals *INTENT*(Pg.76) of application of *SOCIAL JUSTICE* can be viewed as a gradient scale but not *SOCIAL JUSTICE* itself. The gradient scale of the individuals *INTENT* (Pg.76) to strive for *SOCIAL JUSTICE* is the scale of; -to what extent or which part or parts they are willing to pursue, or are actively engaged in pursuing. *SOCIAL JUSTICE* as such is most likely an unattainable goal since in any society it just takes one individual in that society to not representing *SOCIAL JUSTICE*, to prevent that society from being a *SOCIALLY JUST* society. It is therefore a yardstick to measure the development of a society along *SOCIAL JUSTICE* parameters. Following is the actual definition of *SOCIAL JUSTICE*. In order for it to be *SOCIAL JUSTICE* all of the items have to be present as opposed to any one item being able to be called *SOCIAL JUSTICE*.

1. The equitable distribution of *SUSTAINABLE*(Pg.86) wealth in any area from the local community to the international community thus resulting in the reduction in the gap between poverty and wealth.
2. Giving back trust and confidence to individuals and organizations, large and small, that any ‘SR’

entity can be relied upon for integrity, honesty, *TRANSPARENCY*_(Pg.86) and *SOCIAL JUSTICE* in all of its activities,

3. Produce results demonstrating the responsibility to create a work environment with major improvements to the equitable remuneration of employees and the establishment of co-operative and content co-existence of all 'SR' employees in any 'SR' organization.

4. Produce results demonstrating the *RESPONSIBILITY*_(Pg.82) to *EDUCATE*_(Pg.71) the society at large (to the degree proportional to the existence of the number of 'SR' certified organizations). There are two distinct aspects to this *RESPONSIBILITY*_(Pg.82): The first is to produce more *SOCIAL JUSTICE* awareness and pursuit in capitalistic entities. The second is to produce more realistic expectations of the public from corporate entities, governments and social entities in the society they live in.

5. Investigate and produce research data and results that are 'SR' certified resulting in reliance that they are unquestionably based on demonstrated *INTENT*_(Pg.76) to find solutions and answers to the attainment of 1.above as opposed to *NEGATIVE*_(Pg.78) 'VESTED INTEREST'_(Pg.88) missions.

RESPONSIBLE / RESPONSIBILITY

RESPONSIBILITY- The use of the word *RESPONSIBILITY* shall have a special meaning that includes a definition of the English dictionary but also expands on it. *RESPONSIBILITY* has a hierarchical structure from a very low to very high level of responsibility. Somewhere in the middle is the concept mostly represented in the society. Looking at it from a gradient point of view the lower, middle and higher levels are:

At the lowest level of responsibility the individual can have no influence and is totally controlled by any aspect of life that gives them problems or that they are in disagreement with. "This is a terrible situation that has been created by my parents, my teacher, the school, the society, the government my employer, the corporate structure etc., etc. Or "I can have no control over all of the bad things being imposed on me" are the norm at that level.

At the middle you have the individual who has recognized the need for them to do something with which they are not in total agreement or which is not to their complete desire, but they do it because it is their responsibility. This individual at least 'chooses' to do things that they considers or is being told are beneficial but does them somewhat disgruntled, because it is not fully within their control or choosing.

At the highest level of responsibility the individual is above having to choose what to do or not to do. They just know what the most *PRO SURVIVAL*_(Pg.80) actions are and because they know that they are *PRO SURVIVAL*_(Pg.80) simply enjoys (or just does without negative *EMOTIONS* _(Pg.71)) performs those actions. They inherently (which is the true nature of a being) perform them and get pleasure out of the things that are beneficial to them and their surroundings. They do not have to choose, they just do.

Thus the use of the word *RESPONSIBILITY* only refers to the highest level in the hierarchical structure of responsibility as described above.

(pre 060900)

ECONOMY, ECONOMIES, ECONOMICS :

Economy is a BUZZWORD representing the concept that an unending desire to maximize material possessions, wealth, power and leisure are the ultimate attainment of happiness.

(140117)

When we use the word *ECONOMY* we are referring to an economic system that puts the emphasis on the material well being of a society; or the collective *INDIVIDUAL*_(Pg.75) within that society. Any economy that does not have at its ultimate priority the benefit of the collective *INDIVIDUAL* is not worthy of being called an *ECONOMY*. One such economy may be an economy that places the emphasis on the benefit to

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an individual individually and specifically, if that emphasis to the benefit of the individual individually is at the expense of another individual or collective individual.

A: The basics of the ‘SR’ Technology?

If it is even possible to present a very brief outline of what in basics is the ‘SR’ Technology and why it is perceived to be vitally necessary, an attempt at that task follows:

It is *ANALYTICALLY* (Pg.67) self evident that throughout the globe by far the majority of individuals are aware (even if not consciously) that essentially they are and have to be operating as lone individuals. They *INTUITIVELY* (Pg.76) know that there is essentially no other individual, group, organization, corporation or even Government that has their, the individuals, beneficial well being in *MIND* (Pg.77).

The ‘SR’ Technology is designed to create an entity that will give faith to every *INDIVIDUAL* (Pg.75) (who is associated with, or participating within, that entity) that any and all ‘SR’ *AUTHORIZED* (Pg.68) entities have as their prime directive (in application as opposed to rhetoric) the benefit and well being of every individual individually and collectively in any given society. This entity is an entity that is *AUTHORIZED* (Pg.68) and operates under the ‘SR’ Technology. In its *SIMPLEST* (Pg.83) *ANALYSIS* (Pg.67) it is an entity that supplies a product or service to the local and/or global market. The *METHODOLOGY* (Pg.77) that will build the bylaws of this entity is the basic foundation of the application of the functionality of an ‘SR’ *AUTHORIZED* (Pg.68) entity. In a very brief over-simplified outline, some of the crucial aspects of the ‘SR’ Technology are as follows.

1. An ‘SR’ entity is wholly owned by the society instead of individual ownership.
2. All bylaws directing the ‘SR’ *AUTHORIZED* (Pg.68) entity are designed to prioritize concepts of *SOCIAL JUSTICE* (Pg.84), *SUSTAINABILITY*, (Pg.86) *TRANSPARENCY* (Pg.86), egalitarian principles, *EDUCATION* (Pg.71) and provision of *OPPORTUNITY* (Pg.79) for individuals.
3. Incorruptibility from everyone associated with an ‘SR’ entity be they a member of the entity or customer of the entity.
4. One hundred percent verifiable *TRANSPARENCY* (Pg.86) of every activity, statistic, operation and financial state of all *INDIVIDUALS* (Pg.75) and employees of all organizations individually and collectively representing the *FOURTH PILLAR* (Pg.73) that will evolve to become the *SOCIAL PILLAR* (Pg.84) of society.

B: The cornerstone of the foundation of the ‘SR’ Technology and Human Rights:

What are Human Rights? As a vital priority, the deveolopment of the ‘SR’ technology is concentrated on proposing solutions to *ROOT CAUSE* (Pg.82) problems that may exist in any society on the globe. Thus the term “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” was created to describe the aims of the ‘SR’ Technology. The *UNDERSTANDING* (Pg.87) of the significance and meaning of the term “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” however can *LOGICALLY* (Pg.77) only exist within the following recognition.

In the current extensively technological and material environment, the things that an individual wants and needs can only be obtained from the well functioning society that must work like a well oiled machine to produce these things. Thus the individual living in such a society must or should be very concerned that the society that provides them with these things can function, flourish and contently produce these things in a co-operative and productive way. The current *ZEITGEIST* (Pg.88) in most societies is however bent on *MANIPULATIVELY* (Pg.77) indoctrinating the masses to become “Lone Individuals” who care little for the society while pursuing their own material dreams wether at the expense of others and the material

universe or not. Their *MANIPULATIVE* (Pg.77) indoctrination is the concept of “survival of the fittest”. The product of this concept is “individual economic dominance” which is diametrically opposed to the concept of “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” thus creating the ever increasing gap between the “Have’s” and so called “Have Not’s”. Within this recognition it is vital to *UNDERSTAND* (Pg.87) that the ‘SR’ Technology places the highest priority on creating an environment where *INDIVIDUALS* (Pg.75) will desire and strive to maximise their (and future generations) long term survival through co-operative, egalitarian, and compassionate *TOGETHERNESS* (Pg.86) with their society, humanity as well as the *PHYSICAL UNIVERSE* (Pg.80).

Thus it is that within the ‘SR’ Technology the only human right is that which can be evaluated to be supportive of the principles of “*SUSTAINABLE* (Pg.86) Social Economic (Pg.71) Well Being”. Within the confines of the *ZEITGEIST* (Pg.88) many human rights are claimed and accepted as human rights that are diametrically opposed to “*SUSTAINABLE* (Pg.86) Social Economic (Pg.71) Well Being” and are supportive of “Individual Economic Dominance”.

C: Why is the ‘SR’ Technology needed?:

1. The so called exponentially increasing gap between the upper *WEALTH* (Pg.88) (*MONEY MANAGERS* (Pg.78) and individuals who live in so called poverty is created by the *BUZZWORD* (Pg.68) Economy” as practiced certainly in the western world and to the greatest extent on the whole planet.
2. This Economy is based upon the concept of production and consumption.
 - (a) The more is consumed, the more CAN be produced.
 - (b) The more is produced the more HAS TO BE consumed.
 - (c) The more is consumed the more money can be made by *INDIVIDUALS* (Pg.75) owning the entities of production through profit.
 - (d) The more the owners collect, the more they can invest in owning more or owning larger entities of production. See drawing: "*Analysis of one Fundamental Characteristic of the Currently Implemented Model of Economy*" on Page:161
3. Item 1 and 2 above explain the principle of ‘Money can make Money’ and hence the concept of *WEALTH* (Pg.88) (not money) creates the power of influence. As a reference see drawing “*The Flow of the Power of Influence*” on Page 173.
 - (a) Since generally speaking, the more power an individual or organization has, the more they can direct their influence, guaranteeing that this model of ‘Economy’ remains alive and functioning well.
 - (b) This can easily be observed since literally all individuals strive to make more money so that they may increase their standard of living. This appears to be self evident regardless of what standard of living that the individual has attained.
4. With the *TRUTH* (Pg.87) of the above it becomes quite apparent that the well being and affluence of individuals in the society is an absolute requirement for the *MONEY MANAGERS* (Pg.78) to work towards creating an affluent society.
5. As long as the *ZEITGEIST* (Pg.88) is able to convince individuals that the ultimate road to happiness is possession of more material things and money, the Economy flourishes and the gap between the *WEALTHY* (Pg.88) and so called poor will dramatically increase.

D: The UNDERSTANDING of the requirements for implementation: ---UNDERSTANDING (Pg.87)

Looking at the power of influence of the *MONEY MANAGERS* (Pg.78) it appears (and accurately so) that they have the ultimate power to determine the nature and characteristics of the existing socioeconomic paradigm. They and their institutions are the ones who determine the *MANIPULATIVE* (Pg.77)

Chapter 1: - Notes on this Document:

indoctrinations of the so called educational system and indoctrination of the public through media, entertainment and advertising from which the leaders are then chosen who apparently, in the public's *PERCEPTION* (Pg.79), enhance the society by maintaining the model of economy practiced that benefits them the *MONEY MANAGERS* (Pg.78). However it is just as obvious that when scanning throughout history of humanity, these actions of the *MONEY MANAGERS* (Pg.78) require that the public is kept in the dark about the actual paradigm existing in the current *ZEITGEIST* (Pg.88). If and when the collective public can no longer bear the injustices in their society and rise up to overthrow their government, with the resultant chaos and poverty created, the Government no longer has the power to implement the *MONEY MANAGERS* (Pg.78) bidding and thus the public also has lost their affluence and well being. It is with the *UNDERSTANDING* (Pg.87) of the above that dictates 'SR's determination that it is the Government of a society that has the ultimate control over the state of the socioeconomic nature of the society as long as that Government has the support of their actions from the public at large. Thus the only entity existing that could possibly achieve the implementation of a Technology such as the 'SR' Technology is the Government of the society in which the 'SR' Technology could be applied in a way that could fulfill the 'SR' Technology's promises. It is within this *UNDERSTANDING* (Pg.87) that the entry point into implementation is the discovery and establishment of bipartisan government officials who would comprehend that the principle of "*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well being" would be a more ideal state to strive for, for their constituents, than the currently practiced paradigm of "individual economic dominance". The full reasoning and justification for this entry point is contained in this document. A typical appeal to such government officials may be viewed in a sample letter see [Sample Letter to Politicians](#): On Page 230.

E: External *THREATS* (Pg.86) to the 'SR' Technology.

In the above, "[The *UNDERSTANDING* of the requirements for implementation:](#)" Par D: that *UNDERSTANDING* (Pg.87) may be quite sufficient to conceptually explain the external *THREATS* (Pg.86) that exist not only for successful implementation of the 'SR' Technology but its success and fulfillment of its promise. However a much over-simplified discussion of those *THREATS* (Pg.86) may be prudent here to aid in the comprehension of the rest of this *DOCUMENT* (Pg.71). It was mentioned that the only envisioned path to implementation is bipartisan political support of the concepts. Why bipartisan? Simply because the political environment is established that any party (specifically in a so called democratic system) has a very limited time to accomplish anything that may not be fully supported by the *MONEY MANAGERS* (Pg.78). With the assumption that it would be possible to find some party that would pursue the establishment of the 'SR' technology within their term in office, since it is a very brief time to create an environment where the thus established "*FOURTH PILLAR*" (Pg.73), could expand to a size that could redefine the "*FOURTH PILLAR*" (Pg.73) to the "*SOCIAL PILLAR*" (Pg.84), the next elected party could reverse the trend. If not bipartisan it may however be feasible that that party in power could implement measures to safeguard the "*FOURTH PILLAR*" (Pg.73) from being corrupted or altered by some newly elected party taking power that is sympathetic to the *MONEY MANAGERS* (Pg.78) bidding.

F: 'SR' adopted *TRUTHS* (Pg.87) and sources.

It should be pointed out that the 'SR' Technology is based upon what may be called 'SR' adopted *TRUTH* (Pg.87) See "[Chapter Seven - 'SR' Adopted Truth](#): On Page.55. There is no attempt made to give any scientific or *EMPIRICAL* (Pg.71) evidence of what is *TRUTH* (Pg.87) and what is not *TRUTH* (Pg.87). Any argument that states something as being *LOGICALLY* (Pg.77) *ANALYTICAL* (Pg.67) or self evident is based upon that principle and not someone else's evaluation. An enormous amount of data exists and is available that makes valid and invalid claims of what is *TRUTH* (Pg.87), that has been studied and researched. From this research the 'SR' technology has evaluated and accepted the items that are classed

as adopted *TRUTHS* (Pg.87). The reader, if uncertain, is invited to undertake their own research into those issues. However it is these *TRUTHS* (Pg.87) that are adopted and guide the *METHODOLOGY* (Pg.77) and bylaws.

I have put a fair bit of evaluation into the best way to present this preliminary overview. Much of this evaluation has been based on the *FACT* (Pg.72) that in this society we do not suffer very much from over *SIMPLIFYING* (Pg.83) any subject. For any subject, huge amounts of data can be gathered both validating as well as invalidating the tenets on that subject. This *FACT* (Pg.72) verifies the idea that we largely suffer from confusion created by the *COMPLEXITY* (Pg.69) of any subject. On one hand we dissertate at random about how the murderer should not be convicted because their mother slapped them in the face when they were a youngster and then at the same time we dissertate reasons why another mother who slapped her child in the face should be punished or even incarcerated.

An important consideration has to be and is always to keep any concept as *SIMPLE* (Pg.83) as possible and not get into the usual *COMPLEXITIES* (Pg.69) that would normally be presented. In some areas I am quite content in having found a reasonable balance while in others I acknowledge that it should be expanded or in some cases *SIMPLIFIED* (Pg.83).

It is hoped and believed that for those readers who truly would like to see a mechanism that desires more *SOCIAL JUSTICE* (Pg.84) incorporating the concept of “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” in society, the *INTENT* (Pg.76) of the principles dissertated herein will be apparent.

I will continue, as time permits, to work on improving and expanding this exposition to the point where it may fulfill its purpose. Since the initial release - 01 in September 2006 a great deal of new information has been found and evaluated and it has become time to update this paper and incorporate these findings and solutions in this release 02. It is my fervent desire to have everyone who wishes to participate with a suggestion, constructive criticism, or *OPINION* (Pg.78) will come forward. Help is not only accepted but wanted and needed.

For those who have had the opportunity to examine Release 01, a short list of changes to be found in Release 02 is herewith presented.

Release 01 mostly covered the development of the ‘SR’ Technology with the recognition that the *ROOT CAUSE* (Pg.82) of ALL social problems are (in very brief oversimplification) aspects and characteristics of the current model of economy. Although this is just as true today (in Release 02) as it was then, the research also revealed that much data needs to be understood in regards to the TRUE nature of a human being. It is recognized that the *ROOT CAUSE* (Pg.82) are aspects of economy and are addressed by the ‘SR’ Technology, but that for its smooth and incorruptible implementation and expansion, the TRUE nature of a human being must be recognized and practiced.

Addition of chapter **Chapter Four - The Human Being:** on page 41

Review and correction of all ‘male superiority text and wording’

Review of all Release 01 text for verbiage and clarity improvements.

Expansion and alterations of items in **Chapter Eleven – Drawings and Charts:** on page 141

Replacement of **Chapter Nine - Dictionary** on page 67 with updated version

Hyperlinks for ‘SR’ defined words to the ‘SR’ dictionary.

Cross References to other sections or items in this document.

Chapter 1: - Notes on this Document:

Thank you with the hope that you will have a successful journey.

Contact Information:

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Website srtechnology.ca

Chapter Two: - Introduction:

It does not seem possible to describe the workability and makeup of ‘SR’ with a description of any one or even some of the many parameters that make up its design, at least not from the writers perspective and capability. Only the full study of the details in aligned combination of the presented *FACTS* (Pg.72) and objective *RATIONALE* (Pg.81) would yield *REALITY* (Pg.81) of its promise. Ref.: Drawing “**The Climb and Descent to the ‘SR’ METHODOLOGY** (Pg.77)” on Page 193. Even after the phase of the complete *UNDERSTANDING* (Pg.87) of its existing precept, will it be seen that much work remains to develop solutions to questions and queries that have not been addressed even if only for the lack of not yet having been exposed.

Of primary importance is to take the view that the founder of ‘SR’ claims no knowledge or authority of the existence of any absolute *RIGHT* (Pg.82) or *WRONG* (Pg.88) past the desire to create a workable system that can help to reduce any chaos, suffering and unfair practices that may exist in any given society. By a basic scientific principle it can be said that if a procedure developed to achieve a certain result produces the result anticipated, the precepts or *PHILOSOPHY* (Pg.80) used to build the procedure must have been *RIGHT* (Pg.82) or conversely *WRONG* (Pg.88) if the anticipated results are not achieved. As stated the aim is to produce a system that works and therefore it must be build upon a *PHILOSOPHY* (Pg.80) that is founded on right. In summary, it is not about being *RIGHT* (Pg.82) but about finding *RIGHT* (Pg.82) – only then can the technology work. As stated on the title page:

THIS IS A WORK IN PROGRESS.

A: How to study this *DOCUMENT* (Pg.71):

There are two important *FACTS* (Pg.72) to be noted about the structure of this *DOCUMENT* (Pg.71). Both *FACTS* (Pg.72) are an important aspect of not only this *DOCUMENT* (Pg.71) but any ‘SR’ *DOCUMENTATION* (Pg.71) in general:

1. It is vital to note that in this and any other text created by ‘SR’ any words that are CAPITALIZED and ‘*ITALICIZED*’ are used with a definition specified in **Chapter Nine - Dictionary** on Page 67 or the ‘SR’ dictionary. If it is not Capitalized and italicized it is used with a definition(s) in a standard dictionary. (See Footnote #¹)
2. In most cases, endnote and footnotes are used to point to references that point to text elsewhere in the *DOCUMENT* (Pg.71) that elaborates on the item or statement. References as they are intended are generally not used in any ‘SR’ *DOCUMENTATION* (Pg.71). (See Footnote #²)

B: Structure of this *DOCUMENT* (Pg.71):

1. This dissertation was created with M.S. word 97 and then (somewhat unsuccessfully) imported to Microsoff Word 2016. The document is available in threee formats: One is in .PDF format that is read by “Adobe Acrobat Reader DC” that opens .PDF files; the second is in .docx format that is read by Mircrosoft Word 2016 (or Microsoft Word 365) and the third is in Hard Copy Format.

¹ For Elaboration see Par.1 On Page 91

² For Elaboration see Par.2 On Page 91

Chapter 2: Introduction:

Wherever possible and applicable, hyperlinks are included and these are in the standard hyperlink color purple. However, if this dissertation is in hard copy format, the hyperlinks (purple text) are obviously not accessible. It is therefore that the hyperlinks are not only in the text of the link but also include Page and/or Paragraph numbers. of the destination and/or the return from the hyperlink to the source page/Paragraph if applicable. Thus the reader Has to be able to keep track when going to a hyperlink as to the Page and paragraph number so that they may manually return to the source of the link. When using either Word 2016 (or Word 365) to open the .docx file or the “Adobe Acrobat Reader DC” to open the .PDF file, they both contain a mechanism of supporting several levels of hyperlinks and their return to the source. This mechanism in both applications is to hold down the Alt key on the keyboard and then pressing the left arrow key.

With the very extensive use of hyperlinks, in order to obtain the greatest *UNDERSTANDING* (Pg.87) of the ‘SR’ Technology it is very advantageous to be able to read the document electronically.

There is one other point about hyperlinks that may be useful information. Basically there are two types of hyperlinks as follows:

The first is a hyperlink to the definition of a word in the ‘SR’ dictionary. This is a hyperlink that points to a page where the definition can be found and consists of a small font (8 points) that immediately follows the word to be defined. It looks like (Pg.xx). The second is a hyperlink to other sections in the document such as Pages, paragraphs, drawings or similar items. This hyperlink defines either or all items such as Title, Page number, paragraph etc.. This hyperlink will usually be in a font size of the text where it is found, (usually 10 or 12 points).

2. Although the best way to gain an *UNDERSTANDING* (Pg.87) of all components individually and more importantly their collective cohesion, is from a beginning to end process, every section may stand on its own and is not necessarily dependent, although assisting, another. The *INTENT* (Pg.76) is not to force the reader into a beginning to end concept. It is hoped that the reader can feel free to browse individual sections of interest without risking misunderstanding of the bigger picture. There are several sections with specific purposes.
3. Chapter One: “Notes” (On Page 9) Some specific notes about this Release 2 *DOCUMENT* (Pg.71) and some points about the changes from Release 1 *DOCUMENT* (Pg.71) of September 2006
4. Chapter Two: “Introduction” (On Page 17) It is just that; and is the only section that is recommended to be read (after chapter one) in its entirety before browsing.
5. Chapter Three: “*PHILOSOPHY* (Pg.80)” (On Page 29) This section contains some *PHILOSOPHICAL* (Pg.80) principles that are used to build the technology which then directs the *METHODOLOGY* (Pg.77) that are the actual bylaws (in plain text) of the ‘SR’ entity.
6. Chapter Four: “The Human Being” (On Page 41) This chapter contains some of the vitally lacking information and data about the TRUE nature of a Human Being in Release 01
7. Chapter Five: “‘SR’ Major Components” (On Page 47) This is a list of some of the more important components that collectively make up the principles behind the bylaws. Short statements with references to more detailed explanations and objective *RATIONALE* (Pg.81) are provided in an effort to answer questions that may arise.
8. Chapter Six: “Concepts” (On Page 53) An outline of some of the common words and ideas used to justify current *UNDERSTANDING* (Pg.87) of our society’s functionality, what that concept means under

‘SR’ technology and what the difference is designed to accomplish. It is kept as short as possible with references to more detailed explanations if and when required.

9. Chapter Seven: “‘SR’ adopted *TRUTH* (Pg.87)” (On Page 55) detailing the principles upon which the ‘SR’ technology rests. These adopted *TRUTH*’s (Pg.87) have come out of study of social behavior as well as extensive research of discoveries and research by others and are adopted because they are held to be *TRUE* (Pg.87). Having stated that, their being presented here is not to be interpreted as a claim that they are absolute *TRUTHS* (Pg.87). Like all ‘SR’ *DOCUMENTATION* (Pg.71) their most important purpose is to provide clarity and elimination of ambiguity in disseminating the *INTENT* (Pg.76) and the source of the technology.
10. Chapter Eight: “Bylaws” (On Page 57) This section is a summary of the principles to be contained in the bylaws. The bylaws are the result of all of the *RATIONALE* (Pg.81), *TRUTHS* (Pg.87), assumptions, dissertations, etc. presented in the *DOCUMENTATION* (Pg.71). It is the bylaws that define the technology that defines the operational parameters of any and every ‘SR’ entity. All other sections are there with the purpose of disclosing the reason that the bylaw exists and out of what *RATIONALE* (Pg.81) they were created.
11. Chapter Nine: “Dictionary” (On Page 67) A crucial part of ‘SR’ technology. It is of such importance to the *TRANSPARENCY* (Pg.86) and functionality of ‘SR’ that a separate *DOCUMENT* (Pg.71) will be created to form part of the *DOCUMENTATION* (Pg.71) that will specifically be referred to in the bylaws of an ‘SR’ *AUTHORIZED* (Pg.68) organization. It is however the currently existing full Dictionary as of this Release 02.
12. Chapter Ten: “Explanations and Elaboration” (On Page 91) The purpose of this section is to attempt to explain and elaborate on the concepts and ideas presented in all other sections. If any bylaw or concept presented creates a misunderstanding, question, disagreement, or presents a confusion this section attempts to clarify. If this section does not explain the query to the full agreement of the reader it is hoped that the reader will bring it to the attention of the founder for evaluation or correction.
13. Chapter Eleven: “Drawings and Charts” (On Page 141) This section contains some drawings and charts the may assist in and supplement the text within the *DOCUMENT* (Pg.71).

C: What does ‘SR’ stand for:

‘SR’ is an acronym derived from the words “*SOCIAL RESPONSIBILITY* (Pg.84)” and the single quotation marks, ‘’, that give it a very specific meaning as follows: ‘SR’ is a temporary, currently existing acronym describing a newly developed technology of an operational entity producing products or services for consumption by society. The technology describes an entity that can be created and expanded, with complete *INTEGRITY* (Pg.76), into as many entities as are required to fulfil the highest realization of its promise, which is the attainment of global *SOCIAL JUSTICE* (Pg.84). It cannot, at least currently, be integrated into any known entity and shares no functional principles with any currently existing doctrine, corporation, organization or any other group. Any single or even multiple similarities, of which there are obviously many, can not be equated to the technology of ‘SR’ being viewed as similar to whatever entity these similarities are compared with. A *SIMPLE* (Pg.83) attempt to visualize this concept may be viewed in drawing “**The Climb and Descent to the ‘SR’ METHODOLOGY** (Pg.77)” on Page 193

Chapter 2: Introduction:

D: What is the 'SR' Technology:

The 'SR' technology was developed to create a *SOCIAL PILLAR* (Pg.84) within society. Currently it is commonly recognized that our society is held up and supported by what may be called and is often referred to as the three pillars of society. The identity given to those pillars are one - the government, two - the private sector, referring to private ownership and the corporate structure and three – the charitable sector, which includes the religious branches. The society as such is not represented individually as a pillar but is looked upon as an entity that is supported by those three identities or pillars. 'SR' technology's *RESPONSIBILITY* (Pg.82) is to create a *FOURTH PILLAR*, (Pg.73) namely the *SOCIAL PILLAR* (Pg.84) or society. As opposed to the three traditional pillars supporting (or suppressing) the society, the *FOURTH PILLAR* (Pg.73) is the society represented by the 'SR' technology. Although the creation of a first entity has obviously little or no impact as a pillar of society its impact does not change in nature and only grows in size and recognition in direct proportion to the number of entities created. It is to be created a completely separate entity charged with the *RESPONSIBILITY* (Pg.82) of producing and distributing goods, services and supplies to humanity. The term humanity is used here only to disseminate the difference between the concept of the three pillars supporting society and the *FOURTH PILLAR* (Pg.73) that is the society. Another way to view this is that the *FOURTH PILLAR* (Pg.73) (entities *AUTHORIZED* (Pg.68)) and operating under 'SR') is owned and directed by the society for the benefit of *INDIVIDUALS* (Pg.75) in the society. The creation of this *FOURTH PILLAR* (Pg.73) by the existence of 'SR' entities will be fully owned by the society. This ownership of its assets and operational parameters by society is what defines it as a pillar supporting society. It is dependent and co-operatively existing with the other three pillars but not associated or dependent upon any for more than their *RESPONSIBILITY* (Pg.82) and duty to humanity. As a little oversimplification 'SR' technology will anticipate that:

- 1; the governments *RESPONSIBILITY* (Pg.82) is the passing of laws to protect societies civil liberties and create *FAIR* (Pg.72) valuable money as required.
- 2; the charitable sector is to provides the moral and ethical input to the society.
- 3; The anticipated input from private sector (private and corporate sector) would have to be determined. This is so because of the current lack of *TRANSPARENCY* (Pg.86) and existing corruption so prevalent within this sector is of such magnitude that it can not enhance any activities of the *FOURTH PILLAR* (Pg.73).

'SR' technology is designed not only to work co-operatively but expects and demands any input from *INDIVIDUALS* (Pg.75) or organizations that have as their *INTENT* (Pg.76) "*SOCIAL JUSTICE*" (Pg.84) initiatives, where honest men can have rights and dishonest men will be educated towards honesty. How all of this will be accomplished is outlined, preliminarily, in this exposition "An Overview of 'SR'".

At the onset a couple of very important *FACTS* (Pg.72) must be explained that will help with the fuller *UNDERSTANDING* (Pg.87) of 'SR' technology.

(1) What does the technology address:

The 'SR' technology can not and does not wish to apply any policy, discipline, or recommendation to anything or anyone other than itself. The technology is applicable only to the entity that is operating under an 'SR' *AUTHORIZATION* (Pg.68). An individual wishing to create an entity supplying products or services to the society may wish to apply the 'SR' technology to their organization and apply for *AUTHORIZATION* (Pg.68). This application is envisioned to apply only to new entities, as it is not possible for an existing entity to alter its operational parameters to meet the requirements of the 'SR' technology. Anyone wishing to purchase the products or services of an 'SR' organization or seek

employment in an 'SR' organization will become aware of the 'SR' technology through association with that organization's *TRANSPARENCY* (Pg.86) and operational parameters that are built into the *METHODOLOGY* (Pg.77). Thus the *EDUCATIONAL* (Pg.71) parameters of the 'SR' technology will be disseminated.

(2) *DISSEMINATION* (Pg.70) *INTENT* (Pg.76):

The single most important *DISSEMINATION* (Pg.70) characteristics of the 'SR' technology is that it recommends and proposes a solution to a perceived situation that can only be implemented by the 'SR' technology. In other words by itself or from within. It indirectly proposes the futile nature of a request or demand by anyone to implement changes by someone else or their organization whether or not suggestions for that requested change are provided. Ideas such as "Governments must change to implement laws that prevent criminality" or "Corporations must change their policies to prevent corruption" are not part of the 'SR' technology. 'SR' technology states that (taking the above two statements as an example) it has in place methods that will "prevent criminality" and "prevent corruption". Not representing the principle of "someone must do something to change -----" does not mean that it DOES NOT need help or support in implementing the mechanisms required to turn the technology into a functioning entity. IT DOES, and this is the purpose of this *DOCUMENT* (Pg.71).

(3) *DISSEMINATION* (Pg.70) target:

'SR' technology has no *INTENT*, need, desire or hope of passing on or educating any individual generally. Any individual anywhere is heartily welcome to study its *DOCUMENTATION* (Pg.71), and any individual who can see its benefit is embraced as a very positive and welcome event, but the creation of one or many 'SR' entities is not dependent upon any *EDUCATIONAL* (Pg.71) process to individuals representing the majority, to create its existence. The *DISSEMINATION* (Pg.70) is directed at finding individuals, ideally, in influential government positions who have a greater desire to investigate "*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being" over "Individual Economic Dominance". This concept is elaborated on in a sample letter as an example of what a preliminary letter to political entities may look like see [Sample Letter to Politicians](#): on Page 230. Although there is little perceived gain available to the creation of 'SR' from *DISSEMINATING* to the public one of the more important products of the technology are its *EDUCATIONAL* (Pg.71) mechanisms as hinted to in (1) above.

(4) Assumptions:

First and foremost is the conviction that the majority of people including (and maybe even foremost) government representatives do not purposely or willfully undertake initiatives that are *HARMFUL* (Pg.74) to people in general or society. It is therefore believed that it is not a matter of will to work towards "Sustainable (Pg.86) Social *ECONOMIC* (Pg.71) Well Being" but far more a vacuum of the means to achieve it. Not a small part of this lack of a means is a *PERCEPTION* (Pg.79) that positive results can be obtained by *NEGATIVE* (Pg.78) actions. Some actions may be workable in a small group but not in a large group. If such an action by design or accident gains enormous momentum as the group grows, it becomes virtually impossible to change when the group has reached a size that this action becomes destructive (See footnote #3). It can and does become so entrenched that there is not the slightest notion that it may need changing.

³ For Elaboration see Par: 3 on Page 91

Chapter 2: Introduction:

(5) Appeal:

Whenever a different or new idea surfaces, irrespective of its benefit or *HARM* (Pg.74), the easiest thing to do is to pick holes in it or otherwise deny or discredit it. This is acknowledged and accepted. The acceptance of it is in the nature that such discredits will be ignored by the founder and 'SR' technology. This statement should not be interpreted to mean that criticism is not desired; no, it is actually solicited. It is only suggested that there is a difference between constructive criticism and destructive criticism. The discovery of *INTENT* (Pg.76) is the *CRITICAL* (Pg.69) parameter or evaluation of the criticism. If the *INTENT* (Pg.76) is evaluated as destructive it must be ignored while if it is evaluated as constructive it must be valued and evaluated. Secondly there is no attempt to state that every individual viewing this *DOCUMENT* (Pg.71) will or should agree with its claimed benefit. As the title page states; "If there is a better way, let it be known". If you, looking at the world today, generally, believe that mostly the world is in good shape and harmony, and that individual societies can not benefit from some form of improvement, 'SR' technology is not a positive trend. If you however do not share that view, the changes that the technology proposes may contain some value, and unless you can propose a better way, it may be worth supporting its development and creation.

E: 'SR' Origin and *RATIONALE* (Pg.81):

It can be said that there are three pillars that the *UNDERSTANDING* (Pg.87) of 'SR' Technology is built upon: The *PHILOSOPHY* (Pg.80), the Technology and the *METHODOLOGY* (Pg.77). The 'SR' Technology in its final state is only the *METHODOLOGY* (Pg.77), which are the actual Bylaws of the 'SR' entity. The technology on which the *METHODOLOGY* (Pg.77) is based, is derived from and built upon the *PHILOSOPHY* (Pg.80). Although the *PHILOSOPHY* (Pg.80) and the Technology are considered separate entities, in some cases there may not be a very clear and defined distinction between them and some items in one may overlap into the other. The *RATIONALE* (Pg.81) behind the *METHODOLOGY* (Pg.77) is contained in the *PHILOSOPHY* (Pg.80) and the Technology.

(1) *METHODOLOGY* (Pg.77):

The *METHODOLOGY* (Pg.77) will dictate the creation of the actual bylaws of the 'SR' entity. The bylaws will combine all of the cumulative direct text including the referenced *DOCUMENTS* (Pg.71). These bylaws are the only *DOCUMENTATION* (Pg.71) required for complete functionality of the 'SR' entity. They direct the entity, answer any questions about the structure and direction of every *INDIVIDUAL* (Pg.75) and any rule or regulation of the 'SR' entity. The other two corners of the TECHNOLOGY, the *PHILOSOPHY* (Pg.80) and technology are there only to *RATIONALIZE* (Pg.81) and explain the purposes and origins of the bylaws or the *METHODOLOGY* (Pg.77). A short description of an 'SR' organization or entity (to distinguish it from any other known organization, corporation, association or anything else) is as follows. The only function that an 'SR' entity is currently envisioned to perform is to supply a product or service to society. Some of the major bylaw items that distinguish an 'SR' entity from any other know entity are:

- (a) 'SR' identity has to be earned initially at inception and kept through performance measurements;
- (b) Ownership of the 'SR' assets belong to the society at large; ownership of the entity can not and does not give power or influence for any *INDIVIDUAL* (Pg.75) at the peril or *DISADVANTAGE* (Pg.70) of the *FOURTH PILLAR* (Pg.73) or society;
- (c) Material gain through entity ownership is replaced by material gain through *PRODUCTIVITY* (Pg.80);

- (d) Material gain of individuals or groups can only be used to improve the lifestyle of that individual or group instead of the increase of power to determine political, economic, or *SPIRITUAL* (Pg.85) dominance.
- (e) The bylaws acknowledge and support the supremacy of government to act as servants of the people by giving them the power to implement legislative measures that enhance individuals freedoms, liberty and right to their own determinism;
- (f) The bylaws acknowledge and support that individuals have a right to create as much material wealth as they desire;
- (g) The bylaws acknowledge and support that individuals have the right to as little material possessions as they are willing to take *RESPONSIBILITY* (Pg.82) for; that acting with *RESPONSIBILITY* (Pg.82) towards the society is not only a *RESPONSIBILITY* (Pg.82) of governments and corporations, public and private, but every individual of that society as well.

In short ‘SR’ technology aims at the conception that ‘*SOCIAL RESPONSIBILITY*’ (Pg.84) is closely associated with “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being”.

(2) Technology:

The technology is the accumulation of the *RATIONALE* (Pg.81), derivatives, corollaries and *LOGIC* (Pg.77) upon which the *METHODOLOGY* (Pg.77) and hence the bylaws are based and which are derived out of the *PHILOSOPHY* (Pg.80).

(3) *PHILOSOPHY* (Pg.80) :

The *PHILOSOPHY* (Pg.80) is build upon *FACTUAL* (Pg.72), observable or assumed *TRUTH* (Pg.87) which are required to build the *LOGIC* (Pg.77) that is a stable reference for the building of the Technology.

F: Foundation of ‘SR’ technology:

‘SR’ is the description of a practical design of a social entity that is to be the ultimate in an (Non-Government Organization) NGO, realistically achieving *SOCIAL JUSTICE* (Pg.84). The basic cornerstone of the ‘SR’ Technology is the ‘SR’ definition of *SOCIAL JUSTICE* (Pg.84). All areas of its design are based on this fundamental principle. Every precept, bylaw and direction is taken from this requirement. The basic question is always asked – “Is it conducive or supportive of; or distractive from the goal of *SOCIAL JUSTICE* (Pg.84)” Not only is it the cornerstone of the development of the technology but is what could be called the prime directive of any organization listed as an *AUTHORIZED* (Pg.68) ‘SR’ entity. For the sake of emphasis the ‘SR’ definition of *SOCIAL JUSTICE* (Pg.84) is AGAIN presented here:

SOCIAL JUSTICE is a philosophical principle that can exist only within the perception of an individual. It is not a gradient scale and can be viewed as being an *INTENT* (Pg.76) of an individual. It is not a gradient scale meaning more or less *SOCIAL JUSTICE*. In other words there is no such thing as fifty percent *SOCIAL JUSTICE*. The individuals *INTENT* (Pg.76) of application of *SOCIAL JUSTICE* can be viewed as a gradient scale but not *SOCIAL JUSTICE* itself. The gradient scale of the individuals *INTENT* (Pg.76) to strive for *SOCIAL JUSTICE* is the scale of; -to what extent or which part or parts they are willing to pursue, or are actively engaged in pursuing. *SOCIAL JUSTICE* as such is most likely an unattainable goal since in any society it just takes one individual in that society to not representing *SOCIAL JUSTICE*, to prevent that society from being a *SOCIALLY JUST* society. It is therefore a yardstick to measure the development of a society along *SOCIAL JUSTICE* parameters. Following is the actual definition of *SOCIAL JUSTICE*. In order for it to be *SOCIAL JUSTICE* all of the items have to be present as opposed to any one item being able to be called *SOCIAL JUSTICE*.

Chapter 2: Introduction:

1. The equitable distribution of *SUSTAINABLE* (Pg.86) wealth in any area from the local community to the international community thus resulting in the reduction (with the eventual elimination) of the currently existing gap between poverty and wealth.
2. Giving back *TRUST* (Pg.86) and confidence to individuals and organizations, large and small, that any ‘SR’ entity can be relied upon for *INTEGRITY* (Pg.76), honesty, *TRANSPARENCY* (Pg.86) and *SOCIAL JUSTICE* (Pg.84) in all of its activities,
3. Produce results demonstrating the *RESPONSIBILITY* (Pg.82) to create a work environment with major improvements to the equitable remuneration of employees and the establishment of co-operative and content co-existence of all ‘SR’ employees in any ‘SR’ organization.
4. Produce results demonstrating the *RESPONSIBILITY* (Pg.82) to educate the society at large (to the degree proportional to the existence of the number of ‘SR’ *AUTHORIZED* (Pg.68) organizations). There are two distinct aspects to this *RESPONSIBILITY* (Pg.82): The first is to produce more *SOCIAL JUSTICE* (Pg.84) awareness and pursuit in capitalistic entities. The second is to produce more realistic expectations of the public from corporate entities, governments and social entities in the society they live in.
5. Investigate and produce research data and results that are ‘SR’ certified (Footnote #⁴) resulting in reliance that they are unquestionably based on demonstrated *INTENT* (Pg.76) to find solutions and answers to the attainment of **1 above** as opposed to *NEGATIVE* (Pg.78) ‘*VESTED INTEREST* (Pg.88)’ missions.

G: Benefits:

1. By its ownership status ‘SR’ will slow down the ever-increasing gap between *WEALTH* (Pg.88) and poverty, be it locally, nationally or globally.
2. By its ownership status ‘SR’ will re-direct some of the wealth currently flowing from society to capitalists to a flow from the society back to the society (the *FOURTH PILLAR* (Pg.73) or *SOCIAL PILLAR* (Pg.84)) at large. This will enhance society’s ability to assist governments and leaders to improve *SOCIAL JUSTICE* (Pg.84) issues.
3. By its ownership status ‘SR’ will reduce the influence that *WEALTHY* (Pg.88) powerful organizations and individuals possess and use to exert pressures on governments and the society to further improve their status with little regard to the well being of society at large. Dwg. **The Flow of the Power of Influence** (On Page 173)
4. By its *EDUCATIONAL* (Pg.71) mechanisms ‘SR’ will influence and enhance capitalistic views and tendencies towards improving *SOCIAL JUSTICE* (Pg.84).
5. By its *EDUCATIONAL* (Pg.71) mechanisms ‘SR’ will influence and enhance the individual’s viewpoints towards more realistic, and less selfish, expectations from government and corporate entities.
6. Through *TRANSPARENCY* (Pg.86) ‘SR’ will gain the respect and *TRUST* (Pg.86) from individuals, organizations and governments to be relied upon to effectively produce results towards *SUSTAINABLE* (Pg.86) wealth and equity for populations, be they local or global entities.

⁴ (For elaboration see Par.4: on Page 92)

7. Through *TRANSPARENCY* (Pg.86) and organizational structure an 'SR' entity will increase the respect, support and *CONTENTMENT* (Pg.69) of its employees as opposed to the confrontational atmosphere so prevalent today.
8. By its bylaws it guarantees that the status and *INTENT* (Pg.76) of 'SR' can not be corrupted by anyone's (from within the 'SR' entity) '*VESTED INTEREST* (Pg.88) ' or *GREED* (Pg.74), at the expense of the individual individually, individuals collectively or society.
9. The bylaws of an 'SR' organization are written to be applicable to any 'SR' *AUTHORIZED* (Pg.68) organization that provides a product or service for sale. The bylaws do not require tailoring to a specific discipline, organization, and product type or service type. An important aspect facilitating *TRANSPARENCY* (Pg.86).
10. Through its widespread existence, enacting all of its characteristics, 'SR' will reduce the need for the ever-increasing demands for laws, regulations and policing of the things that go awry in our society. See drawing *Survival Characteristics And Application* On Page 205.

H: What has made development of 'SR' technology possible:

Generally speaking it is a *PHILOSOPHY* (Pg.80) developed by the founder of the 'SR' technology based upon a life long desire to *UNDERSTAND* (Pg.87) the principles that govern an individual's endeavor to create, through their influence, an environment where they may be happy. Not only to *UNDERSTAND* (Pg.87) this desire but more importantly *UNDERSTAND* (Pg.87) why they have such difficulties with it. It is only the *UNDERSTANDING* (Pg.87) of the full technology and its complete interrelationship that can answer the question fully, however it will assist in listing some of the more pertinent items.

(1) Observation:

- (a) An overview of the history of humanities, their religious, moral, political, and economic development and excursions.
- (b) The current status and practices of these elements in societies across the planet.
- (c) *PHILOSOPHICAL* (Pg.80) dissertations with individuals, studying their viewpoints and *EMOTIONS* (Pg.71) and evaluating the common principles underlying them.
- (d) Very close observation of the workplace and changes taking place therein.

(2) Vigilance:

- (a) It has been very apparent that an individual has a very difficult time in being able to evaluate *EMOTIONS* (Pg.71), ideas and concepts outside of themselves. It therefore requires a great deal of vigilance to attempt to see past one's own reality and view the *REALITY* (Pg.81) of the 'global' *REALITY* (Pg.81).

(3) Work of Others:

- (a) By far the greatest influence on the founder of 'SR' has been the work of L.Ron Hubbard the founder of Dianetics® and the *SPIRITUAL* (Pg.85) technology of Scientology®. It needs to be stressed however that development of 'SR' technology does not in any way represent anything about Scientology®. Scientology® is perceived to be about the *SPIRITUAL* (Pg.85) nature of a being and the matter of life itself, in its highest sense "knowing how to know". 'SR' technology is strictly a technology designed to handle some of humanities economic woes, which are assumed to address many of their general material problems of life. Although the founder of 'SR' has taken and used a great deal of his own *PERCEPTIONS* (Pg.79) of Hubbard's work it is for each individual to consult

Chapter 2: Introduction:

Hubbard's work for *UNDERSTANDING* (Pg.87) of what the Scientology® technology is about. There is full *INTENT* (Pg.76) not to take any item that the founder of 'SR' has taken from Hubbard's work and make any kind of indication that it is what Hubbard said. It is the founder's interpretation, which may or may not coincide with what Hubbard actually said. It is therefore that no further mention is made of Hubbard's work and his work is not used as a crutch to justify the *RATIONALE* (Pg.81) behind the 'SR' technology. Suffice it to say that the founder of 'SR' technology does not consider this work could have been done without extensive knowledge gained from the actual work of L.Ron Hubbard.

(b) Much work of others has been read and studied and been of great help in deciphering what should and should not direct and be incorporated in the 'SR' technology. To the greatest extent possible all work has always been evaluated against each other evaluating commonality and contradiction. The search for the common source that is responsible for both the contradictions and agreements has always been sought and ranked highest. This concept is partially shown in drawing “*The Slices of Life of Philosophy and Philosophers*” on Page 209.

(4) Technology:

(a) First and foremost in technology development crucial to the workability of 'SR' is the development of the Internet. Without it, it is doubtful that a method could be created to disseminate the necessary *TRANSPARENCY* (Pg.86) of an, or any, 'SR' organization. *TRANSPARENCY* (Pg.86) and *DISSEMINATION* (Pg.70) of detailed operation of an 'SR' organization as defined in the 'SR' bylaws must be widely available not only to all 'SR' organizations but more importantly every individual in the society. With the widespread accessibility of the internet to the average individual in the western world and rapidly expansion in the rest of the world it is perceived to be a vital tool without which the *DISSEMINATION* (Pg.70) of 'SR' and *EDUCATIONAL* (Pg.71) process that 'SR' is *RESPONSIBLE* (Pg.82) for could not be envisioned.

(b) Second is the acknowledgment that the Internet has been a valuable tool to the founder in terms of doing research work. It is not that without the Internet the information would not have been available but that without it the same information would not have been obtained or at least not in the same way. The Internet has certainly reduced the time it takes to search for and access the desired information as well as increase the breadth of the information accessible in the time allotted.

I: Evaluation of 'SR' *UNDERSTANDING* (Pg.87):

Due to the *FACT* (Pg.72) that it is a brand new technology with very non-conventional concepts it can only be viewed as creating one of four possible responses in an individual who has been exposed to the technology. The responses listed span any exposure from just having become aware of 'SR' and its goals for global *SOCIAL JUSTICE* (Pg.84) or as a result of extensive study of this *DOCUMENT* (Pg.71) and/or any other currently available *DOCUMENTATION* (Pg.71). Probable causes for these responses and suggested solutions are covered in the 'REASONS' and 'SOLUTIONS' column. The responses are summarized in the following chart.

RESPONSE:	REASONS:	SOLUTION:
'SR' is a <i>HARMFUL</i> (Pg.74) concept to society and/or the global community.	View that individual <i>WEALTH</i> (Pg.88) is more important whether at the expense of <i>SOCIAL JUSTICE</i> (Pg.84) or not	NONE.
	Something is not properly understood or not properly presented in the <i>DOCUMENTATION</i> (Pg.71)	Inquiry into the meaning of the item(s) or expression of the disagreement or fault with the item(s)
	Something is not understood due to not having studied 'SR' <i>DOCUMENTATION</i> (Pg.71)	Further study of the 'SR' <i>DOCUMENTATION</i> (Pg.71).
'SR' does not have anything new to offer that will improve conditions for <i>SOCIAL JUSTICE</i> (Pg.84) locally or globally or is not within my mandate or interest.	Some hidden agenda attempting to divert attainment of <i>SOCIAL JUSTICE</i> (Pg.84) without willingness to state so.	NONE.
	No interest in any pursuit to follow paths that promise to lead to <i>SOCIAL JUSTICE</i> (Pg.84).	NONE
	Something is not properly understood or not properly presented in the <i>DOCUMENTATION</i> (Pg.71)	Enquiry into the meaning of the item(s) or expression of the disagreement or fault of the item(s)
	Something is not understood due to not having studies 'SR' <i>DOCUMENTATION</i> (Pg.71)	Further study of the 'SR' <i>DOCUMENTATION</i> (Pg.71).
'SR' has possible appeal and further investigation for discovery should be supported.	Too much is unknown or unclear.	Support to undertake further study to discover or develop <i>UNDERSTANDING</i> (Pg.87) of its parameters.
'SR' has got potential that should be supported for implementation.	<i>UNDERSTANDING</i> (Pg.87) and agreement with its promise and practicality of success in its implementation.	Support <i>DISSEMINATION</i> (Pg.70) of the existence of 'SR' and development of required resources for successful implementation and expansion. (See footnote # ⁵)

⁵ For Elaboration See Par.5 On Page 92

Chapter Three - *PHILOSOPHY* (Pg.80):

A: Introduction:

The *PHILOSOPHIC* (Pg.80) principles discussed in this section are heavily weighted to conditions in our western societies, specifically Canada, possibly regional to Ontario. They are however regional only in a sense that certain items may exist in one region and not in another. The *INTENT* (Pg.76) and *UNDERSTANDING* (Pg.87) of the *PHILOSOPHY* (Pg.80) does not change from region to region. If in one region the “label” democratic is used to support something of a communistic characteristic, in another region the “label” communistic could be used to support something of a democratic characteristic. It is still the same *PHILOSOPHICAL* (Pg.80) principle of “labels used for *MANIPULATION* (Pg.77)”. If in one region the meaning of “*TRANSPARENCY*” (Pg.86) has been degraded and in another region it may not be as degraded or even not degraded at all it does not alter the *PHILOSOPHY* (Pg.80) of the virtue of “*TRANSPARENCY*” (Pg.86).

If someone creates a theory or *PHILOSOPHY* (Pg.80) that advocates a need for change, the creator of it must formulate and propose a method of how this change can be placed into existence. If they can not propose this method, they should keep the finding to themselves unless they are content to create problems and confusion. Furthermore if the theory is proposed it must at least pass the test of “objective *RATIONALE* (Pg.81)” instead of just being a theory with no further foundation than a theory for its own sake.

B: What is a *PHILOSOPHY*? (Pg.80):

Very *SIMPLY* (Pg.83) it is a view of life. It may also be viewed as a compass and yardstick that an individual references to measure their progress along a desired goal. The reference to compass and yardstick is used to assist in the creation of an example that may be easily understood. If an individual had a goal of say going to the north pole, without a compass and yardstick to measure their direction and progress a lot of confusion and chaos could be created. They may go south for a great distance all the time claiming they are heading to the North Pole giving huge *COMPLEX* (Pg.69) explanations about their digression from heading to the North Pole. Such as "well I have to keep moving to see if it gets colder or warmer otherwise it would be impossible to determine whether or not I am getting to the north pole. It may be said that every individual has a life *PHILOSOPHY* (Pg.80). It is not a question of whether an individual has a *PHILOSOPHY* (Pg.80) or not but what is that individual’s *PHILOSOPHY* (Pg.80)? Basically their *PHILOSOPHY* (Pg.80) will be one that was simply adopted from the *PHILOSOPHY* (Pg.80) (or aberration thereof) represented by the society they grew up in or one that they have formulated by themselves by living, observing evaluating and concluding. At best an individuals *PHILOSOPHY* (Pg.80), even when it is their own, is greatly influenced by the *PHILOSOPHY* (Pg.80) of their environment. It could further (if we wanted to get terribly complicated) be questioned that the *PHILOSOPHY* (Pg.80) of the society may not in *FACT* (Pg.72) be a *PHILOSOPHY* (Pg.80) at all if it was established or created by coercion, indoctrination or *MANIPULATION* (Pg.77) by the benefactor as opposed to living, observing evaluating and concluding.

A *PHILOSOPHY* (Pg.80) is not necessarily an absolute and may be established through “objective *RATIONALE* (Pg.81)”. It may become a relative absolute for an individual and as such may be called a “stable datum”. That is, after having evaluated all of the know data about a specific subject the individual has perceived that a certain statement can be used as a stable reference (real or perceived *TRUTH* (Pg.87))

which they may now use to evaluate all of the confusions created around that subject. The confusion existing around that subject is all of the conflicting, contradicting and *MANIPULATIVE* (Pg.77) dissertations that exist within most complex societies. A pictorial of the process that may be used in an effort to differentiate the *FACTUAL* data from the false data or opinions is shown in drawing “*The Anatomy of the Road From DATA to KNOWLEDGE*” on Page 219. Another Drawing that can help understand what ‘SR’ development has used to evaluate other philosophies and philosophers to determine its evaluation of the Root cause is “*The Slices of Life of Philosophy and Philosophers*“ on Page 209

Let us take an example of *STEALING* (Pg.85). The *PHILOSOPHY* (Pg.80) that “*STEALING* (Pg.85) is evil” may just have been adopted by accepting the truth of the Ten Commandments, or someone else’s claim that makes sense to the individual adopting this *PHILOSOPHY* (Pg.80). It may also have been derived from someone using what may be called an objective *RATIONALE* (Pg.81) as follows: If *STEALING* (Pg.85) is defined as ‘taking something without having earned it from someone or something else’ then it can be assumed that that something *RIGHTLY* (Pg.82) belongs to someone or something else. Since taking something that belongs to someone or something else presents a loss to the actual owner and the taking (*STEALING*) (Pg.85) is not earned, then the action must be negative or evil. Bottom line is that the *PHILOSOPHY* (Pg.80) would state “*STEALING* (Pg.85) is evil”, and as a *PHILOSOPHY* (Pg.80) that’s all there is to it “*STEALING* (Pg.85) is evil”.

Now if that *PHILOSOPHY* (Pg.80) exists in an individual’s *MIND* (Pg.77) it has become a ‘stable datum’ where everything else can be measured-up against. From here a technology can be developed using the same “objective *RATIONAL* (Pg.81)” that may have been used in establishing the *PHILOSOPHICAL* (Pg.80) concept. A person may say that taking a paper clip from the office and using it at home to clip together some records is not stealing since it is a small item. At the same time they may claim that Robin Hood stealing from the rich is *JUSTIFIED* (Pg.77) because the rich are evil and the poor people deserve the spoils. At the same time they may be claiming the Enron executives stealing from the public is wrong. The bank robber is not stealing because their children are starving or they are stealing because they want to buy a bigger something for their own use. An incredible confusion will be created because all of the above examples are responses to subjective evaluation in the absence of a *PHILOSOPHY* (Pg.80). If that same person had accepted the *PHILOSOPHICAL* (Pg.80) principle that ‘*STEALING* (Pg.85) is evil’, objectively they must come to the conclusion that all of the above are *STEALING* (Pg.85) and not a single one can be justified. This does not mean that the fellow who *STEALS* (Pg.85) the paper clip from the office should be incarcerated just as much as that the Enron executive should not be fined some token amount of money and set loose. Degrees of evilness of the theft are an entirely different issue and should not be confused with the *PHILOSOPHY* (Pg.80) of ‘*STEALING* (Pg.85) is evil’. Another slightly off subject that should here be entered into is the following idea: The *PHILOSOPHY* (Pg.80) that ‘*STEALING* (Pg.85) is evil’ does not mean that certain situations of stealing should not be accepted in a functioning society. This of course is treading dangerous waters as it sets up for possibilities of spinning and *MANIPULATION* (Pg.77) of the *PHILOSOPHY* (Pg.80) for anyone having subjectively something to gain. However it should be covered for what it is. If an individual has as their *PHILOSOPHICAL* (Pg.80) principle that ‘*STEALING* (Pg.85) is evil’, what can make them accept a specific theft of anything. The destructive aspect of accepting this theft is not the acceptance but the viewpoint that this theft is not evil or worse, a desirable action. If the viewpoint caused the individual to acknowledge that the theft is still evil it would command them to try to implement methods for themselves and others to find it unacceptable because their adopted *PHILOSOPHY* is (Pg.80) that ‘theft is evil’ and still accept the *FACT* (Pg.72) that society may view it as good or acceptable. If a *PHILOSOPHICAL* (Pg.80) concept it adopted it must be adopted as is. An individual who conceives that one theft is evil, another is acceptable and another is desirable does not have a *PHILOSOPHY* (Pg.80) about theft but has a subjective reality about theft. In summary and maybe a little

oversimplification it could be said that the technology is the thing that evaluates individual circumstances basing it on a *PHILOSOPHICAL* (Pg.80) reference or *TRUTH* (Pg.87) that the evaluation can be based upon. Another important part of the technology would be to apply objective *RATIONALE* (Pg.81) to all of the things that are known about or perceived or agreed upon relating it to the thing being evaluated making sure that no evaluation contradicts the *PHILOSOPHICAL* (Pg.80) principle. Taking away or not having *PHILOSOPHICAL* (Pg.80) principles is a little like allowing everything to be placed into subjective reality which is actually what could be called an '*OPINION*' (Pg.78). This mechanism is the surest way to create or allow confusion to develop in an individual's *MIND* (Pg.77).

C: Why a *PHILOSOPHY*? (Pg.80):

An individual who adopts a *PHILOSOPHY* (Pg.80) of a current society, that *PHILOSOPHY* (Pg.80) is derived out of the social realities that currently exist or that have formed the society to what it currently represents. It is therefore representative of what "is". This is acceptable and good for the individual who is in agreement and/or supportive of the principles that make the society they are in, the way it "is". If the individual has items that they conceive are not very positive in the society they are in, then they must establish what that item is, what they disagree with and then as a very basic foundation create a *PHILOSOPHY* (Pg.80) that can then be used to formulate a correction to the existing item. This would be the primary reason for creating a *PHILOSOPHY* (Pg.80) out of observation, evaluation and living. Again it has to be there to produce a compass and yardstick in situations that are real or perceived to require a change or alteration to something that exists.

When something does go wrong or awry in a society it usually creates a great deal of confusion and pressure to formulate a correction to the item that has gone wrong. Usually the consequences at that point are such that there is little time or interest in undertaking the careful evaluation and studies required to facilitate real correction of the problem. This normally results in a very reactive solution to the item. This is the basic mechanism that is responsible for the drastic oscillations between one extreme and the other when a society runs into some social difficulty. The time to evaluate and formulate possible corrections would be at the time of recognition that something is not quite *RIGHT* (Pg.82) or ideal in a social function. At that time, even if it can not be implemented because of the difficulty of implementing a change it can be developed so that it will be ready and available for use when the difficulty finally materializes and demands an immediate solution.

D: General Concepts:

1. Extremities and black and white

Under the heading extremities and black and white there are two, almost separate phenomenon. The first being the concept of extremity or idealism which is almost completely different from the concept of extremes of black and white. They are both common from the point of view that the value of extremities or ideals are not in attempting to practice or reach them but rather for finding and establishing a current state and direction of an existing situation. First lets look at the concept of extremity or idealism

Idealism is the concept of absolute *RIGHT* (Pg.82) and absolute *WRONG* (Pg.88) . This is a *SIMPLE* (Pg.83) progression from an undesirable to a desirable where something is either at the bottom or at the top. This is sort of like a ladder and one of the only important things is to know if one wants to be at the bottom or top and where one is at the moment in relation to that ideal. Once that has been established it is only a matter of gauging how it is progressing in the desired direction and where

along the travel it is. It is only important to know where the top and bottom of the ladder would be and not to confuse the middle of the ladder to be the top or the bottom. In more practical terms; lets look at the *PHILOSOPHICAL* (Pg.80) principle of "theft is evil". In an attempt to avoid *COMPLEXITIES* (Pg.69), subjectivity, *JUSTIFICATIONS* (Pg.77) and all things that will create confusion it must be recognized that the *PHILOSOPHICAL* (Pg.80) principle that "theft is evil" would have to define what is the definition of "theft" and what is the definition of "evil". The *PHILOSOPHICAL* (Pg.80) principle that theft is evil can certainly take on a vastly different perception with the following two different definitions of "theft".

- (a) Theft is taking something from someone or something else that belongs to that entity and does not belong to the entity taking it.
- (b) Theft is taking something from someone or something else that belongs to the entity without that entity agreeing with the taking of it.

Under definition (a) it is not relevant whether the entity agrees or not, nor whether they know about it or not, it is strictly the action of an individual taking possession of something that belongs to another entity. Under definition (b) the thing that is added is the agreement. If the taking is agreed upon by the entity then the taking is not theft while if it is not agreed upon it is theft. In the absence of a clear definition a great deal of *COMPLEXITY* (Pg.69) (valid or not) can be dissertated. Valid or not questions the point that even if it is valid, if the result of the *COMPLEXITY* (Pg.69) is confusion or inability to determine something, is it still something desirable?

Similarly with "evil" the principle can take on a different *PERCEPTION* (Pg.79) with an interpretation of the meaning of "evil".

- (a) Evil is when something is taking away from my immediate happiness and prosperity.
- (b) Evil is when something is taken away from my long-term survival potential.

Without going into large explanations it is assumed to be obvious from the above how a specific item may be perceived quite different if the *UNDERSTANDING* (Pg.87) of the word can vary widely.

Now if we publicize that we will take definition (a) of theft and definition (b) for evil we can follow along the next step:

Having clarified which definitions we want to apply we may then establish what represents the top and what represents the bottom of the ladder. Let us assume the principle that when desiring a change for the positive would be going up the ladder. Depending on an individual's *INTENT* (Pg.76) of the principle of "theft is evil" they may place the "theft is evil" at the top of the ladder. However this would only apply if an individual would consider that "theft is evil" is a positive desire, which is not something even worth discussing. It just needs to be viewed. With the assumption that "theft is evil" and therefore the top of the ladder is no theft we have a workable *SIMPLE* (Pg.83) *PHILOSOPHY* (Pg.80) about theft. We know what we have defined to be theft, we have defined evil and that the top of the ladder is no theft. It may not even be necessary to define what the bottom of the ladder is. Is it that there is nothing but theft? The amount of theft present is what places us further away or closer to the top of the ladder. It does not matter any more what all of the different dissertations are about what is or is not, what may or may not be theft or even what if any is acceptable theft and what is unacceptable theft. Furthermore whether the top of the ladder is attainable or not is irrelevant to the knowledge that the *PHILOSOPHICAL* (Pg.80) principle is the top of the ladder which has been well defined by the example of the theft parameters outlined above. This *PHILOSOPHICAL* (Pg.80) principle (stable datum) is what reduces *COMPLEXITY* (Pg.69) to *SIMPLICITY* (Pg.83) and enables relatively easy evaluations of where on the ladder a situation may be found in relation to "theft is

evil”. It will be very difficult for an individual to claim that taking a paper clip from the employer is not theft, nor that it is a good thing for Robin Hood to take from the rich to give to the poor.

Second is a look at the principle of black and white. The concept of extremity is the balance that needs to exist between the one extreme and its opposite. This scenario presents two extremes neither of which is desirable and the desirable situation is the balance between the two extremities. An example here would be our famously debated extremities of materialism is evil and materialism is bliss. If an individual who has conceived that materialism is bliss does not experience the bliss when material possessions are plentiful they will have a tendency to feel that they were betrayed by that extremity and quickly drift to the other extreme of ‘materialism is evil’. The same works for the other way around. If a balance is to be found it is first of all vital to *UNDERSTAND* (Pg.87) what and where these extremities lie. When we assume that the two examples about materialism are true and an individual solidly knows and *UNDERSTANDS* (Pg.87) these extremities they have a better chance to evaluate which way they are heading when they are not in balance between those extremities but are drifting towards one or the other extremity. It is important to know and *UNDERSTAND* (Pg.87) both parts of the extremities to *UNDERSTAND* (Pg.87) the degree a situation is away from the balance.

2. Only "what" not "how"

A *PHILOSOPHICAL* (Pg.80) principle does not and must not take any consideration about how to achieve its principle. It must strictly describe what is to be accomplished. It must use *RATIONALE* (Pg.81) and be *UNDERSTANDABLE* (Pg.87) as to how the "what" was established but not how to go about achieving it. The "how" may or may not be obvious, but it is the technology that must develop a "how" to the "what" of the *PHILOSOPHY* (Pg.80). Under no circumstances must the *PHILOSOPHICAL* (Pg.80) principle be altered or degraded by finding a difficulty in how to formulate a method of achieving it. It is very important to *UNDERSTAND* (Pg.87) that the *PHILOSOPHY* (Pg.80) is a roadmap not a destination.

3. Application of a *PHILOSOPHICAL* item: ---*PHILOSOPHICAL* (Pg.80)

Any of the *PHILOSOPHICAL* (Pg.80) items listed in this *DOCUMENT* (Pg.71) are listed and described with the viewpoint that that is the *PHILOSOPHICAL* (Pg.80) item that is used to build the ‘SR’ technology and bylaws. It is considered to be valid and applicable to every individual in the society but offers no proposal as to how to achieve it by application of any individual, organization, corporation government or anything else. Indeed, just like the ‘SR’ technology itself is not envisioned to be applicable to anything except the creation of a new ‘SR’ organization, many of the *PHILOSOPHICAL* (Pg.80) items listed below may also not be applicable to anything or anyone except within the ‘SR’ organization. This is not their *INTENT* (Pg.76). It must be understood that the *INTENT* (Pg.76) is to describe what and how it is applicable to ‘SR’. The application by anyone or anything that is not ‘SR’ will be developed over time through ‘SR’'s *EDUCATIONAL* (Pg.71) processes by the growth and awareness of the benefits of ‘SR’.

E: Individual:

1. A human being is a *SPIRITUAL* being: ---*SPIRITUAL* (Pg.85)

It is their *SPIRITUAL* (Pg.85) nature that distinguishes a human being from an animal or below.

- For Elaboration see Par. 6 On Page 92 Status of the individual:

Chapter 3: Philosophy:

Socially the individual is the most important entity. It must never be perceived that the individual becomes second to the *GOOD* (Pg.73) of the society. This would either be a gross misunderstanding of the 'SR' technology or a deliberate attempt to discredit it through *MANIPULATION* (Pg.77) .

- For Elaboration see Par.7 : On Page 94

2. Individuals prime directive:

It must be fully understood and supported that the prime directive of the individual is to strive for their own survival and attainment of happiness and affluence.

- For Elaboration see Par.8: On Page 94

3. A human being is good:

The human beings nature is basically *GOOD* (Pg.73) in that they will inherently follow pursuits beneficial to themselves and humanity.

- For Elaboration see Par. 9: On Page 95

4. A human being is intelligent:

A human being is inherently intelligent and knows that they are capable of *UNDERSTANDING* (Pg.87) and possessing knowledge.

- For Elaboration see Par.10: On Page 96

5. Optimum knowledge:

Optimum knowledge is the balance between *COMPLEXITY* (Pg.69) and over-simplification.

- For Elaboration see Par.11: On Page 96

6. Sovereignty of determinism:

Sovereignty of determination and pursuit of happiness is not only a human beings prime directive but their inalienable right.

- For Elaboration see Par.12 On Page 97

7. Product of Confusion:

- Confusion is the source of *OBSESSIVE INDIVIDUALITY* (Pg.78) and then *INSANITY* (Pg.75).

- For Elaboration see Par.13: On Page 97

8. The relation of a human beings survival potential to the societies survival potential:

A human being survival potential is directly proportional to the survival potential of the society.

- For Elaboration see Par.14: On Page 98

9. Ultimate *SELFISHNESS*: --- *SELFISHNESS* (Pg.83)

Putting their environment or society first is the ultimate *SELFISHNESS* (Pg.83) of an *INDIVIDUAL* (Pg.75).

- For Elaboration see Par.15: On Page 98

10. Honest beings can have rights:

In a society that calls itself just, the rights of all honest beings must be respected and furthered.

- For Elaboration see Par.16: On Page 98

11. *CHOICE* does not mean irresponsibility: --- *CHOICE* (Pg.68)

When an individual makes a *CHOICE* (Pg.68) that individual must take full *RESPONSIBILITY* (Pg.82) for the consequences of that *CHOICE* (Pg.68).

- For Elaboration see Par.17: On Page 99

12. *RESPONSIBILITY* is higher than *CHOICE*: --- *RESPONSIBILITY* (Pg.82) --- *CHOICE* (Pg.68)

An individual who pursues the road of *RESPONSIBILITY* (Pg.82) operates on a higher level than the individual who pursues the ability to choose.

- For Elaboration see Par. 18: On Page 100

13. Production is the basis of morale:

There is a more rewarding and lasting feeling created in an individual for having produced something than for having obtained something without having to put any effort into the acquisition.

- For Elaboration see Par.19: On Page 100

F: Society:

1. Social System:

A political, economic, religious or corporate system is not a social system. A system that could be called a social system has never existed.

- For Elaboration see Par.20: On Page 100

2. Acceptance of change:

The likelihood of change to any doctrine, moral or other solidly agreed upon principle in any society is extremely hampered by existing collective agreements. It has little to do with *RIGHT* (Pg.82), *WRONG* (Pg.88), better or worse.

- For Elaboration see Par.21: On Page 101

3. Nature of *MANIPULATION*: --- *MANIPULATION* (Pg.77)

MANIPULATION (Pg.77) is any action or *INTENT* of alteration or coloration of *FACTS* (Pg.72), *TRUTH* (Pg.87), *RIGHT* (Pg.82) or for that matter anything that "is".

- For Elaboration see Par.22: On Page 101

4. Health of a society:

The only purpose for a healthy society is to provide well being for the *INDIVIDUAL* (Pg.75).

- For Elaboration see Par.23: On Page 102

5. Tool of *MANIPULATION*: --- *MANIPULATION* (Pg.77)

Words that have meanings both positive and negative (either by dictionary definition or *PERCEPTION*) are commonly used as tools of *MANIPULATION* (Pg.77).

- For Elaboration see Par.24: On Page 103

Chapter 3: Philosophy:

6. Degradation of *TRANSPARENCY*: --- *TRANSPARENCY* (Pg.86)
Any lie, falsehood, alteration of what is, or coloration to change a flavor (or concept) is a degradation of *TRANSPARENCY* (Pg.86).
- For Elaboration see Par.25: On Page 103
7. Introduction of *COMPLEXITY*: --- *COMPLEXITY* (Pg.69)
The more *COMPLEXITY* (Pg.69) is introduced into the social fabric the more the society will deteriorate.
- For Elaboration see Par.26: On Page 104
8. The Virtue of *SIMPLICITY*: --- *SIMPLICITY* (Pg.83)
Although there is such a thing as “over-simplification” as well as *COMPLEXITY* (Pg.69), neither is *SIMPLICITY* (Pg.83). With that realization, *SIMPLICITY* (Pg.83) is the balance between those two extremes and is a highly desirable state.
- For Elaboration see Par.27: On Page 104
9. Consequence and *THREAT*: --- *THREAT* (Pg.86)
The undesirable but sometimes necessary requirement of a *THREAT* (Pg.86) must be a temporary implementation and never allowed to become a consequence of an action.
- For Elaboration see Par.28: On Page 105
10. *SUSTAINABILITY*: --- *SUSTAINABILITY* (Pg.86)
The concept of *SUSTAINABILITY* (Pg.86) of society must be an *EDUCATIONAL* (Pg.71) process.
- For Elaboration see Par. 29: On Page 105

G: Government:

1. Why a Government:
The need for a government is, or should be directly related to the needs of the people.
- For Elaboration see Par. 30: On Page 106
2. Creation of Money:
Is the regulation of the supply of paper money that justly represents the *WORTH* (Pg.88) of commodities and effort created by society.
- For Elaboration see Par. 31: On Page 107
3. Creation of Laws:
The basic principle of the creation of laws must address an individual’s civil liberties within a society.
- For Elaboration see Par.32: On Page 107
4. The color of a political system:
The need to define the nature of government as opposed to its label.

- For Elaboration see Par.33: On Page 107

5. The power of government:

The government of any society is (or should be) *SUBSERVIENT* (Pg.86) only to the power of the people collectively.

- For Elaboration see Par.34: On Page 108

6. Society's *RESPONSIBILITY* for government: --- *RESPONSIBILITY* (Pg.82)

Definition and supervision (by the people) of the power and influence of government is vital.

- For Elaboration see Par.35: On Page 108

H: Economy:

1. Material Equality:

Desires to obtain material equality in any group or society must be strictly restricted. Material equality must never be equated to rights of individuals to a good living nor confused with the true and constructive principle that all individuals are equal. Equal from which point of view?

- For Elaboration see Par.36: On Page 109

2. Money as *EXCHANGE*: ---*EXCHANGE* (Pg.72)

The sole purpose and use of money must be for the *EXCHANGE* (Pg.72) of goods or services provided by the effort of an *INDIVIDUAL* (Pg.75).

- For Elaboration see Par.37: On Page 109

3. Money as Commodity:

Money used and *MANIPULATED* as a commodity is highly undesirable and counter-productive to economic *SUSTAINABILITY* (Pg.86).

- For Elaboration see Par.38: On Page 110

4. Supply and Demand:

The (somewhat) acceptable principles of supply and demand are vastly different from the destructive creation of inflation through supply and demand.

- For Elaboration see Par.39: On Page 111

5. Debt:

Debt is destructive to long term *SUSTAINABILITY* (Pg.86) of an economy.

- For Elaboration see Par.40: On Page 111

6. *INTEREST*: --- *INTEREST* (Pg.76)

INTEREST (Pg.76) is destructive to long term *SUSTAINABILITY* (Pg.86) of an economy.

- For Elaboration see Par.41: On Page 112

7. *USURY*: --- *USURY* (Pg.87)

USURY (Pg.87) has contributed to economic decay.

Chapter 3: Philosophy:

- For Elaboration see Par.42: On Page 112

8. Creation of Money:

Money created without the product of creation of a product or service by an *INDIVIDUAL* (Pg.75) is destructive to the long-term *SUSTAINABILITY* (Pg.86) of an economy.

- For Elaboration see Par.43 On Page 113

9. Power of Money:

The sole power of money must be to provide individuals with better mechanisms for survival, comfort, capabilities and generally an improved life style.

- For Elaboration see Par.44: On Page 113

10. Inflation:

There is no need for inflation in an *ECONOMY* (Pg.71). Any need to introduce inflation of any type is to introduce some *NEGATIVE* (Pg.78) '*VESTED INTEREST*' (Pg.88) goal of an individual or group. No benefit of any kind can be achieved for the society by the concept of inflation.

- For Elaboration see Par.45: On Page 113

11. Acceptable Wealth:

Any assets or worth that has been earned and accumulated by having produced or created something is for use in survival or benefit of well being.

- For Elaboration see Par.46: On Page 114

12. Worthy Economic system:

For an economic system to be worthy of being called an *ECONOMIC* (Pg.71) system it must, by *RATIONALE* (Pg.81), demonstrate long-term *SUSTAINABILITY* (Pg.86).

- For Elaboration see Par.47: On Page 115

I: Environment:

1. Things of the Planet:

Everything that is produced and created by the planet must remain the ownership of the planet whether privately owned or not.

- For Elaboration see Par.48: On Page 116

2. Stewardship of the things of the Planet:

Things of the planet belong to the planet and all life on the planet. Humanity is assigned the stewardship of all things on the planet.

- For Elaboration see Par. 49: On Page 117

3. Two components of private ownership:

Private ownership of anything consists of: one, the *WORTH* (Pg.88) of the item that belongs to the planet and two, the effort that an individual has put into creating something with that item.

- For Elaboration see Par.50: On Page 117

4. Private ownership of things of the planet:
Things belonging to the planet can be privately owned but its *WORTH* (Pg.88) must remain as ownership of the planet.
- For Elaboration see Par.51: On Page 117
5. Civil liberty, *RESPONSIBILITY* of ownership: --- *RESPONSIBILITY* (Pg.82)
Ownership of anything does not give any individual a civil liberty to take away or minimize the civil liberties of someone else.
- For Elaboration see Par.52: On Page 119

J: Corporations:

1. Public Corporate ownership:
Corporations or organizations producing a product or service must exist for the benefit to the individual by being a benefit to the society.
- For Elaboration see Par.53: On Page 120
2. Private Corporate ownership:
The existence of a corporation for the direct private benefit to the *INDIVIDUAL* (Pg.75) without benefit to the society is destructive to the long-term *SUSTAINABILITY* (Pg.86) of society.
- For Elaboration see Par.54: On Page 120
3. Advertising – Persuasion for Wants:
Current advertising does not benefit the individual in a society. It benefits the profit margin of the owners of society.
- For Elaboration see Par. 55: On Page 121

K: Historical observations:

1. Governments:
Inherent desire of individuals to have leaders.
- For Elaboration see Par.56: On Page121
2. The Power of *WEALTH*: --- *WEALTH* (Pg.88)
Tracing the power of *WEALTH* (Pg.86) gives clarity to today's aberration of economy.
- For Elaboration see Par.57: On Page 122
3. Importance of *SUSTAINABILITY*: --- *SUSTAINABILITY* (Pg.86)
The individual who does not care what happens after their lifetime cares for no one.
- For Elaboration see Par. 58: On Page 124
4. Development of culture:

Chapter 3: Philosophy:

How fixed ideas get developed irrelevant of *GOOD* (Pg.73) or *BAD* (Pg.68).

- For Elaboration see Par. 59: On Page 124

L: Current State:

1. Societies Dissatisfaction:

There is a great dissatisfaction among individuals in current society

- For Elaboration see Par.60: On Page 125

2. Granted by the Grace of:

Items purchased with money created out of debt does not give ownership of the item purchased.

- For Elaboration see Par.61: On Page 125

3. Economic *SERFDOM* or slavery: --- *SERFDOM* (Pg.83)

The current state of our economy is almost identical to the existence of slavery concepts implemented by land ownership in Medieval Europe.

- For Elaboration see Par.62: On Page 126

4. What determines the emphasis governments will place:

The emphasis that governments place on their activities is generally directly related to the issues and desires generated by the group(s) having the collective power of persuasion.

- For Elaboration see Par.63: On Page 126

5. Degradation of *COMPETITION*: --- *COMPETITION* (Pg.69)

The only non-destructive competition is competition among peers.

- For Elaboration see Par.64: On Page 127

6. Re-definition of Capitalism:

Capitalism is one of those *MANIPULATIVE* (Pg.77) words. It is one of those words that is and has the *PERCEPTION* of being something very positive for a society. It is then used as a label to hide selfish '*VESTED INTERESTS* (Pg.88)'.

- For Elaboration see Par.65: On Page 127

7. The Myth of Economy:

Economy is a concept that is used *MANIPULATIVELY* (Pg.77) to satisfy *NEGATIVE* (Pg.78) selfish '*VESTED INTEREST* (Pg.88)' agendas.

- For Elaboration see Par.66 On Page 128

Chapter Four - The Human Being:

A: Introduction:

In Release 01, in the Chapter on *PHILOSOPHY* (Pg.80), Section E: **Individual**: On Page 33 there are 14 items discussing characteristics of the individual. Although this section is retained, since then there has been much research and discovery about the TRUE nature of a human being. It is because of the extremely important discoveries about the TRUE nature of a human being that it is incumbent to include this data into its own chapter.

In Release 01 the only drawing included about the nature of a human being is Drawing “**Characteristic Scale of VESTED INTEREST** (Pg.88)” Page 149 This drawing, as opposed to elaborating on the TRUE nature, discusses the different attitudes that any individual in any society may have and practice.

Furthermore, as frequently pointed out, there are many non-conventional attributes of the ‘SR’ Technology that although valid in themselves can not stand alone and must be understood and applied in cohesion if the ‘SR’ technology is to be understood and/or applied in order to comprehend its aims and workability. This item the TRUE nature of a Human Being in cohesion with the concepts briefly discussed about ECOMOMY “**The basics of the ‘SR’ Technology?**” on Page 12 are of a major importance within the ‘SR’ Technology.

B: About the Human Being:

With the enormous research and investigations put into the study of the physical body, modern science has developed extensive *UNDERSTANDING* (Pg.87) of the physical body. By far the greatest discoveries made, relate to the components of the human body while little science exists to explain the difference between the human being and an animal. Although literally no science exists about the TRUE nature of a human being, *LOGICAL* (Pg.77) and *ANALYTICAL* (Pg.67) evaluation of the large body of unknown phenomena available presents enough *EMPIRICAL* (Pg.71) data to have enabled this data to become one of the accepted truth of the ‘SR Technology. There is a drawing that in an extremely *SIMPLE* (Pg.83) pictorial view showing that the Human Being consists of two components and how these components relate to each other in terms of information flows. These two components of the Human being are their physical body and their *SPIRITUAL* (Pg.85) being or the “*I*” (Pg.75) See Drawing “**Components of the Human Being**” on Page 195.

It is worthy at this point to emphasize that neither a full *UNDERSTANDING* (Pg.87) and application of the *SPIRITUAL* (Pg.85) component of the human being is any more important than the *UNDERSTANDING* (Pg.87) and application of the physical component of the human being. It is just as important to *UNDERSTAND* (Pg.87) that both components are diametrically opposed. That is the human body, just like the animal’s body operates on an ‘*SRM*’ (Pg.85) mechanism of survival of the fittest, while the *SPIRIT* (Pg.85) operates on a mechanism of co-operative existence and co-operation with humanity, *NATURE* (Pg.78) and the *PHYSICAL UNIVERSE* (Pg.80) of the planet.

See Drawing **Components of the Human Being** On Page 195

C: External influences on the Human being:

By far the most powerful influence on the human being that will form both their “*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))” as well as their “*NATIVE EGO* (Pg.78)” is the influence of human exposure, interaction, education, *MANIPULATION* (Pg.77), indoctrination, *THREATS* (Pg.86), etc.. Within this recognition it becomes self evident that the individual who is raised and grows up in an environment that is supportive in application of the *FACT* (Pg.72) of the duality of a human being and built upon the TRUE nature of *GOODNESS*, (Pg.73) *COMPASSION* (Pg.69) and the things of the characteristics of the human being see chart “*Human RIGHTS, Anti and PRO SURVIVAL* (Pg.80)” on page 227 and the appropriate columns on chart “*Range of Human Beings Awareness and Feelings*” on page 225 will have tendencies to build both their “*NATIVE EGO* (Pg.78)” as well a their “*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))” towards that direction. Alternately, if the individual who is raised and grows up in an environment that through *MANIPULATION* (Pg.77) and indoctrination enforces concepts that the *SPIRIT* (Pg.85) does not exist and the individual is nothing more than a body and brain, it will have tendencies to build both their physical and *SPIRITUAL* (Pg.85) *EGO*’s (Pg.71) that lack (to a greater or lesser degree) the *FACT* (Pg.72) of what the TRUE nature OF A HUMAN BEING is.

D: The Source of all Human Nature Deterioration:

If it has not been viewed in other sections or needs reaffirmation, the principle that is responsible for all of human beings deterioration from their Native State of the ‘*I*’ (Pg.74), is repeated here with different wording:

In the extreme end of the spectrum where the “*NATIVE EGO* (Pg.78)” as well as the “*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))” are fully developed to represent the TRUE state of a human being, attempts to indoctrinate or *MANIPULATE* (Pg.77) that state will fail, since the individual will only respond to *EDUCATION* (Pg.71) and suggestions that adhere to this TRUE state. To the degree that the individual has deteriorated towards the other extreme of little awareness of their *SPIRITUAL* (Pg.85) nature and their TRUE state, will they continue (as that is the origin of their deterioration) to accept and operate on the indoctrination and *MANIPULATION* (Pg.77) imposed on them. It is only at this lower extreme that all *INTUITIVE* (Pg.76) knowledge of their state of *BEINGNESS* (Pg.68) has been so degraded that it has little impact on the reversal of this downward trend. Anywhere above that state, to the degree that they are above, whether subconsciously or not, they know that they are inherently of *GOOD* (Pg.73) nature and not follow the bidding of those who would indoctrinate and *MANIPULATE* (Pg.77) them. The closer the individual gets to the extreme deterioration of the *SPIRIT* (Pg.85) the greater will be their enactment of the following characteristics:

- (a) Being convinced that there is no one or nothing that has their well being in mind
- (b) Becoming and being a lone individual
- (c) Blaming others for everything
- (d) Having no *RESPONSIBILITY* (Pg.82) or a low level of responsibility (Pg.82).
- (e) Mistrusting everyone and everything
- (f) Unable to maintain relationships
- (g) Participate in indoctrination and *MANIPULATION* (Pg.77)
- (h) Being fully engaged in the *ZEITGEIST* (Pg.88) of their society
- (i) Looking for happiness and *CONTENTMENT* (Pg.69) through possessions of material matter
- (j) Knowing that ‘survival of the fittest’ is the road to success.
- (k) Being discontent, unhappy, obnoxious and then rebellious

And many others not conducive to the benefit of inclusiveness with everything.

E: The Benefactors of this State:

Throughout history the prevalent structure of most (probably all) organized large societies has been one of domination and control of the populace by the heads or leaders of that society. It does not matter whether these leaders are Kings, presented as deities, religious leaders, or anything else. It has always been that the leaders and their institutions benefited from the toils and efforts of the masses. This concept of the masses being held hostage for the benefit of the masters has been refined to an extreme in the current societies. The rulers or leaders of most recent societies, like the populace, have been indoctrinated and *MANIPULATED* (Pg.77) into a belief that the existing socioeconomic system is what does or should be supported so that they, the leaders, the *WEALTHY* (Pg.88) and the populace can create an ever increasing affluence, material havingness, money and power. In the meantime the real shakers and movers (the *MONEY MANAGERS* (Pg.78)) that ensure that the socioeconomic system is not altered but improved, have gone underground and remain largely hidden from view of the society. Important to emphasize is that it is not the *MONEY MANAGERS* (Pg.78) directly, but their cronies and institutions that pursue the *MANIPULATION* (Pg.77) and indoctrination of the society. All emphasis including the Government's and the individual's in the society itself insist that the existing model of socioeconomic paradigm is maintained and improved.

It is not this chapter that should now go into the detailed explanations of the societies economic structure, as there is much of that in other parts of this exposition. It is only hinted at here, since as all 'SR' *PHILOSOPHIES*, (Pg.80) must be interrelated and viewed in combination to create the full picture of the final content of the 'SR' Technology. A pictorial view of this concept may be seen in drawing "**The Climb and Descent to the 'SR' METHODOLOGY** (Pg.77)" on page 193.

As a final *UNDERSTANDING* (Pg.87) is, that the only way to be successful in achieving the goal of the *MONEY MANAGERS* (Pg.78) (unknown to them, the individuals) is to create a society where individuals have been *SPIRITUALLY* (Pg.85) degraded to a conviction that their *CONTENTMENT* (Pg.69) and happiness is achieved through material possessions, *WEALTH* (Pg.88), survival of the fittest and material progress regardless of the effects that their actions and belief have on anything else existing on the planet. The best way of achieving this is through the indoctrination that the individual is no more than the animal (with a bigger brain) capable of thinking only about items that adhere to "SURVIVAL OF THE FITTEST". If the *SPIRITUALITY* (Pg.85) of the individual would not get suppressed it would be impossible for the individual to succumb to such indoctrination and *MANIPULATION* (Pg.77), as they would be operating on the basis of their TRUE nature of *GOODNESS* (Pg.73).

F: The Source of all Human Beings Decline in ETHICS (Pg.72):

In its utmost simplicity it can be stated that it is a matter of education, indoctrination, *MANIPULATION* (Pg.77), the duress of laws, etc.. It can be observed that by far the greatest emphasis of today's education has nothing to do with *EDUCATION* (Pg.71) but is strictly *MANIPULATION* (Pg.77) and indoctrination into the realities of the existing *ZEITGEIST* (Pg.88).

Unfortunately the decline goes much much further than the deterioration of the human *SPIRIT* (Pg.85) that creates the lone individual and the resultant characteristics that the individual develops as mentioned above. Since the individual is always (to a relative degree either consciously or subconsciously) aware of their TRUE Nature of *GOODNESS* (Pg.73) but their *DEVELOPED EGO* (Pg.70) (and possibly even their *NATIVE EGO* (Pg.78)), has been *MANIPULATED* (Pg.77) into a state that is not in keeping with this TRUE nature, they will start to feel uneasy, unhappy, betrayed, uncooperative and even *ANTI SOCIAL* or

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rebellious. This principle applies as much to a group or society as it does to a single individual. It is easy to see throughout the globe that wars and struggles between groups and societies consist of one powerful entity that attempts to remove the autonomy of a weaker group. It does not even seem to matter whether these *MANIPULATIONS* (Pg.77) of the more powerful group are based in *PHILOSOPHY* (Pg.80), politics, *RELIGIONS* (Pg.81) or anything else. It is the more powerful group that has power to *THREATENINGLY* (Pg.86) try to suppress the less powerful group and force their will upon them. Since the less powerful group does not have the ability to *THREATEN* (Pg.86) with their power, they become more unhappy, uncooperative, rebellious and thus leading to things like ‘terrorism’ and wars. If it was not for the principle that the more powerful enforce their will onto others for their own benefit as opposed to cooperative and *COMPASSIONATE* (Pg.69) *TOGETHERNESS* (Pg.86) and inclusiveness there would probably be no ‘terrorism’, wars or criminality. At least that is at the extreme end which may never be attainable. But even if it is considered to be unobtainable, would it be easier or wiser not to work towards initiatives that could progress in a direction of attaining it?

Indeed this brings us to the consideration that even the criminal has most likely been *MANIPULATED* (Pg.77) and controlled in their infancy, youth and throughout their life experiences in a controlled environment or society. Here however it would have to be recognized that the only conditions that create deterioration of the individual are those determinations established by the *ZEITGEIST* (Pg.88) existing in the society the individual was raised in. The indoctrination and *MANIPULATION* (Pg.77) that exists in the *ZEITGEIST* (Pg.88) is one of attempting to indoctrinate and *MANIPULATE* (Pg.77) the individual (or society) into supporting principles of “survival of the fittest” that diametrically oppose the principles of *GOODNESS* (Pg.73) of the human being. The individual who is more in contact with their *SPIRITUAL* (Pg.85) nature is the individual who will recognize that the *ZEITGEIST* (Pg.88) is not supportive of the TRUE nature of the human being. The largest attribute of the global *ZEITGEIST* (Pg.88) is bent on discrediting the *SPIRITUAL* (Pg.85) nature of the human being as opposed to enhancing the qualities of the TRUE nature of the human being. The overwhelming content of not only laws but indeed morals in the *ZEITGEIST* (Pg.88) are based upon warnings and *THREATS* (Pg.86) that support the concept of human beings are ‘evil’ and have to be forced and *THREATENED* (Pg.86) to be good. Even if and when laws are required for the containment of the society there needs to be a different solution. The current *ZEITGEIST* (Pg.88) operates on a no interference concept. That is that all people have their own *OPINION* (Pg.78) that should be accepted and honored. This practice of noninterference is one of “leave everyone to their own devices and do not interfere with them, which is the opposite of the concept of *PEER PRESSURE* (Pg.79) as indicated on drawing “*Survival Characteristics And Application*” on page 205 and elaborated on later. Then we create laws that define punishments and *RETRIBUTIONS* (Pg.82) when an individual violates a law. It is generally above our heads to work towards establishing *PEER PRESSURE* (Pg.79) that can ‘PREVENT’ individuals from going off the rails so that less laws and enforcement will be required.

The recognition that is even far more important than the above description is that by far the greatest number of *ETHICAL* (Pg.72) concepts and practices that are deteriorating to the *SPIRIT* (Pg.85) are not those that are addressed by laws, but those that are ignored, condoned and in many cases even heralded and glorified.

When embracing the evolution of the *NATIVE EGO* (Pg.78) and the *FACT* (Pg.72) that it is possible for the *NATIVE EGO* (Pg.78) itself, being more influenced by human indoctrination, *MANIPULATION* (Pg.77) as well as education it becomes clear that at inception, a human being may display characteristics that may be misconstrued or misinterpreted to mean that the human being has more destructive characteristics than characteristics that display the *GOODNESS* (Pg.73) of the *SPIRIT* (Pg.85). This however is no evidence that the TRUE nature of a human being has to be controlled to make them behave or be good. It does however

show that *EDUCATION* (Pg.71) is the road to salvation of not only the individual but group or society itself that can be transformed from the destructive nature of ‘survival of the fittest’ to cooperative existence with all and everything.

G: Reversing the *SPIRITUAL* (Pg.85) Degradation and Return to the *SPIRITUAL* (Pg.85) Human Being:

Besides the ‘SR’ Technology there is no currently known and available technology that could be applied that would have the capacity to reverse the current trend of *SPIRITUAL* (Pg.85) degradation. If however there is such a technology let it be known and pursued. If there is a better one, it is vital to pursue its implementation. If not, please help to pursue the implementation of the ‘SR’ Technology for the sake of the future of the inclusive planet and all life dependent on it. It is also understood that even after the gargantuan task of establishing the required political support, implementation and protection of willful interference from outside of the ‘SR’ entity, a slow progress will take shape to build the multiplication of ‘SR’ *AUTHORIZED* (Pg.68) entities. Full realization of the promised results will take shape in proportion to the number of ‘SR’ entities that exist in relation to the existence of non ‘SR’ entities. In that ratio, the *EDUCATIONAL* (Pg.71) parameters existing within ‘SR’ will reduce the *SPIRITUAL* (Pg.85) degradation of the society and build a new world.

The first and foremost principle that would need to be addressed is to create something (an ‘SR’ entity) that has the capacity to verifiably, *TRANSPARENTLY* (Pg.86) *SUSTAINABLY* (Pg.86) demonstrate that the ‘SR’ constitution is to benefit every individual in society. That is, that this entity exists for the well being of their and all individuals within society. The absence of the existence of such an entity is responsible for individuals becoming the ‘Lone Individuals’ who perceive that any well being that they can achieve is through their struggle to practice the principle that the Human Being must operate on the concept of ‘survival of the fittest’, competition, and *IGNORANCE* (Pg.74) of any actions that may be *HARMING* (Pg.74) others. For the Lone Individual this confidence would be a small window putting them in touch with their “TRUE nature”.

H: *RELIGION* (Pg.81) and *SPIRITUALITY* (Pg.85):

One of the greatest downfalls of humanity has been the development of the various concepts of *RELIGION* (Pg.81) throughout history and societies on the globe. *RELIGION* (Pg.81) and *SPIRITUALITY* (Pg.85) are diametrically opposed. Although generally, *RELIGIONS* (Pg.81) have been based upon some recognition of *SPIRITUALITY* (Pg.85), *RELIGIONS* (Pg.81) have been built upon the desire of some to control the group or society for the benefit of those some. Simply stated *SPIRITUALITY* (Pg.85) is what natively and inherently every individual knows - that they are a *SPIRITUAL* (Pg.85) being. This knowledge is not necessarily (and usually not) within the conscious mind of the individual but *INTUITIVELY* (Pg.76) they know and interpret it as “that they have a soul”. This soul is actually their knowledge of being and having characteristics representing things like ‘knowing that they know’, ‘having *COMPASSION* (Pg.69) for others’, ‘the environment and the things of the planet’ as well as the ‘ability to reason and *LOGICALLY* (Pg.77) evaluate’ among others, that may be called the *GOODNESS* (Pg.73) of the being. Within the full recognition and consciousness of this *GOODNESS* (Pg.73) the individual would find it as good as impossible to do or think about anything that would be a detriment to anyone and/or anything existing on the planet. When we talk about *SPIRITUALITY* (Pg.85) and soul there are several aspects that may easily lead into a confusion or misunderstanding. The concept of soul is by many understood to mean that they, the individual have a soul. However the concept generally accepted is that the individual being a body HAS a soul that upon the death of the body (considered to be the individual) leaves the body and goes

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somewhere, to heaven or hell or the many various identities represented by various *RELIGIONS* (Pg.81). Since the individual however is (in the individuals *MIND* (Pg.77)) a body and the body is dead, the individual is dead. Using the concept that human beings have a soul is therefore not conducive to the *UNDERSTANDING* (Pg.87) of the TRUE nature of a human being. Although the term spirit or spirituality is usually conceived to be something external to an individual it was chosen, but within the ‘SR’ definition of *SPIRITUALITY* (Pg.85) when talking about the TRUE nature of a human being.

Thus, the *SPIRITUAL* (Pg.85) part of a human being is that part of the human being that is the actual part of their twosome existence as *SPIRIT* (Pg.85) and Body. It is that part of the Human Being that is to be referred to as the ‘*I*’ (Pg.74) and is that part that can form a *LOGICAL* (Pg.77) *RATIONAL* (Pg.81) and *COMPASSIONATE* (Pg.69) point of view dictating to the brain of the body how the body is to behave and conduct itself. It is within the ‘*I*’s (Pg.74) capability that it can be in total control of the brain and thus the body so long as it does not jeopardize the well being or survival of the body.

There is another *SIMPLE* (Pg.83) way of *UNDERSTANDING* (Pg.87) the human beings awareness and feelings. These are summarised in the chart “*Range of Human Beings Awareness and Feelings*” on page 225. As can be seen on this chart, there are four basic *EMOTIONAL* (Pg.71) stages that the individual can find them selves in:

1. Where the individual is fully aware of their knowledge of being a *SPIRITUAL* (Pg.85) being “*SPIRITUALITY* (Pg.85) the ‘*I*’ (Pg.74) or *SPI* (Pg.85).
2. Where the individual is fully aware that they are a body. “*Animal Body and Brain*” or *ABB* (Pg.67).
3. Where the individual is in confusion about which feeling comes from the body and the which feeling comes from the *SPIRIT* (Pg.85). “*Human Being in Confusion*” or *HBC* (Pg.74).
4. Where the individual fully *UNDERSTANDS* (Pg.87) their duality “*Human Being UNDERSTANDING* (Pg.87)” or *HBU* (Pg.74).

By itself, the chart does not fully explain all states. The only fully *PRO SURVIVAL* (Pg.80) awareness is *HBU* (Pg.74). *HBC* (Pg.74) is a more *PRO SURVIVAL* (Pg.80) state than *SPI* (Pg.85) or *ABB* (Pg.67) simply because neither *SPI* (Pg.85) or *ABB* (Pg.67) represent full *PRO SURVIVAL* (Pg.80) which requires the *UNDERSTANDING* (Pg.87) of both the *SPIRIT* (Pg.85) and the physical body.

I: Summary and additional consideration:

If an individual makes the society responsible for anything that they are not willing to associate with or do, they do not recognize that they are part of the society and operate on the basis of “Lone Individual”, that society is in trouble and can not progress towards a *SANE* (Pg.83) society. In theory, if the majority of individuals recognize that they are an integral part of the society they will be willing to participate in all activities that are required to be performed in a *SANE* (Pg.83) society and will not pass things off to the society.

A summary of the *SPIRITUAL* (Pg.85) progress that an individual can make to reach a higher state of *SPIRITUALITY* (Pg.85) using the characteristic described in “*The Road to Spiritual Perfection*” on page 189 with the resultant benefits of incredible contentment, happiness and well being that are attainable, some of which can be seen in Chart “*Range of Human Beings Awareness and Feelings*” in the *HBU* (Pg.74) column on Page 225

Chapter Five: - 'SR' Major Components

A: Social Ownership:

(1) Monetary:

(a) Assets:

All assets of the 'SR' entity are owned by the society. Anything of value, fixed assets, cash, inventory, funds that are in accounts not earmarked as disbursements, and accounts such as the '*EXPANSION FUND*' (Pg.72) that are there for the expansion of 'SR' are owned by the society as opposed to private ownership. Private ownership refers to direct or indirect private ownership. Any of the assets of an 'SR' entity do not and may not collect returns, as would be the case if they were owned by private entities.

(b) *PROFITS* (Pg.80) from sale of product or service:

PROFITS (Pg.80) that are not defined by the bylaws to enhance production of goods and services are used as defined by the bylaws for the reduction of the cost of the product or service provided by the 'SR' entity.

(c) Legal *PROFITS* (Pg.80):

As defined in the bylaws a certain amount of *PROFIT* (Pg.80) may be imbedded in the cost of product or service to temporarily (as required and defined) boost the 'SR' *EXPANSION FUND* (Pg.72). Drawing "*The FOURTH Pillar Expansion Fund*" on page 183

(2) Bylaws:

(a) Customer owned:

Bylaws that are identified to be required for the protection of the *INTEGRITY* (Pg.76) of the individual entity and the *INTEGRITY* (Pg.76) of the incorruptible expansion are tagged as 'customer owned bylaws'. These bylaws are not alterable by any member of 'SR' entities individually or collectively, the society, or anyone else but the customer of the specific 'SR' entity. The details of this structure and its mechanisms are detailed in the bylaws.

(b) Watchdog owned:

This is another class of bylaws that are not crucial to the *INTEGRITY* (Pg.76) of 'SR' but instead deal with issues of regional or functional requirements not directly pertinent to the *INTEGRITY* (Pg.76) of 'SR' incorruptibility. These bylaws may be altered and published upon the approval of a committee called the watchdog committee. This however does not mean that bylaws protecting the *INTEGRITY* (Pg.76) of the entity are not monitored by the committee.

(c) Management owned:

A management owned bylaw may be changed by management as defined in the bylaws. The watchdog member(s) *AUTHORIZATION* (Pg.68) of the 'SR' entity requesting the change is all that is required.

(d) Customer ownership of exemption:

Any requirement to exempt an 'SR' entity from any of the founding bylaws, require customer approval regardless of the status of the bylaw. This approval may only be requested from the collective customer after all of the bylaw-required *AUTHORIZATIONS* (Pg.68) have been obtained.

B: Governance and Stewardship:

(1) Statistics:

(a) 'SR' of entity:

Every collective entity such as an 'SR' organization or 'SR' group, like the watchdog committee, has a continuing statistical record of their relative performance in regards to their *INTENT* to further *SOCIAL JUSTICE* (Pg.84).

(b) 'SR' of individual:

Every individual belonging to an 'SR' *AUTHORIZED* (Pg.68) entity has a continuing statistical record of their relative performance in regards to their *INTENT* (Pg.76) to further *SOCIAL JUSTICE* (Pg.84). This applies to every position within an 'SR' organization from president to worker to *ETHICS* (Pg.72) officer to watchdog member.

(c) Performance:

Every individual belonging to an 'SR' *AUTHORIZED* (Pg.68) entity has a continuing statistical record of their performance in relation to the result obtained from their *COMPETENCE* (Pg.69) level in regards to their specific profession or function. Although this statistic may not be at the expense of *SOCIAL JUSTICE* (Pg.84), past that, it is purely a measure of the individual's performance of their job responsibilities as well as their adherence and application of their *RESPONSIBILITY* (Pg.82) to the *INTEGRITY* (Pg.76) of their organization as defined in the bylaws.

(2) *ETHICS* Office(r):

(a) Identity:

Every 'SR' entity has one or more staff members appointed to act as *ETHICS* (Pg.72) officer(s). In small organizations an *ETHICS* (Pg.72) officer may share this *RESPONSIBILITY* (Pg.82) with any other job classification except upper management or watchdog member.

(b) Resolutions:

The *ETHICS* (Pg.72) office(r) bears the responsibility (Pg.82) for the handling of any situation that fails to resolve between any two individuals or groups.

(c) Support:

On items requiring resolutions beyond their ability to resolve, their next step is presentation of the issue to the watchdog member for assistance.

(d) Statistic maintenance:

The *ETHICS* (Pg.72) office(r) is also *RESPONSIBLE* (Pg.82) for the maintenance of both the 'SR' statistics and performance statistics of every individual in their organization. Whether the individual or someone else maintain them, it is none the less their *RESPONSIBILITY* (Pg.82) to ensure their maintenance.

(3) Watchdog:

(a) Identity:

Every 'SR' entity has one or more staff members appointed to act as watchdog member(s). In small organizations a watchdog member may share this *RESPONSIBILITY* (Pg.82) with any other job classification except upper management or *ETHICS* (Pg.72) officer.

(b) Function:

The watchdog member's *RESPONSIBILITY* (Pg.82) is to keep the organizations 'SR' statistics updated and accurate. They are *RESPONSIBLE* (Pg.82) for overseeing the excellence of function of the *ETHICS* (Pg.72) officer and the maintenance of their 'SR' and performance statistics. They are also a member of the Watchdog committee.

(c) Watchdog committee:

Every watchdog member (at least one) of every 'SR' entity is a member of a watchdog committee representing a specific group of 'SR' entities of similar functions. This group is *RESPONSIBLE* (Pg.82) for the review and accuracy of all 'SR' entities in their group. As 'SR' expands, the watchdog committees will expand in a hierarchical structure such that one member of a specific watchdog committee will become a member of the next higher level of committee.

(4) 'SR' status and *AUTHORIZATION* (Pg.68):

(a) Introduction:

The ability of an organization to claim 'SR' status is a privilege that must be applied for and earned and may be withdrawn.

(b) Creation of new 'SR' entity:

An *INDIVIDUAL* (Pg.75) wishing to establish a new entity operating under 'SR' *AUTHORIZATION* (Pg. 68) can apply for such *AUTHORIZATION* (Pg. 68) to the appropriate authorities. The basis for this application is the acceptance of the standard 'SR' bylaw package and all *DOCUMENTATION* (Pg.71).

(c) Maintaining 'SR' status:

'SR' statistics on every individual as well as the organization collectively are maintained by the watchdog committee structure. When an organization drops to a certain level of statistics, initiatives are activated to reverse the trend. If these initiatives are not successful within the defined parameters the organization loses the privilege of 'SR' status.

(d) Loss of 'SR' status:

When an 'SR' organization loses its 'SR' status any funds remaining in its society owned accounts are transferred to a watchdog committee account for redistribution to other 'SR' organizations. The organization with its assets may be sold into private ownership through methods detailed in the bylaws. If the organization is not eligible for sale, its assets will be sold individually. Regardless of the method of liquidation all revenues collected will be available in the 'SR' *EXPANSION FUND* (Pg.72).

(e) Loss of 'SR' status – Employee status:

Any employee's 'SR' and performance statistics are frozen at the point where they are no longer employed by an 'SR' organization. In the event of being re-employed by an 'SR' organization these statistics are continued at that point.

(5) Co-existence / competition:

(a) Co-existence:

An 'SR' entity has no gain to compete with any other 'SR' entity nor any non-'SR' entity for that matter. *COMPETITION* (Pg.69) for 'SR' is to compete for social wealth in competition with private *WEALTH* (Pg.88). That is the foundation of 'SR'. If an 'SR' organization's co-operative existence can reduce the cost to some other entity, 'SR' or not, that will translate into a lower cost product or service to the society, it has won the *COMPETITION* (Pg.69).

(b) Competition:

Competition is re-directed to individuals at any level of the 'SR' entity. It is encouraged for any individual to improve their status and wealth by *COMPETING* (Pg.69) with their peer for higher performance and 'SR' statistics which will enable them to advance to higher status and income based upon their demonstrated ability to enhance *SOCIAL JUSTICE* (Pg.84).

CHAPTER 5: - 'SR' Major Components:

(6) Financial Structure:

- (a) There is no reason to have vastly different accounting structures for 'SR' entities producing any product or providing any service. In its *SIMPLICITY* (Pg.83) (although a slight oversimplification) the accounting system needs to verifiably detail the cost of the activity, list revenues of that activity, and account for the difference adhering strictly to the bylaws.

(7) Management:

(a) *RESPONSIBILITY* (Pg.82) structure:

The responsibility (Pg.82) level of every employee from the worker to the president is a purely vertical structure. From every level to the next the *RESPONSIBILITY* (Pg.82) carried by the individual for the functioning and *INTEGRITY* (Pg.76) of the organization is a little higher. These *RESPONSIBILITIES* (Pg.82) are well defined and statistics generated to measure their implementation.

(b) Communication structure:

The communication structure of every employee from the worker to the president is a purely vertical structure. Every individual having a superior and a subordinate has the exact same communication lines and principles.

(c) Co-operative structure:

Recommendations, suggestions, proposals, etc. have an absolute horizontal structure. This means that any such communication must ignore the level of the source and be evaluated on the merit or demerit of its content.

(8) Employees:

(a) Definition:

Every member of an 'SR' organization from the worker to the president is an employee of the 'SR' entity.

(b) Status:

Every employee by the fact of being employed by an 'SR' entity has a status of 'SR' bringing with it the *RESPONSIBILITY* (Pg.82) and privilege of *SOCIAL JUSTICE* (Pg.84).

(c) Employee procurement:

No employee may be hired by an 'SR' entity unless a specifically defined function exists for which the employee must be justly rewarded.

(d) Employee retention:

No employee may be retained for whatever reason other than the requirement and fulfillment of the function being remunerated.

(e) Dismissal:

No employee who is dismissed shall be dismissed without a collective attempt to place that employee in a suitable position within their performance and 'SR' statistics.

C: *TRANSPARENCY* (Pg.86):

(1) The nature of:

- (a) Although *SOCIAL JUSTICE* (Pg.84) is the primary objective of 'SR', *TRANSPARENCY* (Pg.86) is on an equal scale with it. Like many other aspects of *SOCIAL JUSTICE* (Pg.84), without *TRANSPARENCY* (Pg.86), *SOCIAL JUSTICE* (Pg.84) would be a meaningless definition. Throughout the *DOCUMENTATION* (Pg.71) the *INTENT* to be totally *TRANSPARENT* (Pg.86) is obvious and visible.

(b) The *INTENT* of *TRANSPARENCY* (Pg.86) is to enable every individual to observe all aspects of the operation of the organization. There is no known reason that anything in an 'SR' entity needs to be hidden from view of anyone.

(2) Financial:

(a) Commonality:

The accounting system used by all 'SR' entities is identical. This system will become more known and understood aiding in the affirmation of *TRANSPARENCY* (Pg.86) in direct proportion to the expansion of 'SR'. *UNDERSTANDING* (Pg.87) it for one 'SR' entity will ensure *UNDERSTANDING* (Pg.87) it for any other.

(b) Structure:

All accounts are predefined detailing their purpose and bylaw *AUTHORIZED* (Pg.68) use.

(c) *SIMPLICITY* (Pg.83):

Of prime importance in its accounting system is to keep it as *SIMPLE* (Pg.83) as possible without jeopardizing its purpose.

(d) Bylaws:

Any alteration, addition or deletion of the Standard bylaw text will be clearly visible with full *RATIONALE* (Pg.81) detailing their requirement.

(3) Bylaws:

(a) Are the glue holding all components together and provide the details of all operations that will guarantee the *INTEGRITY* (Pg.76) of an 'SR' entity

Chapter Six - Concept:

A: Introduction:

It is hoped that this section will give a relatively quick overview of some concepts that are interpreted differently under ‘SR’ technology than the view ‘SR’ technology has about their current social use and *UNDERSTANDING* (Pg.87). As asserted in *CHAPTER TWO: - INTRODUCTION*: On Page17, footnote references are used to elaborate on the points when elaboration is desired and/or questions arise about the objective *RATIONALE* (Pg.81) behind the interpretation of the concept.

Summary table of concepts:

CONCEPT	HOW ‘SR’ VIEWS SOCIETIES APPLICATION	WHAT IT MEANS IN ‘SR’ APPLICATION	WHAT’S THE BENEFIT OF ‘SR’ APPLICATION
CAPITALISM	Entities are owned by private individuals. Entities exist for the benefit of individuals as individuals. ⁶	Entities are owned by the society at large. ‘SR’ entities exist for the benefit of individuals as part of a society. ⁷	Capitalistic structure under ‘SR’ will reduce the gap between <i>WEALTH</i> (Pg.88) and poverty as opposed to the continued increase in the gap. ⁸
SUPPLY & DEMAND	The demand for goods and services is created to fit the desire and ability to supply. (Advertising). ⁹	The supply of goods and services is based upon the demand. Part of demand is an <i>EDUCATIONAL</i> (Pg.71) process to the <i>UNDERSTANDING</i> (Pg.87) of <i>SUSTAINABILITY</i> (Pg.86). ¹⁰	‘SR’ application will put more emphasis on the <i>SUSTAINABILITY</i> (Pg.86) of social wealth than the <i>SUSTAINABILITY</i> (Pg.86) of an individual’s <i>WEALTH</i> (Pg.88) at the expense of society. ¹¹
INVESTMENT CAPITAL	Is in control of private ownership. ¹²	Is in control of social ownership. ¹³	The sources that determine the control, area and <i>INTEGRITY</i> (Pg.76) of ‘SR’ expansion are based on social realities and needs as opposed to personal profit. ¹⁴
COMPETITION	Competition of individuals or entities to improve financial status with little if any regard to <i>SOCIAL JUSTICE</i> (Pg.84). ¹⁵	<i>COMPETITION</i> (Pg.69) of individuals and entities based on superior application in the enhancement of <i>SOCIAL JUSTICE</i> (Pg.84). ¹⁶	<i>COMPETITION</i> (Pg.69) is exercised with the knowledge that in <i>COMPETING</i> (Pg.69) one is supporting oneself through the support of <i>SOCIAL JUSTICE</i> (Pg.84) on two fronts. ¹⁷

⁶ For Elaboration see Par.67 On Page 128

⁷ For Elaboration see Par.68 On Page 128

⁸ For Elaboration see Par.69 On Page 129

⁹ For Elaboration see Par.70 On Page 129

¹⁰ For Elaboration see Par.71 On Page 129

¹¹ For Elaboration see Par.72 On Page 130

¹² For Elaboration see Par.73 On Page 130

¹³ For Elaboration see Par.74 On Page 130

¹⁴ For Elaboration see Par.75 On Page 130

¹⁵ For Elaboration see Par.76 On Page 131

¹⁶ For Elaboration see Par.77 On Page 131

¹⁷ For Elaboration see Par.78 On Page 132

Chapter 6: - Concepts:

PROFIT	Profits flow from the lower wealth to the greater <i>WEALTH</i> (Pg.88) 18	<i>PROFITS</i> (Pg.80) are integrated into the society 19	It is not possible to distort or hide <i>PROFITS</i> (Pg.80) of an ‘SR’ entity claiming they are anything other than what they are. 20
MARKET ECONOMY	Market economy is closely associated with <i>WEALTH</i> (Pg.88) creation. Much used as a means to redefine <i>SUSTAINABILITY</i> (Pg.86) into sustainability of <i>WEALTH</i> . (Pg.88) 21	Market <i>ECONOMY</i> (Pg.71) is closely associated with global <i>SUSTAINABILITY</i> (Pg.86). 22	A definition of market <i>ECONOMY</i> (Pg.71) that can be relied upon to benefit the society and expose the interests of entities determined to control the world's populations.23
CONFIDENTIALITY	Used to hide the factors designed to create <i>WEALTH</i> (Pg.88) that would not be agreed upon by the entities that pay for that <i>WEALTH</i> (Pg.88).24	<i>UNDERSTANDS</i> (Pg.87) that recreation of <i>TRUST</i> (Pg.86) can only be accomplished through the conversion of confidentiality to <i>TRANSPARENCY</i> (Pg.86) 25	The <i>TRUST</i> (Pg.86) and certainty of ‘SR’s <i>INTENT</i> is the vehicle that will propel the support and expansion of ‘SR’ by any <i>INDIVIDUAL</i> (Pg.75) supportive of <i>SOCIAL JUSTICE</i> (Pg.84). 26
<i>CHARITY</i> (Pg.68)	Handouts, welfare, subsidies – in short taking from the rich (actually the middle class) and giving to the poor. 27	Providing equal <i>OPPORTUNITY</i> (Pg.79) to all individuals to pursue any goal that does not contradict <i>SOCIAL JUSTICE</i> (Pg.84) 28	Dramatic reduction of the population classified and tagged with a label grouping them into poverty.29
<i>DIPLOMACY</i>	Having the ability to get your way. Truth and honesty or <i>FACTS</i> (Pg.72) appear to have little do with diplomacy.30	Having the ability to present a <i>FACT</i> (Pg.72) or situation in a manner not confrontational, resulting in agreement and support to address the situation. 31	The faith in <i>TRANSPARENCY</i> (Pg.86) is restored by the demonstration that old destructive habits can and are broken for the betterment of society. 32
<i>ECONOMY</i>	The ever-escalating increase of material lifestyles for the benefit of the upper ruling class.33	The equitable distribution of <i>SUSTAINABLE</i> (Pg.86) wealth. 34	The co-operative existence of a global society from a monetary perspective. 35

¹⁸ For Elaboration see Par.79 On Page 132

¹⁹ For Elaboration see Par.80 On Page 132

²⁰ For Elaboration see Par.81 On Page 133

²¹ For Elaboration see Par.82 On Page 133

²² For Elaboration see Par.83 On Page 133

²³ For Elaboration see Par.84 On Page 133

²⁴ For Elaboration see Par.85 On Page 134

²⁵ For Elaboration see Par.86 On Page 134

²⁶ For Elaboration see Par.87 On Page 135

²⁷ For Elaboration see Par.88 On Page 135

²⁸ For Elaboration see Par.89 On Page 136

²⁹ For Elaboration see Par.90 On Page 136

³⁰ For Elaboration see Par.91 On Page 137

³¹ For Elaboration see Par.92 On Page 137

³² For Elaboration see Par.93 On Page 137

³³ For Elaboration see Par.94 On Page 138

³⁴ For Elaboration see Par.95 On Page 139

³⁵ For Elaboration see Par.96 On Page 139

Chapter Seven - 'SR' Adopted *TRUTH*: --- *TRUTH* (Pg.87):

A: Introduction:

This section lists some adopted *TRUTH* (Pg.87) relevant to the construction and design of 'SR' technology. They are adopted not so much as a statement of *FACT* (Pg.72), as they are adopted to clarify what the technology is based on. They are however believed to exist out of the objective *RATIONALE* (Pg.81) and explanations contained throughout this *DOCUMENT* (Pg.71).

B: Capitalism:

- (1) Current implementation of capitalism is supportive of the development of *GREED* (Pg.74) in individuals and groups
- (2) Increasing the need of individuals to buy more products increases the individual's *GREED* (Pg.74).
- (3) Capitalism has been falsely credited with the creation of wealth in the society.
- (4) Industrialization, not capitalism has been the creator of *WEALTH* (Pg.88) in the society.
- (5) Current implementation of capitalism is responsible for the ever-widening gap between poverty and *WEALTH* (Pg.88), locally and globally.

C: Economy:

- (1) Debt, personal as well as organizational is counter-productive and in the long term economic suicide.
- (2) Profits above the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for the product and service provided is economically destructive.
- (3) *USURY* (Pg.87) must be eliminated.

D: Government:

- (1) The highest level of power in a society is (or should be) the Government of that society.
- (2) Democratic government's power is (or should be) directed by the will of the people.
- (3) One of democratic government's *RESPONSIBILITIES* (Pg.82) is to be a public servant working to improve social well being.
- (4) In a democratic government the benefit to the society should be placed ahead of, but not at the expense of, the benefit to individuals or groups.
- (5) Government's respond to the power of corporations, as they are perceived to be the creators of wealth.

E: Corporate Entity:

- (1) The cost of producing a product is inversely proportional to the quantity that can be produced.
- (2) The demand of the shareholder and the demand of the customer are diametrically opposed to each other.

CHAPTER 7: - 'SR' Adopted Truth:

- (3) The corporate executive has to balance the impossible task of passifying both the customer and the shareholder.

F: Society:

- (1) The actual creators of *WEALTH* (Pg.88) are the people who actively create products
- (2) The average employee (beyond their *GREED* (Pg.74)) is more sympathetic to the customer than the shareholder.
- (3) The demands of the corporation are opposed to the demands of the society.
- (4) The production of product or service must be justly rewarded.
- (5) An individual's financial status must be earned through the production of product or service.
- (6) Socialism (taking from the rich to give to the poor) is economically and morally destructive.

G: Competition:

- (1) Competition in our society serves the capitalist and not the society at large
- (2) Competition in our society results in attempts to persuade the public to buy, buy, and buy.
- (3) An individual doing their best to advance in their position or qualifications (competing) is positive *COMPETITION* (Pg.69).
- (4) Competition that only serves the corporation or individual at the expense of a larger entity is negative competition.

H: Production:

- (1) Production that is based upon attempts and desires to influence and indoctrinate the public (society) that they need the product so produced, is sustainable of profits for the *MONEY MANAGERS* (Pg.78) and counter, not only 'SR' *INTENT* (Pg.76) but the support of the eventual collapse of that society.

I: SUSTAINABILITY:

- (1) Greed individually is counter global *SUSTAINABILITY* (Pg.86)
- (2) Sustainability of profits is not sustainable of anything but profits.
- (3) Increasing an individual's desire for products past a globally *SUSTAINABLE* (Pg.86) level is destructive
- (4) Increasing consumption past global *SUSTAINABILITY* (Pg.86) in one state is destructive.

J: TRANSPARENCY (Pg.86):

- (1) Keeping a better way confidential *HARMS* (Pg.74) the customer of the other manufacturer who could benefit.
- (2) Anything hidden produces confusion and *COMPLEXITY* (Pg.69).
- (3) The only need to hide something is to want to get away with something.

Chapter Eight - Bylaws:

A: Bylaw *PHILOSOPHY* (Pg.80) and *INTENT*:

The *INTENT* in founding “*SOCIAL RESPONSIBILITY* (Pg.84)” as a defined entity is to create an environment that can be relied upon to operate in a *SUSTAINABLE* (Pg.86), *SOCIALLY RESPONSIBLE* (Pg.84) manner. Measurement and evaluation must always put social *SUSTAINABILITY* (Pg.86) ahead of benefits to an individual or organization so long as it is not at the expense of either.

It is imperative that ‘SR’ is structured as a privilege that may be granted and withdrawn instead of a right to be insisted upon or demanded. ‘SR’ itself is an entity that may consist of many organizations. The ‘SR’ entity will be totally *RESPONSIBLE* (Pg.82) for self-governance and regulation adhering to bylaws, acts and regulations for the purpose of protecting the entity. Every member in the ‘SR’ entity has a duty and *RESPONSIBILITY* (Pg.82) to ensure that ‘SR’ as an entity is protected.

Social benefit, when used in association with ‘SR’, has a hierarchical structure from global to national to communal encompassing *ECONOMIC* (Pg.71) and environmental factors. The underlying purpose of the concept of social benefit it to give the best possible lifestyle for the individual.

The underlying principle by which all bylaws shall be written and by which they can be tested is that ‘SR’s sole and only purpose is to show *INTENT* (Pg.76) to provide the best possible quality at the lowest possible cost to the “consumer” of ‘SR’s products and/or services.

It must be emphasized that the goal is to achieve the ideal not because the ideal is considered attainable but the more idealistic the goal is, the closer we may arrive at its destination in our final conclusion. Many points below are undoubtedly very common knowledge to most professionals. With that in mind it is a collection of items that are required for correctly identifying the collective definition of ‘SR’. There may also be items that are listed that may not be considered pertinent to the bylaws section of ‘SR’. These may be more applicable in other *DOCUMENTS* (Pg.71) such as a ‘SR’ act, rules and regulations etc.

B: Considerations:

The following proposed bylaw concepts are primarily designed to indicate the *INTENT* (Pg.76) of the concept. It shall be the responsibility of the lawyers and accountants, charged with creating the legal text and defining the accounting system, to ensure that no bylaw or attachment is generated which does not conform to all of the applicable laws of the land, nor violates any portion of the constitution, human rights code, labor laws, or any other applicable regulatory document. Emphasis should also be placed on the importance of creating legal verbiage that consists of wording as *SIMPLE* (Pg.83) as possible.

C: Summary of the definition of *SOCIAL RESPONSIBILITY* (Pg.84):

1. ‘SR’ is applicable only to non public service (government run) organizations that offer a consumable product or service for sale to individuals, groups, corporations, the government or generally the society.
2. ‘SR’ is an applied social *PHILOSOPHY* (Pg.80) designed to improve the *SUSTAINABILITY* (Pg.86) of society.

CHAPTER 8: - Bylaws:

3. 'SR' is principally a balance between the for-profit model and the charitable model.
4. "For-profit" is defined by 'SR' as any monetary gain by any individual or group which is above "fair *EXCHANGE* (Pg.72) for a service provided" as defined by the bylaws.
5. 'SR' is bound to a clear distinction between cost of providing a product or service and costs having other purposes beneficial to the society.
6. Any purpose of 'SR' must be beneficial to the society at large.
7. Any purpose benefiting an *INDIVIDUAL* (Pg.75) and not the society is counter to the *INTENT* (Pg.76) of 'SR'.
8. The customer must bear the full cost of the product or service.
9. The cost of the product may not bear any amount that is not associated with the production of the product, cost of providing the service plus very predefined *PROFITS* (Pg.80) detailed in the bylaws.
10. Any drift away from the principles of 'SR' towards the for-profit model are counter to the *INTENT* (Pg.76) of 'SR'
11. Any drift away from the principles of 'SR' toward the *CHARITABLE* (Pg.68) model is counter to the *INTENT* (Pg.76) of 'SR'.
12. Any action designed by someone to provide material gain or power over and above the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) of services demanded by 'SR' is counter 'SR'.
13. Any acceptance of a function or service provided by any *INDIVIDUAL* (Pg.75) without that *INDIVIDUAL* (Pg.75) receiving the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) demanded by 'SR' is counter 'SR'.
14. 'SR' demands a demonstrated *INTENT* (Pg.76) to provide the lowest cost product or service to the customer that does not jeopardize the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) to *INDIVIDUALS* (Pg.75) engaged in the provision of that product or service.

D: Test for 'SR' INTENT:

The single most important element that should be used to test an organization's or individual's *INTENT* (Pg.76) to be, or create 'SR', is the demonstrated desire (as opposed to willingness) to be accessible and open with any and all of its dealings, and operation. A close second element that must be used is a demonstrated desire to produce the lowest cost product or service that does not jeopardize the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) to individuals engaged in the provision of that product or service.

E: Customer ownership:

(1) *INTENT*:

The ideal to strive for in this section is to entrust the customer with the "customer owned bylaws" and "ownership of the assets" of the organization. This structure is to endeavor to eliminate *VESTED INTEREST* (Pg.88) of any individual or group to maximize their income or power over and above those allowed by the bylaws.

(2) General:

- (a) Under 'SR', customer is a general term including every member of the society. As the products and services of an 'SR' organization may be purchased by government funds, the public at large is a customer. This is the (collective) customer who owns the assets of the 'SR' organization and ultimately is the greatest benefactor of the results of the 'SR' organization.

- (b) The user of the product or service of the ‘SR’ organizations is “another” customer. A predefined group of these customers is charged with the ownership and protection of the “customer owned” bylaws.
- (c) Ownership of the assets of the ‘SR’ organization may not translate into ownership of capital on which returns may be collected. Assets may not generate returns for anyone.

F: Bylaw Ownership:

- 1. Every bylaw is coded as either a “customer owned bylaw” or an “organization owned bylaw”
- 2. Any bylaw coded as a “customer owned bylaw” may only be changed, deleted or added to through a proxy vote by “eligible voting customers”.
- 3. Any bylaw directly defining the makeup of ‘SR’ will be defined as a “Customer owned bylaw”.
- 4. “Eligible voting customers” are a continually changing entity. The last 5,000 customers of the organization are to be classified as eligible voting customers.
- 5. The definition of “eligible voting customer” is the customer who is the user of the item purchased (or their designated guardian or individual having power of attorney or equivalent). It is not the individual or group who paid for the product.
- 6. The last product purchased will determine the owner’s (of the product or service) status on the eligibility list
- 7. An eligible voting Customer’s vote has a value of one (1), regardless of how many products they own or use.
- 8. Under no circumstances are bylaws classified as “Customer owned bylaws” alterable by any of the organizations employees, individually or collectively.

G: Organization Ownership:

- 1. The organization’s assets belong to the society at large.
- 2. No individual or group is permitted to collect any interest or dividends of any nature for ownership of any portion of the ‘SR’ organization’s assets.
- 3. The cost of product or service may not contain any amount relating to a percentage of the organization’s assets for whatever reason.

H: Changes to customer owned bylaw:

- (1) Materials to be included in invitation:
 - (a) The wording and ID number of the original bylaw. (applicable for changes only)
 - (b) The wording of the proposed bylaw.
 - (c) The ID number if the proposed bylaw is an addition to existing bylaws.
 - (d) The pros - The benefits that are envisioned which will assist the *INTENT* (Pg.76) of ‘SR’.
 - (e) The cons - The envisioned benefits to others – a complete list of individuals or organizations that benefit, with detailed (not *COMPLEX* (Pg.69) description of what that benefit consists of. (Disclosure of counter ‘SR’ *INTENT* (Pg.76)).
 - (f) The statement of the watchdog committee verifying the details of its review and *AUTHORIZATION* (Pg. 68) that it confirms approval of ‘SR’ *INTENT* (Pg.76).

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- (g) The address of the Internet site where discussion or opinions (Pg.78) may be read and posted.
- (h) It is prohibited to offer any eligible voting customer (or anyone) any monetary or in-kind reward of any form for encouragement to vote either positively or negatively.

(2) Process:

- (a) Requests or suggestions for bylaw changes or additions may be made by any one or group of employees of the organization to be affected.
- (b) The organization's *ETHICS* (Pg.72) office and management must review the request and verify that it is within the *INTENT* (Pg.76) of 'SR'. Then formulate the changes and create the required paperwork for the watchdog committee.
- (c) The *ETHICS* office(r) must record its findings in the *ETHICS* (Pg.72) file of the individual(s) involved in the request for bylaw changes.
- (d) The watchdog committee must verify that it is within the *INTENT* (Pg.76) of 'SR'. It must then fill in the appropriate areas in the *DOCUMENTATION* (Pg.71) and return it to management.
- (e) Management will determine the timing for presenting this package for vote by the eligible voting customers.
- (f) An invitation to the customer can not be implemented until the organization has a minimum of 5,000 eligible voting customers.
- (g) At least three month, from the date of mailing the invitation (every single invitation), must be allowed before the results may be finalized.
- (h) The voting form must be serialized with the details of the customer attached to the serial number of the form. The voting form is part of the attachment.
- (i) Abstentions from casting a vote must be considered a negative response.
- (j) A database must be kept and published of all form serial numbers documenting confirmed abstentions, confirmed negative responses, default negative responses and positive responses.
- (k) The voting results database may not be published until all of the results have been finally tabulated.
- (l) The voting results database must be published within seven days of the final tally of the votes
- (m) The results of the vote may not be implemented until thirty days after the voting results database has been published.

I: Accounting System:

(1) *INTENT* (Pg.76):

The ideal behind this section is to aim for an accounting system that is *SIMPLE* (Pg.83) yet comprehensive to the point of leaving nothing wanting.

(2) General:

- (a) The attachment detailing the accounting system of the organization is the only accounting system that may be used by an 'SR' organization.
- (b) Management may vote to add or delete categories or groups after they have been tabled to and approved by the watchdog committee of which the organization is a member.
- (c) Any inflow of funds to the organization must be limited to sale of product, donations, sale of assets, and conventional loans.
- (d) Disbursements eligible for payment with donated funds are listed in the attachment
- (e) Any disbursements related to the cost of manufacturing a product or providing a service must be borne by the cost of the product or service. A list of these items is found in the attachment.
- (f) Access to the complete financial status of the organization must be provided on the Internet.

- (g) Accounting data that is not published on the Internet may not be kept by anyone.
- (h) The price of the product must always be broken down into detailing which dollar is applied to where.
- (i) Accurate verifiable statistical information about the reliability of the product, as well as historical repair cost must be available
- (j) The structure and size of all cash-flow accounts must be defined.

(3) Loans:

- (a) Any loan the organization has must be amortized over a fixed period not to exceed five years and must be paid off at the regular intervals so specified
- (b) The maximum *INTEREST* (Pg.76) that may be paid on any loan is 5% of the prime rate above the prime rate.
- (c) Longer-term loans or investment capital may be requested by management based upon the guidelines of the attachment.
- (d) The funds so requested in (3) above must be thoroughly reviewed by the watchdog committee and may not be applied for or implemented until final approval from the committee.

J: The Organization:

(1) *INTENT* (Pg.76):

The ideal to strive for in this section is to develop the means that enable self regulating principles to exist within the 'SR' entity that will enable it to eliminate any attempt an individual or organization may initiate to discredit or degrade the *INTENT* (Pg.76) of 'SR'.

(2) General:

- (a) The organization's assets may not be invested or owned by any individual or organization.
- (b) The assets of the organization belong to the society and may only be used to further the *INTENT* (Pg.76) and expansion of 'SR'.
- (c) Any form of competition with any 'SR' organization vying for monetary or positional authority is prohibited.
- (d) Any watchdog-sanctioned violations of 'SR' must be corrected within the time specified by the watchdog committee.
- (e) If the 'SR' status of an organization is withdrawn, all funds in its donations received account shall be transferred to a social account that will pay for the notification of all appropriate entities of the fact that its 'SR' status has been revoked. The balance of the donations received fund may be applied for, using the applications form attached as part of the bylaws.

(3) Laws of others:

- (a) Law of the state in which an organization is to be founded are considered to be the absolute authority.
- (b) If the law of a state conflicts with any bylaw existing in the 'SR' *DOCUMENTATION* (Pg.71) *AUTHORIZATION* (Pg. 68) must not be given until a resolution may be formulated. Some possibilities are presented:
 1. A change in 'SR' bylaw to accommodate the states law can only be considered if every existing watchdog committee has verified that the 'SR' *INTENT* (Pg.76) is not violated by the proposed 'SR' bylaw changes. Standard procedures are followed.
 2. The state's government review its law's to find if it can accommodate the 'SR' bylaw.

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3. If neither of the above is possible 'SR' *AUTHORIZATION* (Pg. 68) will not be permitted for any entity in that state.
 - (c) A Law of the state must be abided to, not by *PERCEPTION* (Pg.79) but by full *INTENT* (Pg.76) of obedience.
 - (d) If the state law is deemed not to be in keeping with 'SR' *INTENT* (Pg.76), The 'SR' organization must publicly declare its *RATIONALE* (Pg.81) and proposal detailing its activities to pursue the required changes to that law. Under no circumstances for whatever reason does this give the 'SR' entity any *RIGHT* (Pg.82) to depart from full *INTENT* (Pg.76) to abide by the law.
 - (e) No non certified 'SR' corporation or entity may be dealt with that in its bylaws contains any counter 'SR' *INTENT* (Pg.76). To clarify - "counter 'SR' *INTENT*"(Pg.76) does not necessarily or only refer to a bylaw that opposes 'SR' but any bylaw which counters any *INTENT* (Pg.76) of the 'SR' technology.
- (4) Founding a new 'SR' organization:
- (a) Individuals may not be given 'SR' status other than that automatically provided by their employment by an organization having 'SR' status.
 - (b) Organizations wishing to apply for 'SR' status or individuals wishing to found a new 'SR' organization must apply for the privilege of receiving 'SR' status.
 - (c) The sample form for this application is attached as part of the bylaws.
 - (d) The acceptance of and implementation into its bylaws of the "'SR'Bylaw Requirements" are the default requirements for acceptance.
 - (e) Any alterations, deletions or additions must be clearly identified with explanations showing clear evidence of desire to enhance the *INTENT* (Pg.76) of 'SR' or *RATIONALE* (Pg.81) that the exiting item is not workable for the organizations planned activities.
 - (f) Any such deviation must be carefully scrutinized by the watchdog committee that the applicant will be a member of, if it is granted 'SR' status.
 - (g) An organization that is founding and receives funds from any source for the establishment of facilities that will sell a product or service must calculate these funds as part of the cost price of that product or service.
 - (h) Estimated unit sales for a period of no greater than five years must be divided into the funding received to establish a unit amount to be included in each unit of product or service.
 - (i) As the products or services are sold the calculated amount shall be transferred to the 'donations received' account.
- (5) 'SR' statistics:
- (a) 'SR' statistics is a method of keeping track of, recording and publishing the standing of the organization as a whole as well as every employee within the organization.
 - (b) 'SR' statistics are maintained by strict adherence to the 'SR' statistics manual that shall form part of this section of the bylaws.
 - (c) 'SR' statistics for every employee shall be maintained by that employee's superior.
 - (d) 'SR' statistics for the president and the organization shall be maintained by the watchdog member.
 - (e) 'SR' statistics are to be electronically maintained, to eliminate the possibility of any attempt to publish them at some later date. The data shall be published automatically as soon as the data is entered into the system.
- (6) Watchdog Committee:
- (a) The purpose of the watchdog committee is to oversee the 'SR' statistics of all of the organizations represented by the committee.

- (b) The organizations represented by the committee are the organizations that the members belong to.
 - (c) When a watchdog member is part of a committee of at least three organizations, it is the watchdog committee who must rule on the change of status of a watchdog member in their organization, based only on the evaluation of the member's 'SR' statistics.
 - (d) The committee shall monitor the 'SR' statistics of all organizations of that committee.
 - (e) The committee shall report its findings to the appropriate organization's management.
- (7) Watchdog member:
- (a) The watchdog member of the organization shall keep 'SR' statistics by strict adherence to the 'SR' statistics manual that shall form part of this section of the bylaws.
 - (b) At least one non-management employee as determined by management shall be named an officer of the watchdog committee.
 - (c) The duties of the watchdog individual may be split with the duties of their regular employee function and/or (especially in small organizations) may be split between the *ETHICS* (Pg.72) Office.
 - (d) Once assigned, management, of the organization of which the watchdog member is an employee of, has no authority or power to dismiss the employee or reduce their status as watchdog member.
 - (e) Not more than 2 ½ percent of the product and or service cost may be allotted to pay for expenses incurred by the watchdog member including their wages.
 - (f) If a greater portion of resources need to be allotted, it may be paid out of the donation's fund, or alternately watchdog items of lower priority must be deferred for later handling.
 - (g) Within an organization where a watchdog member is the sole member of the watchdog committee, all employees must vote on decisions of dismissal or change of status of the watchdog member, but only by evaluation of the watchdog member's 'SR' statistics.
 - (h) The watchdog member shall evaluate any unresolved issues presented by the *ETHICS* (Pg.72) officer.

K: Employee relations:

(1) *INTENT* (Pg.76):

The ideal to strive for under this section is of several factors; first is to provide a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for every individual's participation in their field of expertise. Overpayment is just as unacceptable to 'SR' as are services provided to 'SR' that are not properly compensated. Secondly it is not only the duty, but *RESPONSIBILITY* (Pg.82) of 'SR' to provide an environment where respect instead of superiority and submissiveness exists in both directions between upper management and the lowest levels of employment. This respect can not be assumed by some pat statement like "every employee is a valued member of our organization" but concrete steps documented which can be followed and which are not only measurable but 'are' measured and publicized. Thirdly where every function of every employee is known and documented and steps are implemented and in place that accurately show to which level they are performing that function.

(2) General:

- (a) Every member of the organization is an employee who is paid a salary for their service.
- (b) The employee's status of 'SR' is attained by the act of being hired by an organization having 'SR' status.
- (c) The employee's 'SR' status is automatically forfeited upon termination of employment of any type or by the loss of 'SR' status of the organization of which the individual is an employee.
- (d) The salary an employee is paid must be within plus or minus ten percent of the national (or regional) average as published by (Statistics Canada?) for that function.

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- (e) Employees who have managerial positions bearing responsibilities increasing and decreasing with the size of the organizations may receive wages which fall to any level below but may not receive a level above ten percent of the national average as published by (Statistics Canada) for that or equivalent function. This lower scale must be representative of the scale in the attachment.
- (f) Incentives and rewards are permissible but their nature must comply with the guidelines in the attachment, be *AUTHORIZED* (Pg.68) by the watchdog committee and publicized before they are implemented or rewarded.
- (g) *CHARITABLE* (Pg.68) or voluntary services may not be accepted and are prohibited.

L: Superior, Subordinate relations:

1. The structure of this relationship shall be identical from the lowest level to the highest level of management.
2. The structure of superior to subordinate between the highest level and lowest level is a strict vertical structure from a communications and authority point of view.
3. Any employee who has a superior and a subordinate has the following basic functions:
 - (a) Obtain technical information from their subordinates required by them or their superiors to make appropriate administrative decisions.
 - (b) Pass on, with or without recommendations or observations, any information presented by their subordinate requiring administrative decisions beyond their jurisdiction to their superior.
 - (c) Obtain from their superiors the administrative information they need to provide the tools to their subordinates that they require in order to perform their function.
 - (d) Pass on to the subordinate, with or without recommendations or observations, any administrative decisions received from their superior affecting the duties and performance of their subordinates.
 - (e) It is the *RESPONSIBILITY* (Pg.82) of every individual to not only respect the expertise and professional behavior of every superior and subordinate, but equally demand respectful behavior from any superior as well as any subordinate.
4. High and low level may not be corrupted into an evaluation of quality or quantity.
5. The highest level is the one that bears the most responsibility to the proper function of 'SR', therefore the most power and the highest remuneration.
6. The lowest level is the one that bears the least responsibility to the proper function of 'SR', therefore the least power and lowest remuneration.
7. All communication between an individual, their superior and subordinate must be in writing before it may be acted upon or indeed be assigned any degree of credibility. "If it is not written it is not true" shall be a *PHILOSOPHICAL* (Pg.80) concept to be pursued.
8. Verbal communications may be documented by others provided a copy of the *DOCUMENTATION* (Pg.71) is presented to the originator.
9. Unless specifically contained in the job description of an individual the documenting of a communication shall be the *RESPONSIBILITY* (Pg.82) of the superior. If not defined to be in the job description of an individual, it becomes their superior's *RESPONSIBILITY* (Pg.82) to document it. However at any time that the subordinate wishes to document their own communication they have the right to do so whether in their job description or not.

10. Bypassing is defined as an employee communicating to another employee above their superior or below their subordinate about matters relating to the needs to change something or problems encountered in the operation of business. By this definition bypassing is prohibited.
11. Detailed in the attachments is a mechanism provided that allows communication above one's superior or below one's subordinate.

M: Conditions of Employment:

1. Final employment of any individual is acknowledged only after the signing of the employee contract document by both employer and employee. The employees contract document is part of the attachment.
2. Section one of the contract deals with the job specific functions required by the individual.
3. Section two of the contract deals with the 'SR' concepts as they relate to the employee. This section details the *RESPONSIBILITIES* (Pg.82) of the employee and the *RESPONSIBILITIES* (Pg.82) of the organization in relation to 'SR'.
4. The signature of the employee is to verify that the employee has studied and *UNDERSTANDS* (Pg.87) all of the material that has been presented to them.
5. The signature of the employer is to verify that the employer (as represented by the superior of the employee at time of employment) is satisfied that to the best of their knowledge the employee's signature represents their *INTENT* (Pg.76).

N: ETHICS Office(r):

1. The *ETHICS* (Pg.72) office(r) is *RESPONSIBLE* (Pg.82) for documenting and ruling on issues of employee complaints, requests/suggestions for policy changes or any other matter that may or may not be 'SR' related.
2. The routing of information to the *ETHICS* (Pg.72) office shall be as outlined on forms in various attachments
3. Before an item may be processed by the *ETHICS* (Pg.72) office(r) both affected parties must have agreed that they are unable to resolve the issue.
4. If agreement that *ETHICS* (Pg.72) office(r) action is required can not be achieved, either party may use the bypass procedure to obtain *ETHICS* (Pg.72) office(r) processing.
5. The *ETHICS* (Pg.72) officer is appointed by management but must have approval from the 'SR' watchdog committee.
6. Removal or change of status of the *ETHICS* (Pg.72) officer may only be affected by the 'SR' watchdog committee of which the organization is a member.

O: Employee Statistics:

Every employee in an 'SR' entity from the lowest rank to the highest rank has two sets of statistics. The first is a statistic of their functional responsibilities and job description. The second is in their intent and application of their responsibility and adherence to the intent of 'SR'. These statistics are public information (as is any and all of 'SR' activities and records) kept current by the employees supervisor and approved by the ethics officer.

P: Publication

1. *INTENT* (Pg.76):

The ideal to strive for under this section is to achieve the ultimate ability to demonstrate an organization's *INTENT* (Pg.76) to represent 'SR'. The *PHILOSOPHY* (Pg.80) being, that under 'SR' there is no known reason for any data of any kind to exist in the organization which must be hidden by labeling it proprietary or anything else: It is however recognized and accepted that certain law's may exist which would prevent an 'SR' organization from publishing specific items. An *INTENT* (Pg.76) to incorporate these laws or regulations into 'SR' is as paramount to the whole concept of 'SR' as is the desire to meet the *INTENT* (Pg.76) of 'SR'. The ideal is to recognize and eliminate any attempt to use an existing law as a smokescreen to *JUSTIFY* (Pg.77) an actual *INTENT* (Pg.76) to circumvent some aspect of 'SR' for personal gain or power.

2. *PUBLICATIONS*:

- (a) Every *DOCUMENT* (Pg.71) published by 'SR' must have the following characteristics whether electronic or hard copy.
- Page numbers.
 - A table of content.
 - An index (where applicable).

3. *INTERNET*:

- (a) All data that is required by the bylaws to be published shall be published on the Internet.
- (b) All data shall be current with a definition of "current" meaning within a maximum time of 7 days within the actual occurrence of the event.
- (c) Minimum requirements for the organization of the data and the requirements to make it easily accessible are detailed in the attachment.

Chapter Nine - Dictionary

A: Introduction:

The 'SR' dictionary has no *INTENT* (Pg.76) of redefining the meaning of a word in the English dictionary, nor a necessity of creating a new or different definition from the definitions in the English dictionary. Its sole *INTENT* (Pg.76) is to enhance clarity and reduce the likelihood of being willfully or perceptually *MANIPULATED* (Pg.77) by stating that the word used is used with a different context than its *INTENT* (Pg.76). A word in any 'SR' *DOCUMENTATION* (Pg.71) that is *CAPITALIZED* and *ITALICIZED* is used by the definition in the 'SR' dictionary. A need to place a word in the 'SR' dictionary must pay strict attention to the *FACT* (Pg.72) that any word in the 'SR' dictionary must not have more than one concept. It may use different language as long as it describes the same concept. It is difficult to produce clarity of what is meant when a word can have different definitions leaving the individual to choose what the writer meant. This 'SR' need to clarify and create *TRANSPARENCY* (Pg.86) is the only reason for the 'SR' dictionary.

B: Definitions:

ABB

Is an acronym for 'Animal Body and Brain' that is one of the four components of awareness of the human being. It identifies that component of the human being that belongs to the *PHYSICAL UNIVERSE* (Pg.80) and the animal kingdom with its capacity to assist survival of the body through the 'Stimulus Response Mechanism' (SRM) (Pg.85) of the brain. It is made up of many awarenesses like *INSTINCT* (Pg.75), *SENSE GRATIFICATION* (Pg.83), physical sensation, physical pain, procreation, protection, fear etc. [REF:] Chart 140220 '*Range of Human Beings Awareness and Feelings*' On Page 225 (140221)

ALTRUISM

Is the *UNDERSTANDING* (Pg.87) and application of the concept that *ALTRUISM* is an absolute requirement to guarantee *INFINITE* (Pg.75) survival of everything. The term *ALTRUISM* represents the *SPIRITUAL* (Pg.85) component of the human being that is aware of the human beings connectedness to all other human beings, all life on the planet, *NATURE* (Pg.78), the planet and the universe as well as the human beings nature and capability to guarantee their own *INFINITE* (Pg.75) survival through the support, enhancement and appreciation of those things that the human being is connected to, *SPIRITUALLY* (Pg.85) and physically. Ref. Chart *Range of Human Beings Awareness and Feelings* on (Pg.225). (140307)

ANALIZE / ANALYTICAL

This is the human beings (*SPIRIT'S*) (Pg.85) capability to *RATIONALLY* (Pg.81) evaluate and differentiate in an effort to draw some conclusion about a *THOUGHT* (Pg.86) or observation. It is diametrically opposed to *SRM* (Pg.85). (131101). Ref. Chart *Range of Human Beings Awareness and Feelings* (Pg.225)

ANTI SURVIVAL

Is any concept, *THOUGHT* (Pg.86) or action of a human being that is detractive to the creation of *INFINITE* (Pg.75) life for the '*SPIRIT*' (Pg.85) and detractive to the creation of *INDEFINITE* (Pg.75) survival of anything in the *PHYSICAL UNIVERSE* (Pg.80). See *PRO SURVIVAL* (Pg.80). (140319)

ART

ART is anything that expressively represents the true nature of *GOODNESS* (Pg.73) of the *SPIRIT* (Pg.85) in creative sound, text, objects or *THOUGHT* (Pg.86).

CHAPTER 9: - Dictionary:

(000000)

AUTHORIZE / AUTHORIZED / Authorization

Having been reviewed by 'SR', accepted as meeting the *INTENT* (Pg.76) of 'SR' and given the right to claim and publicize it as 'SR' approved.
(pre 060900)

BAD

See **GOOD / BAD** (Pg.73)
(000000)

BEING IN PRESENT TIME

Is the ability to switch from an anticipated action to a different action that would have been evaluated to be a more *PRO SURVIVAL* (Pg.80) action than the anticipated action. *BEING IN PRESENT TIME*) does not attempt to state what is a more *PRO SURVIVAL* (Pg.80) action or less *PRO SURVIVAL* (Pg.80) action. It simply means that if an individual has the ability to switch their actions to an action that at the time is determined to be a more *PRO SURVIVAL* (Pg.80) action they are *BEING IN PRESENT TIME*.
(000000)

BEINGNESS

Is that which distinguishes the 'I' (Pg.74) from the *SRM* (Pg.85) of the animal body of the human being.
(150611)

BLAME

If a *FACT* (Pg.72) is expressed about an occurrence or event relating to an individual, group or anything else it is not *BLAME*). If the same *FACT* (Pg.72) is expressed with any type of derogatory attitude, make wrong, discrimination, blame or many other slighting connotations it is *BLAME*. Furthermore when any type of physical elocution or mannerism that may be expressed when iterating the *FACT*, (Pg.72) it is *BLAME*.
(170701)

BUZZWORD

Is defined as using a word that has a generally positive or at least neutral concept to label a situation or desire that has a *NEGATIVE* (Pg.78) *INTENT* (Pg.76) which has a detrimental influence on the majority of individuals within a society, or the society as a whole.
(140116)

CHARITY

Charity is the provision of something of *WORTH* (Pg.88) without a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for that something. *CHARITY* is the provision of *OPPORTUNITY* (Pg.79) that enables every individual in the society to fend for themselves, within their capability, if and when they choose to do so.
(pre 060900)

CHOICE

A *CHOICE* is a selection of two or more paths an individual may choose to pursue that do not contain any human enforced retributive consequences.
(140114)
CHOICE also refers to the *CHOICE* that may be made by the human beings *SPIRITUALITY* (Pg.85) or 'I' (Pg.74) to enlist their ability to enhance both their physical and *SPIRITUAL*) (Pg.85) well being or to allow the *SRM* (Pg.85) of the body to dictate enlisting this *SRM* (Pg.85) ability to determine the better *PRO SURVIVAL* (Pg.80) action for the body.
(140322)

CITIZEN

CITIZEN refers to either the *DEFAULT CITIZEN* (Pg.70) or *PERMANENT CITIZEN* (Pg.79) of the *FOURTH PILLAR* (Pg.73). See *DEFAULT CITIZEN* (Pg.70) and *PERMANENT CITIZEN* (Pg.79).
(131214)

COMPASSION

COMPASSION is not only *UNDERSTANDING* (Pg.87) but more importantly the *UNDERSTANDING* (Pg.87) and implementation of actions that assist in the *INFINITE* (Pg.75) survival potential of *SPIRITUALITY* (Pg.85) as well as the *INDEFINITE* (Pg.75) survival potential of the *PHYSICAL UNIVERSE* (Pg.80). Once fully understood what these components are, the actions to implement them is *COMPASSION* (Pg.69). Ref.: *Range of Human Beings Awareness and Feelings* (Pg.225)
(140103)

COMPETENCE

SEE *INCOMPETENCE* (Pg.75)
(pre 060900)

COMPETE / COMPETITION

COMPETITION is competing for ones own improvement in status as a result of having benefited *SOCIAL JUSTICE* (Pg.84) in some definable way. Another way of looking at *COMPETITION* is an individual is *COMPETING* with their own ability, *COMPETENCE* (Pg.69) or knowledge.
(170625)

COMPLEX, COMPLEXITY

COMPLEX is not the same as difficult. *COMPLEX* is used to describe an idea or situation where a certain amount of false data exists. It does not matter whether the false data is a result of something hidden, falsified or presented as knowable when it is actually not knowable. Difficult relates to the quantity of knowable data that has to be studied to obtain the knowledge that produces *UNDERSTANDING* (Pg.87). When a body of knowledge or so called knowledge causes confusion that does not resolve with further study it can be considered to be *COMPLEX*. *COMPLEX* or *COMPLEXITY* by definition must contain a lie, lies, other untruth, falsehoods etc.
(pre 060900)

COMPLIANCE

COMPLIANCE refers to the one hundred percent application, without alteration, of the 'SR' entities bylaws and (if *AUTHORIZED* (Pg. 68)) the *PERMANENT CITIZEN* (Pg.79) 'SR' bylaws and regulations.
(140104)

CONTENTMENT

CONTENTMENT defines an individuals experiencing and living all combined concepts of the characteristics of the *SPIRIT* (Pg.85) such as happiness, peace, *LOVE* (Pg.77), *COMPASSION* (Pg.69), *UNDERSTANDING* (Pg.87), co-existence, co-operation and all other such characteristics of the human nature of *GOODNESS* (Pg.73).
(140104)

CRITICAL

CRITICAL refers to *LOGICAL* (Pg.77), *RATIONAL* (Pg.81) evaluation. It has none whatsoever relation to the English Dictionary definition of 'critical' or criticize.
(000000)

DAIETY

DAIETY is a creation of the *SPIRIT* (Pg.85) or the 'I' (Pg.74) in an attempt to reconcile its ownership of the physical body with its nature of *GOODNESS* (Pg.73) by crating an image of its physical body. The concept is created by the individual who has not been able to comprehend the duality of their humanity (physical body and *SPIRITUALITY* (Pg.85)) and believes themselves to

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be only a body just like the animal. However a human being experiences the *GOODNESS* (Pg.73) of the *SPIRIT* (Pg.85) and thus for comfort, creates the *DAIETY* in their own (physical body) image.
(140108)

DEFAULT CITIZEN

A *DEFAULT CITIZEN* is an individual who is an employee of an ‘SR’ entity.
(000000)

DEMOCRATIC CAPITALISM

DEMOCRATIC CAPITALISM is a word or phrase that is nothing more than a *BUZZWORD* (Pg.68). Societies that are currently practicing Democracy are in actual *ANALYSIS* (Pg.67) practicing control of their populace by *MANIPULATING* (Pg.77) them into practicing Capitalism which is no more than the populace providing the affluence of the *MONEY MANAGERS* (Pg.78). A more accurate evaluation of the practice of *DEMOCRATIC CAPITALISM* would be ‘Economic Slavery’, ‘Economic *SERFDOM* (Pg.83)’, or ‘Wage slavery’.
(131109)

DEVELOPED EGO

DEVELOPED EGO is that *EGO* (Pg.71) that is resident in the brain of the individual. It is created by the influences of the *SRM* (Pg.85) of the body, and the information presented to the body by the “*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) *EVALUATION UNIT*” of the *SPIRIT* (Pg.85) [Ref:] Drawing ‘*Components of the Human Being*’ On Page 195
(131227).

DEVELOPED EGO is the result of the interactions of the *SRM* (Pg.85) of the brain and the ‘*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) *Evaluation Unit*’ of the ‘*I*’ (Pg.74) that are recorded by the ‘*I*’ (Pg.74) in the human beings brain. It can also be perceived to be the *SOCIAL VENEER* (Pg.85) of the human being. [REF:] 140109 Drawing ‘*Components of the Human Being*’ On Page 195
(140225)

DIPLOMACY

The purpose is not to redefine the English dictionary definition of diplomacy but to reinstate it and clarify through a short expansion. One definition of diplomacy is “tact in dealing with people” tact is defined as “a sense of the *RIGHT* (Pg.82) thing to say or do without offending; skill in dealing with people”. The expansion relates to the notion that there is no indication of any kind by the definition of diplomacy, that ideas of falsely presenting something, coloring the truth or any such attempt to alter or hide any part of a *FACT* (Pg.72) or the *TRUTH* (Pg.87), may be interwoven into the word diplomacy. Whether the scholars may argue these points or not, they are made clear by ‘SR’ definition of *DIPLOMACY*. *DIPLOMACY* then would retain the original definition distinctly specifying that it is free from even the slightest attempt to alter anything.
(pre 060900)

DISADVANTAGE

DISADVANTAGE distinguishes from disadvantage by the differentiation and *UNDERSTANDING* (Pg.87) of *HARM* (Pg.74) and *DISADVANTAGE*. Any gain or advantage that anyone or anything may have might be a *DISADVANTAGE* to something or someone. This should not be interpreted to mean that that *DISADVANTAGE* is a *HARM* (Pg.74). If the disadvantage experienced does not degrade the short or long term survival potential of the *INDIVIDUAL* (or thing) it is a *DISADVANTAGE* and not a *HARM* (Pg.74). See *HARM* (Pg.74)
(140302)

DISSEMINATION

DISSEMINATION is the passing on to, or *EDUCATING* (Pg.71) another individual into the duality of the human being. It is not only about the human body and materialism but includes the *REALITY* (Pg.81) of the ‘*I*’, *SPIRITUALITY* (Pg.85), *GOODNESS* (Pg.73), *ULTIMATE SURVIVAL* (Pg.87) of humanity, the animal kingdom, vegetation, materials of the planet, the planet and the universe. In short it is directly and appropriately the passing on to anyone all aspects of the ‘SR’ Technology.
(131202)

DOCUMENT/DOCUMENTATION

DOCUMENTATION – is used to *SIMPLIFY* (Pg.83) statements listing all of the bylaws, acts, operational manuals, forms and any other text describing the necessary information for the operation of an ‘SR’ entity. *DOCUMENTATION* is all of this text collectively. A list of the texts that form part of the term *DOCUMENTATION* will form part of the bylaws.
(pre 060900)

ECONOMY / ECONOMIES / ECONOMICS

Economy is a *BUZZWORD* (Pg.68) representing the concept that an *INFINITE* (Pg.75) desire to maximize material possessions, *WEALTH*, (Pg.88) power and leisure are the ultimate attainment of happiness. *BUZZWORD* (Pg.68), since it hides its true *INTENT* (Pg.76), which is to maximize the *WEALTH* (Pg.88) and power of a few (the *MONEY MANAGERS* (Pg.78)) at the expense and peril of the many.
(140117)

When we use the word *ECONOMY* we are referring to an economic system that puts the emphasis on the material well being of a society or on the collective individual within that society. Any economy that does not have at its ultimate priority the benefit of the collective *INDIVIDUAL* (Pg.75) is not worthy of being called an *ECONOMY*. One such economy not worthy of being called an economy may be an economy that places the emphasis on the benefit to an individual individually and particularly if that emphasis to the benefit of the individual individually could be at the expense of or *HARM* (Pg.74) to another individual or collective individual.
(000000)

EDUCATION

EDUCATION is the *DISSEMINATION* (Pg.70) of information that is supportive of the maximization of survival potential encompassing *CONTENTMENT* (Pg.69), *COMPASSION* (Pg.69) and happiness for a society, its *INDIVIDUALS* (Pg.75) and everything on the planet.
(140117)

EDUCATION can also be defined as the *DISSEMINATION* (Pg.70) of the True nature of the universe and the *DISSEMINATION* (Pg.70) of the True Nature of a Human Being
(180120)

EGO

EGO is that component that is responsible (Pg.82) for the actions, *THOUGHTS* (Pg.86), *OPINIONS* (Pg.78) and beliefs of the human being. The human being throughout their life supports two different *EGO'S*. The first is the *NATIVE EGO* (Pg.78), which is a component of the *SPIRIT* (Pg.85). The second is the *DEVELOPED EGO*, (Pg.70) also referred to as the *SOCIAL VENEER* (Pg.85). This *DEVELOPED EGO*, (Pg.70) although created by *SRM* (Pg.85) of the body is largely influenced by the ‘*I*’ (Pg.74) which is a component of the *SPIRIT* (Pg.85). See *NATIVE EGO* (Pg.78) and *DEVELOPED EGO*. (Pg.70) [REF:] Drawing 140109 ‘*Components of the Human Being*’ On Page 195 Also *Range of Human Beings Awareness and Feelings* (P.225)

131227

EMOTION / EMOTIONAL

EMOTION is a response of a human being to the occurrence of an event. It is the response that is initiated by the ‘Stimulus Response Mechanism’ *SRM* (Pg.85) of the human body or initiated by the *DEVELOPED EGO* (Pg.70) or *SOCIAL VENEER* (Pg.85) resident within the brain of the human body by the ‘*I*’ (Pg.74). It also belongs to one of the four components of a human being – ‘*Human Being Confusion*’ see *HBC* (Pg.74). [REF:] Chart 140220 ‘*Range of Human Beings Awareness and Feelings*’ On Page 225
(131101)

EMPIRICAL

EMPIRICAL refers to the *SPIRITUAL* (Pg.85) *LOGICAL* (Pg.77) reasoning and evaluation of observable and experienced phenomenon in the physical universe that have not yet been scientifically established or accepted. Although the standard English dictionary has several definitions of empirical, *EMPIRICAL* has the only definition as above.

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180326

ENTHUSIASM

ENTHUSIASM is one of the four components of awareness of the human being 'Human Being *UNDERSTANDING*' (Pg.87) see *HBU* (Pg.74). *ENTHUSIASM* is one of the native states of *GOODNESS* (Pg.73) of the human being causing them to participate in life and all of their actions with great affinity. [REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225 (140221)

EPOPS

EPOPS is an acronym for the term 'Entity Of Production Of Products Or Services. (140116)

ETHICS

ETHICS is behavior and *THOUGHT* (Pg.86) that represent the *BEINGNESS* (Pg.68) of the 'I'. *ETHICS* has nothing to do with morality (Pg.78) or agreed upon behavior unless these morals or behaviors are based solely on that *BEINGNESS* (Pg.68). Ethics has nothing to do with *ULTIMATE SURVIVAL* (Pg.87) potential of humanity and all things on the planet, *ETHICS* does. (150611)

EXCHANGE

The word *EXCHANGE* refers to two individuals exchanging something of *WORTH* (Pg.88) or *VALUE* (Pg.88) between each other. One form of *EXCHANGE* would be an exchange of goods and/or services both of which have an actual *WORTH* (Pg.88) attached to them. It is only *EXCHANGE* if the *FAIR* (Pg.72) *WORTH* (Pg.88) is known and has been identified. *EXCHANGE* does not define what is *FAIR* (Pg.72), or is not *FAIR* (Pg.72) and only states that it is *EXCHANGE* only if and when the *WORTH* (Pg.88) of both items have been established. If either one of the items exchanged contains *VALUE* (Pg.88) the exchange may or may not constitute an *EXCHANGE*. If both items have a known *WORTH* (Pg.88) and one or both have an agreed upon *VALUE* (Pg.88), the exchange may constitute *EXCHANGE*. A second form of exchange may be an *EXCHANGE* of *SPIRITUAL* (Pg.85) values. This form of *EXCHANGE* is of the *SPIRITUAL* (Pg.85) values such as *LOVE* (Pg.77), *COMPASSION*, (Pg.69) *UNDERSTANDING* (Pg.87) etc. In both cases the crucial element of an exchange that can classify it as an *EXCHANGE* is that it is the individual who receives the item perceives that the received item is of equal *VALUE* (Pg.88) to the item given. It is not up to the giver to determine that the worth of their item is equal in worth to the received item, whether material or *SPIRITUAL* (Pg.85). (000000)

EXPANSION FUND

The *EXPANSION FUND* exists within an 'SR' *AUTHORIZED* (Pg.68) entity or the *FOURTH PILLAR* (Pg.73). The purpose of the *EXPANSION FUND* is to provide the resources required to create new 'SR' entities. The *EXPANSION FUND* is only an *EXPANSION FUND* if it exists within an 'SR' *AUTHORIZED* (Pg.68) entity or collectively the *FOURTH PILLAR* (Pg.73). [REF:] Drawing 090224 'The Fourth Pillar Expansion Fund' On Page 183 (000000)

FACT

A fact is a *FACT* only when a *LOGICAL* (Pg.77), *RATIONAL* (Pg.81) and evaluated *UNDERSTANDING* (Pg.87) or proof of the item, *THOUGHT* (Pg.86) or belief, has been formulated and presented that can eradicate an opposing *OPINION* (Pg.78) created out of an *EMOTIONAL* (Pg.71) or unresolved *PERCEPTION* (Pg.79). (140217)

FAIR / FAIRNESS

FAIR is to clarify the concept that if something is fair to one individual or group and unfair to another it may be fair but cannot be *FAIR*. *FAIR* is a bigger picture stating that it must be *FAIR* to the greatest majority of *INDIVIDUALS* (Pg.75) considering the

totality of humanity as well as the planet as opposed to individuals or even a group of any size. *FAIR* may be unfair to a single individual or a group but if it is fair for the greatest portion of humanity it is *FAIR*. As in many 'SR' definitions *FAIR* does not define what is fair and what is unfair but clarifies what is meant by the word *FAIR*.

(000000)

FOURTH PILLAR

Within current western societies there exists the concept that the society rests upon the three pillars of society. Within that concept the creation of 'SR' entities can be referred to the *FOURTH PILLAR*. As the *FOURTH PILLAR* grows and becomes well known and established within any specific society it will take on the label of *SOCIAL PILLAR* (Pg.84). Since at that stage the *FOURTH PILLAR* will largely replace the second pillar holding up the society (the private sector) and the third pillar holding up the society (the *CHARITABLE* sector). Thus the *FOURTH PILLAR* will have largely lost its meaning. Thus the concept of the *FOURTH PILLAR* will become known as the *SOCIAL PILLAR* (Pg.84) which within the aims of the 'SR' technology will be in its final implementation. From an operational point of view and application of the 'SR' technology the *FOURTH PILLAR* and the *SOCIAL PILLAR* (Pg.84) are identical without exception.

(170708)

GENES

GENES are the blueprint that define all aspects and characteristics for the creation of a physical body. As a body survives and lives its experiences and shortcomings in its adaptability to operate in the *PHYSICAL UNIVERSE* (Pg.80) are recorded by the genetic structure and utilized to build a more adaptable body in the next generation. *GENES* have no influence, control over, nor determination of the *SPIRITUAL* (Pg.85) nature of a human being.

(131115)

GOD

GOD defines the concept of the false God. It defines the shift of the *GOODNESS* (Pg.73) and *COMPASSION* (Pg.69) contained in *GOD*'s teachings to the '*SENSE GRATIFICATION*' (Pg.83) of materialism present in today's *ZEITGEITS*. *GOD* can also be viewed as the human beings inherent knowledge of the existence and characteristics of the '*I*' (Pg.74) (that is *GOD* or God given) which then, with the individuals view that they are no more than intelligent animals makes them create an image of that '*I*' (Pg.74) as a physical representation of an entity they created in their own physical image.

(140105)

GOOD / BAD

These two terms are of course are antithetical of each other: Their special meaning is that it is only *GOOD* or *BAD* if it can be shown to be unequivocally a benefit (*GOOD*) or *HARM* (Pg.74) (*BAD*) to all aspects of survival for all components of our global state. That is not only affecting one or a number of items but all or at least the greatest number of items. The items referred to are the following:

1. Not one *INDIVIDUAL* or a few *INDIVIDUALS* or a specific group or country but *HUMANITY* collectively on the planet.
2. Not one or a specific species of animal on the planet but the animal kingdom collectively.
3. Not one or a specific species of plant life on the planet but all plant life collectively on the planet
4. All of the resources of the planet which are provided by the planet for the survival of life on the planet, man, animals and vegetation.

In *SIMPLICITY* (Pg.83) if it is *GOOD* for item 1 above but not good, or bad for any of the other three items, it can not be *GOOD* but is *BAD*. Although *SIMPLE* (Pg.83) in all around concept, *GOOD/BAD* can easily be misunderstood and misused and great care must be used to establish its use on every instance where it may appear to be valid.

(000000)

GOODNESS

GOODNESS is the native characteristic of the human being or the basic nature of the '*I*' (Pg.74). It is the knowledge and ability of the *SPIRIT* (Pg.85) to enhance the *INDEFINITE* (Pg.75) survival potential of the *PHYSICAL UNIVERSE* (Pg.80) as well as enhance and support the *INFINITE* (Pg.75) survival potential of *SPIRITUALITY* (Pg.85).

(000000)

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[REF:] Drawing 140109 ‘[Components of the Human Being](#)’ on Page .195

(131126)

GOODNESS may also be conceived what may be called the human *SPIRIT* (Pg.85) within Christianity and probably most other *RELIGIONS* (Pg.81) on the planet. Thus human *SPIRIT* (Pg.85) consists of terms such as; *ETHICS* (Pg.72), aesthetics, *LOVE* (Pg.77), *COMPASSION* (Pg.69), creativity, music, art, *ALTRUISM* (Pg.67), generosity, forgiveness, spontaneity, emergent phenomena, consciousness itself, and any other aspect of *REALITY* (Pg.81) derived from empirical verification or measurement. (141100)

GREED

GREED is not “wanting more” ”creating wealth” competing or any other pursuit for personal, group or social improvement. *GREED* is generating more at the expense of someone else individually or collectively. This does not define what is or is not at the expense of someone else. It *SIMPLY* (Pg.83) means that it is *GREED* if it creates a positive situation for the *GREEDY* individual or group which can be shown to be at the expense, *HARM* (Pg.74), detriment or any other *NEGATIVE* (Pg.78) ramification to the global society or any other society or group below global society but above the *GREEDY* individual, society or group. *GREED* may also apply if it is something that benefits a higher entity that is at the avoidable expense of a lower entity. There is a very real distinction (assumed to be obvious beyond needing clarification) of unavoidable and unconsidered. (pre 060900)

HARM / HARMFULL

HARM is anything that in some way affects someone or something else in a way that it reduces their survival potential whether immediately or long term. .

(140302)

HBC

HBC is an acronym for ‘Human Being Confusion’ that is one of the four components of awareness of the human being. It is that component of awareness that is a result of confusion created within the individual by the *FACT* (Pg.72) of their duality of body and *SPIRIT* (Pg.85) thus disabling them from recognizing and distinguishing their true nature causing the confusion that creates awareness of *EMOTION* (Pg.71), alienation, self-centeredness, negativity, ego, reactivity, *PAIN* (Pg.79), etc. [REF:] . Chart 140220 ‘[Range of Human Beings Awareness and Feelings](#)’ On Page 225

(140221)

HBU

HBU is an acronym for ‘Human Being Understanding (Pg.87)’ that is one of the four components of awareness of the human being. It is that component of awareness that is a result of the full understanding (Pg.87) and application of the recognition of the ‘*I*’ (Pg.74), the *SPIRIT* (Pg.85) and the human body and brain. *HBU* creates the principles of *UNDERSTANDING* (Pg.87), evaluation, *LOVE* (Pg.77), recognition, *TOGETHERNESS* (Pg.86), consideration, peacefulness, happiness, *ENTHUSIASM* (Pg.72), *PRODUCTIVITY* (Pg.80), enlightenment etc. [REF:] Chart ‘[Range of Human Beings Awareness and Feelings](#)’ On Page 225 (140221)

I

The ‘*I*’ is the *SPIRITUAL* (Pg.85) component of the Human Being. It is the main component of the *SPIRIT* (Pg.85) that enables the Human Being to be “Aware of being Aware”. [REF:] Drawing 140109 ‘[Components of the Human Being](#)’ On Page 195

(131128)

IGNORANT / IGNORANCE

IGNORANCE is not a degrading or negative concept. It is *SIMPLY* (Pg.83) a statement that a *TRUTH* (Pg.87) has not yet been found, comprehended, learnt or corrected. Another *UNDERSTANDING* (Pg.87) of *IGNORANCE* is when an individual had fully lost their knowledge of being a *SPIRITUAL* (Pg.85) being with their inherent ability to tackle life with *LOGICAL* (Pg.77), *RATIONAL* (Pg.81) evaluation. The only remaining *SPIRITUAL* (Pg.85) characteristic the individual has left in the extreme state of *IGNORANCE* is that of enhancing the brains *SRM’S* (Pg.85) concept of survival (food), protection (wars) and procreation (sex).

(140108)

IHP

Is and acronym for ‘**I**nternational **H**ome **P**age’.

See *INTERNATIONAL HOME PAGE*.

(140108)

INCOMPETENCE

The willingness to attempt to perform a task with the knowledge that sufficient knowledge is not present to ensure that it will be performed in an appropriate way. Having the knowledge of all of the steps required and the knowledge of how to proceed on each step is *COMPETENCE* (Pg.69). It does not matter to the definition of *INCOMPETENCE* whether the task is self chosen or assigned by anyone else. To establish whether *COMPETENCE* (Pg.69) was present the accomplishment of the task is not the only factor required. If for example the time required to complete the task (all other things like quality, cost, functionality, etc. being equal) was a substantial time above the same task being completed by someone with *COMPETENCE* (Pg.69), the individual having performed the task was *INCOMPETENT*. *INCOMPETENCE* may or may not describe a negative attribute of an individual. It’s *SIMPLY* (Pg.83) a measure of whether the knowledge and tools required to perform a task is present or absence.

(pre 060900)

INDEFINITE

INDEFINITE refers to the extension into the long term future to an unknown or undefined end as pertaining to the survival potential of anything in the material and *SPIRITUAL* (Pg.85) universe.

(131228)

INDIVIDUAL

Is used to simplify (Pg.83) statements of listing all possible entities that are different from the collective or society. It refers to a specific individual, any group of individuals, a corporation or any other entity that is less than a society. It differentiates between what may be called a society and any group or individual less than society. The term *INDIVIDUAL* includes a corporation, an organization, a club, a fraternity, a church, a family and an individual.

(pre 060900)

INFINITE

INFINITE refers to the term (or time) that life of the human being, *NATURE* (Pg.78), the material universe and the planet would exist if it was not degraded, interfered with or otherwise shortened by *IGNORANCE* (Pg.74) of the human being. As *INFINITE* is an unknown relative time, it is also recognized that the human being has the capability and intelligence to use their power to extend the term of this theoretical *INFINITE*.

(131218)

INSANITY / INSANE

Ultimately it is the extreme case of obsessive individuality. We may call an individual *INSANE* to the degree that they are fending for their immediate survival or well being at the expense of their long-term survival potential. *IGNORANCE* (Pg.74), lack of knowledge or don’t care have nothing to do with it. See *SANITY* (Pg.83). . [REF:] Chart 140220 ‘[Range of Human Beings Awareness and Feelings](#)’ On Page 225

(pre 060900)

INSTINCT / INSTINCTIVE

INSTINCT refers to the response to the ‘*SRM*’ (Pg.85) existing in every carbon oxygen machine whether animal or the ‘*SRM*’ (Pg.85) existing in the human being’s brain. . [REF:] Chart 140220 ‘[Range of Human Beings Awareness and Feelings](#)’ On Page 225

(131101)

INSTINCT is the creation of the *SRM* (Pg.85) of the physical brain responding to a sensory perception of the body. *INSTINCT* is a human beings potential knowledge and *UNDERSTANDING* (Pg.87) of the survival mechanisms of the animal body and brain. It belongs to one of the four components of awareness of the human being – ‘Animal Body and Brain’ see *ABB* (Pg.67). [REF:]

CHAPTER 9: - Dictionary:

Chart 'Range of Human Beings Awareness and Feelings' On Page 225'
(140221).

INTEGRITY

INTEGRITY is being true to, with honesty. the *BEINGNESS* (Pg.68) of the 'I' (Pg.74) in actions, *THOUGHTS* (Pg.86), communications, beliefs, and representation of self. Integrity is to some extent that the individual is true to their characteristic imbedded not only in their *NATIVE EGO* (Pg.78) but also to their *DEVELOPED EGO* (Pg.70). A better *UNDERSTANDING* (Pg. 87) may be to state that *INTEGRITY* would be *INTEGRITY* when the individual follows as closely as possible to their perception of themselves without having to alter, falsify, manipulate or lie about that perception about themselves. Ref.: (150606) voice memo about *INTEGRITY*.

INTELLECT / INTELLECTUAL

INTELLECT is the comprehension of the concept and the ability to *UNDERSTAND* (Pg.87) and verbalize the human beings duality of the *SPIRIT* (Pg.85), and the physical body. Thus this comprehension results in the *REALITY* (Pg.81) of the interconnectedness to all and everything in the *SPIRITUAL* (Pg.85) and physical world. As a final phenomenon of these realizations this being will *INTELLECTUALLY* handle all aspects of life to the ultimate benefit for not only self and humanity but all things of the planet. This is what *INTELLECT* is.
(140318)

INTENT

INTENT is the actual thing that is desired to be accomplished. It is not the apparent, stated or perceived thing. It is the true goal and not the thing or things presented. If an individual A wants to help another individual B because that would gain some *PROFIT* (Pg.80) for individual A, the *INTENT* of individual A is to profit and their desire to help individual B is not the *INTENT*. If individual A's *INTENT* is to help individual B the profit is irrelevant. It does not mean that there should be no *PROFIT* (Pg.80) or exchange or whatever, it just means that the *INTENT* is the desire to help. *INTENT* does not depend on knowing what the *INTENT* is, but is the *FACT* (Pg.72) that it is there. Whether the *INTENT* is known or obvious is strictly a matter of how *TRANSPARENT* (Pg.86), as opposed to how *MANIPULATIVE* (Pg.77), the *INTENT* is.
(pre 060900)

INTEREST

Money calculated as an exchange for the loan of money. This calculation must be based on a certain percentage (having some defined percentage of the set prime rate) and payable on a 'defined term loan'. Money collected on any other loan or investment besides a term loan (which is a 'defined term' loan) such as an 'undefined term loan' or money collected on ownership capital is not *INTEREST*.
(pre 060900)

INTERNATIONAL HOME PAGE

INTERNATIONAL HOME PAGE is the internet home page of the *FOURTH PILLAR* (Pg.73) in the 'SR' selected international language (possibly English). From the *INTERNATIONAL HOME PAGE* every and all 'SR' related activities, statistics and *DOCUMENTATION* (Pg.71) is available for every language and country that has one or more 'SR' entities.
(000000)

INTUITION

INTUITION is the human beings inherent *UNDERSTANDING* (Pg.87) of the nature of the content of the 'I' (Pg.74). It is a completely alienated and opposing concept from *INSTINCT*. (Pg.75) See *INSTINCT* (Pg.75).
(000000)

ISNESS

ISNESS is something that is. It does not matter if that *ISNESS* is a scientific *FACT* (Pg.72), an observable phenomenon or an agreed upon situation to be called an *ISNESS*. In other words it does not have to be a scientifically or provable fact. If it is agreed upon by the vast majority of a relevant society or group it can be referred to as an *ISNESS*. Right, wrong, true or false are not relevant to *ISNESS* in 'SR'.

(130900) (131228)

JUSTIFY / JUSTIFICATION

Justification - The mechanism used by the individual to find reasons for something that they inherently or *INTUITIVELY* (Pg.76) know to be not in the best interest of their long-term survival potential. When an individual does an action that they know to be positive they do not have a desire to explain it. As soon as they are conscious of a desire to explain their action it is the indication that they do not feel good about this action. This need or desire to explain is *JUSTIFICATION*. Important to note is that a need to educate or pass on information or data is not the same as a need to explain some action or *THOUGHT* (Pg.86) that initiates the desire to explain the action or *THOUGHT* (Pg.86).

(pre 060900)

LOGIC

LOGIC is one of the components of a human beings *SPIRITUALITY* (Pg.85) the 'I'. It is the *SIMPLE* (Pg.83) deduction of the *SPIRIT* (Pg.85) or the 'I' (Pg.74) to base a calculated conclusion on its evaluation of all pertinent data resulting in an evaluated conclusion. Ref. Chart - *Range of Human Beings Awareness and Feelings* (P.225)

(140221)

LOVE

LOVE distinguishes the body's need to procreate via the sexual act, also defined as love, from a purely *SPIRITUALY* (Pg.85) defined concept of *LOVE*. *LOVE* therefore describes the purely *SPIRITUAL* (Pg.85) concept of *LOVE* that may include love but is not dependent on love in any way. Thus the *SPIRITUAL* (Pg.85) component of *LOVE* is the recognition that *LOVE* is a product of the being who is in complete connectedness with everything in the material and *SPIRITUAL* (Pg.85) universe. *LOVE* is one of the four components of awareness of the human being. That awareness is that of being the '*SPIRITUAL* (Pg.85) component *SPIRITUALITY* (Pg.85) the 'I' (Pg.74) see *SPI* (Pg.85).

(000000)

MANIPULATE / MANIPULATION

MANIPULATION is a dishonest way of altering or hiding the *TRUTH* (Pg.87) underlying a purpose. Whether real or imagined, the individual knows or believes, that if the purpose of the *INTENT* (Pg.76) or methods they are using to achieve their goal or purpose would be known by the target individual or group, their goal or purpose would be opposed. This is the mechanism that causes the *MANIPULATING* individual to some degree hide information, bend the *TRUTH* (Pg.87), or use other means of deception. This alteration is what *MANIPULATION* is, the degree of it is irrelevant to the term *MANIPULATION*.

MANIPULATION distinguishes from manipulation in that manipulation may have a positive or negative attribute while *MANIPULATION* by definition can not have any positive attribute of any kind.

(pre 060900)

METHODOLOGY:

METHODOLOGY is a word that is the roadmap defining exactly how to turn a goal, or theoretical process into practical application. In 'SR' Technology, the *METHODOLOGY* is contained in two stages. The first stage of the *METHODOLOGY* are the plain English text descriptions of the goal, to be used to write the Bylaws of the 'SR' entity. The second stage then would be the writing of the actual bylaws that will govern the operation of an 'SR' entity and its members. This step will produce the practical application of the 'SR' Technology.

(131128)

MIND

MIND is a term used to designate the human body's brain function when it is controlled and exercised by the '*SPIRIT*'. (Pg.85) *MIND* is not the brains function when directed and controlled by the *SRM* (Pg.85) of the body.

(131107)

MIND is the human beings component of the *SPIRIT* (Pg.85) that has the capacity to *INTELLECTUALLY* (Pg.76) comprehend, *UNDERSTAND* (Pg.87) and verbalize, through their control of the brain, the nature and characteristics of the *SPIRIT* (Pg.85) as well as the *PHYSICAL UNIVERSE* (Pg.80).

(140318)

CHAPTER 9: - Dictionary:

MMM

Is an acronym for the term 'Money Makes Money'
(131115)

MONEY MANAGERS

MONEY MANAGERS are those *INDIVIDUALS* (Pg.75) who have the power to influence a socioeconomic system to their determination. It is those *INDIVIDUALS* (Pg.75) who have the ability to alter the status of the "Economy" by their ability to make decisions that affect the "Economy". It does not define whether *MONEY MANAGERS* have a positive or negative influence, have a desire to benefit the society or themselves nor if they make decisions out of knowledge of what the results are or are doing the actions with trial and error determination. It simply means that they have power of determination or at least substantial determining influence on the direction that an "Economy" and society will take.
(000000)

MORALITY

MORALITY is a term that describes the agreed upon parameters within any given society that can be evaluated by the '*LOGICAL* (Pg.77), *RATIONAL* (Pg.81) evaluation unit of the *SPIRIT* (Pg.85) to further pro-survival agreement and direction. If it does not further *PRO-SURVIVAL* (Pg.80) actions globally, it is not *MORALITY* but morality.
(140103)

NATIVE EGO

NATIVE EGO is that *EGO* (Pg.71) that is developed by the 'I' (Pg.74) as a *SPIRITUAL* (Pg.85) component within the *SPIRIT* (Pg.85). It is that *EGO* (Pg.71) that is created by the individual and is a result of - to what degree the 'I' (Pg.74) has recognized or is confused about the nature and characteristics of the body and brain and the true nature of the *SPIRIT* (Pg.85). See *DEVELOPED EGO* (Pg.70) as well as *EGO* (Pg.71) .
[REF:] Drawing 140109 '*Components of the Human Being*' On Page 195.
(131227)

NATURE

NATURE is the control mechanism of the *PHYSICAL UNIVERSE* (Pg.80). It has no connection or relation to the *SPIRIT* (Pg.85) whatsoever and co-exists with everything physical on the planet. The operational parameters of *NATURE* and the *SPIRIT* (Pg.85) are totally independent and diametrically opposed entities. However both have the power of influence on the human being.
(131205)

NEGATIVE / NEGATIVITY

NEGATIVE shall mean something that is false or not true. If a statement is the *TRUTH* (Pg.87) or a *FACT* (Pg.72) it may contain a positive or negative attribute but it is not *NEGATIVE*. If a positive statement is made that hides the *FACT* (Pg.72) or *TRUTH* (Pg.87) about something it is *NEGATIVE*. In summary if we say something is "a *NEGATIVE* attitude" it means it is not borne in *FACT* (Pg.72) or *TRUTH* (Pg.87) whether the content is something negative or positive. It also has nothing to do with diplomacy, politically correct, or any such similar concepts.
(pre 060900)

OBSESSIVE INDIVIDUALITY:

OBSESSIVE INDIVIDUALITY is created when an individual has lost the knowledge or *UNDERSTANDING* (Pg.87) that they will only survive to the degree that the society survives - thereby pursuing goals which are conceived to benefit themselves but in actual *FACT* (Pg.72) in some way *HARM* (Pg.74) others collectively or individually. It does not matter whether the individual's action or *THOUGHT* (Pg.86) is *HARMFUL* (Pg.74) to the collective society or not. What is the determining factor of *OBSESSIVE INDIVIDUALITY* is that the individual does not care or consider whether their actions *HARM* (Pg.74) or benefit the collective society. It turns the positive nature of a being to strive for *INFINITE* (Pg.75) survival into the destructive practice of creating something for self that detracts from the long-term survival potential of humanity and therefore their own.
(pre 060900)

OPINION

An opinion is an *OPINION* when there is a conviction about something that has no knowledge or not yet found knowledge of *FACT* (Pg.72) or *TRUTH* (Pg.87) that can eradicate this *OPINION*. In other words an opinion is an *OPINION* and has validity only when there is no *FACT* (Pg.72) or *LOGICAL* (Pg.77), *RATIONAL* (Pg. 81) *UNDERSTANDING* (Pg.87) that can negate the validity of that opinion.

(140217)

OPINION defines a viewpoint that is not founded on any scientifically established data, nor has a *LOGICALLY*, (Pg.77) *RATIONALLY* (Pg.78) founded basis

(140226)

OPPORTUNITY

OPPORTUNITY is a concept that represents something that is made available to an individual by another individual, group or society. It is not something that is provided as an exchange for something else whether that something else is a *SPIRITUAL* (Pg.85) or material *EXCHANGE*. Thus *OPPORTUNITY* is different from *EXCHANGE* (Pg.72). It can be summarized that *OPPORTUNITY* is that which encourages an individual to follow in the footsteps of availing themselves of *ETHICS* (Pg.72) and *INTEGRITY* (Pg.76).

(150611)

PAIN

PAIN refers to the *EMOTIONAL* (Pg.71) *PAIN* existing in the individual who has not been able to *UNDERSTAND* (Pg.87) and conquer the duality of their human nature. It belongs to one of the four components of awareness of the human being – ‘Human Being Confusion’ see *HBC* (Pg.74).

[REF:] Chart 140220 ‘*Range of Human Beings Awareness and Feelings*’ On Page 225

(140222)

PDC

PDC is an acronym for Production, Distribution and Consumption with a very special meaning. This special meaning is that it refers to the Production, Distribution and Consumption of the model of *PDC* that is implemented by the ‘SR’ Technology. Its implementation differs in that it is Production, Distribution and Consumption created by the needs and desires of the society as opposed to the need of individuals or groups for *RIP* (Pg.82). From an *EDUCATIONAL* (Pg.71) perspective *PDC* also includes the very important or vital factor of the establishment of *INDEFINITE* (Pg.75) *SUSTAINABILITY* (Pg.86) of affluence for society and humanity taking social, environmental, and all other aspects of life into consideration. Determination of what is *SUSTAINABLE* (Pg.86) and what is not *SUSTAINABLE* (Pg.86) however can only be *FACTUALLY* (Pg.72) established when any false facts or false data created by unlimited funding of *VESTED INTEREST* (Pg.88) determinations can be reduced or eliminated.

(000000)

PEER PRESSURE

Peer pressure may be either positive or negative. It is just the pressures applied by a society upon an individual to accept and practice the current *ZEITGEIST* (Pg.88) or agreements that the society have determined. *PEER PRESSURE* is defined as the influence that one individual, a specific group, or a society has upon an individual that is unidirectional containing characteristics that are positive or in a *PRO SURVIVAL* (Pg.80) direction only. If a society is to influence its populace to have a *PRO SURVIVAL* (Pg.80) direction it must develop its ability to develop *PEER PRESSURE*.

(140101)

PERCEPTION:

PERCEPTION is not scientific *FACT* (Pg.72) nor is it *TRUTH* (Pg.87). *PERCEPTION* is something that is perceived to be truth in the absence of scientific discovery of an absolute or *TRUTH* (Pg.87). Within evolutionary trends, as things are scientifically discovered, changing or expanding a knowledge, these things leave the definition of *PERCEPTIONS*. At a time that earth was claimed to be flat, this claim was a *PERCEPTION* and not a *REALITY* (Pg.81). The objective observation and presentation of why the earth was indeed round far outweighed the rhetoric or unsubstantiated *OPINIONS* (Pg.78) argued that the earth is flat.

(000000)

PERMANENT CITIZEN

CHAPTER 9: - Dictionary:

At some point in the expansion of the *FOURTH PILLAR* (Pg.73) when it has become established it will be possible for an individual to apply for the right to be identified as a *PERMANENT CITIZEN*. A *PERMANENT CITIZEN* is an individual who has applied for and is *AUTHORIZED* (Pg. 68) to classify as *PERMANENT CITIZENSHIP* of the *SOCIAL PILLAR* (Pg.84), and is granted that title. Thus they becomes an entity within the *SOCIAL PILLAR* (Pg.84) who have a record of their statistics of application and adherence to the 'SR' *METHODOLOGY* (Pg.77). This title, dependent on their *PERMANENT CITIZEN* statistics, entitle them to participate in the same opportunities provided to the *DEFAULT CITIZEN*. (Pg.70) As defined in the 'SR' bylaws.

(140103)

PHILOSOPHY / PHILOSOPHICAL

PHILOSOPHY is *SIMPLY* (Pg.83) a view of life. As such, every individual has a *PHILOSOPHY*. The main difference between the *PHILOSOPHY* of one individual and another individual is whether their *PHILOSOPHY* is derived strictly out of the experiences, influences, *EDUCATION* (Pg.71) or indoctrination without the 'I's (Pg.74) evaluation, or whether it was derived out of the individuals examination and *ANALYSIS* (Pg.67) of their environmental influences listed above and then having formed their own *PHILOSOPHY*. Thus the term *PHILOSOPHY* applies to the individual who has established their view of life through the observation and examination of their environment making use of their *SPIRITUAL* (Pg.85) ability to evaluate and reason.

(131101)

PHYSICAL UNIVERSE

The *PHYSICAL UNIVERSE* encompasses everything from the smallest physical component, such as the atom and its components to life forms of the animal kingdom, including the human being, to the planet life, material universe, matter and the universe. Everything that does not belong to the *SPIRIT*, (Pg.85) yet can be perceived by a human being belongs to the *PHYSICAL UNIVERSE*.

(140319)

PRESENT TIME/BEING IN PRESENT TIME:

PRESENT TIME is strictly a material universe moment in time to its most commonly perceived smallest unit of Hrs:Min:Sec.: (000000)

PRO SURVIVAL

PRO SURVIVAL is any concept, *THOUGHT* (Pg.86) or action of a human being that is assistive to the creation of *INFINITE* (Pg.75) life for the human being and the *INDEFINITE* (Pg.75) survival of the *PHYSICAL UNIVERSE* (Pg.80).

(140319)

PRODUCTIVITY:

PRODUCTIVITY is one of the four components of the human being 'Human Being *UNDERSTANDING* (Pg.87)' see *HBU* (Pg.74). *PRODUCTIVITY* is one of the human beings native states of *GOODNESS* (Pg.73) causing them to be desirous of producing activities and *THOUGHTS* (Pg.86) that are positive and contributive to the survival of all. . [REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225

(000000)

PROFIT

Profit is monetary gain (or its equivalent) over and above *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for the provision of a product or service. *PROFIT* may also be viewed as a monetary gain over and above *FAIR* (Pg.72) Exchange (Pg.72) for the provision of a product or service. The difference between profit and *PROFIT* is that profit is collected by private individuals or institutions while *PROFIT* is collected by a publicly owned entity namely an 'SR' entity. As detailed in the bylaws *PROFITS* are there to ensure that 'SR' has the required funds to create *EOPOPS* (Pg.72) for the purpose of *SUSTAINABLE* (Pg.86) benefit and affluence for the society at large. It does not define what is a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for the provision of a product or service.

One of the English dictionary definitions of profit is 'to benefit or to have a gain, or advantage. An individual who receives a fair wage for their service certainly has a gain or advantage but has no profit.

(pre 060900)

PROPAGANDA

PROPAGANDA is the deceitful dissemination of information that persuades the society, or the masses into a *ZEITGEIST* (Pg.88) of serving *VESTED INTERESTS* (Pg.88) of individuals or groups at the expense of, or *HARM* (Pg.74) to the collective society and the individual within that society.
(140117)

PUBLIC

As a short summary *PUBLIC* is defined as anything that is part of the material universe. In more practical terms it is the planet we live on and everything on it which may be considered to be for the purpose of supporting and sustaining life on the planet. Public differentiates between private while *PUBLIC* does not. A piece of land may be publicly or privately owned, in either case it is still *PUBLIC* property.
(pre 060900)

RATIONAL / RATIONALITY /RATIONALE:

RATIONAL is to distinguish it from rational. *RATIONAL* is a *SPIRITUAL* (Pg.85) component while rational is what is conceived by the individual who perceives themselves a body and brain. It is one of the four components of the human beings *SPIRITUALITY* (Pg.85) the '*I*' (Pg.74). *RATIONAL* is simply the human beings capability to overcome *EMOTIONAL* (Pg.71) responses to the *SRM* (Pg.85) and treat them with *LOGICAL* (Pg.77) *PRO SURVIVAL* (Pg.80) *ANALYSIS* (Pg.67).
[REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225'

(140221)

RDD

RDD is an acronym for 'Recognition Decision, Dedication'. As such it is the basic sequence necessary for the accomplishment of any task, or to reach any Goal.
(140303)

RDR

RDR is an acronym for the cycle of the creation of anything physical or *SPIRITUAL* (Pg.85). This cycle is; 'Recognition, Decision, RESPONSIBILITY (Pg.82).
(140110)

REALITY

REALITY is not what is believed to exist, is not what is agreed to exist, nor is what is agreed upon via the *IGNORANCE* (Pg.74) of the *FACT* (Pg.72) or *TRUTH* (Pg.87), nor has anything to do with what is believed or practiced within any group or society. It has nothing to do with the *ZEITGEIST* (Pg.88). *REALITY* is what true scientific data can demonstrate or what may be considered an absolute *TRUTH* (Pg.87). See *PERCEPTION* (Pg.79).
(140813)

REHABILITATION

REHABILITATION is the *METHODOLOGY* (Pg.77) to discover and prevent actions, *THOUGHTS* (Pg.86) and emotions (Pg.71) of *WRONGDOING* (Pg.88), physically or *SPIRITUALLY* (Pg.85) and assist in eliminating *RETRIBUTION* (Pg.82). See *RETRIBUTION* (Pg.82).
(131227)

RELIGION

RELIGION is the attempt of the individual who conceives themselves to be a body and brain to explain their inner *INTUITION* (Pg.76) of their true nature of *GOODNESS* (Pg.73).
(140108)

RESPONSIBLE / RESPONSIBILITY

RESPONSIBILITY- The use of the word *RESPONSIBILITY* shall have a special meaning that includes a definition of the English dictionary but also expands on it. *RESPONSIBILITY* has a hierarchical structure from a very low to very high level of responsibility. Somewhere in the middle is the concept mostly represented in the society. Looking at it from a gradient point of view the lower, middle and higher levels are:

1. At the lowest level of responsibility the individual can have no influence and is totally controlled by any aspect of life that gives them problems or that they are in disagreement with. "This is a terrible situation that has been created by my parents, my teacher, the school, the society, the government my employer, the corporate structure etc., etc. Or "I can have no control over all of the bad things being imposed on me" are the norm at that level.
2. At the middle you have the individual who has recognized the need for them to do something with which they are not in total agreement or which is not to their complete desire, but they do it because it is their responsibility. This individual at least 'chooses' to do things that they considers or is being told are beneficial but does them somewhat disgruntled, because it is not fully within their control or choosing.
3. At the highest level of responsibility the individual is above having to choose what to do or not to do. They just know what the most *PRO SURVIVAL* (Pg.80) actions are and because they know that they are *PRO SURVIVAL* (Pg.80) simply enjoys (or just does without negative *EMOTIONS* (Pg.71)) performs those actions. They inherently (which is the true nature of a being) perform and get pleasure out of the things that are beneficial to them and their surroundings. They do not have to choose, they just do.

Thus the use of the word *RESPONSIBILITY* only refers to the highest level in the hierarchical structure of responsibility as described above.

(pre 060900)

RETRIBUTION

RETRIBUTION is any form of *BLAME* (Pg.68), dislike, opposition, intimidation, anger, hate, animosity, teaching a lesson, punishment-physical or *EMOTIONAL* (Pg.71) etc.. It may be considered to be the opposite of *REHABILITATION* (Pg.81). See *REHABILITATION* (Pg.81).

(131214)

RIGHT

RIGHT is an idea, concept, *OPINION* (Pg.78), action or the like that can *LOGICALLY* (Pg.77) and *ANALYTICALLY* (Pg.67) be understood to be conducive to the long term survival potential, *CONTENTMENT* (Pg.69), *COMPASSION* (Pg.69) and happiness to individuals, and for the larger majority of individuals within society, not only a specific society but the global society or more accurately – humanity.

(140118)

RIGHT is the opposite of *WRONG* (Pg.88). It is any concept that can be presented and defended by; One – a scientific *FACT* (Pg.72) or *TRUTH* (Pg.87) and; Two – anything that can be *LOGICALLY* (Pg.77) and *ANALYTICALLY* (Pg.67) argued to be beneficial and conducive to the *INFINITE* (Pg.75) benefit and health of *SPIRITUALITY* (Pg.85) in combination and harmony with the material universe.

(000000)

RIP

RIP is not actually an 'SR' definition as much as it is an acronym derived from the term "Return of Investment and Profit". It does not define what is and is not *FAIR* (Pg.72) or good. *RIP* just states that it is *RIP*. As an 'SR' definition it may be stated that any form of "money making money" is derived from *RIP*. Within that context and definition whenever *RIP* is used it can stand for "return of investment or profit" or just "money making money". From an 'SR' viewpoint any form of "money making money" can only be achieved by the principle of *RIP*.

(000000)

ROOT CAUSE

The *ROOT CAUSE*, is the actual first incident of anything that then gets built upon in many different branches that are only related to the *ROOT CAUSE*, but are not the *ROOT CAUSE* and may well be extremely far removed from the *ROOT CAUSE* and are the 'Symptoms' not directly reflecting the *ROOT CAUSE*.

(140715)

SANITY

SANITY is when an individual's operating parameters contain the full awareness of the *FACT* (Pg.72) that their survival potential is in direct proportion to the survival potential of the society and the state of the planet both of which they are dependent upon. *SANITY* like *INSANITY* (Pg.75) is a gradient scale from no *SANITY* (total *INSANITY* (Pg.75)) to total *SANITY* (no *INSANITY* (Pg.75)). The complete operating parameter then consists of the sum of *SANITY* and *INSANITY* (Pg.75). As one goes up the other goes down. One hundred percent *SANITY* would be where every action and *THOUGHT* (Pg.86) pattern of an individual would be directed towards *INFINITE* (Pg.75) *SUSTAINABILITY* and benefit to all life and existence of the planet. See *INSANITY* (Pg.75).
(pre 060900)

SELF AWARENESS

SELF AWARENESS is one of the four components of *HUMAN BEING SPIRITUALITY* (Pg.85) the 'I' (Pg.74) – *SPI* (Pg.85). *SIMPLY* (Pg.83), it is the human beings awareness of being aware of themselves the *I*.
[REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225.
(140221)

SELFISH / SELFISHNESS

With a complete *UNDERSTANDING* (Pg.87) of all of the *PHILOSOPHICAL* (Pg.80) principles behind 'SR' it will be seen that *SELFISHNESS* needs its own definition as follows: *SELFISHNESS* is the individuals recognition and pursuit of the concept that 'my' survival and ability to enjoy the fruits of 'my' labor is in direct proportion to the survival and well being of 'my' environment or society that I live in. Ultimately *SELFISHNESS* will result in an individual first working to ensure that the tools of *OPPORTUNITY* (Pg.79) that is their (as part of the society's) *RESPONSIBILITY* (Pg.82) to provide for everyone and everything. The ultimate *SELFISHNESS* would be the opposite of *INSANITY* (Pg.75). Within that context *SELFISHNESS* would be the highest state an individual could attain.
(pre 060900)

SELFRIGHTEOUSNESS

SELFRIGHTEOUSNESS is defined as being a characteristic of an individual who has either a *RIGHT* (Pg.82) or *WRONG* (Pg.88) concept or origin for their conviction of their rightness that is only a conviction of rightness instead of a *LOGICALLY* (Pg.77) *RATIONALLY* (Pg.81) derived evaluation. *SELFRIGHTEOUSNESS* is therefore not equivalent to self-righteousness. . [REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225
(140118)

SENSE GRATIFICATION

SENSE GRATIFICATION is the concentration and prioritization by the *SPIRIT* (Pg.85) of the physical senses of the brain and body. [REF:] Chart 140220 'Range of Human Beings Awareness and Feelings' On Page 225
(140105)

SERF

SERF is a term that in 'SR' refers to the definition of an individual who is controlled by some lord, head of state etc.. It is however expanded to include individuals in all societies that are organized by some statehood. This includes all societies in the western world and eastern world from the past and into the present.
(140105)

SIMPLE / SIMPLICITY

SIMPLICITY is simply the minimum amount of data that is required to fully *UNDERSTAND* (Pg.87) a concept, knowledge or *FACT* (Pg.72). The things that are added to the *SIMPLICITY* of an item are the things that produce *COMPLEXITY* (Pg.69). Another way of looking at *SIMPLICITY* is that it is the balance between over-simplification and *COMPLEXITY* (Pg.69).
(pre 060900)

SNIPPET

CHAPTER 9: - Dictionary:

SNIPPET is a *THOUGHT* (Pg.86), note or idea that is the beginning of the development of a concept that has not yet been fully developed, defined or understood. It is not written for consumption but is a sort of crutch for the founder to capture a concept and make an initial attempt to document it.

(131218)

SOCIAL JUSTICE

SOCIAL JUSTICE is a *PHILOSOPHICAL* (Pg.80) principle that can exist only within the *PERCEPTION* (Pg.79) of an individual. It is not a gradient scale and can be viewed as being an intent (Pg.76) of an individual. It is not a gradient scale meaning more or less *SOCIAL JUSTICE*. In other words there is no such thing as fifty percent *SOCIAL JUSTICE*. The individuals *INTENT* (Pg.76) of application of *SOCIAL JUSTICE* can be viewed as a gradient scale but not *SOCIAL JUSTICE* itself. The gradient scale of the individuals *INTENT* (Pg.76) to strive for *SOCIAL JUSTICE* is the scale of; - to what extent or which part or parts they are willing to pursue, or are actively engaged in pursuing. *SOCIAL JUSTICE* as such is most likely an unattainable goal since in any society it just takes one individual in that society to not represent *SOCIAL JUSTICE* to prevent that society from being a socially just society. It is therefore a yardstick to measure the development of a society along social justice parameters. Following is the actual definition of social justice. In order for it to be social justice all of the items have to be present as opposed to any one item being able to be called social justice.

1. The equitable distribution of *SUSTAINABLE* (Pg.86) wealth in any area from the local community to the international community thus resulting in the reduction in the gap between poverty and *WEALTH* (Pg.88).
2. Giving back *TRUST* (Pg.86) and confidence to individuals and organizations, large and small, that any 'SR' entity can be relied upon for *INTEGRITY* (Pg.76), honesty, *TRANSPARENCY* (Pg.86) and *SOCIAL JUSTICE* in all of its activities,
3. Produce results demonstrating the *RESPONSIBILITY* (Pg.82) to create a work environment with major improvements to the equitable remuneration of employees and the establishment of co-operative and content co-existence of all 'SR' employees in any 'SR' organization.
4. Produce results demonstrating the *RESPONSIBILITY* (Pg.82) to educate the society at large (to the degree proportional to the existence of the number of 'SR' certified organizations). There are two distinct aspects to this *RESPONSIBILITY* (Pg.82): The first is to produce more *SOCIAL JUSTICE* awareness and pursuit in capitalistic entities. The second is to produce more realistic expectations of the public from corporate entities, governments and social entities in the society they live in.
5. Investigate and produce research data and results that are 'SR' certified resulting in reliance that they are unquestionably based on demonstrated *INTENT* (Pg.76) to find solutions and answers to the attainment of 1.above as opposed to *NEGATIVE* (Pg.78) 'VESTED INTEREST' (Pg.88) missions.

(pre 060900)

SOCIAL PILLAR

The term *SOCIAL PILLAR* will be the description and the aim of the 'SR' Technology of existing entities that are 'SR' *AUTHORIZED* (Pg. 68). In its implementation it will be known as the *FOURTH PILLAR* (Pg.73) of society. See *FOURTH PILLAR* (Pg.73).

(000000)

SOCIAL RESPONSIBILITY

Is a gradient hierarchical structure. Gradient in that it is the degree of responsibility towards *SOCIAL JUSTICE* (Pg.84) as opposed to its presence or absence. Hierarchical in that it is classed in steps from individual to global in chunks or sizes. *SOCIAL RESPONSIBILITY* is not and has nothing to do with self-abnegation, self-denial, charity, the good of the group or society. It is not measured in terms of; is it good or bad for my group or me in isolation, at any level except global . It is measured in terms of the effects it has on the global society. *SOCIAL RESPONSIBILITY* does however have as one of its components the desire of any entity to improve, advance, *COMPETE* (Pg.69) and otherwise take the best of life that life can offer. The basic objective *RATIONALE* (Pg.81) behind the last sentence is that an individual or group that does not strive to be the best, is not in a position to benefit themselves or their group therefore is not contributing to social benefit at the optimum. There is no opposite of *SOCIAL RESPONSIBILITY*. It is measured in positive or negative degree. Positive meaning that it enhances the well being of humanity and negative in that it *HARMS* (Pg.74) the well being of humanity. The degree of positive or negative is

derived from the hierarchical structure and to a much lesser degree the degree of impact within the group. The hierarchical structure of groups or societies always starts at the top with global society; to continental society; to state society; to provincial society; to city; to community; to organization; to family. When considering the degree of *SOCIAL RESPONSIBILITY* of a situation, one must determine which group or society is impacted, starting from the top and if that impact has a positive or negative effect on that entity from a *SOCIAL JUSTICE*'s (Pg.84) point of view. When starting at the top, if it can not be determined or if it is deemed not to affect that group at all, one then goes to the next lower level and so on. Example: does this situation benefit or *HARM* (Pg.74) *SOCIAL JUSTICE* (Pg.84) for the global society? If the answer is either a "can not determine" or "it is not affected", the next question would be; does this situation benefit or *HARM* (Pg.74) *SOCIAL JUSTICE* (Pg.84) for the continental society? - Etc. *SOCIAL RESPONSIBILITY* assumes that a situation that has a positive or negative impact on a group at some higher level affects all the lower levels in the same direction. If something can be determined to be a positive influence to *SOCIAL JUSTICE* (Pg.84) for the global community it will also, by definition, be positive for all groups at the lower levels. If something is determined or perceived to be a positive influence for a country but a negative influence for the globe, there is either some *NEGATIVE* (Pg.78) '*VESTED INTEREST* (Pg.88)' not uncovered or understood, or an outright lie. Whether the truth is established or not, it is by definition not *SOCIAL RESPONSIBILITY* and NOT, for that matter, *SOCIAL JUSTICE* (Pg.84).
(pre 060900)

SOCIAL VENEER

SOCIAL VENEER is an alternate term interchangeable with *DEVELOPED EGO* (Pg.70). *SOCIAL VENEER* is more explanatory when relating to an individuals actions and behavior that is not a strict *SRM* (Pg.85) response nor a strict *NATIVE EGO* (Pg.78) response of the '*I*' (Pg. 74).
(170526)

SPI

SPI is an acronym for '*SPIRITUALITY* (Pg.85) the '*I*' (Pg.74) that is one of the four components of awareness of the human being. It is the awareness of the human being of the '*I*' (Pg.74) and the true human nature of the human being. It identifies that component of the '*I*' (Pg.74) that is aware of being aware and has the ability to *RATIONALLY* (Pg.81) and *LOGICALLY* (Pg.77) evaluate. It is made up of many awarenesses such as 'Self-awareness, *COMPASSION* (Pg.69), *RATIONALITY* (Pg.81), *LOGIC* (Pg.77), *ANALYTICAL* (Pg.67), *TRUTH* (Pg.87) and others describing the concept of *GOODNESS* (Pg.73).
[REF:] Chart 140220 '*Range of Human Beings Awareness and Feelings*' On Page 225
(140221)

SPIRIT / SPIRITUAL / SPIRITUALITY

From the concept of a human being consisting of a physical body made up of a 'Carbon Oxygen Machine', functionally identical to that of all other animals and the concept that a human being is a *SPIRIT*, which is the key element that differentiates the animal kingdom from the human kingdom. *SPIRIT* identifies that element which only exists in humans. *SPIRIT* encompasses all of the components of *SPIRITUALITY* that are managed by the '*I*' (Pg.74), itself a component of the *SPIRIT*. [REF:] Chart 140109 '*Components of the Human Being*' On Page 195. Also *Range of Human Beings Awareness and Feelings* (P.225)
(000000)

SRM

Is an acronym for '*Stimulus Response Mechanism*'. The *SRM* is a component of the physical body that enables the body to protect, sustain and procreate its species without the *ANALYTICAL* (Pg.67) intervention of the *SPIRIT* (Pg.85)
(131124)

STEAL / STEALING

CHAPTER 9: - Dictionary:

STEALING is taking something from someone that is owned by that someone without giving an *EXCHANGE* (Pg.72) for the worth of that something. Knowledge and agreement of the taking by the owner of the something has nothing to do with it. Something given is not (or better, may not be) the same as something taken. When something is given, what is the *INTENT* (Pg.76) of the giver? When something is given, was the *INTENT* (Pg.76) of the taker to *MANIPULATE* (Pg.77) or coerce the giver into giving? These things are important and may present some difficulty in establishing the mechanisms existing in the exchange when something is given or taken without an *EXCHANGE* (Pg.72). Although the full *INTENT* (Pg.76) would need to be understood to establish whether an individual incidence of giving and taking is *STEALING* it does not detract from the definition of what *STEALING* is. *STEALING* does not define whether a specific instance of giving or taking without an exchange of *WORTH* (Pg.88) is *STEALING*. It only states what is meant by *STEALING* if all factors of the exchange are known or can be established.
(pre 060900)

SUBSERVIENT

Shall mean one of the dictionary definitions of ‘useful as a means to help a purpose or end’. As such *SUBSERVIENT* has the positive definition of the word as opposed to the negative connotation of ‘slavishly’ or ‘submissive’.
(pre 060900)

SUSTAINABLE / SUSTAINABILITY

SUSTAINABILITY – refers to the ability to ensure long term or enduring maintainability of the principles making up *SOCIAL JUSTICE* (Pg.84). “Sustainability” of an entities ability to exist is sustainable instead of *SUSTAINABLE*, “sustainability” of a corporation’s profit is sustainable, *SUSTAINABILITY* of long term survival of life on this planet is *SUSTAINABLE*. *SUSTAINABLE* is not meant to define what is and is not *SUSTAINABLE*; instead it defines what is meant by *SUSTAINABLE*.
(pre 060900)

THOUGHT

THOUGHT is a process of the *MIND* (Pg.77). It is that creation of the *SPIRIT* (Pg.85) that has power of *UNDERSTANDING* (Pg.87), monitoring and controlling the brain and body.
(131110)

THREAT

A *THREAT* is defined as an arbitrary condition created by an *INDIVIDUAL* (Pg.75) who has the power or ability to enforce it, thus *THREATENING* their target. The condition created by the *INDIVIDUAL* (Pg.75) describes the consequences of not doing or doing an action that will be enforced. Arbitrary since all that is required to cancel the consequence is for the *THREATENING INDIVIDUAL* (Pg.75) to not act upon the consequences or to remove the *THREAT*. This enforcement may be presented as a choice, however the presented choice is not a *CHOICE* (Pg.68) but an unacceptable response, rule, regulation or otherwise counter survival activity. See *CHOICE*. (Pg.68)
(140114)

TOGETHERNESS

Is one of the four components of awareness of the Human Being *UNDERSTANDING* (Pg.87) – see *HBU* (Pg.74). *TOGETHERNESS* is one of the human beings native states of *GOODNESS* (Pg.73) causing them to be desirous of, and seeking unity with humanity, *NATURE* (Pg.78) and the universe. [REF:] Chart 140220 ‘[Range of Human Beings Awareness and Feelings](#)’ (Pg.225)
(140221)

TRANSPARENT/TRANSPARENCY

TRANSPARENCY differentiates from transparency in that *TRANSPARENCY* is *TRANSPARENCY* when it is one hundred percent verifiable that what is being said, done, *THOUGHT* (Pg.86) or presented is what it say’s it is. Transparency may be used when it is not *TRANSPARENCY* but may be indoctrination, *MANIPULATION* (Pg.77), political or the like.
(180217)

TRUST

There are two parts to the concept of *TRUST*. The first is where an individual or entity desires to have others place trust in them. In this case it is only *TRUST* when the individual or entity desiring trust can demonstrate their *TRUSTWORTHINESS* in 100 percent verifiable *TRANSPARENCY* (Pg.86). The second is where an individual is going to place their trust in another individual or entity. In this case it is only *TRUST* (Pg.86) if the individual has made a very honest attempt to insure that the individual or entity that they wish to place their trust into has demonstrated their ability and desire to be *TRUSTWORTHY*. As an example, the individual who says that they trust an individual or entity not to take advantage of them without having taken the necessary steps described above is not placing their *TRUST* (Pg.86) in them.
(131228)

TRUTH

Truth is *TRUTH*, when it can be shown that the statement, concept or idea in question is something that can be *ANALYTICALLY* (Pg.67) linked or shown to be the attainment of *INFINITE* (Pg.75) *SPIRITUAL* (Pg.85) survival potential and *INDEFINITE* (Pg.75) survival potential for the material universe.
(131228)

TRUTH can be said to be derived by the ‘I’ (Pg.74) when it has utilized its full capacity of the ‘*LOGICAL* (Pg.77), *RATIONAL* (Pg.81) Evaluation’ Unit and has verbalized the event relating it to the complete content of the *GOODNESS* (Pg.73) Unit. [REF:] Drawing 140109 ‘*Components of the Human Being*’. On Page 195. Also Chart 140220 ‘*Range of Human Beings Awareness and Feelings*’ On Page 225

ULTIMATE SURVIVAL

ULTIMATE SURVIVAL is survival that is cognizant of the body, its *SRM*, (Pg.85) the *SPIRIT* (Pg.85) and the knowledge that survival of the self and humanity is as much about survival of all life and resources of the planet and the universe as it is about self preservation, or the species of the human being.
(000000)

UNDERSTANDING / UNDERSTAND

Understanding is often confused with the idea that if something is understood it will be agreed with. *UNDERSTANDING* means that it has nothing to do with agreeing with or decisions about its *RIGHTNESS* (Pg.82) or *WRONG-NESS* (Pg.88). It is simply a matter of *UNDERSTANDING* the mechanisms involved or the principles discussed. *UNDERSTANDING* elaborates on the *FACT* (Pg.72) that before something can be evaluated from a view of agreement or disagreement, right or wrong, good or bad, fact or fiction, or anything else the item discussed needs to be *UNDERSTOOD*. Defining its use, *UNDERSTANDING* also attempts to reduce the often observed phenomenon that understanding is hampered, reduced or even prevented by a premature decision about the agreement or disagreement with some item within the bigger picture.
(000000).

UNDERSTANDING is one of the four components of awareness of the human being ‘*Human Being UNDERSTANDING*’ see *HBU* On Page 74. *UNDERSTANDING* is that part of the human beings native state of *GOODNESS* (Pg.73) that combines all awareness of the *SPI* (Pg.85) and awareness of the *ABB* (Pg.67) to arrive at the total comprehension and control of the *HBU* (Pg.74). [REF:] Chart 140220 ‘*Range of Human Beings Awareness and Feelings*’ On Page 225
(140221)

USURY

USURY is very specifically the collecting of interest on a loan given or made that has one or more of the following characteristics:

1. The loan made is for the purpose of obtaining something which does not enhance the borrowers ability to increase their ability to create more of the item(s) necessary to discharge the loan.
2. The loan is not of a predefined time term loan. A predefined time loan is one that must be paid back within a very timely and defined structure at an *INTEREST* (Pg.76) rate representing a fair *EXCHANGE* (Pg.72) for the use of the loan.
3. The loan is given by an *INDIVIDUAL* (Pg.75) whose *INTENT* (Pg.76) is that of increasing their own worth. This must not however be interpreted to mean that there should not be an exchange (or *INTEREST* (Pg.76)) for the loan made.
4. The interest rate demanded for the loan is exorbitant or as such a return that it becomes tempting to ignore the principles of *USURY*..

CHAPTER 9: - Dictionary:

5. The interest rate for the loan is greater than the worth that is lost by the *INDIVIDUAL* (Pg.75) providing the loan. As in 3. above, this must not be interpreted to mean that there should not be an exchange (or *INTEREST* (Pg.76)) for the loan made. (pre 060900)

VALUE

The *VALUE* of an item is an individual's *PERCEPTION* (Pg.79) of the *VALUE* of that item in relation to its *WORTH* (Pg.88). If an item is agreed upon and has a known *WORTH* (Pg.88) an individual may place a higher or lower *VALUE* on the item depending on their desire to obtain the item. This *VALUE* then does not change the *WORTH* (Pg.88) of the item. It is mandatory that before the *VALUE* of an item can be determined its *WORTH* (Pg.88) has to be established and known. (pre 060900)

VESTED INTEREST

Is just that, vested interest. '*VESTED INTEREST*' does not describe a positive or negative attribute. '*VESTED INTEREST*' describes what an individual or entity has a stake in and thus pursues. One may state that the bank robbers '*VESTED INTEREST*' is *STEALING* (Pg.85) money, and a doctor, who actively pursues finding a cure to something, has a '*VESTED INTEREST*' in medicine. However the profession an individual has does not preclude that that profession is the individual's '*VESTED INTEREST*'. In the doctor example it is noted that the doctor's profession is medicine, but the '*VESTED INTEREST*' is the part that makes them desirous of applying that technology or body of knowledge. If the doctor only went into medicine because they perceived that that is the best way to make money, their '*VESTED INTEREST*' is making money and not medicine. (pre 060900)

WCP

Is an acronym for '*WEALTH* (Pg.88) Creates Power'. (131115)

WEALTH

WEALTH is wealth that was created over and above the wealth that was created from the *EXCHANGE* (Pg.72) of effort and production. *WEALTH* is that part of wealth that was created out of *MMM* (Pg.78) or any other type of *MANIPULATION* (Pg.77) that resulted in creation of *WEALTH* by obtaining it from the productive efforts of others. It is also *WEALTH* when it is obtained from things that do not belong to the individual receiving it. *WEALTH* defines the concept behind *WEALTH* and does not attempt to declare what is wealth and what is *WEALTH*. (000000)

WORTH

The *WORTH* of something does not need to be established as an absolute. It must however be established as an agreed upon or at least known and publicized quantity. The *WORTH* of an item is the Cost of having manufactured or created the item and includes materials that were derived from the planet to manufacture or create the item. The importance of *WORTH* is to reduce or eliminate *MANIPULATION* (Pg.77) of anything of *WORTH* while allowing the *VALUE* (Pg.88) to fluctuate depending on circumstances as opposed to *MANIPULATION* (Pg.77). The *WORTH* of something must remain a known defined amount, while the *VALUE* can fluctuate. If any item, commodity or effort had a known *WORTH* and a demanded or desired *VALUE* (Pg.88) the mechanisms of *MANIPULATION* (Pg.77) would be decreased while the mechanisms of *CHOICE* (Pg.68) would be increased. [Ref.]: Drawing 060600 '*Human Effort and Things of the Planet*' On Page 153 (pre 060900)

WRONG

WRONG is any idea, concept, *OPINION* (Pg.78), action or the like that can *LOGICALLY* (Pg.77) and *ANALYTICALLY* (Pg.67) be understood to be a benefit to an individual, group or society that is at the expense of, the global society. It is diametrically opposed to *RIGHT* (Pg.82). See *RIGHT* (Pg. 82). (140118)

ZEITGEIST

ZEITGEIST is a very descriptive German word. Exactly translated it is a combination of two words; *Zeit* meaning time and *Geist* meaning ghost or soul. Therefore the word *ZEITGEIST* is a perfect word that describes the concept of the “Spirit of the Times”(or agreed upon considerations or agreements) existing within a group of individuals at a specific time or defined period within a group or society.

(131200)

Although in translation of *ZEITGEIST* to ‘Spirit of the Times’ a similar context is expressed, the single word *ZEITGEIST* has a connotation leaning more to the acceptance that *Geist* is more impartial to the idea of good or bad than the word *Spirit* which has more of a perceived positive connotation or the word *Ghost* which has more of a perceived negative connotation.

(140919)

Chapter Ten – Explanation and Elaboration:

1. Definitions:

There is no *INTENT* (Pg.76) to redefine words or alter the meaning of words as defined in an English dictionary. There is also no attempt made to ensure that the word aligns with a definition in an English dictionary. Many words (profit as an example) have so many definitions that the context of the sentence can take on totally different interpretations depending on which definition one chooses to use. To add to this possibility of confusion are the many studies and documents that can be found not only evaluating the meaning of words or phrases but also *RATIONALIZING* (Pg.81) how they should be used or understood. “*SOCIAL JUSTICE* (Pg.84)” is one such example of this phenomenon. There is also no *INTENT* (Pg.76) to discredit any of these studies or writings. The sole purpose of ‘SR’ defining any such words is to give a clear *UNDERSTANDING* (Pg.87) and declaration of how the word is used and what it is describing in its use. Another *INTENT* (Pg.76) is to reduce the likelihood of anyone claiming that an ‘SR’ writing means something else because some other definition can be found or formulated that would alter the *INTENT* (Pg.76) of that writing.

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2. Endnotes:

The following is a short explanation of why standard use of references is generally not supported. Today it is almost impossible to find a subject that has not been discussed, studied, lectured and contradicted by professionals, authorities or individuals on these subjects. It is almost impossible that a piece of information does not exist in some form to support or contradict any idea that someone needs a little support on. Most publications are so heavily referenced that it becomes a study onto itself to weed through all of the references if one wishes to verify the given reference and study it for its merits or demerits. Preliminary study of this idea has shown that references always quote some support for the idea. An opposing idea will reference support for its own idea. Given that whether a reference is given or not, the end result is usually that the reader makes up their own *MIND* (Pg.77) as to the merit or demerit of the given reference or even quote. It is almost as though the writers of such dissertations have some belief, true or false, that their *OPINION* (Pg.78) or study will have more influence on the reader if they can find some reference to support their dissertation. Almost certainly, looking up the reference given will always support the statement of the writer. Further it appears that when a writer gives a reference that is opposing their study it usually is one that appears not to be too credible an opposition to their views. ‘SR’ *DOCUMENTATION* (Pg.71) gives the right to the reader to base their decision of agreement or disagreement on their own intelligence and their own judgement of the presented data.

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3. Good turns to bad through quantity:

When we look in the past we can probably see many examples of this phenomenon that can be well understood and explained. Not that if enough *THOUGHT* (Pg.86) would have been given to the item that it would not have revealed itself but that there seemed to have been no reason to put much *THOUGHT* (Pg.86) into it. One example could be the practice of cutting down trees for building of

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shelter or houses. It can be envisioned that an Aboriginal in North America would not even get to the point of considering the possibility that their cutting down forests to build a canoe or anything else could create a negative outcome, now or in the future. Even if they did have the insight that if 6 billion individuals had the same desire as theirs, there would have been no reason for them to act upon it. However today it can be seen that the unending demand for lumber or wood products generally, could easily lead to catastrophic results in destruction of the environment. It would seem that today humanity should have a much better *UNDERSTANDING* (Pg.87) of how things can be expected to evolve over time. If this was so we should be able to be in a far better position to plan and predict future ramifications of today's actions and direction. Further to that as opposed to the Aboriginal, we should now be able to recognize the phenomenon that once a practice becomes mainstream it is almost impossible to change. The need to pay extreme attention to these two issues appears mandatory in today's world even though it should probably have been paid attention to some centuries ago.
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4. 'SR' Certified:

Earning the right to operate under and be known as an entity operating under the 'SR' technology is what certification refers to. At the start it is simply a matter of the entity to adopt the complete set of bylaws required for certification. This set of bylaws is the same for every entity regardless of its product or service. Certification is not a one-time event but a continuous monitoring of the entity and every individual within that entity as to their statistical position in meeting the *INTENT* (Pg.76) of the 'SR' technology and correct application of the bylaws. Certification is a gradient position from a 100 percent application down to a level defined by the bylaws where external influence is exerted to recover from the decline. At another lower level as defined by the bylaws, certification is removed and the organization joins the ranks of any other organization that is not 'SR' certified. Details of the methods are contained in other *DOCUMENTATION* (Pg.71) and the bylaws.
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5. Support *DISSEMINATION* (Pg.70):

Currently, by far the most important issue is the *DISSEMINATION* (Pg.70) of the existence of 'SR' technology and the fullest *UNDERSTANDING* (Pg.87) of its promise, practical application and conviction of the results that may be attained. For the proper flow of 'SR' expansion to be established after the first 'SR' organization has been created, maximum *UNDERSTANDING* (Pg.87) of its parameters is considered very important. This knowledge is sought in as many Government, Public Services, Philanthropic organizations and Social advocacy leaders as possible.
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6. A human being is a spiritual being:

Is it possible to distinguish between *SPIRITUALITY* (Pg.85) and *RELIGION* (Pg.81)? Probably not if we look at the original definition of *RELIGION* (Pg.81) "A better *UNDERSTANDING* (Pg.87) of life through the recognition of humanities *SPIRITUAL* (Pg.85) nature." However, over time there has been more and more emphasis put on discrediting *RELIGION* (Pg.81) with a drive to call the human being an animal, thus discrediting the nature of *RELIGION* (Pg.81) without even directly affronting a human being's *SPIRITUALITY*. (Pg.85) Within all of this created chaos it is probably a matter of belief as opposed to a matter of *FACT* (Pg.72) that can be proven or disproven. Among by far the majority (and probably all) existing *RELIGIONS* (Pg.81) there is one common thread – there is something higher or more powerful than the basic physical nature of a human being. Then there are some very basic observable things that can be dissertated. First is the *FACT* (Pg.72) that there is a very distinct difference between a

human being, and any other form of physical existence, be it an animal, a plant, or a rock. However of concern are the attempts to discredit humanities *SPIRITUALITY* (Pg.85) by desires to strip them of their religious beliefs through the continuous pressures to convince them that they are no more than an animal. First let us list some common aspects of human being and an animal.

- (a) Both have a carbon oxygen machine, the body
- (b) The body desires to survive
- (c) The body has a built in stimulus response mechanism (*SRM*) (Pg.85).

Now let us list some aspects of a human being that are not observable in an animal:

- (a) A human being is aware of being aware.
- (b) A human being is capable of reason and *LOGIC* (Pg.77).
- (c) A human being is capable of *COMPASSION* (Pg. 69).
- (d) A human being is capable of knowledge.

Although there are many more common points as well as differences that can be found and listed it is assumed that those listed are sufficient for this dissertation. Furthermore it may be discussed (without resolution) that an individual may argue (for example) that ‘the body’s desire to survive’ is the same as ‘A human being is aware of being aware’. This dissertation does not attempt nor wish to further the confusion about the subject that may be, or is, created by the myriad of books and journals written by laymen and professionals alike dissecting the subject. For the purposes of development of the ‘SR’ technology the items observable in a human being that are not observable in an animal are assigned to be the *SPIRITUAL* (Pg.85) nature of a human being . The nature of the religious expression is not relevant to this *SPIRITUALITY* (Pg.85). If we wish a human being to be no different from animals, any behavior of an individual that simulates an animal has to be accepted. Individual dominance and suppression of others are part of survival within the realm of stimulus response and have little to do with knowledge, *COMPASSION* (Pg.69), reason, *LOGIC* (Pg.77) or awareness of being aware. Indeed if it is desired to be in complete control of the entity, the human being or animal, it is far easier to accomplish if the entity does not respond to the *SPIRITUAL* (Pg.85) nature of humanity but behaves strictly with a survival and stimulus response mechanism built into the body in a human being and animal. If any part of a human beings *SPIRITUAL* (Pg.85) nature has become corrupted, say their capability of *COMPASSION* (Pg.69), is turned to the plight of the snail darters while they have no concern for the children dying around them, is it better to deny them their *SPIRITUAL* (Pg.85) nature of ‘capable of *COMPASSION* (Pg.69)’ or is it better to help them better *UNDERSTAND* (Pg.87) that part of their *SPIRITUAL* (Pg.85) nature? The answer lies not in what is better but what is the *INTENT* (Pg.76). If the *INTENT* (Pg.76) is to control the individual for ‘my’ pleasure of immediate benefit it is better to deny them their *SPIRITUAL* (Pg.85) nature and make them respond as an animal would, even make them believe that they are no more than an animal. If however the *INTENT* (Pg.76) is to strengthen their *SPIRITUAL* (Pg.85) nature to be utilized to improve things for humanity and the *SUSTAINABILITY* (Pg.86) of life on the planet it would be better (no, mandatory) to rehabilitate their *SPIRITUAL* (Pg.85) nature to its fullest capacity.

As a summary ‘SR’'s view of THE NATURE OF HUMANITY:

- (a) When we refer to “humanity” we mean “Homo sapiens” identified by a combination of body, their physical part and the *SPIRITUAL* (Pg.85) part which may be addressed as ‘soul’. Many may argue that a human being is just an animal and that the ‘soul’ is a fiction created by weird *RELIGIONS* (Pg.81). However we could for the purpose of those skeptics just call the ‘soul’ that part of a human being which gives them the ability to be ‘aware of being aware’ or just the ability to ‘reason’ which is different from the stimulus response mechanisms dictating the animals behavior and survival.

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- (b) A human being's nature at inception is not only *GOOD* (Pg.73) but they also have inherent knowledge what is *FAIR* (Pg.72) and equitable to their kind as well as the environment they lives in.
- (c) It is within a human being's inherent character to relentlessly pursue their well being, happiness comfort and *UNDERSTANDING* (Pg.87) of themselves and their surroundings.
- (d) A clear *UNDERSTANDING* (Pg.87) of themselves, their fellow and their environment are prerequisites to their *COMPASSION* (Pg.69) and harmonious existence with their fellow humans and their environment.
- (e) To the degree that not *UNDERSTANDING* (Pg.87) and worse, confusion permeates their *UNDERSTANDING* (Pg.87), to that degree will the individual live out of harmony with their fellow humans and environment.
- (f) Total confusion will then result in total disharmony and full concentration on the pursuit of self-serving interests with little or no regard to the benefit to others or their environment. The result of this condition could be called *OBSESSIVE INDIVIDUALITY* (Pg.78) with a final result of *INSANITY* (Pg.75).

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7. Status of the individual:

A *SANE* (Pg.83) society can only be *SANE* (Pg.83) if a good majority of the *INDIVIDUALS* (Pg.75) in that society are *SANE*. (Pg.83) The number of *SANE* (Pg.83) *INDIVIDUALS* (Pg.75) in a society determines the degree of *SANITY* (Pg.83) existing in that society. Therefore the nature of a society is always directed by the nature of the majority of *INDIVIDUALS* (Pg.75). By that *RATIONALE* (Pg.81), if a change is required in the society it must be achieved by a change in the *INDIVIDUAL* (Pg.75) and from there the *INDIVIDUALS* (Pg.75) collectively. A change in one individual has to be a stepping stone to change as many individuals as are necessary to accomplish the goal. This is a *PHILOSOPHICAL* (Pg.80) principle and is not different for what may be considered a positive or negative change in a society. It can not be stressed enough, that whenever there is a desire or need to change not only a society but any group of individuals large or small, it is a fruitless effort to expect or request the group to change without the *UNDERSTANDING* (Pg.87) that the individual and individuals within that group need to change.

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8. Individuals prime directive:

The most important mission that any individual must have is to fend for themselves and be, have and do the things that are of the greatest benefit to themselves. This must always be viewed as a positive trend that must be supported and acknowledged. There are many ways that this positive attribute can, by the individual or others, be altered and turned into something quite foreign and destructive. Probably in today's western societies the most devastating misunderstanding of this prime directive is as follows:

Particularly in a society as complex and industrialized as our western societies, the lifestyles of people is such that the majority of things that are needed and enjoyed are not produced by the individual themselves directly. It is one thing to go to work, make some money and buy a house built by someone else with materials manufactured by yet someone else, but it is an entirely different thing to live somewhere where the only way an individual can have a house is if they builds one themselves. In such a dependent society it appears obvious that the only way an individual can enjoy their material possessions is if that society is functioning well and collectively, all individuals around them are surviving well so that they can produce the things the individual needs. Thus it follows that an individual can only survive as well as the society they are dependent upon, can survive. To take this

principle and now state that the society is more important than the individual is just as *INSANE* (Pg.75) as to take the principle of the prime directive and pursue it at the expense of someone else or the society at large. For some reason it appears that the majority of individuals fend for themselves with an idea that the societies well being is someone else's responsibility and they are free do follow their desires with little or no consideration as to how their actions and motives weigh on the society. "If it is good for me it must be good for the society" is as good as it gets with most people's concern about the society. The other part of the *INSANITY* (Pg.75) is the individual who observes and *UNDERSTANDS* (Pg.87) the misuse of the prime directive mechanism and now flips into the other side of that *INSANITY* (Pg.75) of self-abnegation. It may be that this individual wishes to go back in time to where the only thing they could possess is the thing that they were able to create themselves directly, but if that was the case they would not participate in needing and demanding all of the things that are produced by someone else. As long as they are in a state of demanding or enjoying the fruits of someone else's labor they must be supportive of the well being of the society that is producing the things they need. This can not be done by opposing or ignoring the well being of the society that produces these things. As a summary the item that, from an *EDUCATIONAL* (Pg.71) point of view, must be understood and supported it this:

The prime directive "That every individual should consider themselves as the most important individual" is a very positive viewpoint and should not be degraded in any way but acknowledged and supported. Just as important is to recognize that the only way an individual is going to maintain and get to be and have the best they can is by maximizing their contribution to the well being of the society that they live in and are dependent upon. There is only one known item that should and must limit the individuals self determinism to be and have the best they can. This item is *SUSTAINABILITY* (Pg.86) and all of the parameters that are associated with it. If it was possible to *EDUCATE* (Pg.71) and put into *REALITY* (Pg.81) only this one *PHILOSOPHICAL* (Pg.80) principle in every individual on this planet it would probably correct most (if not all) of the ills that may exist on this planet. It is this degradation of the *UNDERSTANDING* (Pg.87) of the individuals prime directive that is the source of a largely circulating concept of "The deliberate dumbing down of America". There is no indication or hint that this dumbing down is deliberate or consequential or even that it exists. The only indication is that the belief that it exists is not that it exists with the lack of interest or *UNDERSTANDING* (Pg.87) of technological things but that it exists in this gross misunderstanding (Pg.87) and misapplication of the individuals prime directive. The Drawing "**Characteristic Scale of VESTED INTEREST**" (Pg.149)" On Page 149 is a graphical overview of how an individual may perceive their own position in relationship to the society they lives in.

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9. **A human being is good:**

It is quite fascinating to observe the change in attitude and behavior of an average individual (possibly in any society) when an event is initiated that has obvious catastrophic consequences for humanity or the environment itself. It appears that the vast majority of individuals suddenly have a complete change in their normal activities of *OBSESSIVE INDIVIDUALITY* (Pg.78) to becoming active and caring individuals. It may be argued by the *COMPLEXITY* (Pg.69) masters that this change is not for the better and come up with all sorts of wonderful explanations whether valid or not - but one thing seems to be undeniable. Such individuals suddenly change their activities from all of the daily concerns they have about their own state or status quo in the environment - to expressions of concern for others or other things outside of their usual sphere of interest. This basic change in nature is what is the foundation for the *PHILOSOPHICAL* (Pg.80) declaration that a human being is basically good. As long as the individual has a *FACTUAL* (Pg.72) frame of reference that help is needed they are quite willing and

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prepared to participate in help. When they are confused about the benefit or need of any of their help they spiral down to benefiting themselves without regard to the consequences other than the benefit they see for themselves. "If I can not have certainty that my efforts are worthwhile in participating in an external action, I may as well perform an action that I know I will benefit from" appears to become an accepted and explainable principle. An important word of caution is in place here. The idea can easily be spun into taking on a notion that what is meant is that the individual should not care for their own well being but should be ever concerned about helping others at the expense of their own welfare. However this reaction is no better than the *OBSESSIVE INDIVIDUALITY* (Pg.78) discussed in 8 above "Individuals prime directive:".

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10. A human being is intelligent:

The human being knows that they have a large capacity for *UNDERSTANDING* (Pg.87) and knowledge. They are content and happy when they are acknowledged for the knowledge that they possess. When their knowledge gets put down, is challenged and condemned, they become confused and unhappy. This mechanism works in a strange yet understandable fashion when it is understood. The more confusion a being is presented with, the more uncertainty is created in their *MIND* (Pg.77). Their confidence and thereby happiness gets lowered and they becomes less able in life. They however know that they are not stupid but capable of knowing. The more confusion and uncertainty is presented to them the stronger their feeling will be that something is *WRONG* (Pg.88) with them. This gets so far that they actually start to make things up that they are certain about, even if they have no knowledge at all about the subject that they are convincing themselves they know. Their knowledge that they have the capacity to know, coupled with continuous confusing data presented to them and invalidating their intelligence actually makes them decide things that actually make them stupid. There is another side effect to this decay. Since most things presented to them by their surroundings are too confusing and too contradictory to attempt to *UNDERSTAND* (Pg.87), they will concentrate more on issues that they know please them regardless on their positive or negative impact upon society or their environment, as that impact is not knowable. If with the power and influence of money two opposing entities can enlist experts to testify that their research data indicates facts that suit their cause, how do we anticipate an individual not specifically trained in the field of the expert to determine which of the experts is providing *FACTUAL* (Pg.72) data.

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11. Optimum knowledge:

Every principle, phenomenon, law, event or anything demanding *UNDERSTANDING* (Pg.87) has an optimum in not only the amount of knowledge, but also the type of knowledge required to fully *UNDERSTAND* (Pg.87) the principle. It is true that different things require a different amount of knowledge, *FACTS* (Pg.72) or study, but every one has an optimum. It may require less *FACTS* (Pg.72) to *UNDERSTAND* (Pg.87) that the grass gets wet when it is raining than the number of *FACTS* (Pg.72) required to *UNDERSTAND* (Pg.87) what causes it to rain. From this optimum the more the facts are hidden or simplified the less *UNDERSTANDING* (Pg.87) there is. That is fairly accepted and is purely understood as 'don't know enough to be able to *UNDERSTAND* (Pg.87)' - as well as the knowledge is quite well accepted that all one has to do to get to the level of optimum (which may not be understood as optimum) is learn more about the subject. The far greater evil and destructive element to an individual is when the optimum knowledge gets over analyzed, filled with unrelated significance (even though the significance itself may be fully valid) or otherwise confused with over *COMPLEXITY* (Pg.69). Although over simplification has its problems, it is not what current societies

suffer from. By far the greatest number of important issues facing societies today are presented as such *COMPLEX* (Pg.69) matters that only the experts can understand (Pg.87) them. They are presented in such a fashion that the average individual is so confused about anything, that they conceive to have no knowledge of real value or fact on anything. This of course is hard for the individual to accept (as discussed in 10 above “A human being is intelligent:”) as that makes them have to admit to themselves that they are stupid. Any individual also knows that they are not stupid and that there must be a reason for this unacceptable phenomenon. This is the exact mechanism that makes them believe that they really know an awful lot about everything making it seem, to the untrained observer that they are not confused at all. When it is further understood that a people, the more confused they are the easier it is to control them and the more self centered they will be about their own feelings, *EMOTIONS* (Pg.71), wants and desires, it is not too hard to see that this mechanism would be a fantastic tool to use by the would be controllers of humanity be it one or all. This leads to many areas worthy of discussion but this section was only to explain the *PHILOSOPHY* (Pg.80) of optimal knowledge.
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12. Sovereignty of determinism:

The ability of any individual to have sovereignty over their own determinism and pursuit of their own happiness must be fully understood, supported and developed. Anyone attempting to alienate the individual from this *RIGHT* (Pg.82) must be reckoned with and corrected. The problem with this principle is not that it can not be agreed with in its *SIMPLICITY* (Pg.83) but that the details of its meaning are extremely confusing and contaminated. One of the many recognition’s that are required to get back to its *SIMPLICITY* (Pg.83) is that “sovereignty over their own determinism” has nothing to do with “sovereignty over whatever they decide to do”, or any such nonsense which would attempt to discredit that *FACT* (Pg.72) of the individuals right. Sovereignty of determination is closely linked to many items such as:

item 8 above "Individuals prime directive:" (On Page 94)"

item 15 below "Ultimate *SELFISHNESS*:" (On Page 98). However many items discussed elsewhere are required to keep this *PHILOSOPHICAL* (Pg.80) principle *SIMPLE* (Pg.83) and uncorrupted. Some of the more important items are:

- (a) Human rights - human rights must pay strict attention to the human right of the individual affected by the human right of the individual claiming the human right.
- (b) Freedom - freedom as above must consider the effects on another individual affected by the freedom of the individual claiming freedom.
- (c) Responsibility - see item "*RESPONSIBILITY is higher than choice*:" Par.18 below
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13. Product of Confusion

Confusion is not a comforting or pro-survival mechanism. With the concept that an individual knows they have the capacity for knowledge (10 above “A human being is intelligent:”), confusion causes them to make an attempt to *UNDERSTAND* (Pg.87) and thereby eradicate the confusion. If by accident or design the data or better stated the false data weighs heavier on the individual than their ability to sort out, the individual will tend to ignore the whole subject. If there are enough items, specifically items that relate to their inherent *GOODNESS* (Pg.73) (9 above “A human being is good:”) to be *PRO SURVIVAL* (Pg.80) about their fellow and their environment something else happens: The individual will more and more attempt to individuate themselves from their inherent *GOODNESS* (Pg.73) and more and more concentrate on items that purely satisfy themselves. Again as always, great care must be

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taken not to misinterpret this 'self satisfaction' with item 8 above "Individuals prime directive:") - it is not even a resemblance. This concentration of self-satisfaction at the expense of their long-term survival potential is what creates *OBSESSIVE INDIVIDUALITY* (Pg.78) which when taken to the next level down becomes *INSANITY* (Pg.75) .

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14. The relation of a human beings survival potential to the societies survival potential:

Most of the *RATIONALE* (Pg.81) behind this *PHILOSOPHICAL* (Pg.80) item is discussed in 8 above "Individuals prime directive:". For the purpose of the 'SR' technology the 8 above "Individuals prime directive:" item and any corollaries of that item are probably the most important item under this heading. A very brief summary would be to state "An individuals long term survival potential is in direct proportion to the long term survival potential of the society. Not only the society the individual lives in but the global society. A corollary thereof is that an individual who desires to ensure their own *INFINITE* (Pg.75) survival can only be guaranteed or at least enhanced when their prime initiative is to ensure the well being of the society they live in, or at some higher level the global society.

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15. Ultimate *SELFISHNESS*:

This item "Ultimate *SELFISHNESS*:" is just a corollary of 8 above "Individuals prime directive:". To summarize and reiterate, the *SANE* (Pg.83) view of an individual would be the viewpoint that they will only survive in affluence to the extent that the society around them lives in affluence, as they (the individual) need their (the societies) effort and support in order for them (the society) to produce and provide the things that they (the individual) needs and wants. Any of their activities, ideally, are measured by them as to what impact they would have on this well being of their surroundings. When *FACTUALLY* (Pg.72) it has no degradative effect on their surroundings they can pursue the item to their full benefit and satisfaction. It is within that *UNDERSTANDING* (Pg.87) that it can be said that the most *SELFISH* (Pg.83) being would put their environment's survival ahead of their own (paying close attention to 8 above "Individuals prime directive:"). Extreme care must now be exercised so that this data does not get transposed or altered. To presume that an individual is in better shape who gives up their own determination for survival, well being and affluence to benefit or support another, their society or the environment at some higher level is just not *UNDERSTANDING* (Pg.87) the issue. They are not in better shape. They are just as destructive to the well being of society as the other, it is just in the opposite extreme.

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16. Honest beings can have rights:

Much is done in our society to discuss and insist on the rights of people. All sorts of *WRONG* (Pg.88) doings are being *JUSTIFIED* (Pg.77) by our legal systems finding all sorts of excuses or so called reasons explaining an individual's transgression asking it to be "accepted". Human rights issues have been proposed, debated and implemented without regard to the results and consequences of long-term effects on humanity. There seems very little if any evidence about any such concerns as though it is not of any relevance, that the only relevance seems to be that people have rights - period. This is easily observable as a result of the being feeling so bad about their unjust behavior (to various degrees in different societies) that they attempt to redeem themselves by giving unjust rights to others (collectively). Effectively by accepting unjust rights in others they mistakenly try to make themselves feel better believing they do not have to face their unjust nature any more. Mistakenly, because it backfires on them since the more *WRONG* (Pg.88) doing they excuse and accept the more the burden of

unjust behavior burdens them extracting more excuses for themselves and others for the digressions. Actually, although a little departure from this principle that this mechanism spirals down, is another factor that enters into such decay. The more this mechanism gets established the more it not only affects the excuses of transgression but enters a phase where now honest beings are denied rights. This principle of “**Honest beings can have rights:**” must recognize that more emphasis must be put on honest than on rights. Within the above *RATIONALE* (Pg.81) it would be a great improvement if at least the obvious was pursued. A *WRONGDOING* (Pg.88) or transgression needs to be dealt with as a *WRONGDOING* (Pg.88) or transgression irrelevant of the causes of the transgression. If after the transgression or *WRONGDOING* (Pg.88) has been dealt with one may then address the causes to formulate ways of preventing further occurrences. This is however another subject. For a partial depiction of this principle it may assist in studying the drawing “**Survival Characteristics And Application**” on Page 205.
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17. **CHOICE does not mean irresponsibility:** ---- *CHOICE* (Pg.68)

Observation of individual’s behavior and viewpoints in regards to ability to choose or what may be referred to as the ability of an individual to be ‘free’ or having ‘freedom’ is very revealing. This observation makes it quite apparent that the majority of individuals do not fully or often not at all view that any choice has as a natural result a consequence. This lack of recognition is that the individual is not cognizant of the requirement of taking responsibility for the choice. Even before the choice is made, it must be apparent that if one does not know the consequence of that choice the individual should accept that it was within their ability to first find out what these consequences are that, that particular choice imposes. A major problem appears to lie in the common use or rather accepted misuse or misunderstanding of the word 'threat'. Whether this misuse or misunderstanding is spoken or just exists in the viewpoint of the individual is quite irrelevant. One dictionary definition of 'threat' is "an indication of something impending". If we look at one example of this, we can use a statement like; "If you pursue stealing you may end up in jail". By the above definition that statement can be classified as a '*THREAT* (Pg.86) ' but it may just as well be classified as '*EDUCATIONAL*' (Pg.71) or some other more positive interpretation. Some individuals seem to have the concept that 'freedom' means that they should be able to do whatever their *EMOTIONS* (Pg.71) direct them to do and call everything else a threat. "If the idea is not appealing to me I can just call it a 'threat' or 'no one has the right to take away my freedom'". The major problem is not the individuals who have such a viewpoint but their surroundings that do not appear to have a better *UNDERSTANDING* (Pg.87) of what should be accepted and supported in a response to such viewpoints. Socially by far the greatest problem is not educating the two aspects of " "

- (a) Before an individual makes any kind of decision as to what to do or not to do they should find out what the consequences of that decision or choice may present. It does not matter whether the consequences are a scientific *FACT* (Pg.72) or agreed upon arbitrary elements that the group or society has imposed.
- (b) Once the individual has informed themselves of these ramifications to the best of their ability and then decide to choose to do or not to do they must be expected to recognize and handle at least the known consequences of that choice. It is not very *LOGICAL* (Pg.77) to accept that the beneficial consequences are accepted and someone or something else is *BLAMED* (Pg.68) for the undesirable consequences. The more we allow an individual to shun the *RESPONSIBILITY* (Pg.82) of one or both of the above the more we condemn that individual to disability from taking control of their life and limiting their ability to become happy. The more we support

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and further (individually and socially) this *PHILOSOPHICAL* (Pg.80) principle, the more individuals will be able to control their own destiny. Which will not only make them happy but powerful as they gain the confidence that they are capable of handling the events and consequences of their choices.

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18. *RESPONSIBILITY is higher than choice*: ---- *RESPONSIBILITY* (Pg.82) ---- *CHOICE* (Pg.68):

This item is really the definition of responsibility (Pg.82). Even though it is a definition it is listed here as a philosophical (Pg.80) item. For its elaboration please see the definition of Responsible / responsibility (Pg.82).

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19. *Production is the basis of morale*:

By far the majority of people appear to be able to relate to experiences in their own life where there is a powerful good feeling created within themselves when they have created or produced something by themselves. Usually they can also relate to having experienced (upon examining individual items) that although there is great joy and satisfaction in being given something for nothing or 'winning' something it does not have the same deep feeling of having created something. Then there is also a difference between having directly or indirectly created something. This is when a via is used for the procurement of an item needed or wanted. The most common form of this via is money. If an individual has awareness of the effort they put into receiving a certain portion of money and then uses that money to procure something it results in a similar but not quite as powerful feeling as having created the item directly. However it is still by far more satisfying than the item received directly or indirectly without the equivalent input of creative or productive effort. Although in discussion this appears to be quite recognizable by most individuals it almost seems strange that the concept of (This item) "*Production is the basis of morale*:" is not widely recognized, applied or supported. This of course assumes that it is understood that the definition of morale that is used is "of good spirit; confidence; *ENTHUSIASM* (Pg.72)". The norm of the individual appears to be one of avoiding work, effort, creativity and actions and pursuing leisure and other forms of passive (or in some cases active) entertainment. With the full *UNDERSTANDING* (Pg.87) of this principle it follows that when individuals are provided with the things that are rewards for an effort without having produced the effort, a great disservice has been done to them which is not supportive of survival.

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20. *Social System*:

It does not appear that a system ever existed that could be called a 'social system' at least not on any large, worthwhile or lasting scale. It is very easy to confuse the well-known concept of 'Socialism' with the idea of a 'social system'. The only thing common to those two ideas is the word social. Socialism is a political system that purports the idea of a government owning and controlling the means of production and distribution for the benefit of the people (or the government). Although many of the basic *RATIONALE* (Pg.81) behind socialism may have very positive attributes, most of its proposed solutions are wrought with dangers and *NEGATIVITIES* (Pg.78). The technology of 'SR' describes what may be called a 'social system'. A 'social system' must by its very definition have the greatest benefactor the global society as opposed to the state, an individual, corporation, religious or any other group or organization. It is no more possible to detail the characteristics of a 'social system' than it is to detail the characteristics of 'SR' in a paragraph, a book, or some of the many prevailing methods of dissemination. That is the aim of this *DOCUMENT* (Pg.71), which is an interrelation and

cohesive dependence on not one, or some, of the individual items but every and all items in this *DOCUMENT* (Pg.71). There are however a few points that may be applicable to this heading: A 'social system' must have the following:

- (a) Be fully independent of any other existing or future system, especially government, corporations, or any other existing entity.
- (b) Be a system of *ECONOMICS* (Pg.71) solely providing products and services to the society
- (c) Be wholly owned by the collective individuals. This ownership is both *ECONOMIC* (Pg.71) and control of its operation.
- (d) Recognition that the individual is the most important entity.
- (e) Recognition that the individual's desires can only be fulfilled by a well functioning society.
- (f) That all organizations and entities must have *RESPONSIBILITIES* (Pg.82) that collectively co-operate for the benefit of the individual through the health of the social structure.
- (g) *UNDERSTANDING* (Pg.87) that it is the society's *RESPONSIBILITY* (Pg.82) to provide '*OPPORTUNITY*' (Pg.79) and that that '*OPPORTUNITY*' (Pg.79) to follow a desired path must be available equally to every individual in the society.
- (h) *UNDERSTANDING* (Pg.87) that it is the individuals choice and responsibility to follow or not to follow any path of '*oppdortunity* (Pg.79)' that is available in the society.
- (i) *UNDERSTANDING* (Pg.87) that the rewards available by following a certain path must not be provided to any individual who has chosen not to follow that path.

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21. Acceptance of change:

This item is probably quite well known in society with the exception that it does not appear to be commonly accepted or understood what the ramifications and consequences of it are. Any society over time establishes a huge number of customs, morals, agreements and *PERCEPTIONS* (Pg.79) that are totally arbitrary and are as valid as they are agreed upon by the majority in that society. At its inception they may or may not be know as loose arbitraries but as time goes on they change in *PERCEPTION* (Pg.79) from the loose arbitraries they were and become more and more solid and fixed. Eventually they become so solid that any *THOUGHT* (Pg.86) of changing them becomes as good as impossible not only to change them but even entertain the possibility that they may be of some benefit if they could be changed. At that point people will not be open to any other concept, even when agreed upon in other groups or societies, than the concept that they themselves have adopted. In such a society the status quo becomes the norm and generally people are not capable of evaluating anything but the status quo with a result that their *PHILOSOPHY* (Pg.80) is not their *PHILOSOPHY* (Pg.80) at all but something that is just there or paraphrased out of the status quo. This is the condition that would be referred to as *ZEITGEIST* (Pg.88). A good indication of the level to which this phenomena has deteriorated a society is to what extent the condemnation or rebuttal that individuals express about the customs of people of other societies. The further such deterioration has been accepted and supported as the status quo the more difficult it becomes to effect any change. It has nothing to do with whether it may be of some benefit or *HARM* (Pg.74), it is just not the way things are done.

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22. Nature of *MANIPULATION*:

What in our society is and what can we call *MANIPULATION* (Pg.77)? Let's look at a couple of events and question whether they may be considered *MANIPULATION* (Pg.77). When an individual slightly alters an event because they want to create a certain *PERCEPTION* (Pg.79). When an individual

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reports on an event and picks out all of the good or acceptable items and suppresses all of the items that are perceived to be bad or unacceptable? When a store sells a regular item at \$1.89 and in the front of the store is a ‘specials’ shelf advertising the same item for ‘two for \$3.99’. When an individual has committed a *WRONG* (Pg.88) and lies about the activity for fear of having to face the consequences? When an individual hides their financial status because they do not want their worth to be known? If we can agree that in some form or another all of these items are to some extent *MANIPULATIVE* (Pg.77), then we can probably extrapolate that any time an individual alters something that is either a *FACT* (Pg.72) a *TRUTH*, (Pg.87) or the way it is perceived, it falls under the category of *MANIPULATION* (Pg.77). Only the degree of *MANIPULATION* (Pg.77) varies as the *MANIPULATION* (Pg.77) goes from an outright lie to ignoring some aspect of a *PERCEPTION* (Pg.79) that may not be perceived by others the way the *MANIPULATOR* (Pg.77) wishes them to be perceived. We can even present situations where a certain piece of information may be omitted for the benefit of the recipient of the information. It is hard to imagine when one gets the true *UNDERSTANDING* (Pg.87) of the reasons for *MANIPULATION* (Pg.77) how it can generally be so widely practiced, accepted and taught in our societies. It is almost as though before an individual reports on anything their *MIND* (Pg.77) searches through the events that they are dissertating with the *INTENT* (Pg.76) of *MANIPULATING* (Pg.77) it in such a way that presents the maximum benefit to themselves without it ever directly occurring to the recipients that *MANIPULATION* (Pg.77) is involved.

Looking at all of the different economic systems and the significance’s that they present, it appears very evident that some common *PHILOSOPHY* (Pg.80) had been developed that has been constantly furthered and followed. That *PHILOSOPHY* (Pg.80) appears to be the *PHILOSOPHY* (Pg.80) of *MANIPULATION* (Pg.77). The basics of *EXCHANGE* (Pg.72) are quite *SIMPLE* (Pg.83) and fairly readily understood by most. From there, projecting this means of exchange into something (we call it money) that represents a value which may be used as a means of exchange is also quite *SIMPLE* (Pg.83) and can be readily understood. In this exchange (trade for products) scenario it is a little more obvious to see if there is an imbalance then in the *COMPLEXITIES* (Pg.69) of most economic systems. If an individual would think it fair to exchange their land for a chicken it is quite easily observed that there is an imbalance. It is ease of observing real things as opposed to arbitraries that reduce the amount of *MANIPULATION* (Pg.77) possible. There is no argument that the development of money was not a positive development – it was and is. This does not therefore mean that because it is, it is also good to allow individuals to *MANIPULATE* (Pg.77) the methods of economics so that they become *COMPLEX* (Pg.69), not easily understood and therefore used to gain *WEALTH* (Pg.88) by *MANIPULATION* (Pg.77) instead of expending efforts of labor required to create wealth. In other words, in its *SIMPLEST* (Pg.83) form, for the lazy to live of the products of the productive.

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23. Health of a society:

This is really just a corollary of 8 above “*Individuals prime directive*”: The concept of ‘society’ is really not an entity onto itself. It exists only as a description of a group of individuals joined or working together for a common good. Take away the individual (collectively) and there is no such thing as the society. If by definition it exists for the common *GOOD* (Pg.73) then it’s only purpose is to benefit or create a common *GOOD* (Pg.73) for the individual as part of the society. The individual (collectively) creates a society for the common *GOOD* (Pg.73) of the individuals in that society therefore it must be the individual within that society who bears the burden of the well being of that society.

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24. Tool of *MANIPULATION*:

As an example of a tool of *MANIPULATION* (Pg.77), the word itself – manipulation - is a word that can be used to *MANIPULATE* (Pg.77). By one dictionary definition manipulation has a somewhat positive meaning “handle or treat skillfully, handle” or a somewhat negative definition “change for one’s own purpose or advantage”. If in an environment where the average *PERCEPTION* (Pg.79) of the word is more negative, a statement using it in a positive manner can be corrupted by claiming the more negative definition was intended. If on the other hand in an environment where the average perception of manipulation has a more positive connotation then the word manipulation can be used to hide the *INTENT* (Pg.76) of a selfish desire by claiming its positive definition. Although the manipulation example may not be the best choice it does have both characteristics of this topic. One is that *MANIPULATION* (Pg.77) is *MANIPULATION* (Pg.77) regardless of the *INTENT* (Pg.76) of the *MANIPULATION* (Pg.77). It is always in essence something that needs to be changed from what it is, into something that is more or less different. No matter which, it inherently has some negative aspect even if it is just the fact that it alters a *FACT* (Pg.72) or *REALITY* (Pg.81). The second characteristic is the concept of label. Finding and using such a label may be called a skillful *UNDERSTANDING* (Pg.87) of social realities but is none the less creating a public *PERCEPTION* (Pg.79) of something that does not reflect the *INTENT* (Pg.76), *FACT* (Pg.72) or *TRUTH* (Pg.87) of the situation. It does not matter whether this *MANIPULATION* (Pg.77) is applied by a politician or corporation on the public or by an individual on another individual or group, it is all *MANIPULATION* (Pg.77). Many examples can be found in our societies.

- (a) Hiding a dictatorial principle or action by calling it democratic. Since the concept of “democratic” has a heavy desirable and cherished connotation in our society it can easily mislead the public if the *INTENT* (Pg.76) is to further a dictatorial principle by pushing the fact that we are a democratic society.
- (b) If it is desired to discredit or dissuade people’s support for something it helps to call it communistic, since the general *PERCEPTION* (Pg.79) is that communism is evil.
- (c) Human right is the label frequently attached to implement socialistic principles. Should the public recognize that the principle is socialistic it would probably stand little chance of surviving.
- (d) If all of the *FACTS* (Pg.72) on this planet were fully *TRANSPARENT* (Pg.86) and known there would most likely be many others that contain some form of *MANIPULATION* (Pg.77). Globalization, Free trade, Foreigner, Alien, fanatic, terrorist, warlord, environmental, capitalism, transparency, social and responsibility may be among some of the major, some of which are covered elsewhere in ‘SR’ *DOCUMENTATION* (Pg.71).
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25. Degradation of *TRANSPARENCY*:

Transparency is transparency, either it is transparent or it is not transparent. If an individual's, a group's, a corporation's, a government's or any other group's activities, *INTENT* (Pg.76) or directions are *TRANSPARENT* (Pg.86) there is nothing hidden in them. If something is hidden or altered it is not *TRANSPARENT* (Pg.86) and therefore not the *TRUTH* (Pg.87) or *FACT* (Pg.72). In short any departure from *TRANSPARENCY* (Pg.86) has to be a lie. It does not even matter whether this lie is a conscious desire to alter the *TRUTH* (Pg.87) or *IGNORANCE* (Pg.74) of the knowledge or data required for determination of its status as a *TRUTH* (Pg.87) or *FACT* (Pg.72). By objective observation of activities in our western society it becomes quite clear that the lack of *TRANSPARENCY* (Pg.86) is not to any significant amount caused by *IGNORANCE* (Pg.74) of knowledge or data needed to establish its status as *TRUTH* (Pg.87) or *FACT* (Pg.72). There can only be two reasons for anyone to have a desire to obscure *FACT* (Pg.72)

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TRUTH (Pg.87) or data. The first is for the offender to want to hide something that if known, its *TRANSPARENCY* (Pg.86) would prevent them from achieving their desired aim. This is the mechanism responsible for lies, *MANIPULATION* (Pg.77), coercion and all sorts of destructive tendencies. The second would be of fear of something happening if the *TRUTH* (Pg.87) were known. It is the confusion created by the usually willful scrambling of either of these two items. If an individual lies about the *FACT* (Pg.72) that they have a fortune hidden in their basement because of fear of being robbed they can assume that they will not be condemned for that lie. Knowing that they can get away with that lie, they can now attempt and probably get away with not being condemned if it was found out that they lied about their capabilities because they were afraid of not getting the job. This is the mechanism that is responsible for the dramatic decline in *TRANSPARENCY* (Pg.86). The important thing to *UNDERSTAND* (Pg.87) is that a measure of the degree of *MANIPULATION* (Pg.77), lies and false data existing in a society is the degree of lack of *TRANSPARENCY* (Pg.86). The degree of *TRANSPARENCY* (Pg.86) is far easier to measure than what is or is not *MANIPULATION* (Pg.77), lies or false data. As a basic *SIMPLICITY* (Pg.83) *TRANSPARENCY* (Pg.86) is the opposite of lies. A lie does not contain *TRANSPARENCY* (Pg.86) and if it is *TRANSPARENT* (Pg.86) there is no lie.

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26. Introduction of *COMPLEXITY*:

Although the definition of *COMPLEXITY* (Pg.69) is all that is needed to *UNDERSTAND* (Pg.87) that it is very destructive to the beneficial function of a society, it is separately listed in this section because it is an important *PHILOSOPHICAL* (Pg.80) principle of the ‘SR’ technology.

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27. The Virtue of simplicity

There is such a thing as oversimplification and that is different from *SIMPLE* (Pg.83) or *SIMPLICITY* (Pg.83). The difference can be described by stating that *SIMPLE* (Pg.83) is the minimum amount of data or knowledge required to *UNDERSTAND* (Pg.87) the principle while ‘Over simplification’ is less knowledge or data presented than is required to *UNDERSTAND* (Pg.87) the principle. One example may be to state that the data that *STEALING* (Pg.85) is “taking something from someone else is *STEALING*” (Pg.85) is an oversimplification and *SIMPLICITY* (Pg.83) would be to state that “taking something that belongs to someone else without the knowledge and/or consent of the owner is *STEALING*” (Pg.85). With that knowledge of the difference between oversimplification and *SIMPLICITY* (Pg.83) it can now be seen that *SIMPLICITY* (Pg.83) (as opposed to complex (Pg.69)) is a virtue. Generally speaking there does not appear to be a great deal of problems or misunderstandings created in at least our highly technology orientated societies of oversimplification. But the lack of *SIMPLICITY* (Pg.83) and extreme prevalence of *COMPLEXITY* (Pg.69) would make it a welcome change to desire *SIMPLICITY* (Pg.83), sometimes even at the expense of *SIMPLICITY* (Pg.83) leaning into oversimplification.

A *PHILOSOPHY* (Pg.80) can only be build and created into a workable practical system of activity if the concept is started from a very *SIMPLE* (Pg.83) and basic origin. It has to be started from the basic *FACT* (Pg.72) or observation and then carefully build up to its optimum *UNDERSTANDING* (Pg.87) taking care not to have it develop into *COMPLEXITY* (Pg.69). It must also be obvious that if it is build upon a simple fact or origin that is false, all further results will be false no matter how logical or good they appear.

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28. Consequence and *THREAT* (Pg.86)

The mechanisms and differences between a *THREAT* (Pg.86) and a choice have to be well understood and developed. If we say to someone that if they jumped off the Empire State Building their body will be destroyed, we are not *THREATENING* (Pg.86) an individual, it is a mere statement of *FACT* (Pg.72) and is an unavoidable consequence of an action. This consequence is an *EDUCATIONAL* (Pg.71) process to inform the individual of the consequences of an action. If we say to someone that if they steal they will have their hand chopped off is a *THREAT* (Pg.86) as all that is necessary for the event not to happen is the authority having made that *THREAT* (Pg.86) to change it. There are many instances in our society where the actual *THREAT* (Pg.86) becomes a consequence, because it has become so ingrained into a society that it is not a simple matter for one or even a group of individuals to change their *MIND* (Pg.77) about the execution of the *THREAT* (Pg.86). Thus the origin of a current consequence or *CHOICE* can very well have been the initiation of a *THREAT* (Pg.86). We can continue along this *THOUGHT* (Pg.86) process and never come to an all around acceptable answer as to what constitutes a true consequence or choice and what constitutes the negativity of a *THREAT* (Pg.86). The important point of this dissertation is to emphasize that placing a *THREAT* (Pg.86) as an imposed consequence of an action may have validity, but only since the *EDUCATIONAL* (Pg.71) processes have failed or are not yet in place to have imposed a moral or *ETHICAL* (Pg.72) restriction self chosen by the individual out of a desire to benefit humanity. If a *THREAT* (Pg.86) designed to improve situations for humanity is allowed to exist to a point of it leaving the realm of *THREAT* (Pg.86) and migrates to the realm of natural consequence, it exhibits a dismal failure of humanity to further the principles of just society, and follows along a road of duress, removal of civil liberties, slavery and eventually self destruction. The optimum situation would be to implement *EDUCATIONAL* (Pg.71) principles that enable the implemented *THREAT* (Pg.86) to be replaced by moral or social forces enabling the *THREAT* (Pg.86) to be removed without losing the benefits that the *THREAT* (Pg.86) was designed (but failed) to initiate. In current status quo on this planet it may, on the surface, appear that this is an impossible ideal to achieve. However at close inspection of societies over time in every corner of the planet we see probably more moral agreements (whether self chosen or enacted upon out of *PEER PRESSURE* (Pg.79) or the desire not to offend) that hold societies together than laws (*THREATS*) (Pg.86) that force people to obey. This does not reduce the *FACT* (Pg.72) that as time progresses more and more of these moral agreements get shattered and replaced by a rapidly increasing need to remove civil liberties of individuals and force them into patterns by the *THREAT* (Pg.86) of law. This has the exact opposite result to the generation of more free happy and honest people content with their pursuit of freedom and civil liberties.

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29. *SUSTAINABILITY*:

Way down the road when a reasonable quantity of *FACTS* (Pg.72) are available and can be verified that they are not facts established by intellectual professionals working with phenomenal *COMPLEXITIES* (Pg.69) to present unverifiable reasons and solutions designed to hide their own, their masters or employers desire to *MANIPULATE* (Pg.77) and get away with something, we will be in a better position to *UNDERSTAND* (Pg.87) what is and is not *SUSTAINABLE* (Pg.86). By no means is that to be interpreted to mean that currently there is no interest or desire to work towards *SUSTAINABILITY* (Pg.86), just that extreme care must be taken not to take some currently available study about the status quo and interpret it to be an actual *FACTUAL* (Pg.72) representation. There is one other valid reason to tread lightly on the establishment of *SUSTAINABILITY* (Pg.86). Even if all the *FACTS* (Pg.72) were present today that could definitively and verifiably demonstrate the limits of consumption, determined steps to implement these may present hardships to humanity that would certainly not be beneficial to

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humanity. Until such time as a largely equitable *ECONOMY* (Pg.71) may be established reducing the extremities between the have and have-have not, efforts into determining *SUSTAINABILITY* (Pg.86) must be largely directed towards a factfinding mission closely linked to the *EDUCATIONAL* (Pg.71) mechanisms existing under “SR”. There is no limit to the number of times it must be stressed that any “SR” discussion of have verses have-not has nothing to do with any principles of socialism nor any desire to eliminate or even reduce the gap between the have and have-not. It is *SIMPLY* (Pg.83) a matter of need to reduce and presumably eliminate any activity or desire for anyone to create personal *WEALTH* (Pg.88) on the backs of another (slavery, force, law, domination, *MANIPULATION* (Pg.77), persuasion, falsifying, lying etc. at infinitum when examining current status quo). *SUSTAINABILITY* (Pg.86) in its final concept includes the consideration to the workability of *ECONOMY* (Pg.71) that *SUSTAINABILITY* (Pg.86) is for theoretical eternity. This statement entertains the idea that an individual who does not care for their children’s children’s children’s children etc. has no right to claim that they *LOVE* (Pg.77) their children - they do not, as a *SIMPLE* (Pg.83) observation.
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30. Why a Government

Governments whatever their nature - from kingdoms to dictators - have always sought to control and dictate to the masses as to whatever is good for them. Even if this is out of a fact or their belief that the masses do not really know what is good for them. Further it is most likely of little consequence to the eventual outcome, if the government dictates to people out of a belief that people are too stupid to know or if it is strictly because of a self serving agenda. Whatever the reasons, when a government exists for some period of time without *FAIRLY* (Pg.72) and faithfully representing its people, discontentment and the eventual collapse of that society results. With that observation there is no reason whatever to have any type of government that cannot produce *SUSTAINABILITY* (Pg.86) and work towards the well being of the society. It does not even matter whether it can be shown that its shortcomings are of their doing or the peoples. Governments are there to perform a very specific and mandatory function that is to exercise their special abilities and power to the satisfaction and benefit to the society. That specific function that is to be performed by a government would be as vital as it is beneficial to the society. However, if a government does not fulfill its sole purpose of governing a society for the social benefit and is corrupted out of whatever reason, the false answer would be to get rid of government. The only effective way to build or salvage a society is to implement measures that will make and keep a government from corruption. Only the people that that government is to serve are empowered to accomplish this.
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31. Creation of Money:

Since money is only a representation of things of value it is not a commodity in itself but has to be created based upon something. Two *SIMPLE* (Pg.83) *FACTS* (Pg.72) can be deduced from this: One, it has to be created and two it has to be kept somewhere for distribution. From the point of view of creating money, it does not matter if the created money represents things belonging to the planet or things created by the effort of individuals. If an individual builds a canoe, they build it for their own use. If they build it for someone else's use they must and will demand an exchange for their efforts. Money has to be created so that this individual can receive money as an exchange for their effort. The amount of money that needs to be created is the amount of money that this canoe is *WORTH* (Pg.88). It probably does not matter where that repository of the money resides, but it must be available for the exchange for the individual who built it for use by someone else. The money has to be made available by the government but owned by the society to facilitate the exchange of goods. It must not be owned

by the government, individual, organization or anything else but the society or whatever represents the society. Once the individual exchanges their effort of building the canoe for money they now own money representing the *WORTH* (Pg.88) of their effort. The money created to represent the *WORTH* (Pg.88) of the wood used to build the canoe stays with the repository holding the money that represents the *WORTH* (Pg.88) of the things of the planet. This is the money that gets converted from things that belong to the planet to private ownership without it detracting from the social ownership of all things of the planet. (see Drawing “**Human Effort and Things of the Planet**” on page 153. It is this evaluation of the *WORTH* (Pg.88) of all things produced by human beings and thus the production of money which is the *RESPONSIBILITY* (Pg.82) of government. It is not for the benefit of an individual, a corporation, the government, or anything other than the society (collective individuals) for the maximum benefit of the individual within that society. Money can not and must not be created by a government or anyone individually or collectively who have anything but the collective benefit of the individual in *MIND* (Pg.77). If it does get created by any *VESTED INTEREST* (Pg.88), the economic system is set up to fail or at least serve the *VESTED INTEREST* (Pg.88) of the creator which will eventually make it fail because it can not be sustained.

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32. Creation of Laws:

Creation of laws must be based upon civil liberties see "**Civil liberty, responsibility of ownership:**" **Par.52 below**. Therefore they can not be created by any *VESTED INTEREST* (Pg.88) individual or group. Under the principles of 'Government for the people, by the people' it can only be successfully accomplished by a government. Making a ridiculous statement or assumption that the *VESTED INTEREST* (Pg.88) or corruption of governments makes it impossible for governments to be responsible for the creation of laws is ridiculous by the following question. If a government can not be created under the principle of 'Government for the people, by the people', who can this responsibility be entrusted to? A corporation, an organization, an association, an individual the church, or who? Someone may say that if 'SR' promises to be the pillar of society that is *RESPONSIBLE* (Pg.82) for the well being of individuals through the well being of the society, it would make sense that 'SR' should be responsible for the creation of laws. This would probably be as valid as saying a doctor should be responsible for the legal proceedings at a trial. No, 'SR' is *RESPONSIBLE* (Pg.82) for the creation and well being of society through the creation of an *ECONOMIC* (Pg.71) system based upon production and distribution of products and services to society. The expertise required to pass laws for the protection of the society and individuals is an entirely different matter. It may however be valid to state that the *PHILOSOPHICAL* (Pg.80) principles directing the 'SR' technology may be applicable to a government or anything else for that matter.

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33. The color of a political system:

There are quite a large number of labels attached to political systems in an attempt to define (or confuse) that political system. There is however probably not one society whose government has a political label attached to it that reflects what the so-called definition of that system is. A society that may have its government labeled as a democracy may have many attributes that are communistic, socialistic, dictatorial, republican, democratic and probably many others. With this observation, what does it mean that a society is a republic? Does it mean that all of its principles or foundations are of a republic? Or that most of its principles or foundation are of a republic? Or that some of its principles or foundation are republic? Or does it mean that we or someone would like it to be know by that label and not be found out about which principles or foundations have nothing to do with the label that we

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or someone would like us to assume? Does this look a little like *MANIPULATION* (Pg.77)? well that is all it is. We must not heavily look at the label that is assigned to the political system of a society, but evaluate it by all of the principles and foundations it represents. Having done that, we must weigh the importance and relevance of all of those principles and foundations in order to distinguish between the label and the actual 'color' that that political system represents. Without that interest, knowledge and determination of the value of the label that that political system described is of no value at all.

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34. The power of government:

A quick review of political powers in societies throughout known history appears to suggest one common trend that may or may not be obvious or fully understood or accepted by individuals. And that trend is that it appears that the only power greater than a government of a society are the people within that society collectively. Even tyrants or suppressive dictators appear to have a knowledge that no matter how much fear, control and *MANIPULATION* (Pg.77) they exert on the masses they are aware that their power and influence can only survive as long as the masses do not rise up against them. Just as we have governments that exert their influence and power to *MANIPULATE* (Pg.77) the masses for their own (the governments or their masters) benefits, we have powers outside of the government who use their influence to *MANIPULATE* (Pg.77) the government and use its power over the masses for their own benefit. What is not so easy to prove or establish is where the *MANIPULATION* (Pg.77) originates or whether its *INTENT* (Pg.76) is for the benefit of the society or the benefit of an individual or specific group. Even when it may be established what or who the origin is, it may not be clear what the *INTENT* (Pg.76) of the initiative is or was. It is the *INTENT* (Pg.76) of any individual or group that is of greater importance than the result of that *INTENT* (Pg.76). Although the results may have the most beneficial or devastating consequences, it is the knowledge of the *INTENT* (Pg.76) that is the more important if a solution or correction is to be formulated to support or alter the obtained results. In summary the power any government has to direct a society is only *SUBSERVIENT* (Pg.86) to the collective agreement of the people that that government serves. Other than that power of the people, the government of a society has the supreme power. That supreme power does not increase or decrease with the *INTENT* (Pg.76) that that government has to either benefit an individual or the collective society. Any government responds to pressures exerted on it. If the pressures are greater from an *INDIVIDUAL* (Pg.75) than the pressures of the collective society, the government will attempt to exercise its power to benefit the *INDIVIDUAL* (Pg.75). If the pressures are greater from the collective society than the pressures of the *INDIVIDUAL* (Pg.75) the government will attempt to exercise its power towards the desires of the collective society. It works in the same way whether the pressures of a single individual, an external *INDIVIDUAL* (Pg.75) such as church, organization or corporation exerts the pressure on the government. What is important is whether these pressures are in line with the desires of the leader of that government, This is not a statement of the way it should be or that it is good or bad, it is just the way it is.

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35. Society's *RESPONSIBILITY* for government:

Just as important as the *UNDERSTANDING* (Pg.87) of the power of governments is (see 34 above "The power of government:"), is the *UNDERSTANDING* (Pg.87) that it must be the *RESPONSIBILITY* (Pg.82) of the collective society to determine not only what that government should be responsible for but the *RESPONSIBILITY* (Pg.82) to enforce it. The less the collective society takes responsibility for the determination and enforcement of the responsibilities of the government the more they condone and further someone else to take on that responsibility whether it is the head of the government themselves, the organization of the government or and external *INDIVIDUAL* (Pg.75) or group such as the *MONEY*

MANAGERS (Pg.78). Again as above, this is a statement of the way it is as opposed to the formulation of a solution. It is the way it is regardless of the nature of the *INTENT* (Pg.76) of the collective society or an external *INDIVIDUAL* (Pg.75) to produce positive or negative results. An important observation has to be that the desirable goal of a society taking responsibility for the determination and enforcement of its governments responsibilities is not the only determining factor in the health of that society. It can indeed be found that the collective society's demands are so far out of touch with *REALITY* (Pg.81) or so far imbedded in *OBSESSIVE INDIVIDUALITY* (Pg.78) that their exercised power is very self destructive. This however gets into complexity (Pg.69) which would attempt to try and answer what is good or bad for a society and get away from the principle that the collective society has the ultimate power over the determination of a government.

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36. Material Equality:

Although it is the *RESPONSIBILITY* (Pg.82) of the society to provide *OPPORTUNITY* (Pg.79) to individuals to pursue any avenue so provided, the society must take every possible precaution not to entertain any provision of material equality. Every individual must have the right to choose or discard any of the *OPPORTUNITIES* (Pg.79) provided to them by the society. In the same way that that right to choose or not to choose to follow a given *OPPORTUNITY* (Pg.79) has to become the *RESPONSIBILITY* (Pg.82) that the individual must carry, in that same way the individual has to accept the consequences of that choice. If an individual is willing to live with the results, consequences or ramifications of not being willing to do the 'labor' that will provide material ownership they must be allowed to do so, without interference by then providing them with the things that are the reward of that 'labor' without them having performed that 'labor'. A devastating social decline will result if one individual will pursue an *OPPORTUNITY* (Pg.79) that will provide them with material rewards for their effort while another is given those same or similar rewards without having to exert the effort required by that *OPPORTUNITY* (Pg.79). Great care has to be taken not to intermix the concept of "Material Equality" with concepts of "Every human being is created equally", "Every human being has the right to a good life" or any such similar concepts that can confuse the issue. In summary a clarification might be "Every individual has the right to follow along any road of *OPPORTUNITY* (Pg.79) provided to them by the society or themselves." It must however be assumed that the society itself will not provide opportunities that are destructive to the individual directly or indirectly through it being destructive to them by being destructive to the society at large. It is also assumed that the previous reference to opportunities provided by the individual themselves are treated with the same restrictions.

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37. Money as Exchange::

The origin and concept of money was to facilitate a more efficient way of exchange. The obvious *SIMPLICITY* (Pg.83) of this is as follows: John has cows and Jim has pigs. Jim wants to get one cow from John and they both agree that one cow is of the same *WORTH* (Pg.88) as two and one half pigs. As can be seen, this creates a slight problem especially if neither wants to end up with half of a pig, or more so if John is willing to exchange one of their cows but does not want any pigs. It then became apparent that if we defined some commodity that represents (in *FAIRNESS*) (Pg.72) a fixed *WORTH* (Pg.88) and then defined anything of *VALUE* (Pg.88) to that commodity it would facilitate *FAIR* (Pg.72) *EXCHANGE* (Pg.72). In the cow/pig example if a pig was determined to be *WORTH* (Pg.88) say two pieces of gold, by their agreement that one cow was *WORTH* (Pg.88) two and one half pigs, then the cow (by their agreement) would be *WORTH* (Pg.88) five pieces of gold. Now all Jim has to do is give John five pieces of gold for the cow. Further Jim has another choice to either own five less pieces of

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gold or to sell some of his pigs to someone who wants them for gold pieces. There is another aspect of the value of a cow or a pig which will be discussed in another section (see 51 below “**Private ownership of things of the planet**”, but from a point of view of money as a means of representing a certain *WORTH* (Pg.88) to facilitate exchange of products, that’s all there is to it. Use of money as a means of *EXCHANGE* (Pg.72) is the only use that money should have in any society. Any other use of money for power or *MANIPULATION* (Pg.77) will not be able to maintain an economic system that is *SUSTAINABLE* (Pg.86).

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38. Money as Commodity:

Money, in its only acceptable use, represents something of value. What it represents are two distinct entities. The first is the product of effort put into something created by an individual, the second is the items that have been created by *NATURE* (Pg.78) or the planet. (see Drawing “**Human Effort and Things of the Planet**” on page 153) Money is an arbitrary that is created by neither and therefore must not be considered a commodity. The commodity that is used as a standard to represent money is a commodity but as such it is not money. The piece of paper that represents money may state that it is *WORTH* (Pg.88) one dollar but that does not make that piece of paper worth one dollar. Only when it is used as an accredited representation of *WORTH* (Pg.88) (money) does it now represent one dollar. The paper, ink, and effort to create it have an entirely different value attached to it. At the inception of the idea of money as a representation of something of value, many things were quite different from today. It was therefore probably an only workable solution to consider a commodity that was not extremely easy to obtain as well as something that was already considered to have a relatively stable concept of value. Further it was probably recognized that it should be a fairly stable commodity from a point of view of deteriorating, decaying or anything along that nature. It therefore follows that items like gold, silver, copper and the likes were good candidates for the use of representing other things that had value attached to them. Take gold as an example; its rarity, beauty and apparently universal admiration probably were a large factor in creating a large enough desire and a relative agreement to a point where some reasonably stable view could be achieved of its value. It was probably easier to agree on how many gold coins represented the value of a cow than would have been if say rice had been chosen instead. There are however problems that will be created with gold (or any commodity) representing items of value when societies become more *COMPLEX* (Pg.69), particularly if that society becomes *MANIPULATIVE* (Pg.77) to a lesser or greater degree.

Here is what happens if money does not only represent something of value but becomes a commodity in itself. If someone chops down a tree and for that effort charges 100 gold pieces, the value of that effort is in *REALITY* (Pg.81) or agreement 100 gold pieces. If tomorrow that same individual chops down an identical tree and sells it for 110 or 90 gold pieces, they have changed (or *MANIPULATED* (Pg.77)) the value of the gold coin. Since the value of the effort and the value of the tree is the same, but the representation of its value has changed, the thing that has changed is the value of the gold itself. If this individual who can thus *MANIPULATE* (Pg.77) the value of the gold pays another individual 90 gold pieces for the effort of chopping down the tree, and then sell it to someone else for 110 gold pieces they have made 20 gold pieces for nothing, or for the ability to fool or *MANIPULATE* (Pg.77) the seller of that tree as well as the buyer. If it is not quite clear as to how this example treats money as a commodity we can view it from a different perspective. If at one point an individual buys a tree for 90 gold pieces and waits until they find someone who will buy it for 110 gold pieces (without having added value to the tree) is the same result as buying 90 gold pieces for 90 gold pieces and then selling those 90 gold pieces for 110 gold pieces. As this would not be accepted by anyone, the individual

uses the positive idea of *EXCHANGE* (Pg.72) of products for money, and turns it into *MANIPULATION* (Pg.77) of the value of money, which is the same as treating money as a commodity. When gold is bought and sold as a commodity, its price may vary according to many factors not discussed here. When this gold is turned into money which represents a fixed value its *WORTH* (Pg.88) must remain stable and not be increased or decreased by anyone for any reason. There is a rather obvious difference between the value of a commodity changing as opposed to the value of money changing. Let us assume that at some point an individual can perform a certain job for which they receive 10 gold coins for each hour they have performed that job. After 10 hours of work they have earned 100 pieces of gold. They now go out and buy 10 pigs each valued at 10 gold coins. At some later point they have made another 100 gold coins for 10 hours of work and now find out that the price of pigs has gone up to 11 gold coins each. In this case the actual value of the pigs has increased whether fair or *MANIPULATED* (Pg.77). If however it is now deemed that the value of their work is worth 11 gold pieces for each hour worked and they go out to buy 10 pigs and find that their value is 11 gold coins, the value of the money has changed. In one case the value of the commodity has changed, *MANIPULATIVELY* (Pg.77) or fairly, while in the other case the value of money has changed *MANIPULATIVELY* (Pg.77) or fairly. Effectively however in both cases the actual *WORTH* (Pg.88) of the Gold (or money) has changed without its actual or real *WORTH* (Pg.88) having changed.
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39. Supply and Demand:

Supply and demand does not and must not be perceived to increase or decrease the *WORTH* (Pg.88) of something. If a *FAIR* (Pg.72) and *SUSTAINABLE* (Pg.86) *ECONOMY* (Pg.71) is desired where money must be a stable *WORTH* (Pg.88) it is vital to understand that the selling or buying price of something does not represent its *WORTH* (Pg.88). Although it may be fair and acceptable for someone to sell a cow whose actual *WORTH* (Pg.88) is five gold pieces for ten gold pieces provided both the seller and buyer are aware that the actual *WORTH* (Pg.88) of the cow is five gold pieces. If the buyer knowingly pays more for an item than its real *WORTH* (Pg.88) they must do so with the realization that they paid more than its real *WORTH* (Pg.88) out of their own desire to have. It must not entertain the expectation that another buyer should now give them 15 gold pieces, 10 for the *MANIPULATED* (Pg.77) worth and 5 for the new buyer's desire to obtain it. This mechanism however is the real mechanism of supply and demand practiced in current economic systems. A great deal of emphasis can be placed upon creating demand and willfully controlling supply in order to *MANIPULATE* (Pg.77) the value of a commodity with the willful or unwitting *INTENT* (Pg.76) of *MANIPULATING* (Pg.77) the value of money. Money as a means to facilitate exchange of commodities must have a stable base and must be used for *FAIR* (Pg.72) *EXCHANGE* (Pg.72) of those commodities. It is quite obvious that any attempt to *MANIPULATE* (Pg.77) the real *WORTH* (Pg.88) of a commodity is actually or at least no different from *MANIPULATION* (Pg.77) of the *WORTH* (Pg.88) of money.
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40. Debt

Having a debt means being indebted to someone. If an individual is indebted to someone it affixes some of their attention on this indebtedness that detracts, to that extent, from their pursuit of their own desires. If we do not view their desires as something negative but as outlined in 8 above “*Individuals prime directive*,” this attention is not very enhancing to that directive. Although this is not conducive to *SUSTAINABILITY* (Pg.86) there is another more direct problem with debt as prevalent in western *PERCEPTION* (Pg.79). First it must be emphasized that there is no challenge to the concept of an individual taking a loan to buy a plow so that they may grow more crops for sale thus increasing their

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income enabling them to pay of their debt. For now let's call this concept a loan instead of a debt to make a clear distinction. Now we will call the concept of debt the loan that is permanent or at least an undetermined time or is one not designed to increase ones income. Individual A is giving a loan of something to individual B. With this loan individual A is assisting individual B to increase their survival potential. Since whatever individual A has loaned out is theirs, having been received for their effort in creating something, they deserves a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for the loan of the item so loaned to individual B. As this loan enables individual B from increasing their return on their efforts they have no loss (indeed a gain) from the *FAIR* (Pg.72) *EXCHANGE* (Pg.72) they will give individual A for the loan of the item. This scenario is entirely different from the following scenario. Individual A is giving a loan of something to individual B for something that individual B currently would like to have but is unable to procure since they have a lack of resources. First it is very apparent that individual B being in a position not to be able to afford the item of desire now not only owes the value of the item but the interest in addition. This is obviously not *SUSTAINABLE* (Pg.86) for individual B. Whether individual A knew or cared about this *FACT* (Pg.72) or not is besides the point. What is *FACT* (Pg.72) is that individual A did not do anything beneficial for individual B but instead did something that is destructive to individual B. Individual B now having no way of discharging that debt has become, at least economically, a slave to individual A.

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41. *INTEREST*:

Pretty much a corollary of item 40 above "*Debt*". Over and above the *RATIONALE* (Pg.81) in 40 above "*Debt*" there is one other aspect of the concept of interest. It puts attention on making money with money as opposed to *PRODUCTIVITY* (Pg.80). As discussed in 38 above "*Money as Commodity*", money must not be obtained from any other source than the exchange for something of worth and used for no other purpose than procuring a better or more comfortable lifestyle. Any other use of money, particularly the whole concept of *INTEREST* and making money with money creates unsustainable situations that can not be overcome. There is no doubt that if a society existed where *SANITY* (Pg.83) was prevalent the issue would not need to be addressed and would not even be discussed. However certainly in current social/economic realities it is a subject of vital importance. Mechanisms must be in place not only to limit temptations of *INSANITY* (Pg.75) but provide *EDUCATIONAL* (Pg.71) methods that can create *SANITY* (Pg.83) instead.

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42. *USURY*: (Pg.87):

Usury by one dictionary definition means "the loaning of money for interest". Another definition is "borrowing of money for exorbitant interest rate". Although money itself is not a commodity it does have a face value or *WORTH* (Pg.88). When an *INDIVIDUAL* (Pg.75) loans money to another, they have lost that use of money for whatever purpose for the period of time it is loaned. This is the reason for the concept of *INTEREST* (Pg.76). The *INDIVIDUAL* (Pg.75) loaning something that is of worth to someone else deserves an exchange for the use of that worth. This reasoning does not only apply to money but anything of worth be it money, a tractor or an ax. As discussed in 40 above "*Debt*", the destructive element of interest is not the interest itself but the *INTENT* (Pg.76) of the loan made that results in the owing of interest. Another aspect of interest is the *INTENT* (Pg.76) of the *INDIVIDUAL* (Pg.75) making a loan or loans. It is *USURY* (Pg.87) when the *INDIVIDUAL'S* (Pg.75) *INTENT* (Pg.76) is to earn money by making loans. There is a difference between an organization or individual making loans in order to enrich themselves as opposed to getting a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for their assistance to another to increase that individual's potential for improving their potential for their well

being

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43. Creation of Money:

It is a very *SIMPLE* (Pg.83) mechanism to *UNDERSTAND* (Pg.87) that there is a difference between the lions and human beings ability to have a comfortable life. This difference is the human's ability to think, reason and be inventive, enabling them to create or produce the things that give them a more comfortable lifestyle than the lions. Without this creation or production the individuals would not be in a different position than the lion, living off the things that are provided by *NATURE* (Pg.78) or the planet. It is therefore that these products produced by beings are the things that must be encouraged and therefore rewarded in an individual who produces them. If it is supported that an individual may obtain products of creation and production without having produced or created something there will be little incentive to create or produce. If one individual creates and produces to be able to enjoy the rewards of that production while the other obtains the same or greater rewards without having produced anything, that society will face demise. If money can be made by having money, the incentive is to have money and not to create and produce. It therefore follows that the only money an individual should own to be able to increase their survival, desire and comfort is the money they created through their *PRODUCTIVITY* (Pg.80) or effort.

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44. Power of Money

It is vital that money be used as a means of exchange to enable an individual to obtain, by the exchange, something that they created or produced for something that they are not able or willing to produce themselves. Within this concept money will be used to improve an individuals survival potential, comfort, desires or anything that enhances their well being. This must be the sole purpose of money. If an individual wishes to produce to a greater degree than they have needs of that production it is quite positive and acceptable for that individual to stash that production for future use by whatever their choosing. This does not matter whether the stash is the product produced or the money received for the exchange (Pg.72) of the product representing the *WORTH* (Pg.88) of the product. Any system that allows money to be used and *MANIPULATED* (Pg.77) as a commodity or for the acquisition of power which may be used to *MANIPULATE* (Pg.77) or direct someone else or events is a system that supports and enhances criminal activities. This may sound a little extreme in our current accepted and supported environment of 'false' capitalism, 'misunderstood' free enterprise, 'corrupted' economy and '*MANIPULATED* (Pg.77)' governments. Within any principle that supports the concept of *SUSTAINABILITY* of harmonious survival of humanity and the planet, by dictionary definition, it is even an understatement to call it a 'criminal activity' - it would be more correct to call it an '*INSANE* (Pg.75) criminal activity'.

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45. Inflation:

If a *COMMODITY* has been assigned a value of *WORTH* (Pg.88) what then can make it become a greater or lesser *VALUE* (Pg.88)? If an effort for a specific function has been assigned a value of *WORTH* (Pg.88) what then can make it become a greater or lesser *VALUE* (Pg.88)? As usual there may be an abundance of arguments and dissertations for or against the basic principle. As a basic principle though the only valid question would be; was the initial assignment of *WORTH* (Pg.88) a valid one or invalid one? Does it need to be changed because it was invalid in the first place? If for the moment we answer that question by an agreement that this assignment is valid, how does this principle look? If it had been determined that a pound of steel was *WORTH* (Pg.88) Y dollars for the steel (the

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commodity) and that the effort to mine and produce it was *WORTH* (Pg.88) Z dollars, and that their sum (Y+Z) is X dollars, then the *WORTH* (Pg.88) of the pound of steel would be X dollars. If now an individual would not be satisfied with the *WORTH* (Pg.88) of the effort they could claim that their effort was worth more than their neighbors and thereby inflate the *WORTH* (Pg.88) of the steel by their extra demands. However what must be apparent is that the individual inflated the *WORTH* (Pg.88) or value of the pound of steel for their own disagreement with the *WORTH* (Pg.88) of the labor put into the effort of mining and or producing the pound of steel. This situation could be viewed as perfectly acceptable if a distinction was made between the *WORTH* (Pg.88) of something and the *VALUE* (Pg.88) of something. As discussed in 39 above "Supply and Demand:" it would be perfectly acceptable to have a price for anything vary from a supply and demand point of view as long as it was not a *MANIPULATIVE* (Pg.77) action to try to get away with something. To continue the principle let us assume that the *WORTH* (Pg.88) of the effort in the above example was based on a certain amount of time required to perform the action of mining and producing that pound of steel. One individual takes more time for this operation and another individual takes less time to produce the same function. The individual who takes less time to perform the function has a greater gain from that activity than the individual who takes more time to perform the same function. Through this mechanism an individual may increase their rewards without altering the *WORTH* (Pg.88) of the item. This however does not increase the *WORTH* (Pg.88) of the product. It is still the same *WORTH* (Pg.88) of X and does not fall under the definition of inflation. If an individual for whatever reason, be it their perceived worth of their efforts or a desire to *PROFIT* (Pg.80) from the increasing the *WORTH* (Pg.88) of the commodity, would demand a certain *VALUE* (Pg.88) for the pound of steel without claiming that its *WORTH* (Pg.88) has changed, it would yield a proper picture of what is going on. This is where the difference between *WORTH* (Pg.88) and *VALUE* (Pg.88) would come in. Every item, be it a commodity or effort of production or creation must have a certain *WORTH* (Pg.88) attached to it. Without *INTENT* (Pg.76) of *MANIPULATION* (Pg.77) to deceive the *WORTH* (Pg.88), be it selling or buying, the *VALUE* (Pg.88) must never reflect or alter the *WORTH* (Pg.88) of something. This is the mechanism that would avoid inflation. Another example of inflation: An individual builds a certain product which they sell for its assigned *WORTH*. This product contains steel which had to be purchased from someone else. When the price of the steel goes up they have to compensate for its higher cost by increasing the price of their product. Individuals who purchase the product now have less money for other things and therefore demand a higher wage for their services. This higher wage increases the cost of some other product etc. creating the vicious cycle of inflation. If an individual has to pay more money for a product because they got an increase in their remuneration (the *WORTH* (Pg.88) has changed) to what degree did they benefit? If they did not benefit, who did? The answer may be better understood by viewing "Analysis of one Fundamental Characteristic of the Currently Implemented Model of Economy" On 161.

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46. Acceptable Wealth:

There is such a thing as acceptable wealth: Acceptable wealth does not have anything to do with how much is accumulated but rather what is its origin and what is its purpose? First the origin. Any wealth in material or money that is received or accumulated through the production or effort by the individual having performed that production or effort is acceptable wealth. Any *WEALTH* (Pg.88) in material or money that is received or accumulated through exertion of ones influence by force, coercion or *MANIPULATION* (Pg.77), or by the act of utilizing the power that *WEALTH* (Pg.88) creates at the expense of anything be it a human being, animal, vegetation, the planets resources or anything else is unacceptable *WEALTH* (Pg.88). Second the purpose. Acceptable wealth can only be considered acceptable if its purpose is to be used for survival, comfort and desires of the individual or their

immediate dependents. A little care needs to be used to distinguish between immediate dependents and others so that the principle is not used to *JUSTIFY* (Pg.77) charitable destructive charitable actions. Another consideration must be the *UNDERSTANDING* (Pg.87) of item 13 on page 35 “Production is the basis of morale:” Again as in the origin of wealth, wealth that has as a purpose to create *WEALTH* (Pg.88) without effort, but by *MANIPULATION* (Pg.77), coercion, force, or utilization of *WEALTH* (Pg.88) for power that is at the expense or detriment of anyone or anything on the planet is unacceptable *WEALTH* (Pg.88).

As with most anything else it is held that although it may benefit from refinement, the basic short dissertation above of the description of *WEALTH* (Pg.88)” is all that is necessary and optimal for the *UNDERSTANDING* (Pg.87) of the average human beings *MIND* (Pg.77) to interpret most situations correctly as long as they have not been excessively confused to the point that they are unable, disinterested and/or unwilling to use their mental faculties to apply objective *RATIONAL* (Pg.81) to that dissertation. As Abraham Lincoln is alleged to have said “Give the people the *FACTS* (Pg.72) and the Republic will be saved”. This knowledge was not only shared by Abraham Lincoln but was even better know and understood by the *MONEY MANAGERS* (Pg.78).

The statement that Mohammed Gandhi is alleged to have said “material *WEALTH* (Pg.88) and *MORALITY* (Pg.78) are diametrically opposed - as one goes up, the other goes down” may be true in today’s confused world. The question is not whether it is or is not but ‘does it have to be?’ or is there a way to obtain both harmony and perspective.

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47. Worthy Economic system

What is an economic system that is destined to demise or collapse? Can it be truly called an economic system or is it just a buzzword or maybe an interim *INSANITY* (Pg.75). Any system, economic or not, that will collapse can not be called a *SUSTAINABLE* (Pg.86) system. If our western societies economic systems are anticipated not to be *SUSTAINABLE* (Pg.86) then they must not even be called an economic system. It does not appear that there are many economists today who believe that our western society’s economy is *SUSTAINABLE* (Pg.86) for the *INDEFINITE* (Pg.75) future - so therefore why are we still referring to it as a "democratic capitalistic economic system"? Surely if we wanted to create an *ECONOMIC* (Pg.71) system the first item on the agenda must be the *INTENT* (Pg.76) to make it last 'forever' or in other words *SUSTAINABLE* (Pg.86). There are some other aspects that are mandatory for an *ECONOMIC* (Pg.71) system to be able to attain *SUSTAINABILITY* (Pg.86):

- (a) Any *ECONOMIC* (Pg.71) system based upon *PHILOSOPHICAL* (Pg.80) principles that desire to produce “*SUSTAINABLE* (Pg.86) Social *ECONOMIC* (Pg.71) Well Being” and *SOCIAL JUSTICE* (Pg.84) is not dependent upon requiring changes as societies evolve. However if it is determined that changes must be made to the system it is vital to *FACTUALLY* (Pg.72) establish the reasons that it must be changed. If the *FACTUAL* (Pg.72) determination was that there exists a flaw in the system, the required change is less likely to result in *VESTED INTEREST* (Pg.88) benefits. If the *FACTUAL* (Pg.72) determination is that it is to improve the system, great care must be taken to ensure that the ‘improvement’ can not lead to satisfying some *VESTED INTEREST* (Pg.88).
- (b) The system must carefully guarantee that all mechanisms are in place to justly reward individuals for their effort to produce and at the same time take care not to give efforts of production rewards to individuals who have not produced the effort.

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- (c) The system must have workable mechanisms in place that prevent or largely limit criminal elements from gaining control, *MANIPULATION* (Pg.77) or any other attempts to benefit at the expense or detriment of another *INDIVIDUAL* (Pg.75), the society or "**Things of the Planet**" in 48 below

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48. **Things of the Planet**

For clarity of discussion we shall make an assumption that it is only people, being sentient beings aware of being aware and capable of utilizing their intelligence, can create something out of things of the planet. And that therefore these people collectively we shall assign the ownership of all things of the planet. Because plant life and animals not being sentient beings, who are aware of being aware, and therefore need to conform to the laws of *NATURE* (Pg.78) that are well designed to prevent superiority of one and preventing elimination of another species. Human being's ability and wisdom - 'by accident or purpose' to interfere with the laws of *NATURE* (Pg.78) does not give them any right to destroy any of the things of the planet nor *DISADVANTAGE* (Pg.70) not only plant and animal life but the resources of the planet in general. With this assumption that by inherent desire, sound judgement or forced litigation human beings will improve their status not at the expense of or via destruction of any part of all things of the planet, we shall define them collectively "humanity" as being the owner of all things of the planet giving rise to the statement below 'Things that belong to humanity'.

'Things' that belong to humanity: (expanded: Things that belong to the planet under the stewardship of humanity)

- Land
- Natural Resources
- People
- Creatures
- Vegetation
- In short, anything on the planet.

The things and products of the things of the planet belong to the planet and humanity via the above *RATIONALE* (Pg.81). Just like it is the animals right to eat of the fruits of the vegetation, or other life forms and roam and lie on the real estate of the planet so is it the right of every individual. No one has the right to evict or displace any individual or group that has settled on property and uses the resources of that property for their survival. Whether this pertains to current society (as an example squatters 'in a modern metropolis') or not is irrelevant and not up to resolution here and certainly does not detract from the principle talked about above. Next, it must be established that this right to occupy a space on this planet or consume its products for survival does not give right of ownership of this land nor the products they consume for their survival. (As far as the products they consume are concerned it is not even a matter of ownership since they are consumed and not accumulated as possessions. This does not constitute personal ownership for the lion who builds their den somewhere any less than for a person or persons settling on a piece of property belonging to humanity. Both have the right to do so and neither has the right to claim such as personal ownership or property. Unless it has been converted to private ownership (51 below "**Private ownership of things of the planet**") it does

not belong to *INDIVIDUALS*, (Pg.75) governments or anyone else, it still belongs to humanity.
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49. **Stewardship of the things of the Planet:**

Human beings being the only entity on the planet having the capability to use their intelligence and awareness to alter the state of things on the planet are therefore assigned the stewardship of all things on the planet. This stewardship however does not give them the right to pillage the things of the planet nor *DISADVANTAGE* (Pg.70) anything on the planet for their benefit at others expense. It is this ability to use their intelligence to improve their survival potential that gives them the *RESPONSIBILITY* (Pg.82) of being the steward of all things of the planet.

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50. **Two components of private ownership:**

First we must recognize that anything belonging to someone or something else can not be used as a barter item for gain to oneself. A tree belongs to the planet or to humanity - see 49 above “**Stewardship of the things of the Planet:**”. No one must have the ability to sell a tree unless they own it – see 51 below “**Private ownership of things of the planet**”. Now if an individual finds some way to put effort into doing something with the land or the resources of the land they deserve an *EXCHANGE* (Pg.72) for that effort. If the item is useful to them, that benefit is their exchange. If the item is useful and beneficial for humanity they deserves an *EXCHANGE* (Pg.72) for that effort from the benefactors of this effort. Other individuals would have to have put some effort into something that is now of value that they can exchange for something. This is the start of individuals creating something that adds value to something that belongs to humanity. This is the creation of wealth that is above and beyond the *WORTH* (Pg.88) of the things that belong to humanity. Whether the individual took a tree to carve a canoe or some land to grow some crops is immaterial. What is important is that they used something belonging to humanity to create something of value which they exchanged for something else that was effort put into something belonging to humanity to make it worth more than the value of the original item they put effort into. The item exchanged, consists then of two components of value. One: the value of the item belonging to humanity which *RIGHTLY* (Pg.82) still belongs to humanity and the value of the effort put into the item by the individual which is *RIGHTFULLY* (Pg.82) theirs, to use, or obtain other items of their desire. Of vital importance is the concept that any item exchanged that has a component part derived from the items that belong to humanity does not suddenly arbitrarily or by coercion become the ownership of the individual. From that perspective everything on planet earth is in one of two states. The first state is the result of effort of an individual and the other is its ownership by the planet. The things that are a result of effort or labor produced by an individual, belong to the individual. This ownership of the effort portion of the thing that they created belongs to them either in the form of direct ownership of the thing created or as a result of having received money or some other item as an *EXCHANGE* (Pg.72) for the thing they created. The other state of “belonging to the planet” is different only in that it was created by the planet and not by an individual. The things belonging to the planet are under the stewardship of human beings (the individual) while the things created by the individual are theirs (or under the stewardship of themself).

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51. **Private ownership of things of the planet**

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Private ownership of things of the planet is considered mandatory in any system worthy of being called an *ECONOMIC* (Pg.71) system. Although this is an obvious requirement, mechanisms must be in place not to *DISADVANTAGE* (Pg.70) human beings or *NATURE* (Pg.78) by the loss of items belonging to the planet as they are there to facilitate survival of not only human beings but all things on the planet from human beings to raw materials. Yes, materials, as without trees no trees will grow and by pillaging materials that *NATURE* (Pg.78) requires for building other material, that material will not be created. As things of the planet go into private ownership they are no longer available to humanity and therefore a loss to the individual. Any gain by anyone at the expense or loss of another is in the end result a criminal action - see "*Civil liberty, responsibility of ownership:*" 52 below. An individual has the right to use some land on the planet and grow food for their and their families use and/or take some raw materials from the earth to build their shelter or whatever they need and desire - see 48 above "*Things of the Planet*". None of these actions however give them ownership of anything other than the result of the effort they put into it. If they wish to take personal ownership of the item they must first become owner of the item. The item or product that was created consists of both the material portion and the effort portion (50 above "*Two components of private ownership:*"). There is an entirely different concept between the right to use something and owning something. The only way someone can own something is by having bought that something or having created that something. If they have created something by having the right to use something (materials belonging to the planet) they own their effort and are allowed to use the material. When they *EXCHANGE* (Pg.72) the product they have thus created, for another product created by someone else or money, they have turned into private ownership the item that they were allowed to use. This is the mechanism that converts things that are there for humanity and all things of the planet into private ownership depriving the people (for whose survival it is intended) of it. This is the mechanism described in Drawing "*Human Effort and Things of the Planet*" on page 153 that puts social wealth or the things the planet provides in the hands of private individuals depriving the rest of the planet of those things. An organization operating under 'SR' certification however allows the same (actually much more stable) ownership of product created by individuals, without depriving the rest of the planet of its use. An 'SR' organization produces products containing both effort and materials that belong to the planet. When the product is sold to an individual they own the product outright. The money they paid for the product (things of the Planet) however must still belong to the Planet and not the individual. The portion of the product representing the material belonging to the planet is there for the benefit to all things on the planet. Currently it would be social ownership for the purpose of the creation of other 'SR' entities for the benefit of mostly individuals as part of the society that owns the 'SR' entities.

Although in its *SIMPLICITY* (Pg.83) that is all there is to it. The importance of it might allow a little further dissertation.

This *PHILOSOPHICAL* (Pg.80) principle (This Paragraph) "*Private ownership of things of the planet*" is likely the most difficult thing to *UNDERSTAND* (Pg.87) and *RATIONALIZE* (Pg.81) in relationship to the 'SR' technology as it is a culmination or interrelation of all of the individual, social, *ECONOMICAL* (Pg.71) and environmental *PHILOSOPHIES* (Pg.80). It is the lack of *UNDERSTANDING* (Pg.87) of a few basic concepts and how these concepts have been *MANIPULATIVELY* (Pg.77) used by accident or design in the creation of our current destructive social/economic situation.

- (a) The planet and products created by the planet have the purpose and *INTENT* (Pg.76) to enhance and sustain not only life but materials necessary to support life on the planet.
- (b) The human being is the only entity on the planet having the intelligence and ability to detract or enhance this purpose of the planet and *NATURE* (Pg.78).

- (c) With this ability their position must be one of assisting the planet in its effort since as a material being they are dependent upon those things created by the planet for their material well being.
- (d) Personal ownership of materials created or owned by the planet has not been developed to be enhancing to the purpose of *NATURE* (Pg.78) or assistance in its determination.
- (e) In every facet of economic development it has been used for the perceived short-term benefit to the individual without regard to the long term *SUSTAINABILITY* (Pg.86) of life or the planet supporting this life.
- (f) In the most powerful segment of the planet's populations there is no regard to not only the long term but the short term survival potential of others.
- (g) It is the *GREED* (Pg.74) and pillaging of the planet's resources into private ownership at the expense of *OPPORTUNITY* (Pg.79) for not only other's but life and matter on the planet itself that has caused this deterioration.

The answer to items (d) to (e) and their correction is contained largely in the mechanisms existing in this description of this item "**Private ownership of things of the planet**". With this mechanism we facilitate private ownership of anything that belongs to the planet without depriving the planet, its resources or life-forms of survival potential. Quite on the contrary this mechanism is what increases the opportunities for individuals to participate in creating their guaranteed survival and well being. The *EDUCATIONAL* (Pg.71) process contained in this mechanism is the inherent benefit to an individual of recognizing and *UNDERSTANDING* (Pg.87) that their ownership and wealth are a result of their effort and not through ownership and *MANIPULATION* (Pg.77) of things that do not belong to them. Take land for example, if an individual would have the solid knowledge that they could own land or anything that belongs to the planet for the benefit of their pleasures but not for *MANIPULATING* (Pg.77) that land for increased *WEALTH* (Pg.88) or power through dishonest control, would they still be inclined to exert their efforts in obtaining more land than they can use? Therewith, land or anything that belongs to the planet could not or even would not be used as a commodity for increasing one's *WEALTH* (Pg.88) or power, and wealth and power could be or even would be simply a result of production, useful and very valuable only as private survival or pleasure. They are just exchanging their effort or contribution. Anything else will lead to *MANIPULATION* (Pg.77) and tyranny.

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52. **Civil liberty, responsibility of ownership:**

This is the principle of rights and *RESPONSIBILITIES* (Pg.82) of ownership. Just because an individual has exchanged their products of labor for a canoe that they now own outright, it does not give them a right to use it against the things owned by humanity nor the right to destroy this product. Civil liberties must dictate that any item an individual possess or any wealth that that individual owns is to be used by them in whatever means they choose. If we contradict this concept we are not in support of civil liberties. As true as this is, it should not be taken out of context but must be properly evaluated. Taken as an example a Feudal Lord who has purchased property. How would we evaluate their claimed civil liberty right as owner of the property to develop the system of *SERFDOM* (Pg.83) for their own personal benefit. That same basic mechanism would apply to the things that belong to the planet or inherently belong to the planet and humanity as stewards of these things. It is a civil liberty for any individual to consume or use any of the items that belong to the planet (provided that they are not privately owned outside of 'SR''s concept of private ownership of things of the planet). Therefore the destruction of anything that are an item that belong to the planet (privately owned or not) is the taking away of the civil liberty of other individuals. Although it may be clear to state that it can not

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be civil liberty to deny someone else the benefits of civil liberty, it is not so clear how the mechanisms to reduce this type of crime may be implemented. Certainly, as with any *PHILOSOPHICAL* (Pg.80) principle the only effective way to implement it is through *EDUCATIONAL* (Pg.71) processes. However in the interim some principles are easier to enforce than others through litigation. For the purposes of the 'SR' technology it is vital to *UNDERSTAND* (Pg.87) this principle not necessarily for the formulation of any of the bylaws but for consideration in creating the by-laws.

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53. Public Corporate ownership:

When a corporation is owned by the public generally, the purpose of that corporation is or should be to benefit the public or society. The society has something to gain if the corporation produces products or services at a cost that is the minimum cost. In order for the cost of the product to be kept at a minimum it must not contain anything else but the cost of material belonging to the planet, *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for employees and the cost of overhead. The cost added to the product or service to pay *INTEREST* (Pg.76) or dividends to owners is of no benefit to the society. If the owners are the society the society has more to gain from the reduction of the costs to all who have need of the product than if the money collected on ownership was distributed back to the society some how. Even if we propose that a socially owned corporation would collect dividends on the assets of that corporation and then distribute those assets back to the society it would lead to unnecessary *COMPLEXITIES* (Pg.69). Unnecessary *COMPLEXITIES* (Pg.69) generally lend themselves to misuse, *MANIPULATION* (Pg.77) and lies by individuals who have a small view of their own *GREED* (Pg.74) being more important. As an example a million dollars are collected on dividends on the assets of a socially owned corporation and that society consists of a million people. We now take the million dollars and put it back to the society so that every individual gains one dollar. That is exactly one aspect of what is the destructive nature of socialism. No, the million dollars that would have been collected as dividends must be used to reduce the cost of the product benefiting the individual who bought the product and not be a benefit to the individual who did not buy the product. If all corporations were to be the ownership of society, collectively the individual wins as every individual buys products and services. Its just that if an individual buys a bicycle they are the ones who have a gain by the reduction of the cost of the bicycle as opposed to a gain by someone else who did not buy the bicycle, which would be the case if the dividends the company collects were distributed back to the society.

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54. Private Corporate ownership:

What is private ownership of a corporation and how can we *UNDERSTAND* (Pg.87) it? Certainly it has some major advantages to the owner or owners of the assets of that corporation. We can 'just leave it at that' or *UNDERSTAND* (Pg.87) that if having major advantage to the owners is all that there is to it, then the medieval practice of *SERFDOM* (Pg.83) or the practice of slavery created by plantation owners in America is also just 'leave it at that'. The corporation is just an entity whose purpose it is to produce product or services for the benefit of individuals in a society. What benefit is it to the individuals in the society if they have to pay an extra amount on top of the *WORTH* (Pg.88) of the product because they do not own the corporation. No, the corporation is not even allowed to become independent of the owner as the owner insists on their ownership as it provides them with a flow of continuous benefit for no effort or exchange at all. The only reason they would fight public ownership of the corporation would be because the flow of assets to them would be converted to flow of assets to

the society. With safe certainty it can be stated that the Nobles in medieval Europe and the plantation owners in America had dozens of validly sounding arguments against any concept that they might be doing something that does not benefit anyone other than themselves. Their validly sounding arguments had no other purpose than to confuse the basic principle discussed above in an attempt not to forfeit the benefits that they now enjoy at the expense of society.

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55. **Advertising – Persuasion for Wants:**

Forces, persuasions, methods and procedures that are designed to create a view within an individual that they should or must obtain specific material possessions or material possessions in general for them to attain worth, satisfaction or happiness is very destructive to the individual and society at large. If anything is done to promote forces that attempt to persuade an individual that their happiness or satisfaction is attained through material possessions is greater than the forces that attempt to persuade them that individual happiness or satisfaction is attained through *SPIRITUAL* (Pg.85) or moral virtues, it must be opposed and not rewarded. By no means does this bear any resemblance to a train of *THOUGHT* (Pg.86) that money, wealth, material or materialism is negative or should be avoided. All are good and the only point is to develop recognition that any of those things are as good as they are derived *FAIRLY* (Pg.72) without *MANIPULATION* (Pg.77), cheating, deception, criminality or any other that produces a *NEGATIVE* (Pg.78) consequence for someone else or something else. The sole purpose of advertising must be to inform the public of the existence, availability and description of a product. Nothing may be contained in this advertising to attempt to suggest to the individual that it is a benefit to them to go and acquire this product. This must strictly and solely be at the determination of every individual. Although this concept does not currently exist in societies, the operational characteristics and educational mechanisms contained in the ‘SR’ entity(s) would gradually shift this excessive need to buy (to satisfy the needs of the *MONEY MANAGERS* (Pg.78)).

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56. **Governments:**

Throughout the major portion of state and social history of our planet there seems to be one commonality quite apparent. First is that every society of any status has had a leader or group of people who were in charge of the control or organization of the masses. It does not seem to matter how this leadership was established to the observation that will follow. The leadership of all of those states have always to a lesser or greater degree utilized the efforts of the people for their benefit in creating personal *WEALTH* (Pg.88), power and control mechanisms directed at the people. To whatever extent these leaders worked to improve the status of the people the resultant creation of personal *WEALTH* (Pg.88) and power was omnipresent. In early societies, the prevalent mechanisms appeared to be absolute power to dictate to people and use ones might to ensure obedience. Little change to this has existed until the past few centuries where the “democratic” principle and “free enterprise” have produced a ‘*PERCEPTION*’ (Pg.79) that governments now serve the people. Without going off track on this subject, it appears that human beings have always recognized that it is mandatory that whenever a group of people wish to live and create in harmony the concept of leadership of some individual or group has to be recognized. It does not ‘appear’ as though there is a prevalent occurrence of governments (leaders) forcing themselves on to the masses. The following mechanism appears to be far more prevalent. People recognize and pursue the idea of selecting a leader for their abilities, wisdom, superior knowledge, superior *GODLINESS* (Pg.73) or whatever reason out of a desire

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and recognition of the need of leadership. As long as this leader or these leaders *FAIRLY* (Pg.72), faithfully and honestly represent the well being of the group, things work well with the idea of leader (including the concept of being *SUBSERVIENT* (Pg.86) to that leader) and do not create a problem. When at the outset of selecting a leader or after some time a condition arises where the leader appears to use their privilege as a leader for their own or their selected groups benefit, at the expense of the collective group or by *MANIPULATING* (Pg.77) the attitudes or *OPINIONS* (Pg.78) of the group that they are to represent, problems are created within the group. It also appears quite clear that this principle is no different whether this leader is selected out of the political, religious or any other school or discipline. Indeed it does not even seem that the deciding factor is even a political one, that is, if the leader is a dictator, king, or tyrant, democratically elected or from whatever party representation, or anything else. It has been said that a benevolent dictator can do more for a country (benefit to the people) than a selfish elected president or leader. It may also be that it is more likely to find a self serving attitude in a dictator than in an elected official but that is of no consequence to the principle suggested that if a leader serves the will of the people the people will be content with the leader while if they do not serve the will of the people there exists an ever growing discontent among the people.

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57. *The Power of Wealth:* (Pg.88)

Throughout history there has always existed control and influence of the masses by the ultimate power of an individual an organization or a government. It may not be obvious whether the power of that entity created the *WEALTH* (Pg.88) for that entity or whether the *WEALTH* (Pg.88) of that entity created its power. Historically it has probably happened both ways. Probably for the most part societies have been ruled by governments of some fashion, consisting anywhere from an individual acting as chief or various degrees of co-existence of a structured group of individuals. Generally whether at the outset or after some time these “governments” got more and more self centered going out of tune with the people they were to represent. The most obvious aspects of this change however are that there appears to be a major turnaround from the use of coercion for obedience towards support of “freedom” for people in the largest parts of the western worlds. In most of our planet’s western societies that operate under the “democratic” principle the collective individuals “affluence” and “freedom” are undeniable and omnipresent. At the same time it is widely recognized that the gap between the “have’s and “have-not’s” is rapidly and exponentially expanding. This is not only so among *INDIVIDUALS* (Pg.75) in a society but also within societies on the planet. If the *WEALTH* (Pg.88) and power of a few are in control of our social structures then we can also say that nothing has changed with the arrival of “democracy”, affluence” and “freedom”. If we now introduce the concepts of debt society, so widely reported on today, it fully drives the nail into the coffin of ‘democracy’, ‘affluence’ and ‘freedom’. As an entry point the chart in ‘**Currency Flow Within Capitalistic Society**’ on page 143 is a *SIMPLIFIED* (Pg.83) drawing of the money flow in modern societies. A one way flow of capital is observable flowing from the individuals in a society to the “owners of social *WEALTH* (Pg.88)”. Any flow of capital to the individual is largely one of being paid for their efforts of “employment”. There is one flow to the individual utilizing the same mechanism that is valid and capitalized on by the owners of social *WEALTH* (Pg.88). This flow through returns on investment is the same for both individual and the owners of social *WEALTH* (Pg.88). However, assumed obvious without needing elaboration is the *FACT* (Pg.72) that as compared to the owners of social *WEALTH* (Pg.88) this flow to the individual is miniscule. From this entry point we must follow a short list of relevant *FACTUAL* (Pg.72) examples.

- (a) There is a one way flow of capital from the individual to the owners of social *WEALTH*.
(Pg.88)
 - (b) The gap between the “have’s and have-not’s is rapidly expanding.
 - (c) The western economy is based upon a debt model.
 - (d) This debt model is the creator of fiat money.
 - (e) Without fiat money there would be less affluence.
- (1) Corporations are the creators of affluence as they provide the jobs that create the affluence
- (f) Corporations are owned by the individuals having supplied the money to that corporation
 - (g) The cycle of production and consumption fuels the creation of jobs and therefore the economy.
 - (h) In order for the individual to increase their affluence they need to enhance the health of the economy.
 - (i) Individuals push governments to enhance the economy so that they may become more affluent.
 - (j) Corporations push the individuals to greater levels of production and consumption for the individual's benefit of affluence.
 - (k) And all of this leads back the rapidly increasing one way flow of money.

It has been said that power corrupts and absolute power corrupts absolutely. Corruption is a matter of *PERCEPTION* (Pg.79) of morality. If a society does not consider something corrupt it is not, but only because of the consideration as opposed to a *FACT* (Pg.72). For the moment we will make the assumption that gaining *WEALTH* (Pg.88) out of *MANIPULATION* (Pg.77) as opposed to production is corrupt. When an individual through this corrupt action has accumulated more money than they can possibly use, would it not follow that the absolute corruption would be the control of money? In ‘**Currency Flow Within Capitalistic Society**’ on page 143 the owners of Social *WEALTH* (Pg.88) are representatives of all classes of *INDIVIDUALS* (Pg.75) from multinational corporate executives to any *INDIVIDUAL* (Pg.75) gaining returns on their investments, be they bank deposits or ownership of corporations. The *WEALTH* (Pg.88) however of the upper class of *WEALTHY* (Pg.88) individuals far outweighs the *WEALTH* (Pg.88) of individuals. What is more important than that *FACT* (Pg.72) is the level of “controllers” above the owners of social *WEALTH* (Pg.88). These owners are those individuals and organizations seen at the top of Drawing “**The Flow of the Power of Influence**” On Page 173 and here identified as the *MONEY MANAGERS* (Pg.78). This Drawing of course does not concern itself with currency flow but only to show the *MONEY MANAGERS* (Pg.78) position in the flow of power. Here, emphasis must be placed that there is no indication in this dissertation that the “controllers” from here on in referred to as ‘*MONEY MANAGERS* (Pg.78)’ are individuals, groups, organizations or entities that exist, exist as a result of deliberate design, out of natural consequence or by accident. Simply that they exist in some form. It is not even possible to assign their activities to a willful desire, willful oblivion, or willful *IGNORANCE* (Pg.74), to the social chaos thus created, nor that they may not have an honest desire to benefit a society. What is an observable *FACT* (Pg.72) that all of the *MONEY MANAGERS* (Pg.78) activities and the results thereof create economic/political implementations that increase their ability to control and *MANIPULATE* (Pg.77) at the expense of society. It is this power that *WEALTH* (Pg.88) creates which is directed towards *WEALTH* (Pg.88) creation. The individual's motives for creation of their affluence, power and control is in most cases no different from the motives that makes the *MONEY MANAGERS* (Pg.78) use their power and control to keep the flow indicated in ‘**Currency Flow Within Capitalistic Society**’ on page 143 going one way and that is in their direction. The main difference being that the *MONEY MANAGERS* (Pg.78) have the power to

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dictate to governments and the people that the economic model thus created must be kept alive. The individual does not have the power (or at least they are so educated to believe) to alter this one way flow. In order to increase their affluence they have to support this economic model even though it means they have no wealth save the use of the fiat money that is granted to them as sort of an economic *SERFDOM* (Pg.83) which is as fickle as the whims of the *MONEY MANAGERS* (Pg.78). The principle of "Power of Money" in Par.44 above On Page 113 should be more than sufficiently covered without need to go into many of the other ramifications of this principle that are needed for the bigger picture.

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58. Importance of *SUSTAINABILITY*:

Many things may be found that are only required to persist for a defined period of time. Certainly those things must not be present in anything that attempts to create *SUSTAINABILITY* (Pg.86). Things however that affect the ability of human beings to survive as humanity on this planet are items where *SUSTAINABILITY* (Pg.86) must be implemented. There is also the rather large representation expressed in many different ways that in summation express the following concepts. "Why should I care what happens after I die" or "This 'item' only has to last as long as I am alive". Aside from the many moral and *SPIRITUAL* (Pg.85) reasons defining this concept as a major aberration of *THOUGHT* (Pg.86), there are also a couple of practical ones as follows:

- (a) Such an individual is so self centered that they obviously do not have any *COMPASSION* (Pg.69), empathy, consideration or any such positive considerations about human nature collectively or even any human being individually.
- (b) It may be said to any such individual that how dare they claim they *LOVE* (Pg.77) their children? The individual may claim they care about their children but not their children's children (or down the line). If they do not consider the hardships their children will face when confronted with the suffering of their children (or down the line) what sort of *LOVE* (Pg.77) or care is that for their children?

That is the *SIMPLICITY* (Pg.83) of importance of *SUSTAINABILITY* (Pg.86). Any principal, action, plan or *THOUGHT* (Pg.86) that has anything to do with humanity's survival on this planet must accurately be evaluated against the theoretical *INFINITY* (Pg.75) of *SUSTAINABILITY* (Pg.86). It is as *SIMPLE* (Pg.83) as that.

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59. Development of culture:

Cultural attitudes may or probably are originated at some time way in the past with totally different realities existing at the time of its birth or inception. It can easily be seen that it may have been very difficult to perceive that a certain habit or activity which was perfectly valid at the time may not be perfectly valid in some distant future. Using the following example does not suggest that this is one that was carried forward but is used because it explains the principle in a very *SIMPLE* (Pg.83) and *UNDERSTANDABLE* (Pg.87) fashion. An Aboriginal in North America, before the Europeans came, could most likely not have envisioned that relieving themselves in a lake could possibly be a very detrimental activity. However when there are a million Aboriginals having developed this activity as a cultural attitude, there are huge problems associated with it. There are many habits that are of the same or similar principle existing on our planet today. Most detrimental of those are the ones that are rooted in economic principles of pursuing ones own needs. The ever increasing spiral of production

and consumption in “*The Myth of Economy:*” Par.66 is an indication of the existence of many of those attitudes. At one time no one had to consider any negative effects on the environment, humanity, social fabric or anything else by doing whatever was necessary to increase one’s own wealth or affluence. As there are more and more people on this planet that live in more and more luxury, there comes a point where the sustainability of this luxury may become detrimental to all. This issue is totally besides the issue of; “at the expense of someone else” which is just as important an issue to evaluate but nonetheless is a totally different issue.

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60. *Societies Dissatisfaction:*

Many things in our society point to some very basic and horrendous dissatisfaction among its *CITIZENS* (Pg.69). There is no doubt among most that this is the case and what is debated and dissected is what it is that is the cause of it. In its *SIMPLEST* (Pg.83) terms it is the confusion created within the individual by the disconnection between their *SPIRITUAL* (Pg.85) being (See Par.6 on Page 92 “*A human being is a spiritual being:*” and the actions that they have been trained or accustomed to perform. As far as what is and is not a general benefit to their peer, neighbor, the society and humanity, is quite well known by every individual’s inherent *SPIRITUAL* (Pg.85) nature. It is a matter of whether the individual is aware of this knowledge, but the *FACT* (Pg.72) is that it resides within every individual. Anything within a society or group that produces doubt in the individual’s *MIND* (Pg.77) about their knowledge about what is beneficial causes them some confusion. The more confusion builds the more the dissatisfaction builds. That is the *SIMPLICITY* (Pg.83). It may not be pleasant to face, it is however just the way it is. It is also quite irrelevant if this disconnection between the beings *SPIRITUAL* (Pg.85) nature and their education contradicting their *SPIRITUAL* (Pg.85) nature is by accident or some hidden agenda producing this *MANIPULATION* (Pg.77) by design.

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61. *Granted by the Grace of:*

It is well know that most of the capitalistic world is plagued by the *FACT* (Pg.72) that it has a debt based economy. The idea that the majority of money is based upon debt does not appear to be opposed to any extent by economists or governments. The *FACT* (Pg.72) that most countries are deep in debt, that most people in the capitalistic world have huge debts and the *FACT* (Pg.72) that a bank operates on fractional reserve banking are but some of the proofs that most *WEALTH* (Pg.88) and money is created out of debt. This being the case means first that most circulating money is not backed by anything and therefore fiat money, and second that collectively for every debt there is a creditor. If this creditor has the wish and ability to pull in their credit, and the only assets the debtor has is their collateral, the ownership of this collateral is lost to the debtor. This is what gives rise to the statement “granted by the grace of”. In a debt ridden society that operates on fiat money to the degree that the money is fiat to that degree individuals do not own anything and are fully dependent on the creditor to grant them ownership. This is sort of like loaning someone your bike while having the power not to ever let them own the bike with the *INTENT* (Pg.76) that they will be *SUBSERVIENT* (Pg.86) to you for as long as they need the bike. Sound a little like the feudal system? The main difference is that it is by far the majority of individuals within most cultures who will not disagree with the affluence that this debt based economy provides as they do not *UNDERSTAND* (Pg.87) that when it comes down to the wire it is “granted by the grace of”. And maybe, very possibly, that is what the *SERFS* (Pg.83) in the feudal system perceived at the time that the best situation they could hope for was the grace of their lords to allow them to have the things that they had. However whether they did or did not is not relevant to

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this discussion.

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62. Economic *SERFDOM* or *SLAVERY*:

The principle that civil liberties must permit the ownership of land is fairly well represented in most freedom loving societies from a political as well as economic perspective. In Medieval Europe individuals of power and/or influence, privately, ecclesiastically, or politically, owned large masses of land. The populace was allowed, by the grace of the owner, to work the land and produce products for the owners. The owners supposedly gave the *SERFS* (Pg.83) protection and some return of livelihood in return for their labors that produced the *WEALTH* (Pg.88) for the owners. Without going into excesses detailing all the ramification of this concept, it appears that there is not a great deal of opposition to the idea that this system was effectively no better than slavery and therefore not supported widely today. What is not necessarily clear is to what extent current status quo creates similar (even though altered and more hidden) conditions for the masses. Whether this is the case or not is however immaterial to this discussion. The question raised here is whether that principle is alive and well today not only in land ownership but ownership of capital, material goods, resources of the planet, power to shape worldly events and determination of social well being.

The feudal estates that existed in Medieval Europe were ultimately owned by a single or group of individuals. The problem is that first the owners of the land had the power and control over the *SERFS* (Pg.83) simply by their ownership status and secondly that they had no regard for the well being of the individuals they controlled. Their interest and care of /for their *SERF'S* (Pg.83) was no more than the protection of their own well being and *WEALTH*, (Pg.88) realizing that the *SERF'S* (Pg.83) obedience to, and/or acceptance of, was a necessity.

The concept that land owners allowed individuals to work their land and pay rent without the individual ever being able to own the land is the basis of the feudal systems existing in Medieval Europe. This is frowned upon today where an individual has the right to purchase land, with cash or pay off the mortgage and then be the clear owner of the property (See 61 above “*Granted by the Grace of:*”). The economic system of today however is identical from the point of view that owners own corporations etc. and from there on in collect profits (rent) on their assets without the purchaser ever being in a position where this debt can be paid off. For as long as they spend their money that they have earned there is a continuous flow of their money to the owners, without this flow ever becoming less or disappearing. They are never allowed to discharge that liability. When they have saved enough from the balance left over from their exchange for labor and are able to form their own corporation and get profits from the individuals who purchase their product they can now collect a profit from all of the individuals who buy their product. However unless they now stop spending anything from their return from their labors plus from their profits they again like their customers are paying profits to someone. The higher up this ladder we go the more profits are accumulated. But is there an end of the line for this upward flow of money? And if there is, who or what is that end?— for the purpose of this discussion it is irrelevant to know. Although the higher up this ladder we go, the more an individual filters profits up lines (since their income and therefore spending are higher) but cumulatively by far the greater profits are collected from the middle and lower classes. This is particularly true if the gap between the have and have-nots is increasing and the ‘have’ group is getting *WEALTHIER* (Pg.88) and (at the top) fewer.

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63. What determines the emphasis governments will place:

Governments are always responding and taking direction from the *INDIVIDUALS* (Pg.75) who have the most power and influence over them. This is a little bit of an understatement but expresses the *FACT* (Pg.72). It certainly does not appear that either the populace or the government have something to gain in the ever increasing spiral of production and consumption. If the populace has something to gain in the short term that will terminate their well being in the future, who has the responsibility for preventing that, the populace or the government? Who does have something to gain by this spiral? Whether by accident, design, or *MANIPULATION* (Pg.77) of some discovery is irrelevant to the observation and evaluation that following the money flow of real money through the *MANIPULATION* (Pg.77) of fiat money is to the benefit of not the populace, the government or even the corporate sector but the entity or entities who are the benefactors of this observable flow. This 'end' where the ultimate power and control resides is what is directing not only our governments in action but populace in education (or *MANIPULATION* (Pg.77)) to embrace, support and defend the current economic model of the unsustainable spiral of production and consumption. At one time in history worthy and desirable, at some other point already in the past, destructive beyond comprehension.

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64. Degradation of Competition::

Today we talk about competition of corporations competing for market share, competition for investment for the creation of a corporation, competition for funding from government etc. Not that we don't, but certainly we hear less and less about competition for available jobs by being more capable instead of who we know and how we can *MANIPULATE* (Pg.77) our would be employer; about competing within the workplace for enhanced monetary rewards by the better performance due to greater ability to produce through willingness to work; about being better at performing a function or more efficient due to a greater knowledge; about competing for enhanced remuneration by our producing something that will benefit society. It is far more important to hob-knob with someone in a higher position and competing through *MANIPULATION* (Pg.77), back-stabbing and the likes. All of this must be very obvious even if no objective *RATIONALE* (Pg.81) is applied, and just use observation applied to our social behavior.

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65. Re-definition of Capitalism:

Maybe the only three items requiring redirection in current application of capitalism as opposed to the capitalism proposed by the 'SR' technology are the deliberate *MANIPULATION* (Pg.77) of three words and therefore the corruption of capitalism. These three words are profits debt and competition. Money when used as a tool for *EXCHANGE* (Pg.72) will circulate and represent the value of a commodity (product or service) as opposed to being a commodity in itself. Today the 'circulation' of money has one added feature to the above basic concept of circulation. Every time there is an exchange of money for a product or service a small portion is added to the production cost of the commodity representing the profits for the owners of the corporation, association, and any other organization. Even the so-called not for profit and *CHARITABLE* (Pg.68) organizations have to buy product and services that contain this profit percentage. If for the moment we would consider that the ownership of an organization providing products or services to society would belong to the society how does this play out. If the organization charges the same small fee that is currently paid back to the owners of the organization into a fund, this fund would continually grow into enormous funds. Held by the organization would give it tremendous power of money and influence. If however the

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small fee to be paid back to the owners was to be used to reduce the cost of the commodity, the purchaser of the commodity (as part of the society) would reap the benefits of profit, as they are the owners. The benefit of affluence to the society is far greater by the reduction of the cost of the commodity than any other means that can be envisioned. A small fraction of the otherwise percentage of the *PROFITS* (Pg.80) has to be added to the cost of the commodity only in relation to the funds required to be available to expand the production capabilities of products and services as the society demands. This is because capital from investment by owners would not be acceptable since it is responsible for the aberration in money circulation as discussed above. In this principle no confusion should be entered into by the suggestion that wages paid for employees for exchange for their service is profit. The word profit must be applicable and used only for the excessive returns on investment or other *MANIPULATIONS* (Pg.77) when money becomes a commodity.

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66. The Myth of Economy:

There can be no doubt that the economy (at least the western economy) is driven by the production and consumption of products and services. When the production is higher than the consumption the economy suffers and when the consumption is greater than the production the economy booms. It does not matter whether the consumer stops purchasing or the producer over produces, the economy suffers either way. As consumers consume more, producers produce more and when the consumer consumes less, pressure is applied to the consumer to consume. As long as this is the viewpoint and principle applied to an economy, that economy functions well when this cycle is maintained. Maintaining this cycle however creates a spiral cycling into ever increasing quantities. As this spiral is obviously not *SUSTAINABLE* (Pg.86) it has to collapse at some point. An economy that is based upon such a spiral, without mechanisms in place that can prevent the *INFINITE* (Pg.75) growth of this escalation, thus preventing its eventual collapse, should not be viewed as a positive and supportive economy. The Myth in this cycle is not the *FACT* (Pg.72) but the perception. The *PERCEPTION* (Pg.79) that it is a desirable and beneficial strive to improve such an economy is the myth. An *ECONOMY* (Pg.71) that is worthy of support will not run any perceived or real risk of not being *SUSTAINABLE* (Pg.86). The mechanisms that prevent the growth of this spiral to unsustainable levels must be well defined and understood.

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67. Social *PERCEPTION* (Pg.79) of Capitalism:

Under current concepts of capitalism owners of corporations manufacturing product or service are private individuals or groups. One way or another this ownership necessitates *INTEREST* (Pg.76), return on investment and/or profits to be collected which have to be added to the cost of the product or service. Consumers pay for this as part of the cost of the product or service. Owners can also be classified as consumers as they too buy the products and services. Consumers can also be classified as owners as they too invest money into stocks, bonds, mutual funds etc. in order to increase their financial advantage. These two *FACTS* (Pg.72) can be used to muddle the distinction and cloud the actual issue. Although owners individually buy more products than the individual consumer, collectively they represent a small fraction of the inflow of funds through sale of product and services. Consumers individually invest in corporate ownership as do the owners of corporations, but by far the greatest *WEALTH* (Pg.88) and therefore returns rests with the owners. Owners to the greatest extent get their *WEALTH* (Pg.88) from investment while consumers get very little *WEALTH* (Pg.88) from investment, individually or collectively. The actual delineation of where consumer stops and owner starts and

therefore what investment return goes to each group may be somewhat clouded but the principle is quite obvious.

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68. 'SR' *PERCEPTION* (Pg.79) of Capitalism:

Social ownership of an 'SR' entity manufacturing product or providing service manifests itself in the following:

(a) The assets of an 'SR' entity are not owned by any individual or group. The ramification of this is that no returns are due on the assets as they would be if an individual or group owned them. With social ownership there is no advantage to the society to increase the price of a product or service by the cost of dividends and return of investment to private owner(s), as they do not exist. The reduction of the cost of the product is the benefit to the society for being the owners of the assets.

(b) *PROFITS* (Pg.80) are also included in the cost of the product. The limits and permissible use of *PROFITS* (Pg.80) is clearly defined in 'SR' bylaws. Being used to fund expansion of 'SR' entities they remain the property of the *PUBLIC* (Pg.81) whether they are in the *EXPANSION FUND* (Pg.72) or in the assets of 'SR' organizations.

(c) Bylaws that are classified to be existing for the protection of 'SR' status as well as capability to expand without alteration and/or corruption are designated as "customer owned bylaws".

Management of any entity or anyone else except these "customers" are not *AUTHORIZED* (Pg.68) to delete or alter any part of these bylaws. The bylaws are very detailed and explicit about defining the customers who own the bylaws as well as the detailed requirements for requesting a vote on any proposed change.

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69. Capitalism the 'SR' difference:

The very basics difference is that under conventional parameters of capitalism huge sums of money flow from the consumer to the relatively few owners at the upper end of *WEALTH* (Pg.88), while under 'SR' structure of capitalism, funds that are *PROFITS* (Pg.80) are applied to the creation of more 'SR' entities that are owned by the society. Funds that under current status, flow to the owners in the form of returns on investment (and will not be re-invested by them) will reduce the cost of the product or service. This redirection of capital flow will reduce the gap between poverty and *WEALTH* (Pg.88).

Investment and ownership return that flow from the society to *INDIVIDUAL* (Pg.75) owners is the basic mechanism that is at the root of the ever-increasing spiraling gap between *WEALTH* (Pg.88) and poverty. Any other initiatives claiming to handle this problem are merely a window dressing designed to hide the real cause.

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70. Social *PERCEPTION* (Pg.79) of Supply and Demand:

Current status is concentrated on an organization's ability to supply a product. An *INDIVIDUAL* (Pg.75) owning an entity for the purpose of capital gain will have a greater gain by being able to create more of the item they are selling. In order to produce more they have to convince people to buy more, consume more and/or use more. In order to do this they have to come up with methods to convince the consumer that they need and want more. Advertising today is unquestionable proof of this strategy. Today's advertising has little to do with an attempt to inform the consumer about the availability of a product or the characteristics of that product. It is solely concentrated on the attempt

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to make the consumer believe that “they can not be content if they do not have the thing advertised”. As a corporate owner today, an *INDIVIDUAL* (Pg.75) can certainly make the most of their *WEALTH* (Pg.88) by adopting the following viewpoint; The more “one” can increase the desire to own or create *GREED* (Pg.74) in the consumer and the more “one” assists them in their attainment of affluence the more money they will spend on product and the *WEALTHIER* (Pg.88) the owner will become
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71. ‘SR’ *PERCEPTION* (Pg.79) of Supply and Demand:

It really boils down to *SUSTAINABILITY* (Pg.86). As an entity supplying a product or service to the society that entity should supply what is wanted and needed by the society as opposed to creating a demand strictly based upon altering the individuals viewpoint to redefine a want into a need. It is however a *FACT* (Pg.72) that from a *PERCEPTION* (Pg.79) point of view one persons want is another persons need and that it is difficult to define in absolute terms what is want an what is need. What is however apparent is that the more we, as society, support the conversion of wants to need in individuals the more we approve and support the development of *GREED* (Pg.74). If the current escalation of the western world’s drive to 'more' continues, at some point (if it has not yet been reached in present time) we will be in a condition of unsustainability. From a social wealth point of view, what is a *SUSTAINABLE* (Pg.86) condition is a subject in much need of study. Enormous resources are pumped into research and applications that increase the desire of an individual to want something. Much study needs to go into ways to educate individuals into the benefits of *UNDERSTANDING* (Pg.87) and achieving *SUSTAINABILITY* (Pg.86). The foundation of this study is already contained in the design of ‘SR’.

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72. Supply and Demand the ‘SR’ difference:

SUSTAINABILITY (Pg.86) is multifaceted. Only one of the facets is the recognition that it can not be based on limitless creation of *WEALTH* (Pg.88). be it *INDIVIDUAL* (Pg.75) *WEALTH* (Pg.88) or social wealth (Pg.88) . The study of what is and is not *SUSTAINABLE* (Pg.86) is anticipated to be neither extremely *SIMPLE* (Pg.83) nor *COMPLEX* (Pg.69). The emphasis here however is not on the establishment of parameters measuring *SUSTAINABILITY* (Pg.86). It is to point out that emphasis on *INDIVIDUAL* (Pg.75) *WEALTH* (Pg.88) is not conducive to the *UNDERSTANDING* (Pg.87) of *SUSTAINABILITY* (Pg.86), but emphasis on social wealth is - and is largely dependent on the *UNDERSTANDING* (Pg.87) of the application of “supply and demand”.

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73. Social *PERCEPTION* (Pg.79) of Investment Capital:

Generally and assumed to be by far the greatest percentage of capital for the funding of new corporations comes from private funds.

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74. ‘SR’ *PERCEPTION* (Pg.79) of Investment Capital:

Investment capital created by ‘SR’ entities (‘SR’ *PROFITS* (Pg.80)) are under the control of ‘SR’ for the assistance in the creation of further ‘SR’ entities. Under ‘SR’ bylaws private investment capital is illegal for any purpose within an ‘SR’ entity.

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75. Investment Capital the ‘SR’ difference:

This is another facet of *SUSTAINABILITY* (Pg.86). The greater the emphasis on private ownership the greater the emphasis will be on profit which is not conducive to establishing points of reference to the determination of what is *SUSTAINABLE* (Pg.86). Although ‘SR’ has insufficient data on what is *SUSTAINABLE* (Pg.86) and what is not, it is ideally situated to - reliably, with trustworthiness establish better parameters about *SUSTAINABILITY* (Pg.86) as it expands. Private ownership is conducive to establishing studies, treatise and “proofs” that cloud the *INTENT* (Pg.76) of the concept of *SUSTAINABILITY* (Pg.86) to mean sustainability of personal profits and *NEGATIVE* (Pg.78) ‘*VESTED INTEREST*’ (Pg.88). To top it all, private ownership creates the *WEALTH* (Pg.88) for *INDIVIDUALS* (Pg.75) to enlist enormous power and influence not only to gather whatever resources are required to further their cause but gain substantial influence on our governments to support their, the *INDIVIDUALS* (Pg.75), interests instead of the societies interest. All the while these same resources are enlisted to ensure that it all looks like it is in the interest of the society at large. This does not mean to say that the society at large does not have substantial material gain in this quest but only that that is the cause of the gap between rich and (so called) poor and does not consider *SUSTAINABILITY* (Pg.86). In the initial phases of development it may be (or may not be) the only effective economic system. However the checks and balances are in place to limit its power not to go beyond *SUSTAINABILITY* (Pg.86), into an economic social, national and global decline. This is the purpose of the development of ‘SR’
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76. Social *PERCEPTION* (Pg.79) of Competition:

In today’s modern concept of competition let us take an example of an automobile manufacturer. Say GM for example assigns some design resources to enhance one of their vehicles. We must now assume that the cost of this development needs to be passed on in some way, hidden or direct to the cost of the vehicle. If however this improvement does not convince a user to buy this vehicle from GM and they buy it from say Ford, GM loses a sale. GM now has to hire more engineers or work harder to come up with something that offsets the improvement that Ford has made. This adds cost to their product that gets passed on to the customer. What advantage is it to the customer to buy an improvement in a vehicle that exists in a Ford if it existed in a GM as well? Is the customer competing to support Ford over GM or visa versa? Does the customer not look for the best product for the lowest cost? Are GM and Ford competing for the benefit of the customer when this competition requires the duplication of expensive resources working to improve vehicles? Do these funds that are required for the duplication of efforts come from the customer or do they come from the owners or investors? If an investor buys stocks in GM or Ford is this the inflow of capital that pays for the costs of these initiatives or is it the inflow of capital from sales of product that pays for these costs plus the cost of return on investment to the investor? If GM loses a sale to Ford is that a loss to the customer or to the GM investor? If GM loses a sale to Ford is that a loss of sale to the society or the corporation that is owned by investors? Now we say well if it was not for competition what incentive is there for GM or Ford to improve the product or reduce the cost? Well the engineer (or any worker) working for either corporation who gets paid a wage for their efforts to design a better product or reduce the cost of the product, do they perform at whatever level because the GM investor wants to compete with the Ford investor or visa versa? Or do they perform because they want to provide a better product for the customer? Or do they perform because they are told to do so by their supervisor who may act on behalf of the investor or consumer? Let us really think about the answers to the above.

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77. 'SR' *PERCEPTION* (Pg.79) of Competition:

Superior application in the enhancement of *SOCIAL JUSTICE* (Pg.84) does not mean that, as an example, a chemist can not be rated highly in their contribution to *SOCIAL JUSTICE* (Pg.84). If a chemist is in competition with another chemist to improve their standard of living they can succeed by advancing to a more responsible position paying a higher wage, based upon their superior skill as a chemist. If the properly utilized skill improves the situation for the society it is very *SOCIAL JUSTICE* (Pg.84). The measurement of degree of influence on *SOCIAL JUSTICE* (Pg.84) therefore has nothing to do with profession be it a chemist, doctor, teacher, president, minister, social worker or anything else. Profession and area of skill have nothing to do with ability or inability to compete in an 'SR' environment. *COMPETITION* (Pg.69) is positive to the extent that it *COMPETES* (Pg.69) for better ways to serve the society. Competition is negative to the extent that it competes and improves a situation for an *INDIVIDUAL* (Pg.75) at the expense of the society.

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78. *COMPETITION* (Pg. 69) the 'SR' difference:

If the individual is working in a corporation that had *SOCIAL RESPONSIBILITY* (Pg.84) as their agenda and the individual had certainty that it was actually *SOCIAL RESPONSIBILITY* (Pg.84), where their hard work will translate into betterment for the society and therefore themselves as a member of that society, would something change? If now that individual would also have certainty that their *COMPETING* (Pg.69) and winning over their peer will advance them into a position of personal reward for gains in *SOCIAL JUSTICE* (Pg.84), how would that be expected to affect their performance? As an example if a worker had certainty that their *PRODUCTIVITY* (Pg.80) would actually result in an improved society with the obvious gain to their own benefit would we not expect it to have a positive effect on the attitude of that worker. People in this and maybe all societies have been so disillusioned by the majority of "window dressing promises" that they have no *TRUST* (Pg.86) in anyone promising to do anything other than fill their own pockets. Even when someone has a sincere desire to do something for society, it is understandably disrespected. Would all of this not clarify not only the "beneficial" use of *COMPETITION* (Pg.69) but also dispel all of the false facts (about what competition benefits or *HARMS* (Pg.74)) generated by the owners of *WEALTH* (Pg.88) with the purpose of expanding their *WEALTH* (Pg.88) at infinitum.

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79. Social *PERCEPTION* (Pg.79) of Profit:

Although this is in relation to profit as applied in current society the word *PROFIT* (Pg.80) is used for the following reason. Profit by English dictionary definition may be used by an individual having skill in the manipulation (Pg.77) of language and willingness to alter a *FACT* (Pg.72) or *INTENT* (Pg.76) to turn any financial transaction into something very positive or something very negative. Since one definition of profit in the English dictionary is; "to benefit; gain" an employee receiving an exchange for their services can be said to profit. This concept can now be used to describe some money an individual is "ripping off" from another as; they are just profiting. If in the term we used "profits flow from the lower wealth to the greater wealth" it could rightfully be interpreted that since a huge cost to corporations are wages (which are profits) that the lower *WEALTH* (Pg.88) is the corporation and the greater *WEALTH* (Pg.88) is the consumer. When the word *PROFITS* (Pg.80) is used there can be no confusion or argument that it flows from the lower *WEALTH* (Pg.88) to the higher *WEALTH* (Pg.88).

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80. 'SR' *PERCEPTION* (Pg.79) of *PROFIT* (Pg.80):

As defined in ‘SR’ bylaws, the only *AUTHORIZED* (Pg.68) disbursements for *PROFITS* (Pg.80) are ‘SR’ expansion and creation of other ‘SR’ entities. This is the mechanism that creates social ownership of the assets of ‘SR’ entities. ‘SR’ *PROFITS* (Pg.80) that are a component of the cost of product or services that the consumer uses are their possession as a member of the society. Although these possessions are not exchangeable for other material possessions they are of great value as they create the power of a voice against economic suppression. The second aspect of *PROFIT* (Pg.80) integration into society is the application of reduction of the cost of a product for the consumer. The portion of the *PROFITS* (Pg.80) of the sale of a product that would normally flow to the owners of a corporation in terms of investment return are directed to the consumer in the form of lowering the cost of the product. One other portion of *PROFITS* (Pg.80) returned directly to the consumer in the same manner is any profits a corporation currently needs to; protect confidentiality; engage public relations to be *PERCEPTIONS* (Pg.79); hire resources to develop technology, methods and procedures that have already been developed by someone else; and resources needed to compete (by the lie of benefit of competition to the society) with others for a higher profit margin. This return translates directly into personal gains for the consumer as they have more funds left after they have purchased the product or service from an ‘SR’ entity as opposed to a privately owned entity.

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81. *PROFIT* (Pg.80) the ‘SR’ difference:

Profits are a very strange, hidden and unclear concept as used in current social realities. What ‘SR’ technology has done is taken the word profit, defined it as *PROFIT* (Pg.80) then clearly and precisely described exactly what it is, how it is derived, what it is used for and generally treated it as anything else - with clarity. The benefit is *TRANSPARENCY* (Pg.86). The *TRANSPARENCY* (Pg.86) of *PROFIT* (Pg.80) is one aspect that is designed to give *TRUST* (Pg.86) to consumers that any ‘SR’ entity can be relied upon to support the society as opposed to reaping from it.

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82. Social *PERCEPTION* (Pg.79) of Market Economy:

The phrase ‘market economy’ suggests that where a market economy is practiced, it is practiced by making the market responsible, and in charge of the economy. The Collins Canadian English Dictionary defines ‘Economy’ (the first listed definition) as 1. Careful management of resources to avoid unnecessary expenditure or waste. In our existing society the responsibility of the market (corporations collectively) is primarily to gain profits for the owners of the corporation, and its shareholders. In order for them (the market) to accomplish this they (the market) have to constantly increase their output of the product that they are creating. In order for them to increase or maximize their output there have to be people in the society willing and able to consume their product. In order for the people to have the resources to obtain the products of the market the people have to have a job to make money so that they can afford these products, or borrow some money and go into debt. In this delicate balance of production and consumption, if jobs and incomes are plentiful, and people buy all the products produced, the so called ‘economy’ flourishes and if there are not enough jobs and people are not able to, or do not, buy all of the products produced the ‘economy’ declines. This of course creates the ever increasing and unsustainable cycle of production and consumption. However, the more products are produced and the more products are bought and/or consumed, the more profit can be collected and the *WEALTHIER* (Pg.88) the owners of the market get. Thus it becomes self evident that a system based upon market economy is not sympathetic to the society but uses the society for the benefit of a few and is thus responsible for the ever widening, rapidly escalating gap between the have’s and (so called) have not’s. In summary it has thus become *TRANSPARENT* (Pg.86)

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that the word economy in the phrase ‘market economy’ is diametrically opposed to the term ‘economy’ as defined in the Collins dictionary, and more importantly a very destructive principle for the society, individually and collectively.

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83. ‘SR’ *PERCEPTION* (Pg.79) of Market Economy:

The operating parameters of an ‘SR’ entity replace the concept of market economy with the concept of social economy. This means that the *ECONOMY* (Pg.71) created by the ‘SR’ entity is not one of vying for profits of the market owners who are *INDIVIDUALS* (Pg.75) individually. Since the owners of ‘SR’ entities are the society. ‘SR’ entities or the *FOURTH PILLAR* (Pg.73) are vying for benefits and well being of the *INDIVIDUALS* (Pg.75) within that society and thereby the society. ‘SR’ parameters are such that there is no attempt or desire to abolish ‘market economy’. ‘SR’ however will create a new environment that will build and from within create the *REALITY* (Pg.81) of the social *ECONOMY* (Pg.71).

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84. Market *ECONOMY* (Pg.71) the ‘SR’ difference:

The building of the social *ECONOMY* (Pg.71) and its expansion will be proportional to the degree of its expansion and the shift from market economy to social *ECONOMY* (Pg.71). ‘SR’ will not apply any pressures that will attempt to persuade the market economy to change its operating basis towards a social *ECONOMY* (Pg.71) as that is perceived to be an impossible task. From the inception of the first ‘SR’ entity to the attainment of global *SOCIAL JUSTICE* (Pg.84), the *UNDERSTANDING* (Pg.87) of the diametrically opposed principles of market economy and social *ECONOMY* (Pg.71) are vital component of the ‘SR’ technology.

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85. Social *PERCEPTION* (Pg.79) of Confidentiality:

Have we as a society regressed to the point where there is no distinction between privacy and confidentiality or at least where it is made to look like that confidentiality is really no different from privacy. Confidentiality by English dictionary definition has no positive or negative connotation. It may be very *NEGATIVE* (Pg.78) if for example it is used by the now famous ‘Enron’ to cover up its sins. Yet somehow if someone claims confidentiality it is not questioned as to why this subject is classed as confidential. What is more important to know is why confidentiality is needed in order to hide a *FACT* (Pg.72). One conceivable reason presented is the false concept of competition. However competition is not in the best interest of the society, it is in the best interest of the owner of the assets of a corporation as discussed under the concept of *COMPETITION* (Pg.69) (see ‘Competition the ‘SR’ difference’ Paragraph 78 on page 132). If ownership of private assets at the expense of social benefit were an issue, than there would be a reason to class that activity as confidential. Why would anyone want to keep something confidential that is truly for the benefit of the society at large? Could we possibly argue that someone doing something beneficial for the society is at *THREAT* (Pg.86) from someone who has something to loose by the benefit to the society? Even if that were the case would keeping this action confidential truly be in the benefit of the society? or just a cover up for another cover up? Confidentiality is defined as something kept secret. The question is not if something should be kept confidential, but what positive benefit to others can be achieved by keeping something confidential? Although there may be reasons outside of the economic domain for confidentiality, within, any confidentiality is claimed only to hide something that would not be well received. *INDIVIDUAL* (Pg.75) *GREED* (Pg.74) will not be well received by entities that are supposed to support that *GREED* (Pg.74) – therefore confidentiality has to be made to look like it is for the benefit and

protection of society and individual.

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86. 'SR' *PERCEPTION* (Pg.79) of Confidentiality:

It is a matter of *TRANSPARENCY* (Pg.86). *TRUST* (Pg.86) and knowledge that any 'SR' entity can be relied upon to represent the best interests of an individual as a member of a group or society can not be attained by confidentiality, hiding something or anything other than full *TRANSPARENCY* (Pg.86). The more something in today's economy is confidential or hidden the more emphasis needs to be placed on making it known if we agree that *TRANSPARENCY* (Pg.86) is a quality to be attained. Under 'SR', *COMPETITION* (Pg.69) is very much alive as a necessary component of achieving *SOCIAL JUSTICE* (Pg.84) but it has been shifted away from competition for personal *WEALTH* (Pg.88) that may or may not be at the expense of society and into a realm of competition for personal wealth, but based upon the contribution to *SOCIAL JUSTICE* (Pg.84). Thus any false presumption that confidentiality is needed to further competition is eliminated by the *UNDERSTANDING* (Pg.87) that at last one representation of confidentiality is falsely used to cover up at least one false representation of *COMPETITION* (Pg.69)

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87. Confidentiality the 'SR' difference:

SOCIAL JUSTICE (Pg.84) is the *VESTED INTEREST* (Pg.88) of 'SR'. 'SR' has implemented strategies that will serve its *VESTED INTEREST* (Pg.88) to the fullest benefit. *TRANSPARENCY* (Pg.86) gained by the conversion of any confidentiality is 'SR's mechanism designed to gain the support of individuals and groups. Not *TRANSPARENCY* (Pg.86) for the sake of *TRANSPARENCY* (Pg.86) but for the sake of *UNDERSTANDING* (Pg.87) the current need for elimination of confidentiality. It is of great interest to observe the accepted phenomenon that on a social interrelationship very little trust is flowed to an *INDIVIDUAL* (Pg.75) filled with secrets and confidentiality. Yet somehow there is some expectation from economic entities that individuals should trust them through pat statements even though the majority of all of their dealings are placed on a highly confidential platform. It is inconceivable that an *INDIVIDUAL* (Pg.75) who is working towards or is addressing an issue that is supposed to benefit the group or society has to keep it confidential from the group or society that it is claiming to benefit.

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88. Social *PERCEPTION* (Pg.79) of charity:

Generally understood and taught is that charity is something that is given to the "less fortunate". There appears to be less and less emphasis on discovering what it is that makes an individual "less fortunate" and what is necessary to be implement that will enable them to rise above the concept of "less fortunate". As an example and with the assumption that we would be able to find one such individual "A" who has a great need to control their own life such that they do not deem it positive to pursue the social realities of our society to enhance the discipline required to perform a job. If this is the situation that caused "A" to be "less fortunate", are we addressing it by giving them free housing, food and other necessities of life or is that supporting the situation that makes them "less fortunate"? Even if someone argues the unthinkable that it is the solution to the problem one would have to ask, where do and should the resources come from that give "A" those considered life necessities? Should those resources come from individual "B" who does not have that viewpoint, and does not think they can not control their life by holding a job and going to work? Are we then to assume that "B" has unjustly earned the rewards for their efforts and therefore has a *SOCIAL RESPONSIBILITY* (Pg.84) to "help" "A"? If this was the case would it not be more effective to reduce the unjust earnings of "B"

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thus increasing the resources available to provide better *OPPORTUNITY* (Pg.79) to “A”? Anytime an individual does something that they conceive to be at the expense of someone else that individual will get the feeling that they owe something to someone. When the individual is conscious of their ill deed it may have a healing effect if that consciousness helps them to stop or reduce the ill deed. If however totally unconscious (they can not admit that they committed an ill deed) it will lead to some sort of feeling sorry. The “bleeding heart” is that exact mechanism where an individual has an extensive accumulation of what “they” actually consider to be ill deeds but is not consciously willing to own up to. On a larger scale any unjust or unfair treatment of individuals in a society or the society at large will produce some need to offset that feeling by some attempt to create some kind of equilibrium. If it is *GREED* (Pg.74) that is the issue, it is an extremely likely candidate not to be abandoned because of the conceived benefit that this pursuit of *GREED* (Pg.74) provides. It is the extreme infiltration of the “bleeding heart” phenomenon into our social concept of charity that is a direct proof of the willingness to ignore *SOCIAL JUSTICE* (Pg.84) in anything that promises more *WEALTH* (Pg.88) for “me”.
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89. ‘SR’ *PERCEPTION* of *CHARITY*: ---- *PERCEPTION* (Pg.79) ---- *CHARITY* (Pg.68)

CHARITY (Pg.68) or Philanthropy is considered as one of the three pillars that hold up our society. Whether or not it needs such lofty consideration there can be no doubt about its need in any society worthy of being called a society. How does ‘SR’ technology handle this issue is what is of importance. “Bleeding heart” applications to the “less fortunate” will always produce more “less fortunate”. ‘SR’ technology revolves around the concept of providing *OPPORTUNITY* (Pg.79) to those who are less fortunate. This means providing avenues for an individual to provide, for themselves, their needs within whatever their capabilities are. Any limitation an individual has must not take into consideration unwillingness “don’t want to” or any other excuse presented that attempts to *JUSTIFY* (Pg.77) why the individual in a “less fortunate” position is in that position. Making excuses for an individual's condition is destructive to their ability to help themselves to a far greater extent than making no effort to help them at all. When mechanisms do not exist in a society that are designed to enable individuals to fend for themselves that society can not be called a socially just society. ‘SR’ with the ownership of wealth in the society does not only have the resources to establish these mechanisms but the technology to make them work without detriment to the society nor robbing the individual of their self determination to provide for themselves. The enormous wealth poured into the “bleeding heart” syndrome itself should be more than sufficient to establish entities that are designed to accommodate the *EDUCATIONAL* (Pg.71) processes and provision of activities that the less fortunate may sustain themselves while providing a *FAIR* (Pg.72) *EXCHANGE* (Pg.72) for both the organization as well as the “less fortunate” individual. As this structure does not fit into established privately owned organizations framework it can not be implemented and left to the charitable sector of society being dependent on donated funds from *WEALTHY* (Pg.88) capitalists or more so, the middle class. Not to suggest that there are no exceptions, it is however the case that the majority of individuals of all classes, if not donating with a calculated benefit to themselves will be donating with a “bleeding heart” motivation.

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90. *CHARITY* (Pg.68) the ‘SR’ difference:

In the final *ANALYSES* (Pg.67) there are several aspects of ‘SR’ designed specifically to handle social concepts currently handled or mishandles by the charitable sector. One major one is via the ability to create ‘SR’ entities whose function it is to rehabilitate individuals by providing *OPPORTUNITY* (Pg.79) for them to re-discover their self worth by providing an activity for them that is *FAIRLY* (Pg.72)

remunerated without the need to generate profits and at the same time giving them the assurance that their reward did not originate in pity or expressions of the “bleeding heart” phenomenon. Past that there are acknowledged instances where a temporary totally one sided assistance may be required to get the individual up the road to a start in life where they can find the confidence and reason to fend for themselves. These instances are however a very small percentage of the individuals currently being degraded by the ‘bleeding heart’ concept of charity (Pg.68). Another implementation of the reduction of ‘poverty’ is the *RESPONSIBILITY* (Pg.82) every ‘SR’ organization has to abide by its bylaws to minimize the effects it may have on the creation of situations creating ‘less fortunate’. On one hand our corporations are expected to provide a livelihood to individuals employed by them to the point of guaranteeing their income whether they have work for them or not. On the other hand when a corporation has no work for an individual that individual may just be thrown on the street creating a possibility that that action places them in the group of ‘less fortunate’. Just as an ‘SR’ entity has no right to provide payment for work not required it has a *RESPONSIBILITY* (Pg.82) to use its resources (built into the ‘SR’ system) to assist that individual in a structured defined plan to obtain other means of keeping them from joining the ranks of ‘less fortunate’. This is carefully designed not to take the responsibility away from any member of the society to fend for themselves but to recognize and minimize the impact that an employer’s irresponsibility may have on an individual. The two extremes of “I will entertain you as long as I can benefit from you” to “I am responsible for whatever condition I find myself in” are simply not beneficial to the *SUSTAINABILITY* (Pg.86) of any society. This is not even a matter of choice or being nice or some such twisted concept but pure *REALITY* (Pg.81) of how things are. We either work towards establishing what is *SUSTAINABLE* (Pg.86) and what is not and then work towards *SUSTAINABLE* (Pg.86) wealth on this planet or condone and accept the existence of the ever present cycles of shifting *WEALTH* (Pg.88) from one society to another, war, famine, terrorism and global suffering, all of which are the results of ignoring equitable distribution of wealth.
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91. Social *PERCEPTION* (Pg.79) of Diplomacy:

The definition of diplomacy in an English dictionary states as one definition “tact in dealing with people”. Tact is defined as “the *RIGHT* (Pg.82) thing to say or do without offending; skill with dealing with people”. There does not appear to be any suggestion in any of these two definitions that even hint at the approval of shades of truth or the bending of an idea to make it look like it means one thing while actually referring to another. However this misrepresentation of *FACTS* (Pg.72) to attempt to fool or even the idea of lying without taking a chance of being caught, or lying with an escape clause waiting in the ready has become all too common in the interpretation of diplomacy. There appears to be a further acceptable meaning of diplomacy, - to hide the truth of the *INTENT* (Pg.76) with the assumption, which is probably very valid, that if the *INTENT* (Pg.76) was known, opposition to its accomplishment would result. ‘SR’ projects the assumption that *INDIVIDUAL* (Pg.75) wealth creation can easily enter the realm of *INDIVIDUAL* (Pg.75) *WEALTH* (Pg.88) creation at either the known expense or deliberate disregard for social well being. With that projection it becomes clear and self explanatory that the need to not only re-define the *INTENT* (Pg.76) of the word but educate the society that *TRANSPARENCY* (Pg.86) is mandatory for *SOCIAL JUSTICE* (Pg.84).

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92. ‘SR’ *PERCEPTION* (Pg.79) of *DIPLOMACY* (Pg.70):

It is again a matter of *TRANSPARENCY* (Pg.86). Only through a demonstrated result of going back to the *INTENT* (Pg.76) of the meaning of *DIPLOMACY* (Pg.70) can trust be gained from anyone that *DIPLOMACY* (Pg.70) is and will not be used for the much expected and anticipated result that

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diplomacy is employed to pull the 'wool over'. 'SR' entities of all parties including employees at all levels are *EDUCATED* (Pg.71) to this effect not only specifically at their initiation but also by every piece of 'SR' *DOCUMENTATION* (Pg.71) using the word *DIPLOMACY* (Pg.70).

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93. *DIPLOMACY* (Pg.70) the 'SR' difference:

The public's and individual's certainty that there is an entity that "says what it does and does what it says" will be restored. Statements such as above taken from an ISO directive is an example of how the public at large have come to know that all of these things have not really been statements of actual application but "make believe" and using false concepts about words such as diplomacy to confuse issues. This is what will be restored by the application of 'SR' technology.

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94. Social *PERCEPTION* (Pg.79) of economy:

Some may challenge statements describing what is *WRONG* (Pg.88) with our economic model or even challenge whether there are any problems at all with our economy. Regardless of any confusion that may be created by any of these challenges there are some *FACTS* (Pg.72) that can not be denied even though they could be argued whether they are to the benefit or *HARM* (Pg.74) to our society. Some of these *FACTS* (Pg.72) are:

- (a) The gap between *WEALTH* (Pg.88) and poverty is rising be it on a local level or international level;
- (b) Economy is looked upon to increase the well being of individuals and societies.
- (c) Economy is based on supply and demand where control is on the creation of demand to meet the ability to supply.
- (d) The economy is dependent on people buying goods and services or otherwise circulate their assets.
- (e) If people do not purchase products or services, or invest, the economy slows down, as there is no investment capital to keep corporations operating.
- (f) Multinational corporations are ever increasing in size by the acquisition of smaller organizations. In actual *FACT* (Pg.72) this is eliminating the competition, or the same phenomenon as the increase in the gap between *WEALTH* (Pg.88) and poverty within the corporate sector. Another ramification is that smaller corporations can not survive unless they sell to the bigger corporation relinquishing their control and handing it over to the multinational.

All of these undeniable situations point in the same direction. That direction being that economy by design or accident is based upon the increase of *WEALTH* (Pg.88) for the few by the production of the many. It does not matter whether in absolute terms someone conceives this to be good or bad. What does matter is that although the few whose *WEALTH* (Pg.88) is increased would not be expected to agree, and the many who are paying for that *WEALTH* (Pg.88) would certainly agree if they had any inkling that this was in actual *FACT* (Pg.72) the case. Economy which as an entity imbeds pretty much all of the concepts discussed in this *DOCUMENT* (Pg.71) is well designed to convince the individual that their only way to greater *WEALTH* (Pg.88) is to pursue, support and demand enhancements to this thing called economy. What also matters is the recognition that the few who could not possibly be expected to agree are the ones who have the *WEALTH* (Pg.88) and power to enlist any resources required to ensure that this scheme of economy does not get changed or altered. As long as the majority can be kept convinced that their happiness is dependent on the amount of capital collected which will buy them the only tools that can provide happiness, bigger houses, more cars and toys, the things that fill our houses and cottages not to mention the leisure time required to enjoy all of this luxury, how can the individual be expected not to support this wonderful thing called economy. And

as they are happy (or not so) to find better ways to fill their pockets through better jobs and more investment and demand improvement to the economy that can fill their pockets, the truly *WEALTHY* (Pg.88) laugh ‘all the way to the bank’ and are happy to spend the money required to develop resources that keep “them” just a little below “their” next dream of *WEALTH* (Pg.88) regardless of what level of *WEALTH* (Pg.88) they attain. They are quite happy when another individual looks upon them with envy and pushes harder to come closer to their *WEALTH* (Pg.88). They know that the *WEALTH* (Pg.88) required to take away their power and control can not be achieved by the populace, as long as they have the control of the funds which buy the control of not only the intellectuals but the governments to keep the people on an ever increasing demand for improvement to the economy. The concepts discussed above are all part of this entity called “ECONOMY”. Oh, what dreams - if only I could have a little more *WEALTH* (Pg.88), how happy I could be. As a final word in case the obvious is missed - the following dissertation is of vital importance. As hard as the elite controlling this thing called economy work not to have its true mechanism discovered as hard are other people working to make sure that it does not collapse for the benefit of society. This is not a contradiction. Any attempt to *HARM* (Pg.74) or destroy the economy would have far more devastating results than the current trend of idolizing the economy even though it is destined to destroy the wonderful life we currently lead. It is not known exactly how this destruction will happen or if the collapse of the economy today would have more negative short-term or more negative long-term repercussions. What is quite obvious though is that if suddenly the society at large would consider the proposed evil of economy and take up arms in a rebellion of any type or self-abnegation of the luxuries provided by the economy there would be no recovery as the struggle and success of the creation of *INDIVIDUAL* (Pg.75) *WEALTH* (Pg.88) has gone too far and the power they wield is too great. Even if we could ignore the *FACT* (Pg.72) that it was our agreement and support to grant this *WEALTH* (Pg.88) and power to the elite, it is none the less true that it was responsible for the current luxury we own. If we could turn back the time and restructure the *METHODOLOGY* (Pg.77) and purpose of economy, it could have been structured to attain the same results, not for the few *INDIVIDUALS* (Pg.75) at the top, but for society. That however is theory and that we can not do.

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95. ‘SR’ *PERCEPTION* (Pg.79) of *ECONOMY* (Pg.71):

Current constraints discussed under the column HOW ‘SR’ VIEWS SOCIETIES APPLICATION OF ECONOMY, make it mandatory to redefine the parameters of economy such that the application of the redefined parameters of economy can concentrate on two aspects: one, the equitable distribution of wealth among the global society and two, to engage in the research required to establish the *SUSTAINABLE* (Pg.86) level of social wealth so that its application may be considered. This change however must be established on a gradient scale for it to succeed with the desired end result. The speed of this gradient scale is of great importance, recognizing the extreme speed at which current concepts of economy are shaping our planet. However if the proper care to ensure that mandatory requirements are not implemented the results of the expansion will have no greater benefit than the continuation of the existing application of economy. The first of these mandatory requirements is assurance that there is no knee jerk reaction to the discovery of this phenomenon. The second mandatory requirement is that the speed of the expansion does not exceed the speed at which the required *EDUCATIONAL* (Pg.71) processes can be implemented. Thirdly that the speed of expansion does not exceed the speed at which the *INTEGRITY* (Pg.76) of the expansion can be maintained.

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96. *ECONOMY* (Pg.71) the ‘SR’ difference:

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Regardless of what initiatives are taken and implemented, the existing concept and structures are too deeply rooted and established to get any existing organization to implement any meaningful change in the outcome. This is why an entirely new technology was developed that can concentrate on the actual requirements that can accomplish the objective of global *SOCIAL JUSTICE* (Pg.84). It is not dependent upon persuading anybody, group or individual that it is the only way, or even a good way. It is dependent on finding individuals who can agree with the basic outline just enough for them to engage upon the study to obtain the full *UNDERSTANDING* (Pg.87) and join the cause. From there on it will evolve and demonstrate the results which will create more *REALITY* (Pg.81) in others until the final balance between the new *ECONOMY* (Pg.71) and the old economy is established fulfilling its promise of global *SOCIAL JUSTICE* (Pg.84).

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Chapter Eleven – Drawings and Charts:

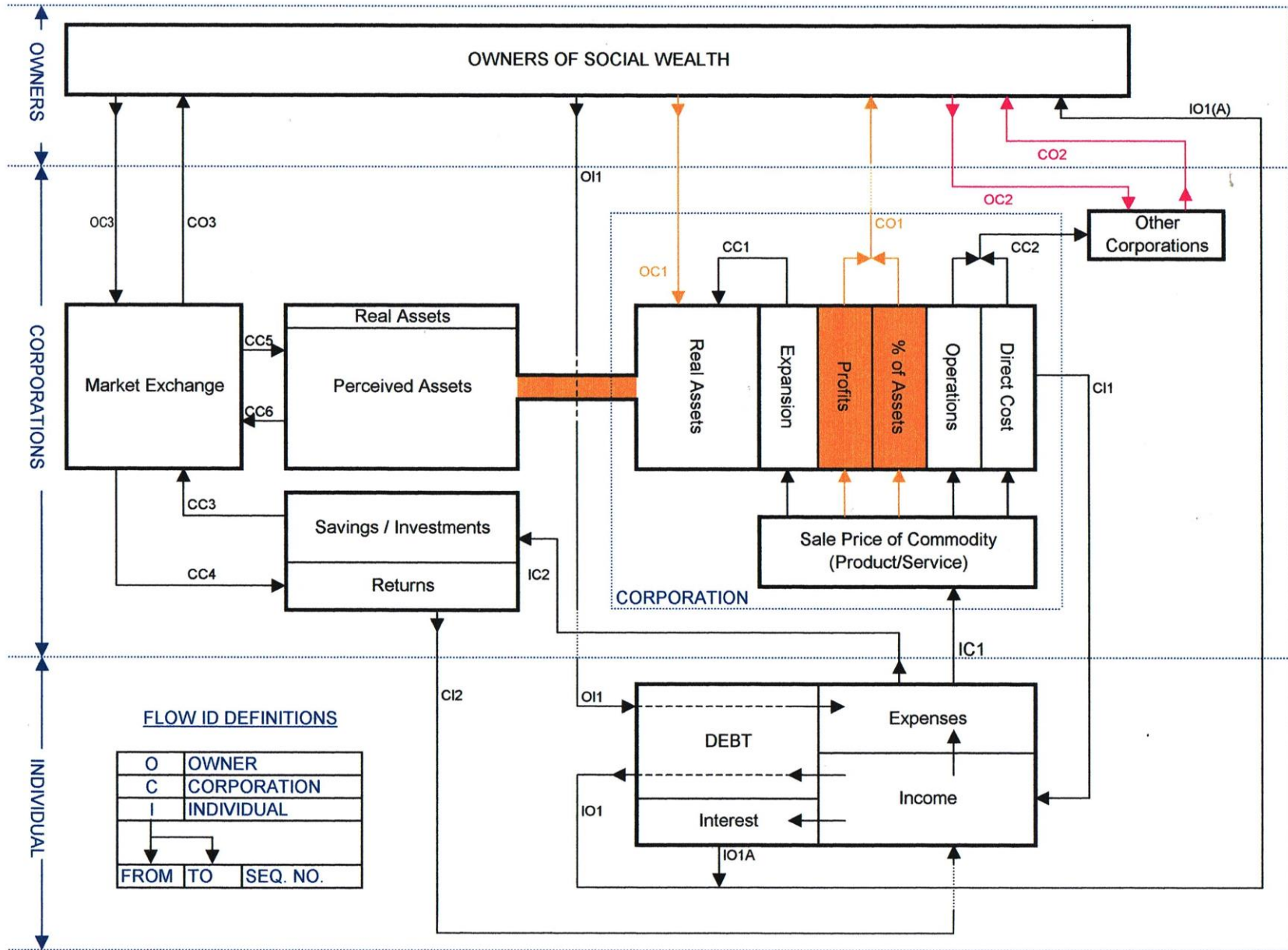
A: Introduction:

As the title suggests this section is a collection of 15 Drawings and 3 charts. They may be individually viewed, as most contain an explanation of their rudimentary concept following the drawing unless the item is considered to be self explanatory. Most items however are Cross Referenced within the texts of this *DOCUMENT* (Pg.71). Instead of being organized by subject matter they are listed in chronological order of their development. The date of their development (as most 'SR' *DOCUMENTATION* (Pg.71)) contained in the title of the drawing and identified at the end of the title by a 6 digit number. The first two digits represent the year in 2000, the second two digits represent the Month in that year and the last two digits represent the day in the month. Any two digits that are '00' represent an unknown quantity.

A second document is available that contains only the actual drawings. If when reading the electronic .pdf file, any of the drawings may not be fully visible when reading the explanation to the drawing, making it difficult to relate to the drawing when the text is describing an element of the drawing. When reading the hard copy, when more than one page of explanation exist, the same is true as above. These drawings will make it easier to have the drawing besides the document being read.

**CURRENCY
FLOW
WITHIN
CAPITALISTIC
SOCIETY**

CURRENCY FLOW WITHIN CAPITALISTIC SOCIETY



This graphical representation is a very *SIMPLE* (Pg.83) overview of the existing mechanisms creating flow of currency. The upper section is labeled as 'OWNERS' (on the left) representing the block labeled 'OWNERS OF SOCIAL WEALTH (Pg.88)'. There is no indication of who or what these owners are, *SIMPLY* (Pg.83) that social wealth is owned by something be it an individual, individuals, corporations, governments or whatever. It is considered immaterial to the flow of currency. The center section represents 'CORPORATIONS' (on the left) and is divided into three sections. One - (not circumscribed) is the whole concept of the corporation of the stock exchange, two - an expanded view of a corporation that supplies products or services to the society. The details of the parameters of the circumscribed corporation represent both a current corporation and an 'SR' entity. The items existing in a current organization that do not exist in an 'SR' entity are colored in orange. The small block on the right labeled Other Corporations again represent both existing corporations and 'SR' entities. The flows are colored in violet to indicate their presence in an existing corporation and their absence in an 'SR' entity supplying products and services to society. The lower section represents the 'INDIVIDUAL (Pg.75)' in the society. It does not indicate or suggest that this individual (singularly or collective) is a different individual from the owners listed in the upper section. It is simply the individual or those individuals that obtain the major portion of their income from remuneration from corporations in terms of wages or salaries as indicated by CII.

The lines interconnecting various items represent the flows of currency from one entity to the other. Their label is just an identification so that they may be referenced and are as per the flow definition chart in the lower left hand corner.

Let us start with the 'INDIVIDUAL'. One of their (in most cases the major) income is CII which is their remuneration from the corporation that they are employed with. A secondary (usually minor) income is from returns of investment of some type CI2. This currency has to be distributed by the individual to cover their expenses, debt and *INTEREST* on those debts. When the debt is paid IO1 and the *INTEREST* is paid IO1A, collectively they flow to the 'OWNERS OF SOCIAL WEALTH (Pg.88)' IO1(A). The inflow of currency OI1 from the acquisition of debt is not an income but a debt incurred by the individual to cover expenses that will have to be paid off from the income of the individual. Currency flow IC2 from the 'INDIVIDUAL' to 'SAVINGS INVESTMANES' for purposes of investment/savings are shown as an expense as it is not available for the use of covering expenses. CI2 is the *INTEREST* (Pg.76) collected on savings/investment flow IC2 and is an income to the individual. For most individuals the major portion of their outgoing currency is to cover their requirements of products and services from corporate entities IC1. The price of these commodities is based upon the corporations expenses as indicated. A certain portion of the sales price of the commodity is identified as 'EXPANSION' currency. These funds end up in the 'Real Assets' of the corporation CC1. Also in the 'Real Assets' of the corporation is the investment currency from the 'OWNERS OF SOCIAL WEALTH (Pg.88)' OC1. These 'Real Assets' are the currency that now becomes 'Perceived Assets' in the stock exchange. The box labeled 'Market Exchange' is where the actual trading takes place, where the 'OWNERS OF SOCIAL WEALTH (Pg.88)' OC3 and CO3, and all of the investment and savings funds and organizations CC3 and CC4 *MANIPULATE* (Pg.77) the 'Perceived Assets' of all of the corporations represented by the stock exchanges. Currency flow CC2 just represents the flow of currency from one corporation to another for the acquisition of products and services. OC1 and CO1 depict the inflow of investment currency from the 'OWNERS OF SOCIAL WEALTH (Pg.88)' OC1 and the 'CORPORATIONS' outflow CO1. OC2 and CO2 are a duplicate of this for all other existing or 'Other Corporations'.

CHAPTER 11: - Drawings and Charts

The important things that are *SIMPLY* (Pg.83) observable by evaluating this chart are how money makes money and how there is a one-way flow of currency from individuals to the owners of social *WEALTH* (Pg.88). It is irrelevant which individuals in the society belong to the “owners of social *WEALTH* (Pg.88)” and which individuals belong to ‘individual’. In some cases it may be very distinct and indeed in some cases the individual will belong to both groups, the ‘individual’ and ‘owners of social *WEALTH* (Pg.88)’. If it is required to establish whether an individual fully belongs to the ‘INDIVIDUAL’ or ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’ it would probably be whether the major portion of their income was from wages CII or from the combined flows of OC1, OC2, OI1 and CII. What is known is that all corporations currency is owned by the ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’ who must not only receive an *INTEREST* rate for their investment but a profit on their investment CO1, CO2, CO3 and IO1(A). This is an enormous amount of capital that is being made by the loaning of money or owning corporate assets that supply a product or service to society. Any individual who has a need to buy a product or service willingly or not has to pay this flow to the ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’. It now becomes very easy to *UNDERSTAND* (Pg.87) why the known *FACT* (Pg.72) of the ever widening gap between “poverty” and “affluence” are rapidly expanding be it in a society or among societies on the planet. The more wealth is siphoned off the individual from their need to purchase products and services that has to be paid for from their earnings on exchange for services, the more money is accumulated by the ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’. The more money an individual has to invest the more money they, the ‘OWNERS OF SOCIAL WEATH’ can collect. However this money has to come from the individual who earned it as a salary. Is it any wonder that our economy can only survive if individuals spend all of the money they make and if they do not make enough to fulfill their dreams go and borrow some more money, take on another productive job or send some other family member to work. The more this cycle of economy is kept healthy the more the ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’ will accumulate *WEALTH* (Pg.88) by simply investing more money so that more products can be produced and purchased. “ECONOMIC APARTHEID” that is not only supported and worshipped by the ‘OWNERS OF SOCIAL WEALTH’ as well as every individual in the society. After all it IS what has given the society the affluence it desires. Although this enters into other subjects, if nonsustainability of the system and ‘economic *SERFDOM*’ (Pg.83) are irrelevant it certainly is a superior system.

Another important item represented by this chart is the effects that ‘SR’ is designed to have on this economic model of ‘CURRENCY FLOW WITHIN CAPITALISTIC SOCIETY’. The channel connecting the ‘Real Assets’ box in the ‘CORPORATION’ to the ‘Perceived Assets’ box in the area representing the stock market is in color. This color identifies that it is an item that will not be present in an ‘SR’ entity. An ‘SR’ entity is, by its own bylaws and choice, not allowed to trade its assets on the stock market or equivalent. It’s assets belong to the society. Next are the flows of OC1 and CO1 for the individual corporation and OC2 and CO2 for all other existing non ‘SR’ corporations. Flow OC1 and OC2 do not exist, because an ‘SR’ entity’s assets are not owned by any *INDIVIDUAL* (Pg.75). Social ownership of the ‘SR’ entity converts flow CO1 and CO1 to the reduction of cost of the commodity which is there fore the direct benefit to the individual and society. In an ‘SR’ organization (individually or collectively) the currency in the *EXPANSION FUND* (Pg.72) is there for the purpose of creating further ‘SR’ organizations. The ‘SR’ assets including the *EXPANSION FUND* (Pg.72) is owned by the society and therefore any new ‘SR’ organization has no need to increase the price of its commodity by flow CO1/CO2 any more than the founding of new ‘SR’ organizations. It may be assumed that since the funding of new ‘SR’ organizations is handled by the *EXPANSION FUND* (Pg.72) in existing ‘SR’ organizations instead of flow OC1/OC2 that CO1/CO2 is just converted to CC1. This would be the case with an assumption that the total flow of CO1/CO2 is returned to OC1. This however is not the case. As statistics show by the ever increasing gap between the ‘OWNERS OF SOCIAL *WEALTH* (Pg.88)’ and the

'INDIVIDUAL, only a portion of CO1/CO2 is invested (represented by OC1/OC2) into the founding of new corporations. As a summary, this *SIMPLE* (Pg.83) *UNDERSTANDING* (Pg.87) of the *ECONOMIC* (Pg.71) model and the difference 'SR' will give *UNDERSTANDING* (Pg.87) to the origin of terms such as 'ECONOMIC *SERFDOM*' (Pg.83) and 'ECONOMIC APARTHEID', or 'WAGE SLAVES'..

From a currency flow point of view this is the only difference between an 'SR' organization and any other existing organization.

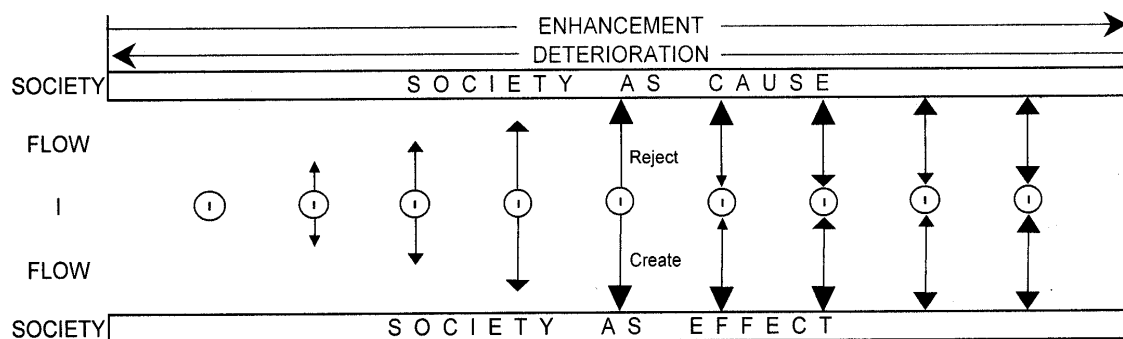
CHARACTERISTIC SCALE OF VESTED INTEREST

(RELATIONSHIP OF 'I' (Pg.74) TO SOCIETY)

CHAPTER 11: - Drawings and Charts

CHARACTERISTIC SCALE OF VESTED INTEREST (RELATION OF I TO SOCIETY)

EXTREMITY (or black)	EXTREMITY (or white)	BALANCE		
I am independent of society	It is up to me to change society	I am an integrated part of society		
I can have no effect on society	The Society should change and conform to what I want for myself	What I do has an effect on society		
I don't care what happens in society		What happens in society has an effect on me		
Since there is no interrelation with society I can and should pursue life from what I want	If it serves my purpose, it must serve everyone's purpose and thus be good for everyone	If I find things that benefit society I am benefiting myself as I can only exist through societies well being		
Indifference (Don't Care)	Reject	Create		
Considerations	(stop)	Considerations	(push)	Considerations
I NEED				How do my own needs fit into?
Job House Car Toys Benefits Profits Holiday	How can I be expected to help the poor	Poverty	We must get society to look after the poor	Society Justice Law Government Corporation
	More should be done so that I can increase my assets	Wealth	Society should prevent the wealthy from attaining more	
	We must limit societies pressure on me	Control	Society must create more pressure to control people	
	I do not want to be like everyone else	Fellow Man	Everyone should be like me	
	I must not interfere	Family	They must obey	
	Things I buy should not benefit capitalists	Money	I should get a higher return on my investment	
	All those rules & regulations prevent me from living well	Law	We need to stop all of those selfish people	



This figure is a representation of how an individual perceives the society they live in. It has nothing to do with what or how the society is and just how the individual views their relationship to the society they live in. It is divided into three separate sections each representing the same relationship in a different way.

Horizontally three columns represent how the individual relates to the society. The left hand column represents the state of the individual at one extremity which is the complete separation from the society they live in. This state of the individual is the state that is referred to as “*OBSESSIVE INDIVIDUALITY* (Pg.78)”. The next column, although shown in the middle, is the other extremity. In this extremity the individual is in a state where they are fully aware of the society around them but find everything wrong with the society. They do not wish to accept anything in the society and at the same time they have all of the suggestions of how the society must change. The right-most column represents the individual who is fully integrated within their society. The individual willingly and happily is accepting the effects that the society has upon them and is actively involved in assisting in the improvement of the society they live in.

The top row shows a graphical representation of these three states. The left-most box shows that the individual considers that the society is strictly there for them (the circle representing the ‘*I*’ (Pg.74)). Their consideration is that the society is just there to service them for their own benefit, thus the arrow representing the flow (services, actions, effects etc.) is from the society to the individual.

The middle box represents the individual outside and around the society. This is where the individual considers that they are fully aware (in their *PERCEPTION* (Pg.79)) of how the society is preventing them from attaining their desired goals and at the same time they consider that it is the society that must change and change individuals to accommodate their own needs.

The right most box shows the individual considers themselves to be an integral part of society where they interacts in both directions with the society. They are willing to be directed by the society while at the same time actively pursuing assistance in enhancing the society with the recognition that their survival and pleasure depends upon the health of the society they live in. This is the consideration of the individual that is referred to as “ultimate *SELFISHNESS* (Pg.83)” described in the *PHILOSOPHY* (Pg.80) section (see “*Ultimate SELFISHNESS: on page 34*”).

The next section is the text section giving a very brief verbal description of each of the states. The Top center section describes the general attitude in each of the three columns in the lower section and describe the individuals consideration about their view on certain subjects listed in the middle column.

The leftmost column is again the one extremity, arbitrarily called the black. Under ‘considerations ‘ is shown that the main view of the individual is their need to have or be provided with their needs.

The middle column is again the other extremity, arbitrarily called the white. The first few lines represent this individuals general outlook. Under the consideration column are listed some example subjects that the individual may view in relation to their position in the society. To the right and left of the consideration column are example attitudes towards the subject that the individual in this band may present. Both the Reject/(stop) column and the Create/(push) column are representations of the individuals considerations that they must be in full control both of the effects the society can have on them and the effects that the society must accept from them. The Reject/(stop) column represents an attitude of the individual towards the effects that the society (as cause) should have on them. They must stop or reject any attempt of the society to influence their desires. The Create/(push) column represents an attitude of the individual towards the cause, or create, that the society (as effect) should respond to. They must create an effect on the society that enhance their desires.

CHAPTER 11: - Drawings and Charts

The rightmost column again represents the individual in balance with the society, their general viewpoint and considerations about some sample subjects.

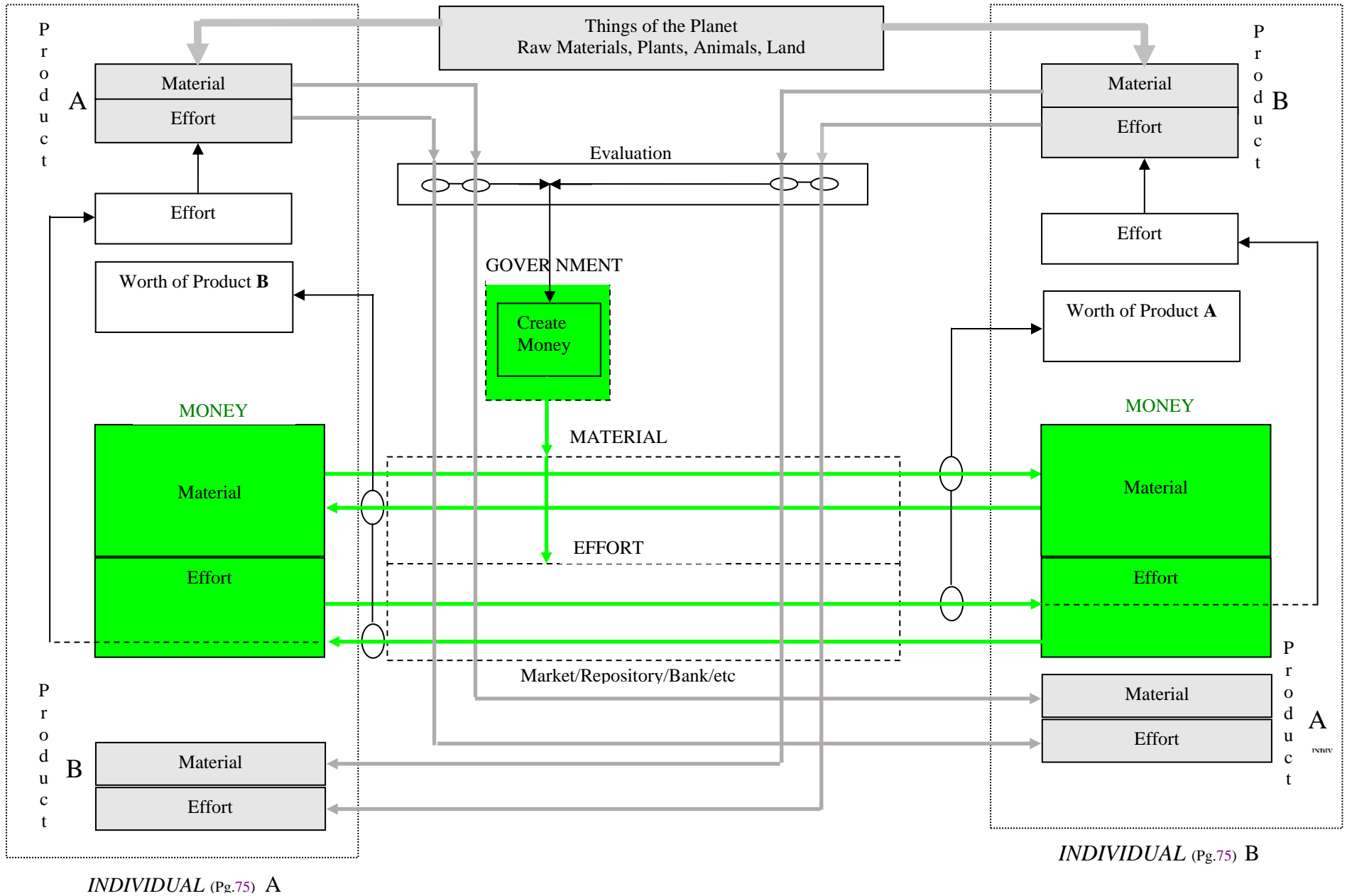
The lower section is again a graphical representation. It depicts a linear progression from the extremity or black on the left to the balance on the right. It is a gradient representation from the column on the left to the column on the right. It shows the individuals flows from their consideration of their viewpoint not only of the magnitude of their interaction with the society but also their willingness to balance their desire to reject and create their society with their willingness to respond to the societies influence on them. Both the length of the arrows representing the flows and the size of their pointer are representative. As the individual goes from the complete deterioration (*OBSESSIVE INDIVIDUAL* (Pg.78)) on the left to the balance (ultimate *SELFISHNESS* (Pg.83)) on the right they pass through the center, which is the other extremity or white. Starting at the left the individual does not care or interact with the society at all and just looks after their own needs and desires without any consideration to their position within the society. As they progress along the enhancement arrow towards the right, they get more and more consideration that their desire to have and be all that they desire are limited by the society. This causes them to more and more reject things in the society that they considers are limitations on their desires and more and more create or insist that the society change to better accommodate their desires. From this center point, as the individual progresses towards the balance their desire to reject the societies cause will decrease to the level where it will be balanced by their willingness to allow the society to be cause. Also their desire to create the society to their benefit will be balanced by their desire not to affect the society for their immediate benefit but balance it with their desire for a *SUSTAINABLE* (Pg.86) society

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**HUMAN EFFORT
AND
THINGS
OF THE PLANET**

HUMAN EFFORT AND THINGS OF THE PLANET (CURRENT SOCIAL MODEL)

060600



These drawings are a representation of how “Things that belong to the planet” get converted from “ownership of the planet” to private ownership in the ‘Current Social Model’ drawing (above) and how they are treated within ‘SR’ *AUTHORIZED* (Pg. 68) entities in the ‘SR’ model’ drawing (On Page 158). When these things get converted to private ownership, the *WORTH* (Pg.88) that they represent can either be a loss to the planet (humanity, and all life on the planet) in the ‘Current Social Model’ drawing (above) or be available to provide *OPPORTUNITY* (Pg.79) and well being to the life on the planet in the ‘SR’ Model’ drawing (On Page 158).

In the drawings represent seven different areas:

- (a) *INDIVIDUAL* (Pg.75) A
- (b) *INDIVIDUAL* (Pg.75) B
- (c) Things of the planet
- (d) Government
- (e) Representation of how and where money is exchanged and/or held
- (f) ‘SR’ Assets’ – In ‘SR’ model’ drawing only (On Page 158).

Physical money is represented by the Green boxes and lines. Things of the Planet and created products are represented by the Gray boxes. Both the boxes that represent *INDIVIDUAL* (Pg.75) A and *INDIVIDUAL* (Pg.75) B indicate that money and product represent two items: One, the *WORTH* (Pg.88) of the material or the matter that is derived from the ‘Things of the Planet’ and two, the effort put into these things by the individual who created the product. The circles represent the effect or result that a certain flow of something creates. The lines going through the circles represent the item that flows, and the lines touching the perimeter of the circle represent the effect created by the item flowing through the circle.

Drawing “HUMAN EFFORT AND THINGS OF THE PLANET (CURRENT SOCIAL MODEL).

The first drawing, ‘Human Effort and things of the planet ‘Current Social Model’ (above) shows how both items (Material and Effort) are treated the same. This is the mechanism that enables private ownership of the material that is derived from ‘Things of the Planet’. The problem is not that these things are in private ownership, but that they or their worth are no longer available to people, all other life on the planet (animals and plants) nor the materials of the planet. The Material or Things of the Planet are procured by an individual and worked (Effort) to create a product. As the *WORTH* (Pg.88) of both the Material and Effort pass through the box labeled Evaluation, they are evaluated as to their worth. As items get produced within the society by *INDIVIDUALS* (Pg.75), their combined worth is totaled (GDP) and money generated by the Government to represent their *WORTH* (Pg.88). This money is then available to facilitate exchange of products from one *INDIVIDUAL* (Pg.75) to another and is held and made available in the box labeled Market/Repository/Bank/etc which is shown consisting of a Material and Effort sections.

Although the money (for both the Material and Effort flow from Individual A to B and B to A are shown as separate flows in this model they could just as well be shown as single flows. What is of relevance here is that both the Material and Effort flow are treated

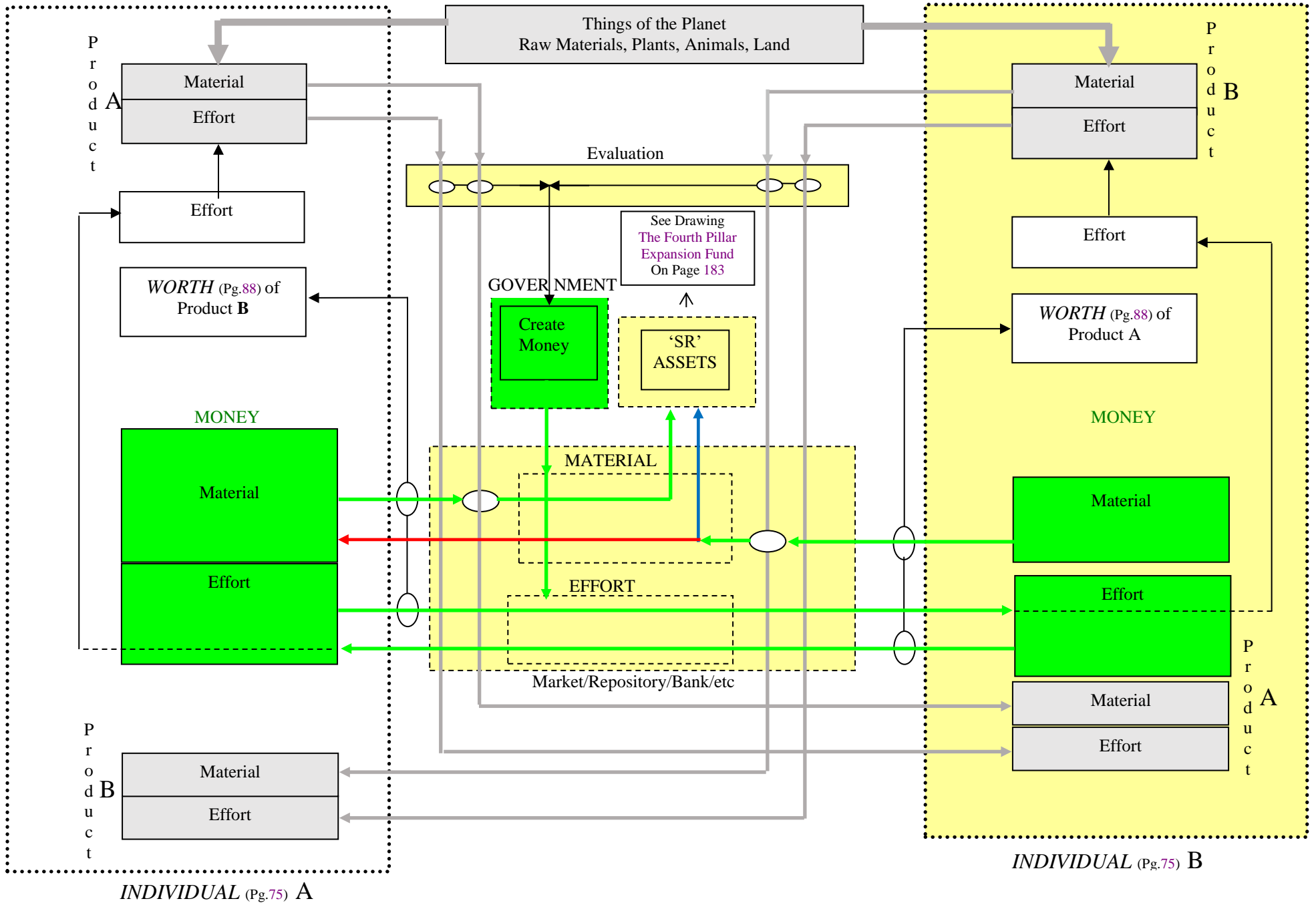
CHAPTER 11: - Drawings and Charts

the same, and money created to represent things of the planet and Effort exerted by the individuals are combined. Essentially this means that the Money generated to represent Things of the planet (or Material) is transferred to the private ownership of the individual who has purchased the product. This mechanism shows that the material (things of the planet) flow from ownership of the planet to private ownership. The loss of the materials that in this manner are transferred from the planet to private ownership is a loss to all life on the planet (human beings, animals, plant life, etc.) for whom it was intended. As well as depriving the materials that the planet may require to produce other materials.

When *INDIVIDUAL* (Pg.75) A exchanges their item with *INDIVIDUAL* (Pg.75) B, both the money representing the Effort and the money representing the Material flow from *INDIVIDUAL* (Pg.75) B to *INDIVIDUAL* (Pg.75) A. as it flows the value of the money represents the Worth of product A which now belongs to *INDIVIDUAL* (Pg.75) B. What may be pertinent to point out that even in this drawing the process is greatly simplified as the actual mechanisms practiced in current society is far more complicated and convoluted.

HUMAN EFFORT AND THINGS OF THE Planet ('SR' MODEL)

060600



Drawing “HUMAN EFFORT AND THINGS OF THE PLANET (‘SR’ MODEL)

The yellow boxes in this drawing represent items belonging to the *FOURTH PILLAR* (Pg.73), *SOCIAL PILLAR* (Pg.84) or just simply an ‘SR’ entity. While *INDIVIDUAL* (Pg.75) **B** is either a *DEFAULT CITIZEN* (Pg.70) or *PERMANENT CITIZEN* (Pg.79) of the *SOCIAL PILLAR* (Pg.84). *INDIVIDUAL* (Pg.75) **A** is left blank as it may represent either a member of a non ‘SR’ entity (blank) or an assumed yellow box to represent a member of an ‘SR’ entity. The yellow box that is added and labeled ‘SR’ Assets’ belongs to the *FOURTH PILLAR* (Pg.73) as well as the large yellow box where created money is held. The yellow box where the evaluation of the *WORTH* (Pg.88) of the created Material and Effort takes place is also part of the *FOURTH PILLAR* (Pg.73). The main difference from the first drawing, is to show that the money representing the worth of the material that is derived from “Things that belong to the planet” in the product from *INDIVIDUAL B* can have different path depending on whether *INDIVIDUAL* (Pg.75) **A** is a member of a non ‘SR’ entity or a member of an ‘SR’ entity. If *INDIVIDUAL A* is not a member of the ‘SR’ entity the path of money for the materials from *INDIVIDUAL B* is treight through (the red line) and the blue line to the ‘SR’ asset box is non existent. If *INDIVIDUAL* (Pg.75) **A** is a member of an ‘SR’ entity, the path of the money for the materials is directed to the ‘Social Wealth’ box via the blue line and the red line is absent. This ‘Social Wealth’ within the *FOURTH PILLAR* (Pg.73) is expanded on in Drawing “*The FOURTH PILLAR Expansion Fund*) On Page 183. The *WORTH* (Pg.88) of both the material and effort money flow from the *INDIVIDUAL* (Pg.75) is combined and now represents the *WORTH* (Pg.88) of the product that was purchased or exchanged by the *INDIVIDUAL* (Pg.75). Thus this model represents the method how ‘SR’ Technology facilitates private ownership of items that contain material derived from things of the planet without it being a loss to the planet or humanity as stewarts of the things of the plnaet

In summary these drawings show how ‘SR’ facilitates private ownership of ‘things of the planet’ without depriving the *WORTH* (Pg.88) of these thing from the planet and therefore humanity. This *WORTH* (Pg.88) can now be used to either assist in the replenishment of the items taken or the creation of further ‘SR’ entities. Effectively both of these options will enhance the *SUSTAINABLITY* of humanity.

One things that may be pointed out that are not clear or covered by these two draings.

The only place where these scenarios apply (worth of materials belonging to the planet must belong to the plante), is with entities that physically procure items belonging to the planet and/or expend effort in the procurement of and/or processing them through effort. Past that, these items, when further exchanged bear a *WORTH* (Pg.88) that is a combination of the material devived from the planet and the effort required to make a different product or alternately wish to be the owner of the item.

ANALYSIS OF ONE FUNDAMENTAL

CHARACTERISTIC OF THE

CURRENTLY IMPLEMENTED

MODEL OF “ECONOMY”

A VIEPOINT OF THE ‘SR’ TECHNOLOGY

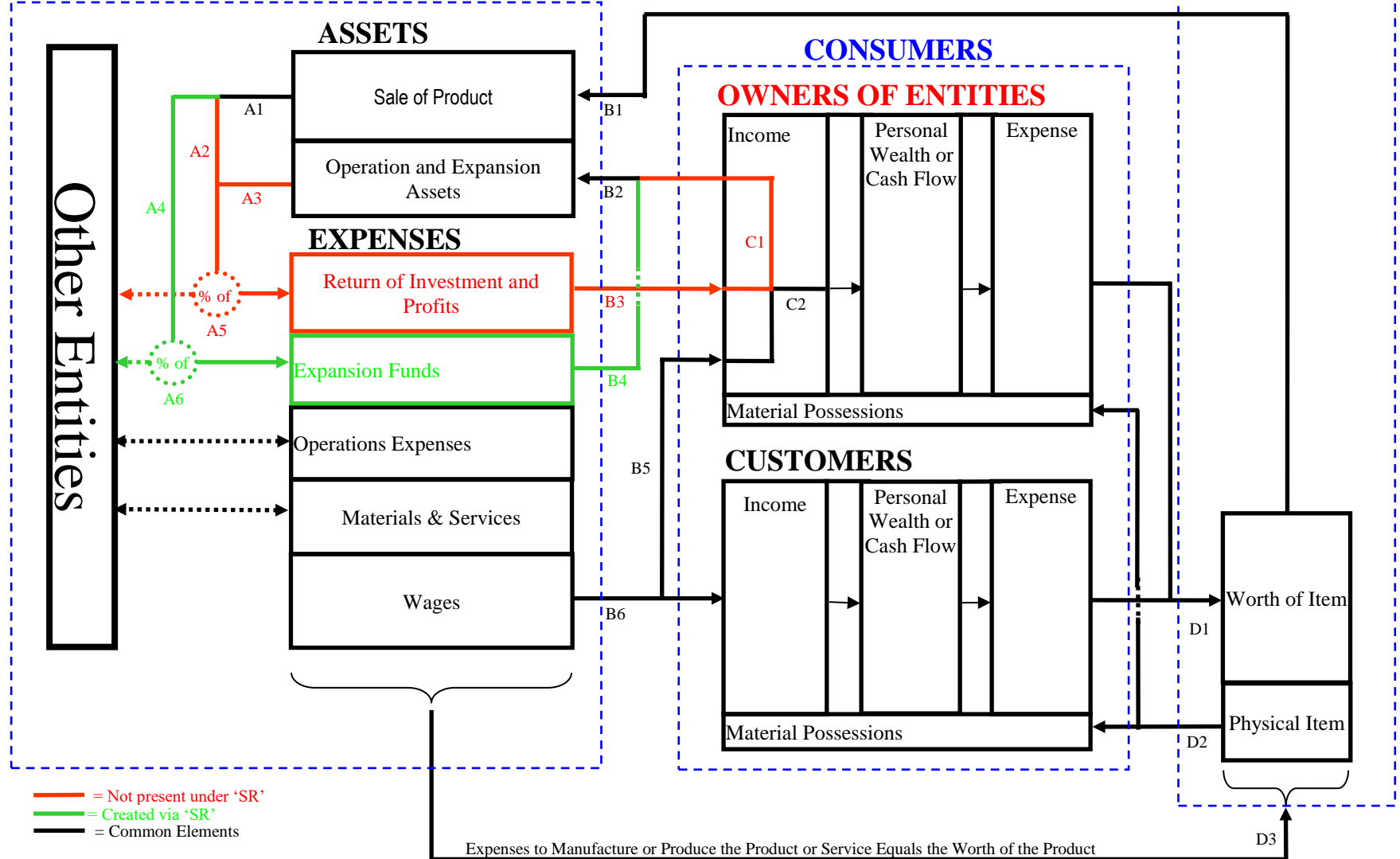
Current Monetary relationship versus 'SR' created relationship between Entities, Consumers and Owners

For reference there are two other simplified versions of this flowchart: 1: Current monetary relationship and 2: 'SR' monetary relationship

ENTITIES OF PRODUCTION AND DISTRIBUTION

NOTES: - The sizes of the boxes do not represent absolute nor relative amounts or values
 - An 'Entity' is defined as any Organization Producing a Product or Service

PRODUCTS



‘SR’ is an acronym standing for ‘Social Responsibility (Pg.84). ‘SR’ is a technology that was developed to have the capacity to build the catastrophically missing ‘*FOURTH PILLAR* (Pg.73) of Society’ thereby dramatically shifting ‘the way things are’ for a more predictable and *FAIR* (Pg.72) society. The *ECONOMIC* (Pg.71) structure discussed herein forms the basic foundation of the need for the creation of the ‘Fourth Pillar’ (Pg.73). Although the basic foundation, it is but a small fraction of the requirements contained within the ‘SR’ technology that make it workable.

For your benefit and your children’s future please do not read this dissertation like a book or article. Take a little time and study it with the *INTENT* (Pg.76) of *UNDERSTANDING* (Pg.87) it and attaining the ability to think with it. Once you have attained that degree of *UNDERSTANDING* (Pg.87) you may choose to disagree or agree with it.

It is highly recommended that you now take a few minutes to get an overview of the ‘combined’ flowchart and familiarize yourself with the individual groups, boxes and flows.

Notes, Explanations and Comments:

As noted on the flowchart, the sizes of the individual boxes are not representative of absolute nor relative amounts or quantities.

As noted on the flowchart an ‘Entity’ is any organization producing or distributing a product or service for consumption by society. It is referred to as an ‘Entity’ whether it is an ‘SR’ ‘Entity’ or not.

The meaning of the colors are also listed in the bottom left corner of the flowchart.

A *SIMPLE* (Pg.83) assumption is made that the ‘Worth’ of a product or service is equal to the cost of manufacture or production. The cost is assumed to be representative of the expenses incurred by the ‘Entity’ including the amount of “**Return of Investment and Profits**” or the amount of “*EXPANSION FUNDS* (Pg.72)”

Flows are identified by a two character ID# to the left of, or underneath the line.

An explanation of the representation of flows (A1), (A2), (A3) and (A5) is in order. The flow to “**Return of Investment and Profit**” (A5) is a flow of actual capital as represented by the arrows. This flow however is only derived as a percentage of the actual value of (A1), (A2) and (A3) which have no terminating arrow. In other words (A1), (A2) and (A3) are not flows per say but represent a value that generates a certain percentage “% of” of “**Return of Investment and Profit**” (A5).

The Way Things Are:

The ‘way things are’, are represented by the main drawing on Page 162 with the view that the green lines and areas are not present. This model is also represented by the simplified Drawing labeled “**Current monetary relationship between Entities, Consumers and Owners**” On Page 170

In simplicity, there are three types of individuals represented in the two boxes titled “**CONSUMERS**”.

An individual who obtains their sole income from the remuneration they receive from having a Job or otherwise receives remuneration for their efforts Flow B6.

An individual who obtains their sole income from ownership of money. Although there is a multitude of *COMPLEX* (Pg.69) mechanisms that exist where money makes money, such as *INTEREST* (Pg.76), investment, pensions, etc., they are all basically produced by the ownership of 'Entities' and the resultant "**Return of Investment and Profit**" (B3) created by this ownership.

An individual who obtains their income from a combination of having a Job and money made by virtue of possessing money or assets B5 and B3.

Group 1. is represented by the boxes labeled "CUSTOMER". Group number 2. and 3. are both represented by the box labeled "**OWNERS OF ENTITIES**". Group number 2. and 3. are combined into one, because what is common to both is that they receive income from money making money, which is the item that distinguishes them from the group represented by "CUSTOMER". The majority of individuals in most societies are part of group 3. and have both an income from having a job (B5) as well as income by virtue of possessing invested money or and their returns B3). This individual is a partial "CUSTOMERS" and partial "**OWNER OF ENTITIES**". The individual of group 2. does not have an income from having a job (B5) and their sole income is derived from money making money (B3). It needs to be understood that by far, if not all, moneys made by having money or assets are derived from the mechanism of "**Return of Investment and Profit**" regardless of the intricacies of the multitude of mechanisms that have been invented. Combined, these two boxes represent "**CONSUMERS**", representing virtually every individual on the planet who deals with money, regardless of their financial status.

The group of boxes on the left are titled "**ENTITIES OF PRODUCTION AND DISTRIBUTION**". In simplicity, monetarily, a single 'Entity' consists of "ASSETS" and "EXPENSES". There are two sources of "ASSETS", which are the funds flowing from "Sale of Product" (B1) or service and "Operation and Expansion Assets" (B2) obtained from investors "C1" who are the "**OWNERS OF ENTITIES**" in our current model of economy. These "Operation and Expansion Assets" are currently owned by individuals and therefore demand a "**Return of Investment and Profits**". These owned assets (A3) demand a certain percentage "% of" of (A5) "**Return of Investment and Profits**" (B3). Furthermore, as an 'Entity' sells more and more products or services thereby increasing its net worth, this increase in net worth represented by (A2) also generates a "**Return of Investment and Profit**" (B3) collected by "**OWNERS OF ENTITIES**". The net result of this is that "**OWNERS OF ENTITIES**" not only collect "**Return of Investment and Profit**" (B3) from their investment (C1) but also from the increase in "ASSETS" of the 'Entity' through income from sale of product (B1),(A1). As the "**Return of Investment and Profit**" (B3) increases, the net "EXPENSES" of the 'Entity' increases, increasing the "Worth (Pg.88) of the Item" produced (D3). As the product is purchased by "CONSUMERS" (D2) it is paid for by the consumers (D1) and ends up in the "ASSETS" of the 'Entity' via (B1).

There are many other flows that could be represented on this flowchart. Any flow that may be left out does not negate nor reduce the accuracy of the presented flows and contributes nothing except *COMPLEXITY* (Pg.69) and confusion to the *UNDERSTANDING* (Pg.87) of the discussed flows. Therefore they are redundant to this dissertation.

Regardless of the amount of money (C1) that gets invested from “Return of Investment and Profit” (B3) or “Wages” (B5). the “Return of Investment and Profit” (B3) generated is not only a percentage of (C1) but also a percentage of the “ASSETS” generated by “Sale of Product” (A2). In other words, the more product can be manufactured and sold to “CONSUMERS” (D2), the more money can be collected (B1) from “CONSUMERS” increasing the “ASSETS” of the ‘Entity’, resulting in more “Return of Investment and Profits” (B3) to the “OWNERS OF ENTITIES”. Both “CONSUMERS” and “OWNERS OF ENTITIES” buy products and services (D2) and pay for them (D1). This payment (B1) increases the “ASSETS” of the ‘Entity’ resulting in higher “Return of Investment and Profit” (B3). Investment into Entities (C1) for “OWNERS OF ENTITIES” in group 2. above (Sole income from money making money) is derived solely from “Return of Investment and Profit” (B3) while for “CUSTOMERS” in group 1. above (sole income from wages) increasing the “ASSETS” of an ‘Entity’ are derived only from wages (B6) (or remuneration for effort or product) and no return for the increase in “ASSETS” is returned to the “CUSTOMERS” but is instead returned to “OWNERS OF ENTITIES” (B3).

Evaluation of the Way things are:

Two things become immediately apparent.

First is that the items purchased by “OWNERS OF ENTITIES” (group 2. or group 3.) costs them less (by the amount that is “Return of Investment and Profit” (B3) than those purchased by “CUSTOMERS” as the “CUSTOMER” get no return of investment nor profit back from the ‘Entity’ that receives their funds (D1). This makes every product or service purchased by “CUSTOMERS” a little more expensive than that same product or service purchased by the “OWNERS OF ENTITIES”.

The second is that payment for product and services flowing from (D1) (B1) increases the “ASSETS” of the ‘Entity’ thus results in an increase in “Return of Investment and Profit” (B3) to the “OWNERS OF ENTITIES”. Within this *SIMPLICITY* (Pg.83) it is observable how an individual who has expendable money can use that money to collect an income derived from all who purchase products and services. However “OWNERS OF ENTITIES” get a little lower cost of products and services, while that same amount is paid by “CUSTOMERS” and collected by the “OWNERS OF ENTITIES”.

Now the one way flow of capital from “CUSTOMER” to “OWNERS OF ENTITIES” is not only *TRANSPARENT* (Pg.86) but simply explains the rapidly increasing *WEALTH* (Pg.88) of a few and what is today debated and commonly known as the increasing gap (so called, with a great deal of misunderstanding and falsehoods) between the have’s and have not’s or the rich and the poor.

There are three basic components in the cycle of this model of “economy”.

CHAPTER 11: - Drawings and Charts

The more products and services get produced;

The more wages are paid

The more money is available to “**CONSUMERS**” to purchase more products, save or invest in ownership of “Entities”. Increase the production, the wages, the money available for spending or investing, the more the “economy” flourishes. Decrease any one of those three and the resultant decrease in the other two makes the ‘economy’ suffer. So the purpose of “boosting the economy” is to increase the general “havingness” of “**CONSUMERS**”.

It is unlikely that it can be claimed that in this model of economy the “**CONSUMERS**” get poorer or less well off or are able to have less today than yesterday as long as there is an increase in the “economy”. It may however be possible to see that the rate of increase of affluence is decreased for the “**CUSTOMERS**” while the rate of (loosely speaking) affluence of the “**OWNERS OF ENTITIES**” is increasing. This can be seen with the following summation of the above already discussed cycle. With an increase of products and services produced (D3) and wages paid (B6) more money has to be spent (D1) in order to buy the products and services produced (D3). This results in a greater flow (B1) to the “**ASSETS**” of the ‘Entity’, increasing the flow of “**Return of Investment and Profit**” (B3) to “**OWNERS OF ENTITIES**”. Here again is the increasing gap, with an explanation of why above it is stated that this gap is (so called, with a great deal of misunderstanding and falsehoods). The misunderstanding has thus been clarified and the falsehood is that the middle class, or poor, or whatever, are getting poorer.

It can now be seen that in order to increase the flow of “**Return of Investment and Profit**” (B3) to the “**OWNERS OF ENTITIES**”, increasing the affluence of “**CONSUMERS**” has to be achieved. It is one hundred percent accurate to state that in order for “**OWNERS OF ENTITIES**” to achieve maximum benefit, the attainment of affluence for the “**CONSUMERS**” is a requirement. Indeed it may be totally irrelevant to “**OWNERS OF ENTITIES**” whether this cycle of “economy” is beneficial for “**CONSUMERS**” or not. At least in the short term, although exponentially decreasing, it increases the “havingness” of all “**CONSUMERS**” while increasing the “havingness” of “**OWNERS OF ENTITIES**” at an exponential rate - the gap.

For the “**OWNERS OF ENTITIES**” the more money they can make available for re-investment into the “Operation and Expansion Assets” (C1) from their income of wages (B5) and/or “**Return of Investment and Profit**” (B3) the more money they can collect as “**Return of Investment and Profit**” (B3). At some point where an individual moves from the “**CUSTOMER**” group to the “**OWNERS OF ENTITIES**” group they will receive a portion of their income from “**Return of Investment and Profit**” (B3). At the upper end the individual as an “**OWNERS OF ENTITIES**” may not receive any further income from Wages (B5) or the equivalent. Whatever their circumstances, a certain portion of their income will be directed towards their “Personal Wealth or Cash Flow” while the rest may be directed towards the goal of making money with money which is the mechanism of “**Return of Investment and Profit**” (B3).

There is another even more important phenomenon that needs to be entered into which may be explained by examining Drawing **The Flow of the Power of Influence**" on Page 173. This is the widely accepted knowledge and fact that money enables power of influence over economic, political and social outcomes and determination. That is to say that the more money or assets an individual has the more that individual is capable of influencing the structure and changes that affect the society.

This being the case, combined with the mechanism of money making money creates an environment where it would be unthinkable that an individual who has effective power of influence would direct that influence in a direction that might reduce their income. No there is no effort anywhere that directs questions at this fundamental principle of our existing "economy". From the smallest **"OWNERS OF ENTITIES"** who has no power of influence to the largest **"OWNERS OF ENTITIES"** who have the determining influence, more and more emphasis is placed on the principle of money making money. Even if there is a glimpse of the actual mechanism of our "economy", at some low financial level where the individual has no power of influence, at the upper level there is none and all efforts are directed to the wishful thinking of the sustenance and survival of this model of "economy". It is thus conceivable that at some level of *WEALTH* (Pg.88) and power of influence the '*WEALTH* (Pg.88)' becomes secondary to the ability to have the power of influence of how this model of "economy" may be sustained and nurtured.

"OWNERS OF ENTITIES" poses two different kinds of '*WEALTH* (Pg.88)'. The first is attained through placing a portion of their income into their "Personal Wealth or Cash Flow" (C2). The second is money taken from their income and reinvested into the "Operation and Expansion Assets" (C1) of Entities. This is their ownership of Entities which in the final *ANALYSIS* (Pg.67) enables the power of influence. At some lower financial status the individual is more inclined to think of 'wealth' as their "Personal Wealth or Cash Flow" (C2) while at some higher level the individual may consider their '*WEALTH* (Pg.88)' of ownership of Entities (C1) as more important than the *WEALTH* (Pg.88) represented by "Personal *WEALTH* (Pg.88) or Cash Flow" (C2).

The 'Economic' REALITY (Pg.81):

First, considering the **"OWNERS OF ENTITIES"** in group 2. who obtain their sole income from **"Return of Investment and Profit"** (B3). If this is their sole income, the amount of capital that flows to their "Personal *WEALTH* (Pg.88) or Cash Flow" (C2) is subtracted from the amount that can be reinvested into "Operation and Expansion Assets" (C1) of Entities. The "EXPENSES" incurred by the 'Entity' that represent **"Return of Investment and Profit"** are therefore greater than the inflow to the "ASSETS" represented by "Operational and Expansion Assets" derived from investment (C1). Furthermore, The "EXPENSES" incurred by the 'Entity' that represent **"Return of Investment and Profit"** (B3) are increased by not only representing a percentage of "Operation and Expansion Assets" (A3) but also the increase of "ASSETS" of the 'Entity' represented by "Sale of Product" (A2). As a consequence the "EXPENSES" of **"Return of Investment and Profit"** (B3) are increased by "% of" not only by "Operation and Expansion Assets" (A3) but also by "% of" "ASSETS" represented by "Sale of Product" (A2).

The Catastrophe's:

The current model of “economy” implemented on most of the planet has elements within it that create an environment that is guaranteed to fail. There are many other elements that are responsible for the current decline of the affluent societies, they however are built on the basic foundation of money making money. Not only are those elements built on that basic mechanism but obscure and hide that mechanism.

Money is the only known commodity that, in the hands of individuals can be used to recreate itself. Money can make money. “CONSUMERS” by the act of purchasing products and services increase the “ASSETS” of Entities which then generates a greater flow of “Return of Investment and Profit” (B3) for the “OWNERS OF ENTITIES”. This is the one way flow of *WEALTH* (Pg.88) from “CUSTOMER” to “OWNERS OF ENTITIES” creating the so called gap between the have's and have not's. The flow is from “CUSTOMER” since to the degree that “OWNERS OF ENTITIES” own Entities, to that degree is their cost of Products and services reduced through the mechanism of “Return of Investment and Profit” (B3). “CUSTOMER” however do not get a portion of the cost back from “Return of Investment and Profit” (B3) and instead it is collected by “OWNERS OF ENTITIES”.

The servitude that was forced on the *SERFS* (Pg.83) in Medieval Europe by the owners of Land (in an agricultural society) is no different from the servitude of “PRODUCERS” to the “OWNERS OF ENTITIES” in our current economic model (in an industrial society). It is ‘Economic *SERFDOM*’ (Pg.83). This is so, regardless of the increase in affluence of the society at large. This is *FACT* (Pg.72) . Debate about whether in the final *ANALYSIS* (Pg.67) this is beneficial to society or not is a totally separate issue although mandatory for investigation and resolution elsewhere.

The ‘SR’ technology alternative:

Although the discussion below relates to the main Drawing on Page 162, a simplified version can be viewed on Page 171 With the Title of “SR’ created monetary relationship between Entities and Consumers”.

If we are to take away all of the flows marked in red on the flowchart, (A2) (A3) (A5) (B3) and (C1), we would have changed “OWNERS OF ENTITIES” to “CUSTOMER” and therefore eliminated “OWNERS OF ENTITIES”. Elimination of (B3) would eliminate “Return of Investment and Profit” from the Entities “EXPENSES” with the elimination of “% of” (A5) represented by (A2) and (A3). Although we have eliminated the Entities “Return of Investment and Profit” from the Entities “EXPENSES” we would have at the same time removed the inflow of capital (C1) to the much required “Operation and Expansion Assets” from the Entities “ASSETS”. If now we added a certain percentage “% of” (A6) of the “Sale of Product” (A4), its flow would now become the “*EXPANSION FUND* (Pg.72)”. This amount existing in the “*EXPANSION FUNDS* (Pg.72)” (B4) can now be transferred directly to the “Operation and Expansion Assets” (B2) “ASSETS” of the Entity. Input for the “Operation and Expansion Assets” (B2) is derived from the “*EXPANSION FUNDS* (Pg.72)” (A4) instead of investment from “OWNERS OF ENTITIES” (C1).

“Operation and Expansion Assets” (B2) are there to enhance the ability of an ‘Entity’ to perform better or to expand the number of Entity’s required to fulfill the demands of the “CONSUMERS”. Since investments from “OWNERS OF ENTITIES” (C1) is less than “Return of Investment and Profit” (B3) by the amount of “Personal WEALTH (Pg.88) or Cash Flow” (C2), the amount required to satisfy the “Operation and Expansion Assets” (B2), there is a lower requirement from the “EXPANSION FUNDS (Pg.72)” (B4) than from the “Return of Investment and Profit” (B3) derived from (C1) and return of investment on the increase in “ASSETS” through the “Sale of Product” (A2). This reduction in the “EXPENSES” of the ‘Entity’ is passed to the “CONSUMERS” via lower cost of Product or Services (D3).

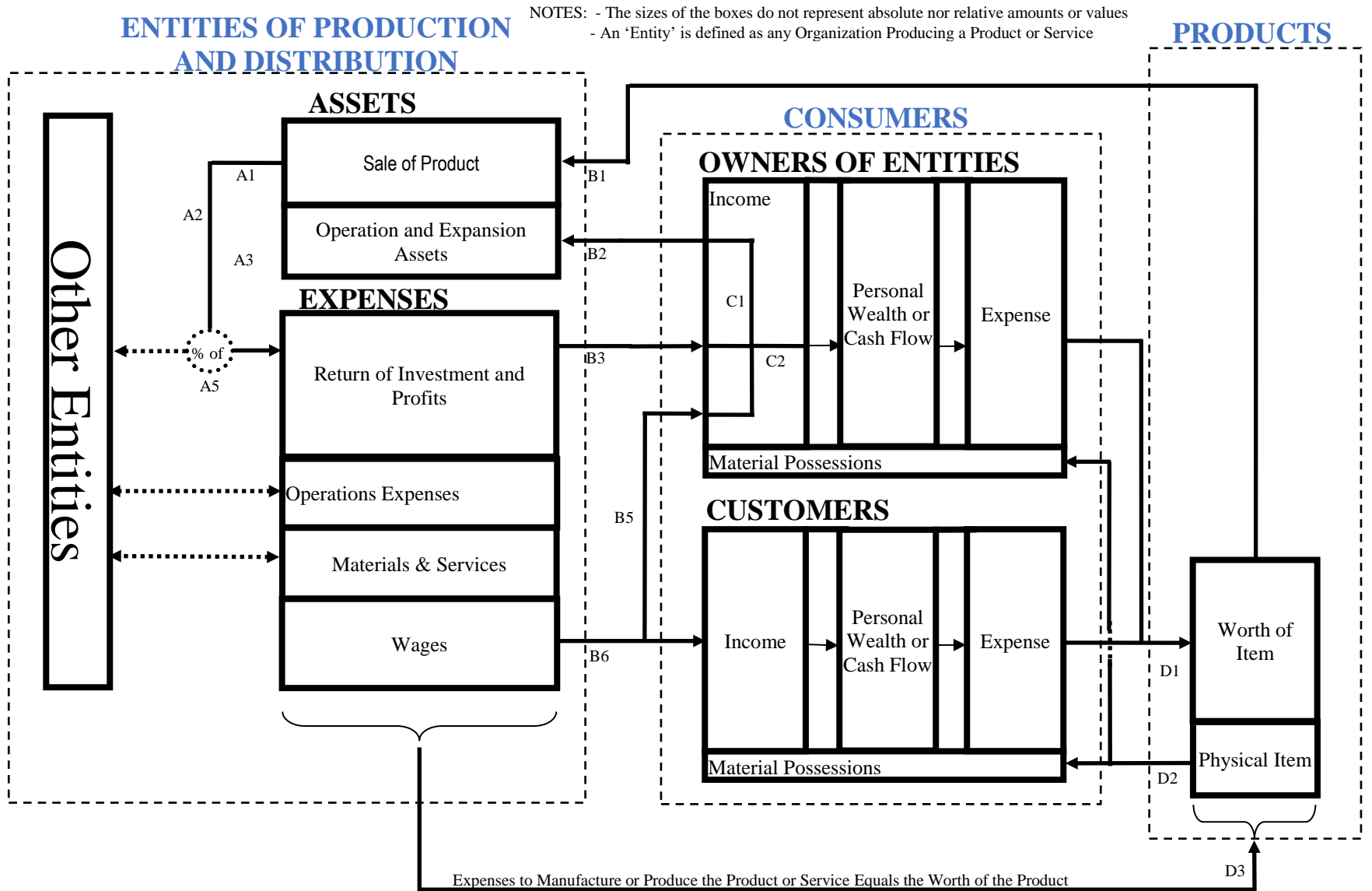
By far the most important consideration in the comparison of these models is absence of “OWNERS OF ENTITIES” not as much because of the WEALTH (Pg.88) that they accumulate through the purchase of products and services by “CONSUMERS” who made their wealth through production or effort, but because the exponentially increasing power of influence that this exponentially increasing WEALTH (Pg.88) produces. The creation of the ‘FOURTH PILLAR (Pg.73)’ would put the power of influence on the ‘Fourth Pillar (Pg.73)’ where ‘ECONOMIC’ (Pg.71) structure is determined by the “CONSUMERS” (The ‘FOURTH PILLAR (Pg.73)’ for the benefit of the “CONSUMERS” or the ‘FOURTH PILLAR (Pg.73)’ or the Society as opposed to the benefit of the “OWNERS OF ENTITIES” whether or not at the expense of, or backs of the “CONSUMERS”.

The purpose of this presentation however is only to expose the mechanism that is implemented in our current model of economy that produces the gap and the mechanism that facilitates the power of control to the few who are at the top of the economic pyramid. It is those few “OWNERS OF ENTITIES” otherwise defined as the “MONEY MANAGERS (Pg.78)” who have the maximum ownership of Entities through their investment (C1) into Entities of production and distribution. It is however those individuals who pursue "SUSTAINABILITY (Pg.86)" through support of ‘SUSTAINABLE (Pg.86) social ECONOMIC (Pg.71) well being’ who must develop their ultimate power to determine the socioeconomic paradigm that will provide SUSTAINABLE (Pg.86) wealth to societies.

As stated, although it forms the basic foundation necessitating the need for the ‘SR’ technology to build the FOURTH PILLAR (Pg.73), it is only a small fraction of the UNDERSTANDING (Pg.87) required of “the way things are” before an UNDERSTANDING (Pg.87) can be achieved of how the ‘SR’ technology proposes to build the FOURTH PILLAR (Pg.73) of Society. One of the next steps in the UNDERSTANDING (Pg.87) of the “way things are” is a consideration of the RATIONALE (Pg.81) of how this power of influence is then used to maintain this model of ‘economy’. This can be found in “The Flow of the Power of Influence” on Page 173. This chart depicts the top few “OWNERS OF ENTITIES” mentioned in the last paragraph as MONEY MANAGERS (Pg.78).

Current monetary relationship between Entities, Consumers and Owners

This flowchart is derived from the complete original titled Current monetary relationship versus 'SR' created relationship between Entities, Consumers and Owners



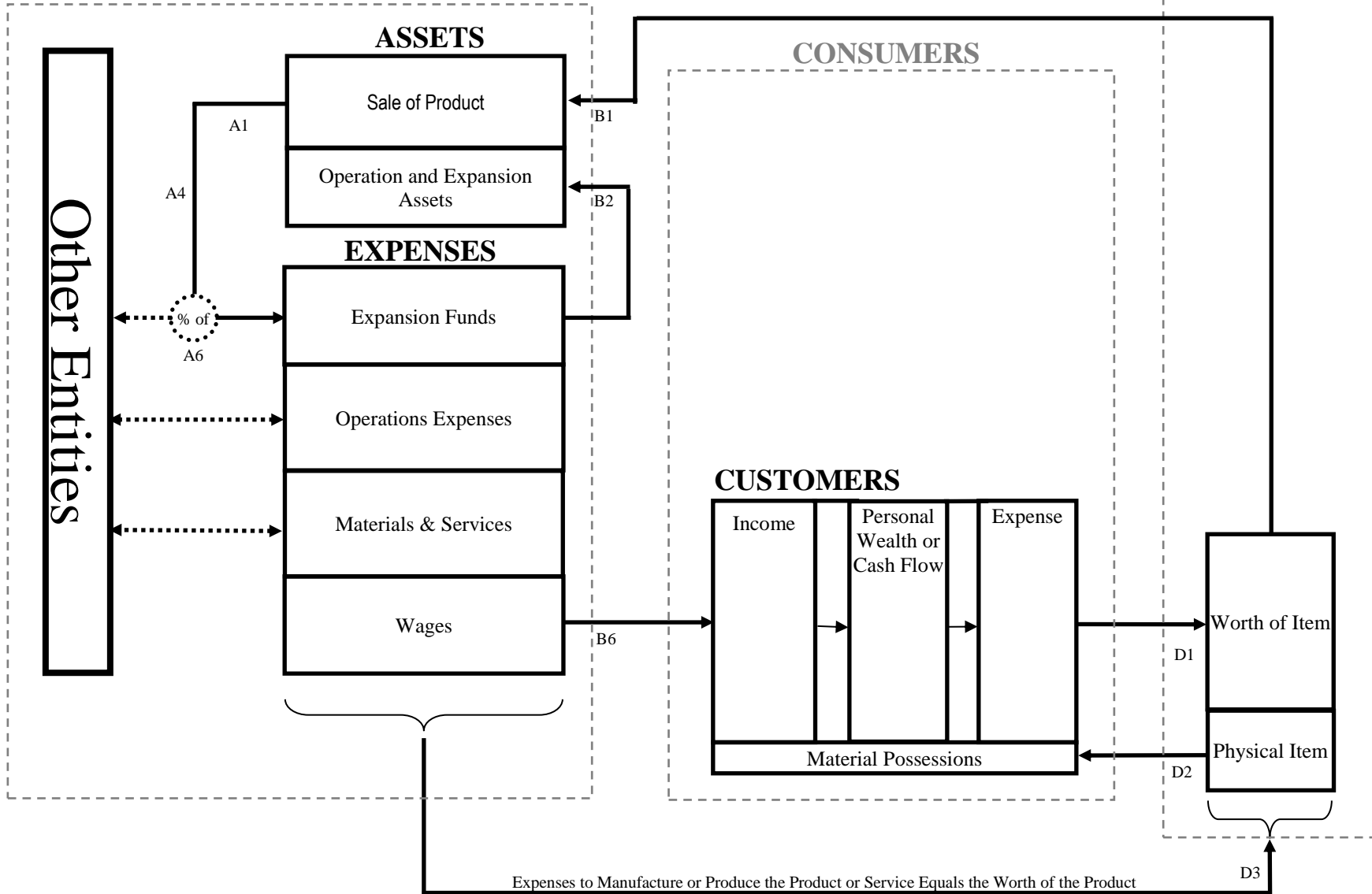
'SR' created monetary relationship between Entities and Consumers

This flowchart is derived from the complete original titled Current monetary relationship versus 'SR' created relationship between Entities, Consumers and Owners

ENTITIES OF PRODUCTION AND DISTRIBUTION

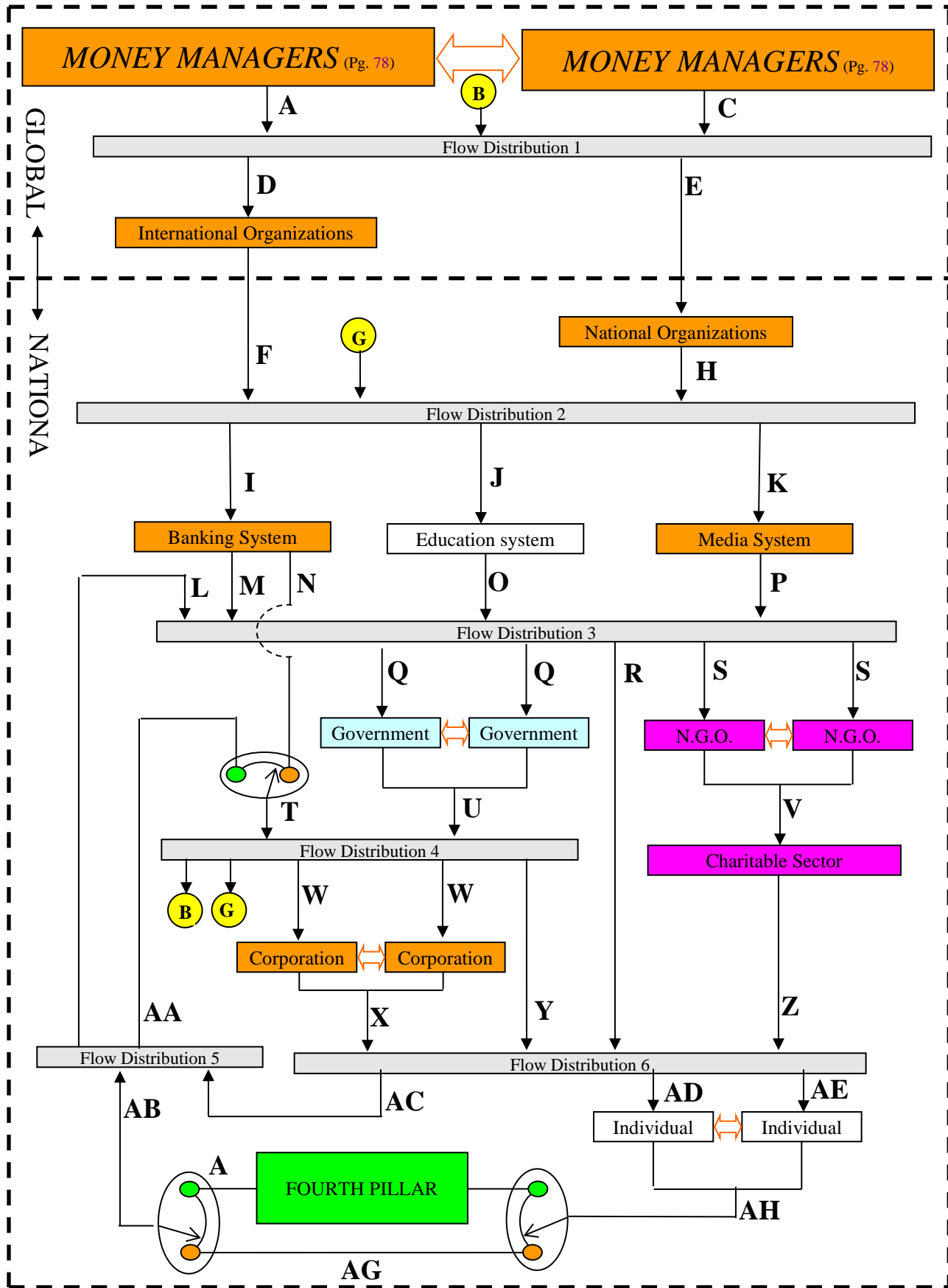
NOTES: - The sizes of the boxes do not represent absolute nor relative amounts or values
 - An 'Entity' is defined as any Organization Producing a Product or Service

PRODUCTS



The Flow of the Power of Influence

The Flow of “Power of Influence” in Current Society



The Flowchart entitled “The Flow of Power of Influence in Society” (081017) graphically depicts who and what has the power to influence on who or what. It is from a point of view of power of influence over socioeconomic structure, determination and activities. Although everything and everyone is interrelated and the influences of one over another is at infinitum there is no doubt that one entity has more power of influence over one entity than over another entity. This chart attempts to detail this *UNDERSTANDING*.(Pg.87)

It is divided into two basic sections. Section one is the global area and the larger lower section is the national area.

Rectangular areas represent either an individual or group or an area of collection and distribution of flows.

There are 6 Primary flow distribution areas labeled one to six

There are 12 unique entities depicted. Some are duplicated and pictorially connected with a large body double arrow in an orange outline. This is to suggest that these two entities represent entities with the same purpose or agenda that their label identifies, but who work co-operatively for their common benefit while vying for supremacy between each other. The four groups thus presented are the *MONEY MANAGERS*(Pg.78), the Government, the Corporation and the N.G.O..

The 12 unique entities are as follows:

MONEY MANAGERS (Pg.78) – The *MONEY MANAGERS* Pg.78) as represented in the chart are those few individuals who through their ultimate *WEALTH* (Pg.88) have the ultimate power of determination in every sector of society. It is not relevant whether this ultimate power is by accident, design or of who’s design. It is however just as certain that these individuals or groups exist unless the principle of wealth (Pg.88) creates power does not exist or is false. Without further elaboration the “*MONEY MANAGERS* (Pg.78)” are those individuals or groups who are so to speak at the top of the pyramid of “Power of Influence over socioeconomic determination.

International Organizations – Are all of those organizations or groups that operate on an international level such as the ‘World Bank’, ‘International Monetary Fund’, ‘United Nation’, ‘International Institute for the Unification of Private Law’ and including groups or organizations that operate on specific Global areas such as ‘North American Free Trade Association’ NAFTA, ‘European Union’ EU and ‘North American Treaty Organization ‘NATO’.

National Organizations – Are organizations or groups representing specific national interests, such as (In Canada for example) ‘Association of Universities and Colleges in Canada’ AUCC, ‘Canadian Bankers Association’ CBA, ‘Canadian Foundation for Economic Education’ CFEE, ‘Canadian Association of Journalists’ CAF, ‘Canadian Law Association, CLEA and many others.

Banking System – Just that, institutions that collect money, loan money and create money. Most notable about this group is that most banking systems are fundamentally privately owned. Although they may be regulated and semi controlled by governments, they exist for profits of private individuals and organizations. A notable example of this is the ‘Federal Reserve’ in the United States.

Education System –Organizations that are charged with the methods of formal educating of the people. Universities, Colleges, Public Schools, Private Schools, Boards of Education, Educational Associations and Foundations etc..

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Media System - Although highly influential in the education or indoctrination of the society, this group is distinguished from the Education System by the fact that it is not formal and is largely rooted in the provision of information and entertainment. This includes newspapers, magazines, radio, television, the movie industry as well as the internet.

Government – Those entities that have the power to pass laws, regulations, and social policies. Most countries and societies have various levels of government from national to community.

Corporation – Any Entity that produces or distributes product or services for purchase or consumption by the society and for profit for the owners of that Entity

N.G.O. – Are those entities that have been authorized to be tax exempt, since they “supposedly” operate on a no profit platform.

Charitable Sector – those organizations that provide things for the people who are either incapable or unwilling to provide the things for themselves that the general public does.

Individual – The average individual within a society who has a job and earns their living through their production at that job

FOURTH PILLAR (Pg.73) – A single entity or the totality of all entities *AUTHORIZED* (Pg.68) and operating under the ‘SR’ Technology.

The lines with arrows identified with a letter(s) besides them represent flows of “Power of Influence” or the power that an individual or group has to influence another individual or group in determination of how the socioeconomic model gets implemented and sustained.

It is common and widespread notion that states that the society rests upon the three pillars of society which are labeled as the first pillar being the “Government”, the second the “Private Sector” and the third the “Charitable Sector”. Which group is assigned to belong to which pillar is identified by the color of the boxes as follows:

Orange is the “Private Sector”

Blue is the “Government”

Purple is the “Charitable Sector”

The Society is represented by the not colored boxes – the “Individual” and the “Education System”. The “Education System” is to some extent a little conundrum in that it may be argued that it belongs more to the pillar of the “Government” as opposed to the “Society” however for the purpose of this dissertation it is probably irrelevant, save to say that it has a huge influence on the “Society” as indicated by flow line ‘R’ and is hugely influenced by “National Organizations” Flow ‘H’ as well as probably “International Organizations” as indicated by flow ‘F’.

Starting at the top, The top of the financial (and power of influence) pyramid is the *MONEY MANAGERS* (Pg.78) Their flow of power of influence is directed to flow distribution box 1 and includes the power of influence ‘B’ from flow distribution box ‘4’. Flow ‘B’ from distribution box 4 is derived from Flow ‘U’, the Government and Flow ‘T’ to be discussed later. Flow ‘G’ from distribution box 4 is also an input to flow Distribution box 2. Flow ‘I’, ‘J’ and ‘K’ from distribution box 2 is the influence of the *MONEY MANAGERS* (Pg.78) and the International and National Organizations that they direct, as well as the influence of Government flow ‘U’ through distribution box 4 to flow ‘G’.

At this point let us look at the change of flows of influence represented by the flows 'AB' Flows 'AH', 'T' and 'N'. Flow 'AH' is an input from individuals, Flow 'AB' is an input to flow Distribution box 5. Flow 'AB' to Flow distribution box 5 will be a direct input from the individual in a society where no *FOURTH PILLAR* (Pg.73) exists and no substantial presence of 'SR' entities are present. The more the *FOURTH PILLAR* (Pg.73) gets established by the existence of more 'SR' authorized entities the more the influence of the individual will be filtered through the box of the *FOURTH PILLAR* (Pg.73) Flow 'A' and 'AB'. Similarly Flow 'AA' to Flow 'T' to Flow distribution box 4 will determine the influence that individuals will have on flow distribution 4. Therefore instead of the sole influence on Corporations flow 'W' as well as flow 'Y' 'B' and 'G' from the Banking System flow 'N' will come from influences of the *FOURTH PILLAR* (Pg.73). What should be pointed out here is that without the existence of the Fourth Pillar *FOURTH PILLAR* (Pg.73) the influence of the banking system flow 'N' and 'T' is far greater on flow distribution box 4 influencing Flow 'B' 'G' 'W' and 'Y'.

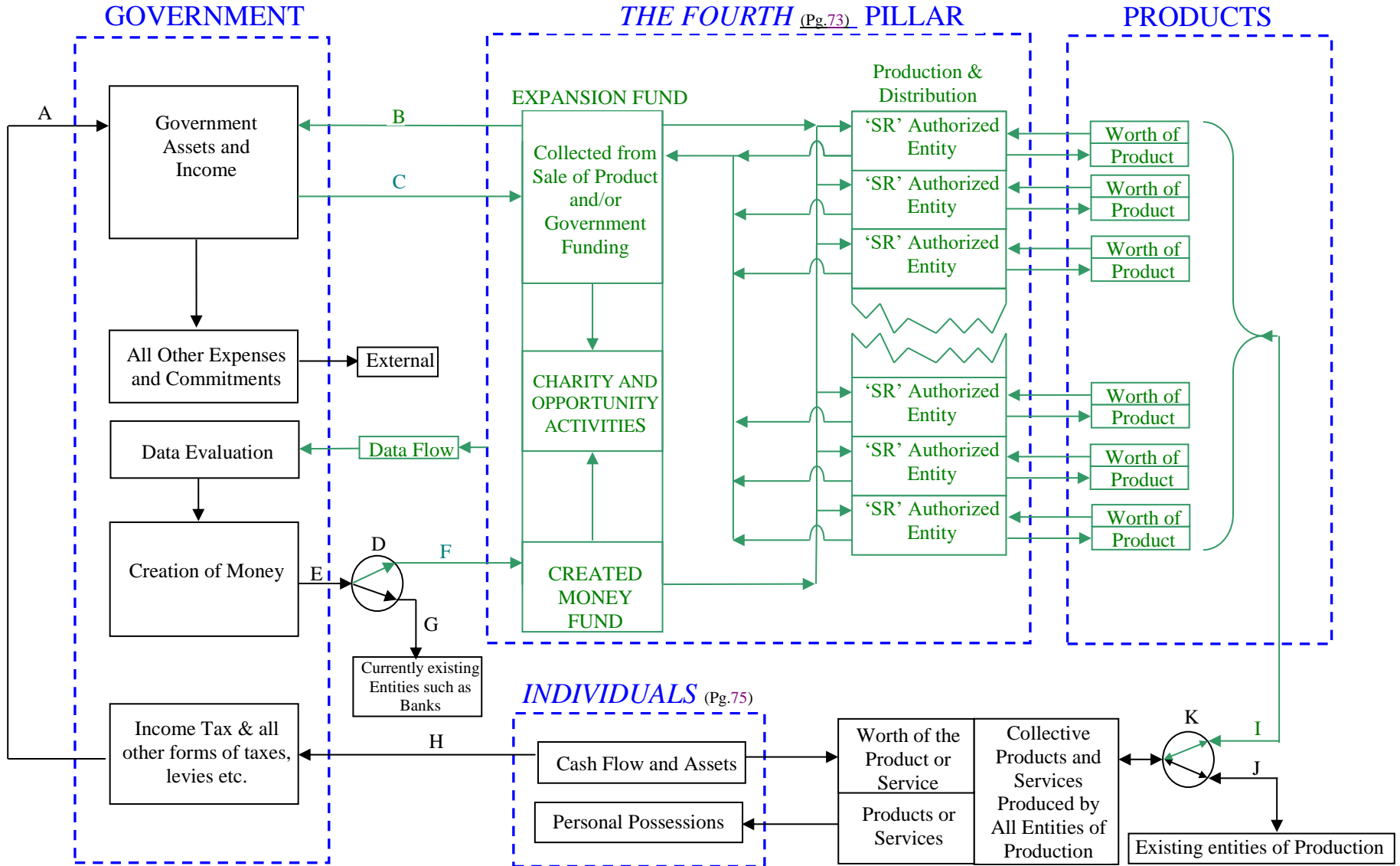
Although the banking systems Flow 'M' is not directly affected by the existence of the *FOURTH PILLAR* (Pg.73) it is being influenced through Flow B and G. And Flow M to Distribution box 3 is combined with among others flow 'L' influencing all entities being influenced by distribution box 3 and more so, all of the Flows from distribution box 4.

In summary, all flow distribution boxes will contain influence from the *FOURTH PILLAR* (Pg.73) in proportion to the existence of 'SR' authorized entities in relation to non 'SR' entities. Flow distribution 1 through flow 'B', flow distribution 2 through flow 'G', flow distribution 3 through flow 'L', 'B' and 'G', flow distribution 4 through flow 'AA', 'L', 'B' and 'G', flow distribution 5 through flow 'AB', AC, 'L', 'B' and 'G'. Finally flow distribution 6 contains all of the flows that have a relative input from the *FOURTH PILLAR* (Pg.73) in proportion to the size of the *FOURTH PILLAR* (Pg.73) in relation to the private corporate sector and the Money Managers (Pg.78).

Funding Of The

FOURTH PILLAR (Pg.73)

FOURTH PILLAR (Pg.73) **FUNDING** 090220



The chart depicts the flow of money that will support the “*FOURTH PILLAR* (Pg.73)”. It is divided into four major areas that are:

One; the “*Government*”, two; the “*FOURTH PILLAR* (Pg.73)”, three; the “*INDIVIDUAL* (Pg.75)” and four; “*PRODUCTS*”. These four major areas identified by the blue dashed outline contain individual blocks identifying specific characteristics of the specific area as listed in the block. Flows of capital are indicated by lines with arrows indicating the direction of the flow (from/to). For purposes of discussion some of the flow lines have alphabetic designators attached to them.

The chart not only depicts how the funding is obtained for the “*FOURTH PILLAR* (Pg.73)” but also how existing entities fit into the scheme and how the “*FOURTH PILLAR* (Pg.73)” integrates into current social structure or current economic structure. As indicated, the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72) is a collection of all funds collected from individual ‘SR’ *AUTHORIZED* (Pg.68) Entities for the purpose of supporting the society. The detailed *ANALYSIS* (Pg.67) of the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72) may be obtained from the drawing titled “*The Fourth Pillar Expansion Fund*” On Page 183. The “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72)” or the details contained within the ‘SR’ Bylaws.

“*INDIVIDUALS* (Pg.75)” who take possessions of a product or service by paying money for it receive the product from an existing entity of production/distribution as indicated by Flow J. For *SIMPLICITY* (Pg.83) Flow J (as well as Flow I) represents a two way flow. That is as product/service flows in one direction (to the “*INDIVIDUAL* (Pg.75)”) the worth of that product flows in the opposite direction or from the “*INDIVIDUAL* (Pg.75)”. The circle K shows that this flow to and from the “*INDIVIDUAL* (Pg.75)” not only exists for the currently existing entities of production and distribution but also for any existing entity of the “*FOURTH PILLAR* (Pg.73)”. Both Circles D and K represent a split flow, that is, as one increases the other decreases. That is the greater the existence of ‘SR’ entities the greater the flows to the “*FOURTH PILLAR* (Pg.73)” and the less the flows to existing entities. The “*INDIVIDUAL* (Pg.75)” also pays for things like income tax and all other moneys collected by the “*Government*”, Flow H, which then becomes the “*Governments*” Assets, Flow A. All internal and external “*Government*” expenses are then covered by these assets.

Whether the “*Government*” is directly *RESPONSIBLE* (Pg.82) for the creation of money or through legislation directing external sources is not relevant to the principles described herein and is shown as flowing from Flow E through Flow G into banks or corporations and thereby the society. Circle D similar to circle K represents that flow E is split between Flow G and Flow F, although currently Flow F is not in existence until the creation of the first entity belonging to the “*FOURTH PILLAR* (Pg.73)”.

It can thus be seen that all areas in green are a result of the existence of the “*FOURTH PILLAR* (Pg.73)” and are currently not present.

The first ‘SR’ *AUTHORIZED* (Pg.68) entity will be created from “*Government*” Assets Flow C to the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72). As a result of this creation the ‘SR’ *AUTHORIZED* (Pg.68) entity will create a product or service that will be consumed by “*INDIVIDUAL*”s (Pg.75) Flow I. The Worth (Pg.88) of this product contains a portion that is over and above the cost of the item and will support the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72) See drawing titled “*The Fourth Pillar Expansion Fund*” On Page 183.

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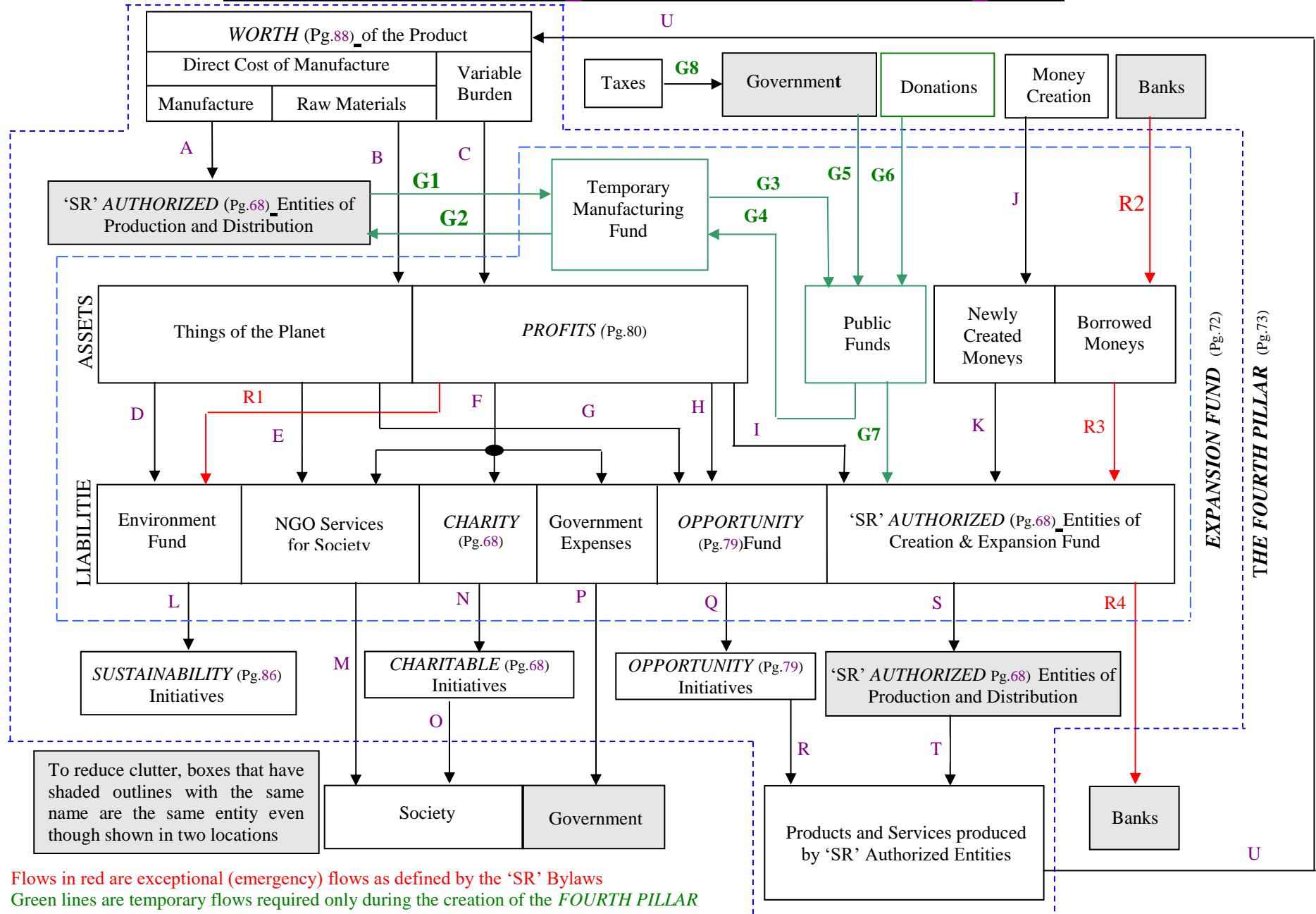
As the “*FOURTH PILLAR* (Pg.73)” grows to become a substantial presence within a society the creation of money by the “*Government*” will partially or wholly flow to the “*FOURTH PILLAR* (Pg.73)” *Flow F*. Created Money Fund which is one section of the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72). At the same time, or at the same ratio there will be a reduction in *Flow C*, *Flow H* and *Flow A* with an appropriate increase in *Flow B*. This represents shifting the source of “*Government*” Assets from income tax and other taxes to the collection of funds from the sale of *PRODUCTS* and services.

With a final idealized goal of the “*FOURTH PILLAR* (Pg.73)” *Flow H* and *Flow A* will be eliminated or minimized to the extent that the “*FOURTH PILLAR* (Pg.73)” is represented in the society. By the same ratio “*Government*” Assets and Income will be derived from the section in the *EXPANSION FUND* (Pg.72) representing sale of product and services. *Flow C* and *Flow A* will be eliminated and the Government assets will be supplied by *Flow B*. Creation of Money *Flow E* will shift from current state to the Created Money Fund *Flow F* being part of the “*FOURTH PILLAR* (Pg.73)” *EXPANSION FUND* (Pg.72), titled “*The Fourth Pillar Expansion Fund*” On Page 183. The “*Government*” will be *RESPONSIBLE* (Pg.82) for the creation of money based upon Data available from the “*FOURTH PILLAR* (Pg.73)” being responsible to the needs of the society and collective “*INDIVIDUAL* (Pg.75)”.

The *FOURTH PILLAR* (Pg.73)

EXPANSION FUND (Pg.72)

THE FOURTH PILLAR (Pg.73) / **'SR' EXPANSION FUND** (Pg.72) 090224



The *FOURTH PILLAR* (Pg.73) *EXPANISON FUND* (Pg.72)

This Drawing is a graphical representation of the ‘SR’ *EXPANSION FUND* (Pg.72) to enhance its *UNDERSTANDING* (Pg.87). More importantly is that the ‘SR’ *AUTHORIZED* (Pg.68) details of the structure of the ‘SR’ *EXPANSION FUND* (Pg.72) as are contained in the ‘SR’ Bylaw *DOCUMENTATION* (Pg.71) that is the only valid source applicable to ‘SR’ parameters and functionality. Furthermore the bylaws are extensively specific about the exact nature of the Fund and much is not contained in this chart. Any misunderstandings or clarifications of this chart (or any other chart or *DOCUMENTATION* (Pg.71) must be reconciled by consultation of the bylaws. That being said it is however an accurate presentation of its fundamental structure including the sources of funds and their distribution. The size of individual blocks are chosen for esthetic purposes and are not in any way representative of the amount of money that they contain nor representative of the size nor importance of the fund. These details are presented in the text of the ‘SR’ bylaws. There exists another drawing titled “**Funding of the *FOURTH PILLAR*** (Pg.73)” On Page 179 which also depicts the *EXPANSION FUND* (Pg.72) as it exists within the “*FOURTH PILLAR* (Pg.73)”. A final note should be highlighted. The *RATIONALE* (Pg.81) that dictates the need, structure and benefits of the *FOURTH PILLAR* (Pg.73) *EXPANSION FUND* (Pg.72) or its presented detailed components as presented on this drawing may require a great deal of study of the bylaws or ‘SR’ Technology supporting *DOCUMENTATION* (Pg.71). The assumption that is made in this Drawing, that the presented data is obvious or has been studied in other ‘SR’ documentation may not be valid.

First a note about the notes on the bottom left of the drawing. These notes should probably be the starting point to *UNDERSTAND* (Pg.87) their flows.

The box at the top left represents the *WORTH* (Pg.88) of a product or service (the flow of money created from the entity who bought the item (Flow line **U**) that was produced by an ‘SR’ *AUTHORIZED* (Pg.68) entity. Its incoming flow (Flow line **U**) is from a box near the bottom right of the drawing titled “Products and Services produced by ‘SR’ *AUTHORIZED* (Pg.68) entities” which is the collective products and services of the entire *FOURTH PILLAR* (Pg.73) regardless of whether this *FOURTH PILLAR* (Pg.73) exists out of one or ten thousand ‘SR’ *AUTHORIZED* (Pg.68) entities (Flow line **U**). The *WORTH* (Pg.88) of this product (or collectively all products) has three parts. Two of these are defined as “Direct Cost of Manufacture” which has two components. One component of “Direct Cost of Manufacture” is the actual cost of manufacture in terms of wages, purchased materials, amortized *WORTH* (Pg.88) of machinery, buildings etc, and overhead consisting of heat, hydro, etc. The other component of the “Direct Cost of Manufacture” are the *WORTH* (Pg.88) of the raw materials, if any, that were taken from the planet as they were in their original state. Much data beyond the scope and purpose of this chart has to be evaluated for a full *UNDERSTANDING* (Pg.87) of this basic principle. See (“**Things of the Planet:**” Par.1 On page 38). The third component of “*WORTH* (Pg.88) of the Product” is labeled as “Variable Burden”. Variable because it will go up and down with the needs of the funds that are dependent upon it. Burden, simply because it is the amount of money imbedded in the cost of the product which is over and above the actual or direct cost to manufacturing the product.

The components contained in the ‘*EXPANSION FUND* (Pg.72)’ are circumscribed by a dashed blue line. The main components are grouped into two major divisions. The assets group in the top row while the Liabilities group is in the lower row. Flow line **B** into the ‘Things of the Planet’ assets is derived from the ‘Raw Materials’ portion of the ‘Direct cost of Manufacture’ of the *WORTH* (Pg.88) of the Product as discussed above. Flow line **C** into the ‘*PROFITS* (Pg.80)’ assets is derived from the ‘Variable Burden’ portion of the ‘*WORTH* (Pg.88) of the Product’. Besides the Green flows around the

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'Public Funds' asset and the red flows around the 'Borrowed Money' asset, there is only one other component, the 'Newly created Moneys' asset. Flow **J** from the 'Money Creation' components (outside '**THE FOURTH PILLAR**' (Pg.73) components circumscribed by a dashed blue line deserves much more detailed *UNDERSTANDING* (Pg.87) that will not be elaborated on here since 'Money Creation' is handled in a vastly different method today than will be handled under widespread implementation of the 'SR' technology. For the purpose of this drawing, regardless of how new money gets created, some of it will flow into the 'Newly Created Moneys' assets (Flow line **J**) and out along Flow line **K**). The bylaws detail an emergency measure allowing 'SR' to borrow emergency funding from Banks. This mechanism is very briefly outlined in the drawing. Flow **R2** is the loan from the bank into the 'Borrowed Moneys'. Flow line **R3** is the flow from the 'Borrowed Moneys' asset into the "'SR' Authorized (Pg.68) Entity Creation & *EXPANSION FUND* (Pg.72)' and Flow **R4** the discharge of the loan to the Bank.

Flows from the "'SR' *EXPANSION FUND*' (Pg.72) ASSETS to the "'SR' *EXPANSION FUND*' (Pg.72) LIABILITIES' are detailed as follows:

There are three flows from 'Things of the Planet' asset to the LIABILITIES

Flow **D** to the 'Environmental Fund' liability (priority 1). This mostly represents moneys that are available for assisting the planet in regenerating items that were taken from the planet.

Flow **E** to the 'NGO Services for Society' LIABILITY (when available). Where 'SR' *AUTHORIZED* (Pg.68) NGO's are active.

Flow **G** to the '*OPPORTUNITY* (Pg.79) Fund' (priority 2). Where *OPPORTUNITY* (Pg.79) initiatives are directed towards planetary resources. 'SR' implementation of *OPPORTUNITY* (Pg.79) is elaborated on in the bylaws and other *DOCUMENTATION* (Pg.71). Besides the definition of *OPPORTUNITY* (Pg.79) the following two items may provide an expanded understanding of 'SR's concept of *OPPORTUNITY* (Pg.79)

See ('Material Equality:' Par.36 On Page.109)

See 'SR' perception of Charity' Par.89 On Page.136

There are six flows from '*PROFITS* (Pg.80)' to the LIABILITIES.

Flow **F** is combined to flow into three components: 'NGO Services for Society', '*CHARITY* (Pg.68) Fund', and Government Expenses. The *UNDERSTANDING* (Pg.87) of these 'SR' liabilities can be obtained from the bylaws and other *DOCUMENTATION* (Pg.71).

Flow **H** to the '*OPPORTUNITY* (Pg.79) Fund'.

Flow **I** to the "'SR' *AUTHORIZED* (Pg.68) Entity Creation & *EXPANSION FUND* (Pg.72)'

Flow **R1** is for Emergency use only as *AUTHORIZED* (Pg.68) by the bylaws when the 'Environment Fund' requires additional funds to supplement Flow **D**.

Four components receiving funds from the 'SR' '*EXPANSION FUND*' (Pg.72) are within '**THE FOURTH PILLAR**' (Pg.73)

'*SUSTAINABILITY* Initiatives' Flow **L** are those initiatives that work towards the *INFINITE* (Pg.75) *SUSTAINABILITY* of the planets resources.

'*CHARITABLE* (Pg.68) Initiatives' Flow **N** are those initiatives that work towards providing charitable services to individuals that fit within 'SR's *UNDERSTANDING* (Pg.87) of *CHARITY* (Pg.68).

'*OPPORTUNITY* (Pg.79) Initiatives' Flow **Q** are those 'SR' initiatives that provide *OPPORTUNITY* (Pg.79) for all and every individual within a society.

Flow **S** represent those funds that are there to create new ‘SR’ *AUTHORIZED* (Pg.68) entities of production or services.

The remaining Flows except Flow **R4** (payment to banks for loans made discussed above) and Flow **P** (Funds for operational expenses to Governments) are flows of funds that represent the bylaw proposed shift from Government taxes to Government income from the society when ‘SR’ expansion has reached expansion to a magnitude where the “*FOURTH PILLAR* (Pg.73)” will be identified as the “*SOCIAL PILLAR* (Pg.84).:

Flow **M**, and Flow **O** - support services to individuals within society.

Flow **R** and Flow **T** - products or payable services to *INDIVIDUALS* (Pg.75) within society. These are the items sold to *INDIVIDUALS* (Pg.75) that then create Flow **U** generating the ‘*WORTH* (Pg.88) of the product’ in the upper left corner of the drawing.

Now we come to the **green** component ‘**Temporary Manufacturing Fund**’ with its **green** flows **G1** to **G4** and the ‘**Public Funds**’ with its **G3** to **G7** funds.

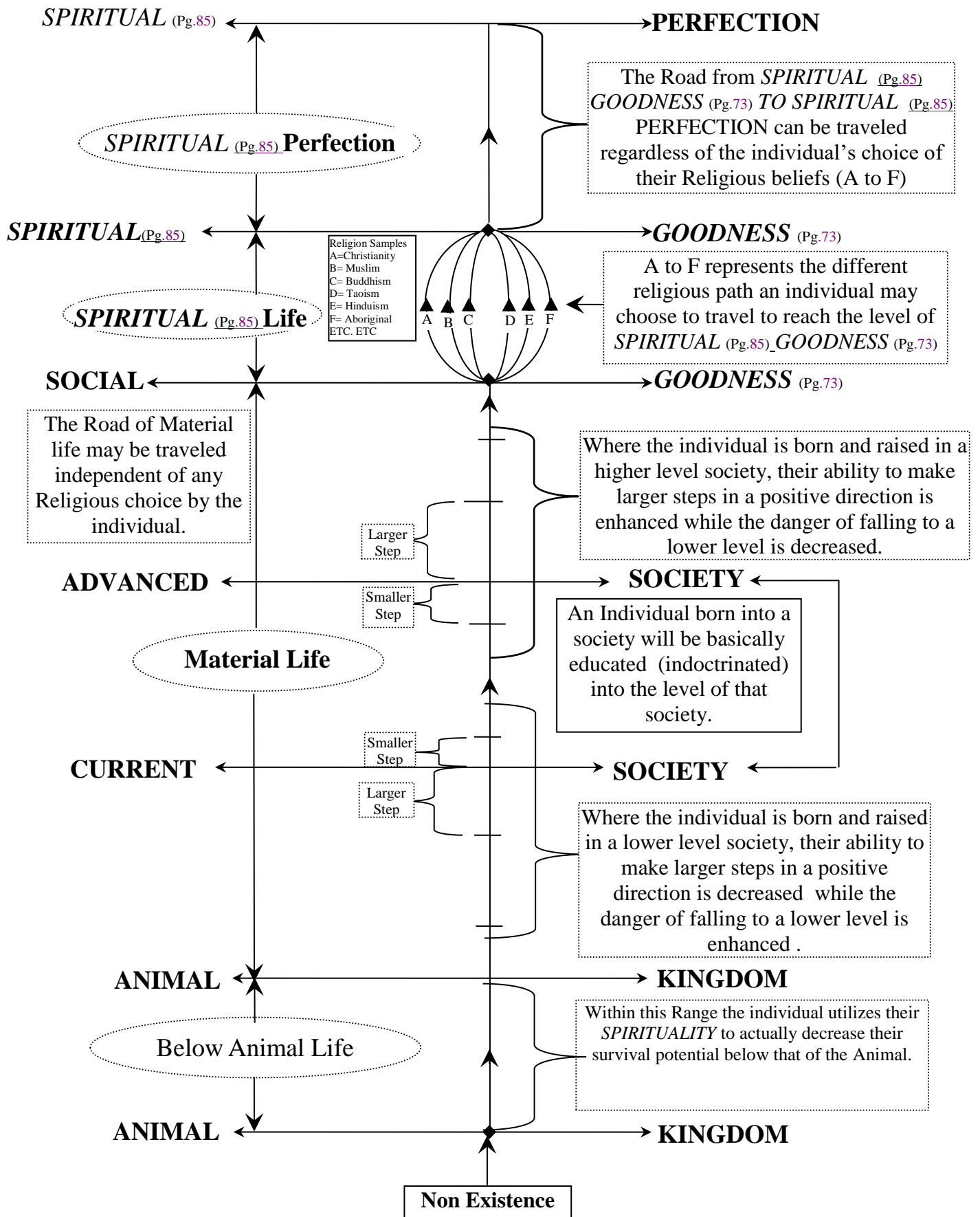
At the initial creation of the first *AUTHORIZED* (Pg.68) ‘SR’ entity and initially into its growth, Flow **A**, **B**, and **C** will not be sufficient to even cover its manufacturing cost (Flow **A**) not to mention all of the flows leaving the ‘*EXPANSION FUNDS* (Pg.72)’ ‘*ASSETS*’ that support all of the ‘*EXPANSION FUNDS* (Pg.72)’ ‘*LIABILITIES*’. Initially as the first ‘SR’ *AUTHORIZED* (Pg.68) entity is created it will not have the funds to pay for its manufacturing costs and it will be derived from Flow **G2**. At a point where enough products and services get created to satisfy the manufacturing costs, Flow line **A**, and Flow line **G2** get eliminated. At this point as the number of ‘SR’ *AUTHORIZED* (Pg.68) entities grow the funds required by ‘Things of the Planet’ asset and ‘*PROFITS* (Pg.80)’ assets will not yet be at a level to sustain funds for the ‘SR’ *AUTHORIZED* (Pg.68) Entity Creation and *EXPANSION FUND* (Pg.72)’ and will be dependent on funds from ‘Public Funds’ (Flow line **G7**). As ‘SR’ grows to a point that all the ‘SR’ *EXPANSION FUND* (Pg.72)’ ‘*LIABILITIES*’ can be supported by the ‘*ASSETS*’ of ‘Things of the Planet’, ‘*PROFITS* (Pg.80)’ and ‘Newly Created Moneys’ (Flow lines **G1** to **G7**) get eliminated.

Lastly the exact nature of the ‘**Temporary Manufacturing Fund**’ and the ‘**Public Funds**’ in order to formulate and *UNDERSTAND* (Pg.87) the need and characteristics of **G1** and **G3**. Is there even a need to replenish the ‘**Temporary Manufacturing Fund**’ or the ‘**Public Funds**’ to balance something out? Eventually when **G2** is no longer required and Flow lines **A,B,&C** will support all ‘*LIABILITIES*’ requirements including Flow lines **I & S** for the creation of ‘SR’ *AUTHORIZED* (Pg.68) Entities of Production and Distribution’.

Any small or insufficient funds available from Flow lines **A,B&C** do not need to go to the ‘**Temporary Manufacturing Fund**’ but although insufficient may still flow into Flow Lines **A,B,&C** and just be supplemented by Flow line **G2**. Thus Flow lines **G1** may not be required to be shown on the drawing. Similarly if Flow lines **G1** is no longer required Flow line **G3** should not be required.

With all of this it is assumed that funds from the ‘Government’ (Flow line **G5**) and from ‘Donations’ (Flow line **G6**) are not flows that need to be compensated.

The Road to *SPIRITUAL* (Pg.85) Perfection



On a vertical scale a human beings travel from “NON EXISTENCE” at the bottom of the scale to “*SPIRITUAL* (Pg.85) PERFECTION” at the top of the scale is depicted. Although the climb from “NON EXISTENCE” at the lowest level in the “ANIMAL KINGDOM” could benefit from further expansion in this Release 02 it may suffice in its *INTENT* (Pg.76). In this area it can be seen that the survival of the human species can be reduced from what the *SRM* (Pg.85) in the animal is capable of. *NATURE*, (Pg.78) in order to accommodate *INFINITE* (Pg.75) survival of life and resources of the planet has arranged that no single species can rise to a point of being superior and confiscate all resources for itself. If an individual human being uses their abilities of the *SPIRIT* (Pg.85) to dominate and become the top of the food chain without regards to the desire and *COMPASSION* (Pg.69) to ensure that all life on the planet is not *DISADVANTAGED* (Pg.70), the individual has sunk below that of the Animal Kingdom. By no means must this statement be interpreted to mean that the human species should resign themselves to be lowered to a state of not being on top of the food chain. No, it is beneficial to have a human species at the top of the food chain as long as it is not at the detriment or well being of anything else on the planet be it other individuals (individually or collectively), the animal kingdom, plant life or things belonging to the planet. The *SPIRITUAL* (Pg.85) nature of *COMPASSION* (Pg.69) of the human *SPIRIT* (Pg.85) and their ability to *LOGICALLY* (Pg.77) evaluate, gives them (if chosen) the ability to control their populations as well as a behavior that enhances survival of all things on the planet as opposed to degrading any part of it. This example of course is just one example of the human being sinking to a level below that of the animal. Other items could be over-consumption, plundering of resources for individual comforts, or superiority of one over another etc.

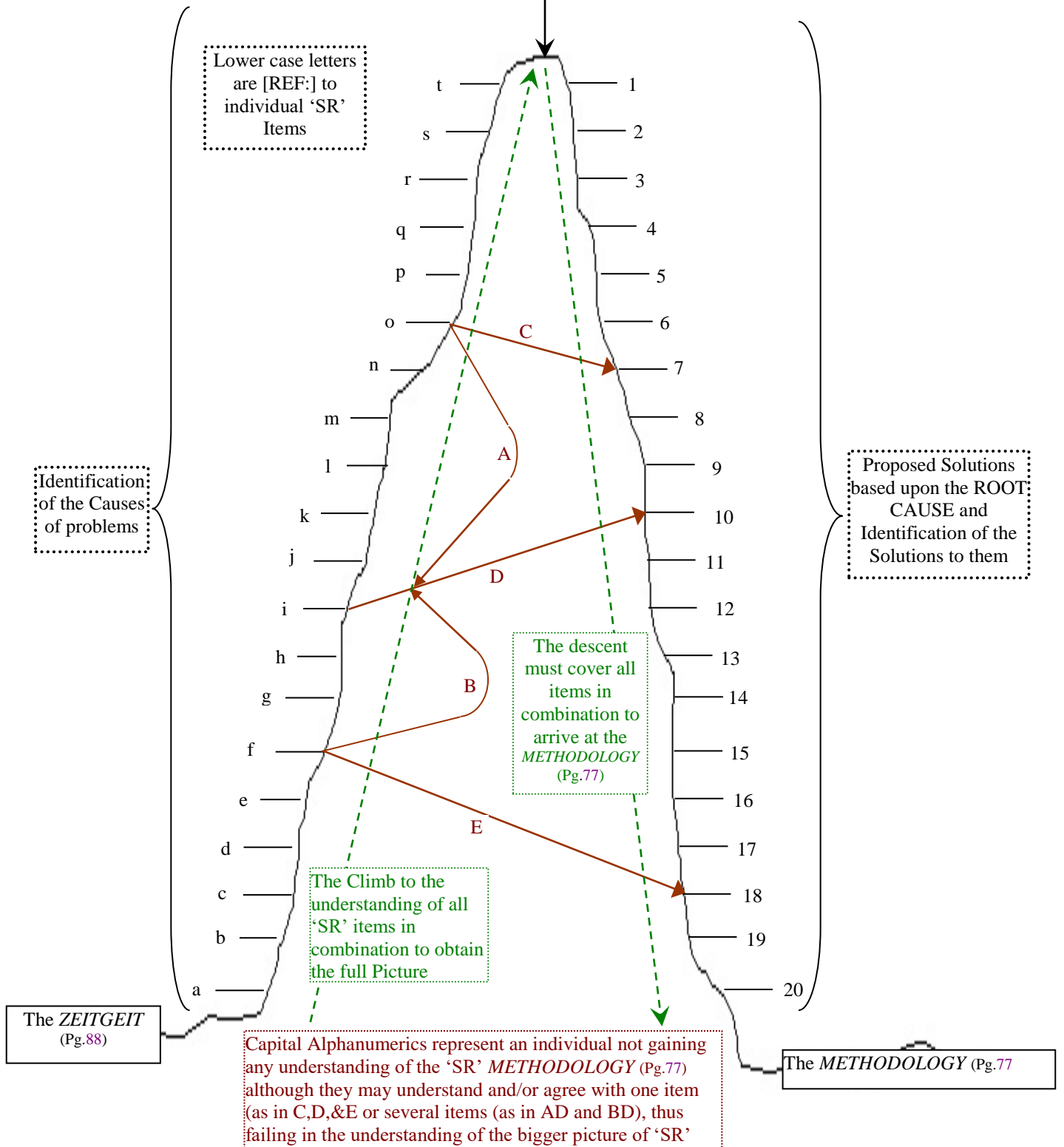
From the level of Animal Kingdom to the level of Social *GOODNESS* (Pg.73) is a long road for an individual to travel. This range is labeled “MATERIAL LIFE” and encompasses the individual rising to a *SPIRITUAL* (Pg.85) level where their desire and actions lead to social *GOODNESS* (Pg.73). This social *GOODNESS* (Pg.73) is not a single issue item but a comprehensive item of *COMPASSION* (Pg.69) for self, the global *INDIVIDUAL* (Pg.75), animal life, plant life and the resources of the planet. The full road passes through various levels from an arbitrarily selected (but probably realistic) level of “CURRENT SOCIETY” to an “ADVANCED SOCIETY” to the upper end of “Social *GOODNESS* (Pg.73)” in the area of “MATERIAL LIFE”. It is expanded to also show that for an individual who is born into a specific level it becomes easier (or more natural) to make steps up or down depending of the level that the society is in.

From “Social *GOODNESS* (Pg.73)” to “*SPIRITUAL* (Pg.85) *GOODNESS* (Pg.73)” it appears to be self evident that the individual has to travel with some recognition of the benefits available by participating in some form of a religious doctrine. As literally all known “*RELIGIONS* (Pg.81)” are based on some form of *SPIRITUALITY* (Pg.85) or a recognition that there is more to a human beings life than their body and brain or their own *VESTED INTEREST* (Pg.88) and determinations. Past that on the road from “*SPIRITUAL* (Pg.85) *GOODNESS* (Pg.73)” to “*SPIRITUAL* (Pg.85) Perfection” it may also be true that the road from “CURRENT SOCIETY” to “SOCIAL *GOODNESS* (Pg.73)” may be traveled without having to participate or adhere to any specific *RELIGION* (Pg.81).

**The Climb and
Descent to the
'SR' *METHODOLOGY*** (Pg.77)

The Road up from the *ZEITGEIST* (Pg.88) to the Root Cause and down to the 'SR' *METHODOLOGY* (Pg.77) 131200

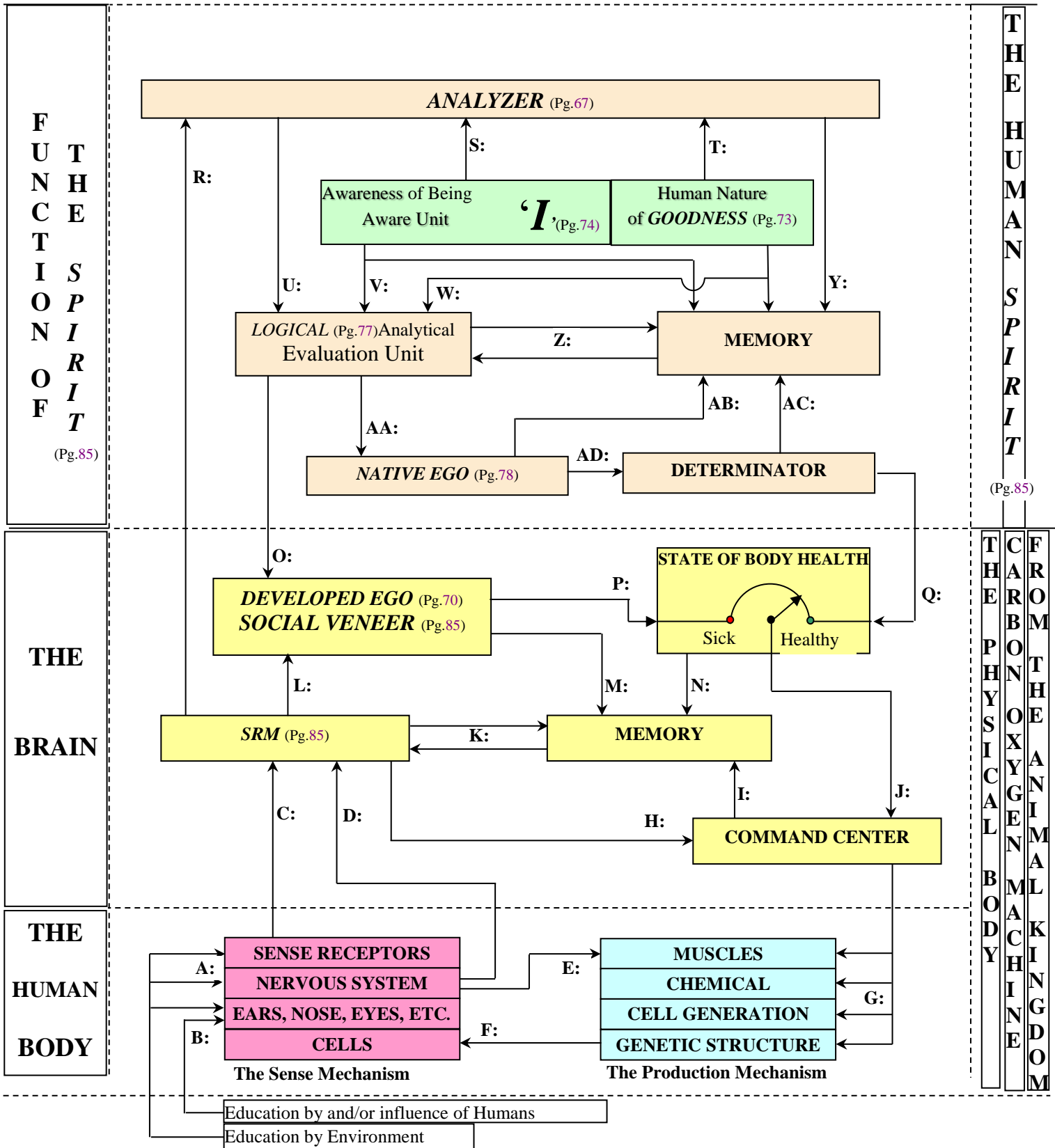
The ROOT CAUSE OF ALL OF SOCIAL DECLINE THAT REQUIRES SOLUTIONS
(THE PINACLE OF UNDERSTANDING)



Components Of The Human Being

The Components of the Human Being

- The Identity Components of the Human Being or 'I'
- The Functional Components of the SPIRIT
- The Components of the Physical Brain.
- The Production System of the Body
- The Sensory System of the Body



This Drawing is an extremely *SIMPLE* (Pg.83) pictorial view of the structure of a Human Being. It shows that the Human Being consists of two components and how they relate to each other from a point of view of information flows. The upper portion to be discussed later is composed of the components of the Human *SPIRIT* (Pg.85), while the lower section consists of the components of the Human body. The physical portion of the human body is shown as two separate components. One (shown in yellow) are the components of the Brain, and two are the components of the physical characteristics of the human body outside of the domain of the brain.

The Human Body:

If we view the body section without Flow R:, O:. and Q: we have the components of a physical body of a Human Being without any flow from or to the *SPIRIT* (Pg.85). Flow J: is shown to be a combination of Flow P: and Flow Q: in a 'more or less' magnitude as opposed to one or the other. However with the absence of Flow Q:, Flow J: will be equal to Flow P: regardless of the state of body health. Thus the components of the physical body are identical to that of an animal. That is, the so called "*DEVELOPED EGO*" (Pg.70) in the physical body is solely created by the "*SRM*" (Pg.85) in combination with what is stored in the physical "*MEMORY*" of the body which then is received by the "*COMMAND CENTRE*" Flow J:.

Flow J: is the information that will direct the "*COMMAN CENTER*" to initiate activities of the body's Production Mechanism Flow G:. It will direct the actions of the muscles, produce chemicals needed by the body, generate cells, and alter the genetic blueprint. The Genetic structure also influences cells that are part of the bodies Sense Mechanism Flow F:. The other identified components of the Sense Mechanism are Ears, nose, eyes etc, the nervous system and other sense receptors. The totality of the Sense Mechanism components send data to the *SRM* (Pg.85), Flows C: and D:. One additional Flow E: is a direct link that can bypass the *SRM* (Pg.85) and directly communicate to the Muscles. This path is defined as 'reflex response' although it is also presented to the *SRM* (Pg.85). The *SRM* (Pg.85) also consults the brains "*MEMORY*" Flow K: for *ANALYSIS* (Pg.67) of past events similar to the ones currently received. The body's "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" now develops the desired action to be sent Flow P: through the "*STATE OF BODYHEALTH*" to the "*COMMAND CENTER*" Flow J: The *SRM* (Pg.85) has one further Flow H: which can initiate directly to the "*COMMAND CENTER*" Flow H: for items received that require vital bodily functions to be performed. This path guarantees the body that regardless of the degradation of the body's "*DEVELOPED EGO*" (Pg.70) it has a path directly to the "*COMMAND CENTRE*" for information that imminently *THREATENS* (Pg.86) the survival of the body.

External to the physical body influencing the physical body (Human or animal) are two components namely the Education (influence) of the environment and education (and/or indoctrination) or influence by Humans.

The Human *SPIRIT* (Pg.85):

The *SPIRIT* (Pg.85) of the human being is the MOST NOT UNDERSTOOD element in most (probably all) societies. The upper portion is defined as the Human *SPIRIT* (Pg.85) and the identity components of that *SPIRIT* (Pg.85). What is of a very important *UNDERSTANDING* (Pg.87) is that none of the components of the *SPIRIT* (Pg.85) are shared with the components of the physical human being. The only connection with those two components are three communication and/or information flows as follows:

Flow R: is a flow from the stimulus response mechanism "*SRM*" (Pg.85) of the physical body to the "*ANALYZER*" component of the *SPIRIT* (Pg.85). The "*ANALYZER*" also receives data from the '*I*,s (Pg.74) 'AWARENESS OF BEING AWARE UNIT' Flow S: and data from the "*HUMAN NATURE OF GOODNESS* (Pg.73)" unit Flow T:. The "*ANALYZER*" now presents evaluated current Data Flow U: to the "*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) *EVALUATION UNIT*", which is a secondary *LOGICAL* (Pg.77) evaluation of current data from the "*ANALYZER*" and Flow V: and Flow W: which contain the identical data as Flow S: and Flow T: to the "*ANALYZER*". Finally the "*LOGICAL* (Pg.77) *ANALYTICAL EVALUATION UNIT*" combines this current data with the *SPIRITS* (Pg.85) "*MEMORY*" Flow Z: content and passes it onto the "*NATIVE EGO* (Pg.78)" via Flow AA:. "*NATIVE EGO* (Pg.78)" is thus built and altered from current data passed from the Body's *SRM* (Pg.85) Flow R: combined with *ANALYSIS* (Pg.67) of all of the Data from

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the '*I*' (Pg.74) and the content of the *SPIRITS* (Pg.85) "MEMORY" Flow Z. The result now resident in the *SPIRITS* (Pg.85) "*NATIVE EGO* (Pg.78)" and is passed to the "DETERMINATOR" Flow AD: as well as being stored in the *SPIRITS* (Pg.85) "MEMORY" Flow AB: for future reference.

Flow O: being the same data as Flow AA: to the "*NATIVE EGO* (Pg.78)" is also passed to the "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" Flow O: of the Brain of the physical body.

The last Flow linking the *SPIRIT* (Pg.85) and the Physical body is Flow Q: shown to flow from the "determinator" of the *SPIRIT* (Pg.85) to the "state of body health" of the Human Body. The difference between the *SPIRIT'S* (Pg.85) "*NATIVE EGO* (Pg.78)" and the body's "*DEVELOPED EGO*" (Pg.70) is that the "*DEVELOPED EGO*" (Pg.70) although receiving data from the *SPIRITS* (Pg.85) "*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) EVALUATION UNIT" Flow O:, also receives the information directly from the body's unevaluated "SRM" (Pg.85) Flow L:. Thus the content of the "*NATIVE EGO* (Pg.78)" can be built with a far greater content of the TRUE nature of a human being or the '*I*' (Pg.74). To the degree that the human being is aware of their *SPIRITUAL* (Pg.85) nature and that they, the '*I*' (Pg.74), with their content of the "AWARENESS OF BEING AWARE UNIT" and the "HUMAN NATURE OF *GOODNESS* (Pg.73)" unit can eliminate or reduce the effects of any characteristics contained within the "*DEVELOPED EGO* (Pg.70) *SOCIAL VENEER* (Pg.85)" component of the human body. A secondary path for the effects of the *SPIRIT* (Pg.85) on the actions of the physical body is through Flow AD: from the "*NATIVE EGO* (Pg.78)" to the "DETERMINATOR". The "DETERMINATOR" can now *ANALYZE* (Pg.67) the information coming from the "*NATIVE EGO* (Pg.78)" and determine actions that should be performed by the body Flow Q:. The very healthy body can respond more to the determination of the *SPIRIT* (Pg.85) Flow Q: than the information coming from Flow P: from the "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))"

Summary of the Drawing:

Within this model of the drawing when the human being conceives themselves to be solely a body and brain they will respond to and evaluate most things from the data sent to the "*DEVELOPED EGO*" (Pg.70) from Flow L: and pay little if any attention to the *SPIRIT'S* (Pg.85) *ANALYZED* (Pg.67) data from Flow O: or Flow Q: regardless of the "STATE OF BODY HEALTH" condition. To the degree that an individual is cognizant, as well as able to effectively control the nature and characteristics of their '*I*' (Pg.74) to that degree is the individual capable of determining their road in life to be more influenced by their true inherent nature of *GOODNESS* (Pg.73).

First it may be observed that the elimination of Flow R:, Flow O: and Flow Q: there exist two separate and apart entities. One is the *SPIRIT* (Pg.85) the other the physical Body. Although it does not appear that this is possible to do, while the body is alive, this is what happens when the physical body dies and with it all of the components associated with it. It can no longer be influenced by the *SPIRIT* (Pg.85) Flow Q: or Flow O:. Also, since there is no more *SRM* (Pg.85) of the body it can no longer send information collected by the Sense Mechanism of the body to the *SPIRITS* (Pg.85) "ANALYZER" and beyond. In other words, there is a total separation between the body (which is now dead and therefore non functional) and the *SPIRIT* (Pg.85) or the '*I*' (Pg.74), the individual. The individual or the '*I*' (Pg.74) with all of its functional components intact is no longer able to perform in the *PHYSICAL UNIVERSE* (Pg.80) as it lacks a body which is required to operate in the *PHYSICAL UNIVERSE* (Pg.80). However all of the components of the *SPIRIT* (Pg.85) are intact and functioning. The "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" is no longer, since the cells that created it are no longer alive. However the "*NATIVE EGO* (Pg.78)" of the *SPIRIT* (Pg.85) not being of the physical universe is still intact as are all of the components of the *SPIRIT* (Pg.85). Apart from the description of the components of the Human Being a very related and vitally important subject is presented in Drawing "*Evolution and Progression of the SPIRIT and Body*" On Page 213

Summary of the Flows:

FLOW A:

Information that the human body receives from the 'Environment' like heat, cold, hard, soft, painful etc. are sensed and received by two elements of the four components that are shown of the body's 'Sense

Mechanism'. These are the sense receptors near the surface of the body as well as the 'Nervous System' within the body.

FLOW B:

Although the third group shown are the 'Ears, Nose, Eyes, etc. will also receive information from the 'Environment', their major activities are those 'Educational' influences from other human beings, parents, family, friends, teachers, etc.

FLOW C:

Represents the flow of information or data from the 'Sense mechanism' to the 'SRM' (Pg.85).

FLOW D:

Is the flow of information or data from the 'Nervous System' such as sensing the need for nourishment and other states of the body and its organs to the 'SRM' (Pg.85).

FLOW E:

Represents a direct link between the 'Nervous System' and the 'Muscles' that bypass the 'SRM' (Pg.85) and other components and activates muscles directly without being processed by the 'SRM' (Pg.85). This flow of information or data is also referred to as reflex.

FLOW F:

The last block in the 'Production Mechanism' is the 'Genetic Structure'. The 'Genetic Structure' that can be altered by the 'Command Center' (See Flow G:). Thus Flow F: represents the flow that is now sending information or data to the body's 'Sense Mechanism' with instructions of how to build or recreate cells in the body.

FLOW G:

The 'Command Center' having interpreted the information received from the 'SRM' (Pg.85) Flow H: and Flow J: from the "STATE OF BODY HEALTH" now sends instructions to one or certain blocks of the four identified blocks in the 'Production Mechanism'.

FLOW H:

The calculated response derived by the 'SRM' (Pg.85) is also sent to the 'Command Center' that will determine which part of the body is to be commanded, and how.

FLOW I:

The same information preset in Flow G: is also stored in memory Flow I.

FLOW J:

Depending on the state of the physical body the 'State of Body Health' component can to a greater or lesser extent pass the information from either the '*DEVELOPED EGO*' (Pg.70) Flow P or Flow Q to the 'Command Center'.

FLOW K:

Represents the information or data flow from the 'SRM' (Pg.85) that stores data in the physical memory, and that the 'SRM' (Pg.85) is able to retrieve data that was previously stored in memory to calculate a response to the received information or data from all four components of the block labeled 'The Sense Mechanism' For simplicity and lack of clutter Flows C: and D: contain information from all four components of the Sense Mechanism..

CHAPTER 11: - Drawings and Charts:

After the 'SRM' (Pg.85) has received some information from the 'Sense Mechanism' and consulted its meaning by accessing memory Flow K: it determines an action for the body to perform as well as storing these results in memory Flow K:.

FLOW L:

The information generated by the *SRM* (Pg.85) is now passed to the *DEVELOPED EGO* (Pg.70) or *SOCIAL VENEER* (Pg.85)

FLOW M:

Any information contained in the *DEVELOPED EGO* (Pg.70) is also stored in the physical memory of the body.

FLOW N:

The information in the 'State of Body Health' is also stored in the physical memory of the body.

FLOW O:

The *SPIRITUAL* (Pg.85) component or the '*I*' (Pg.74) of the human being can or may also create a component in the physical body labeled '*DEVELOPED EGO*' (Pg.70) or '*SOCIAL VENEER*' (Pg.85). This mechanism will be discussed later in this explanation of the Flows.

FLOW P:

The information contained in the '*DEVELOPED EGO*' (Pg.70) is transmitted to the 'State of Body Health'.

FLOW Q:

The results of the 'Determinator' of the *SPIRT* (Pg.85) is sent to 'State of Body Health' component in the brain of the human body.

THE HUMAN SPIRIT (Pg.85):

FLOW R:

This flow represents the flow of information that the functional components of the human *SPIRIT* (Pg.85) is able to receive from the 'SRM' (Pg.85) of the physical body. All processes of the 'SRM' (Pg.85) are or can be monitored by the *SPIRITS* (Pg.85) '*ANALYZER*'.

FLOW S:

The '*ANALYZER*' also receives information from the 'Awareness of being Aware' Unit that is actually referred to as the '*I*' (Pg.74) component of the human being. The '*I*' (Pg.74) or 'Awareness of Being Aware' unit is one component of the two components of the block referred to as the 'Identity Components of the Human Being'. The second component of the 'Identity Component of the Human Being' is the 'Human Nature of GOODNESS (Pg.73)' unit.

FLOW T:

The '*ANALYZER*' also receives information from the 'Human Nature of GOODNESS (Pg.73)' unit which as stated above in Flow S: is the second component of the 'Identity Component of the Human Being'.

FLOW U:

The output of the '*ANALYZER*' now flows to the '*LOGICAL* (Pg.77) *ANALITICAL* (Pg.67) Evaluation Unit' where a further comparison is evaluated between the results of the '*ANALYZER*' and the components of the 'Identity components of the Human Being'. These two Flows are represented by Flow V: and Flow W: below.

FLOW V:

As indicated in Flow S: above, this is a secondary input from the ‘Awareness of Being Aware Unit’ as a further evaluation of the ‘ANALYZERS’ result (Flow U:). It is an indication of the importance the ‘I’ (Pg.74) places on the *SPIRITUAL* (Pg.85) knowledge that it has to be applied *LOGICALLY* (Pg.77) in the evaluation of ‘SRM’ (Pg.85) received information from the body (Flow R).

FLOW W:

‘Human Nature of GOODNESS (Pg.73)’ is also sent to the ‘*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) Evaluation Unit as a further step as explained in Flow T: above.

FLOW Y:

Is the flow of the output of the ‘ANALYZER’ that is also stored in ‘Memory’ of the *SPIRIT* (Pg.85). As with Flow W:, whether directly stored in memory or not it’s result is however stored through Flow Y: A NOTE: Both the direct Flows to ‘Memory’ of the *SPIRIT* (Pg.85) Flow W: and Flow V: are beneficial and probably valid, since the Flows W: and Flows V: to the ‘*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) Evaluation Unit’ are only used by it and only the results stored in ‘Memory’ of the *SPIRIT* (Pg.85) via Flow Z..

FLOW Z:

All results stored in ‘Memory’ of the *SPIRIT* (Pg.85) are also available to the ‘*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) Evaluation Unit’.

FLOW AA:

It is also the ‘*LOGICAL* (Pg.77) *ANALYTICAL* (Pg.67) Evaluation Unit’ that is employed to build the ‘*NATIVE EGO* (Pg.78)’. This ‘*NATIVE EGO* (Pg.78)’ is that component that the ‘I’ (Pg.74) has created out of a combination of the *SPIRITUAL* (Pg.85) components of the ‘I’ (Pg.74) that has the ability to evaluate the *SPIRITUAL* (Pg.85) characteristics of the human body and combine them with the physical characteristics of the human body.

FLOW AB:

This flow represents the state of the *NATIVE EGO* (Pg.78) which is stored in the *SPIRIT’S* (Pg.85) Memory

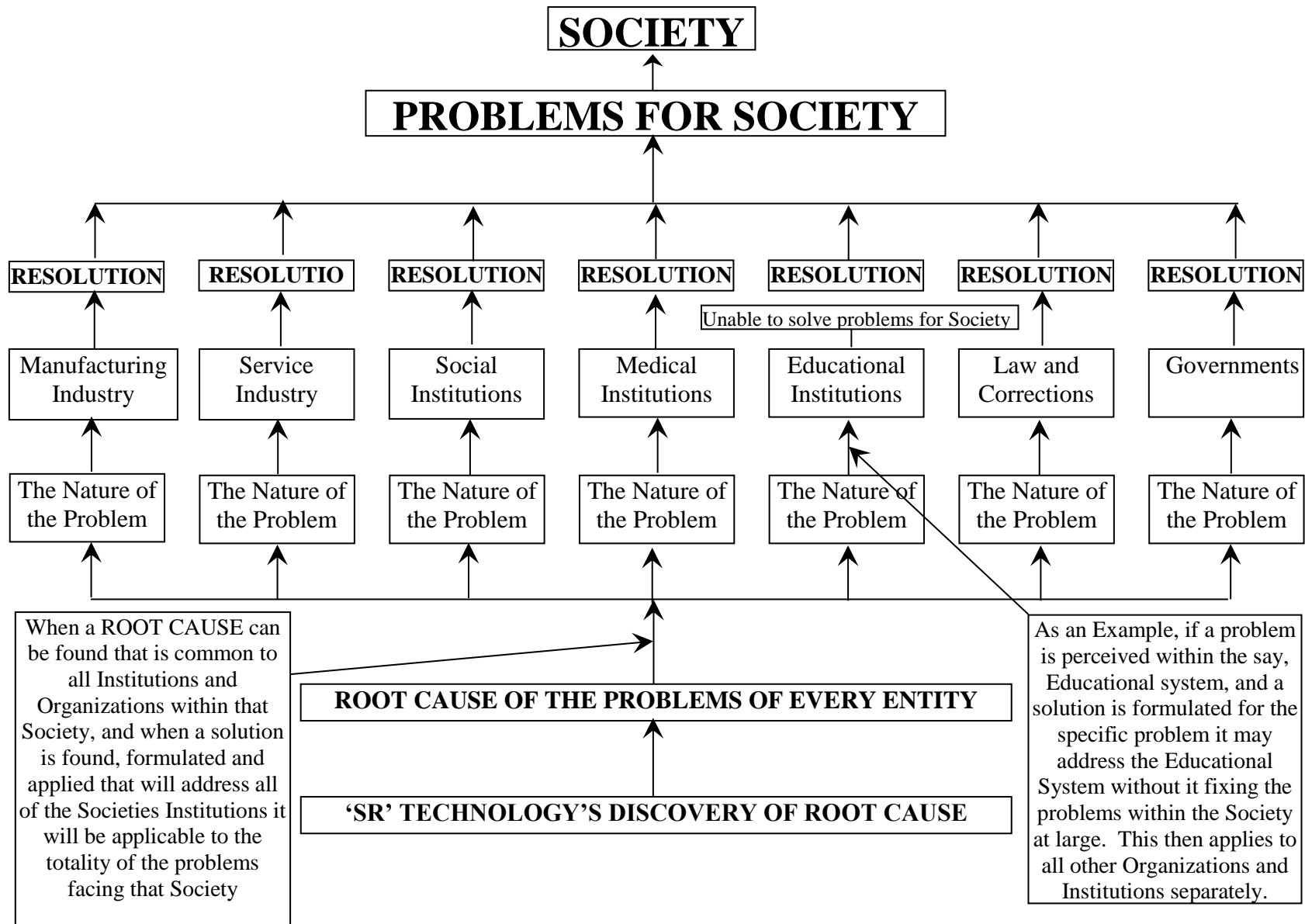
FLOW AC:

This flow represents the actions taken by the determinator which is also stored in Memory.

FLOW AD:

This flow represents the characteristics of the *NATIVE EGO* (Pg.78) which is passed on to the Determinator.

The Resolution of **Social Problems** **Collectively**



Survival Characteristics And Application

SCALE OF SURVIVAL CHARACTERISTICS AND APPLICATION		140304	
<i>PRO SURVIVAL</i> (Pg.80) = A		C = <i>PEER PRESSURE</i> (Pg.79)	
CHARACTERISTICS	GRADIENT		APPLICATION
Total Connectedness to all and everything	A	C	Total Immersion into Community with Positive <i>PEER PRESSURE</i> (Pg.79)
<i>IGNORANCE</i> (Pg.74) of Material Universe	A_B	C_D	
<i>IGNORANCE</i> (Pg.74) of Vegetation	A_B	C_D	Although the top of this gradient at 'C' and the bottom of this gradient at 'D' have a preliminary description attached, the remainder and full gradient are beyond explanation here as the full scale is only applicable and understandable within the full range of the many parameters making up the full Range of the 'SR' Technology.
<i>IGNORANCE</i> (Pg.74) of Animal Kingdom	A_B	C_D	
<i>IGNORANCE</i> (Pg.74) of Humanity	A_B	c_D	
<i>IGNORANCE</i> (Pg.74) of Family and Group	A_B	c_D	
No Concept of anything but Self (Criminal)	B	D	
<i>ANTI SURVIVAL</i> (Pg.67) = B		D = <i>RETRIBUTIVE</i> (Pg.82) PRESSURE	

This drawing consists of two related scales. The Scale on the left represents an individual's characteristic of *PRO SURVIVAL* (Pg.80) represented by "A" at the top and *ANTI SURVIVAL* (Pg.67) "B" at the bottom of the left hand scale. The term *PRO SURVIVAL* (Pg.80) refers to the TRUE nature of *GOODNESS* (Pg.73) of a human being while the term *ANTI SURVIVAL* (Pg.67) refers to the indoctrinated, *MANIPULATED* (Pg.77) state of the human being. The degree to which an individual is *PRO SURVIVAL* (Pg.80) or *ANTI SURVIVAL* (Pg.67) is represented by the size of the letter. At the top of this scale the large "A" represents the individual whose *THOUGHTS* (Pg.86) and actions are fully *PRO SURVIVAL* (Pg.80) with no *ANTI SURVIVAL* (Pg.67) characteristics. As the individual declines from this state they will deteriorate slightly represented by the small "B". Sliding to the bottom of the scale, as the "B" increases the "A" diminishes until it disappears at the bottom. The entry point into a human being's awareness of their TRUE NATURE would be this point where the individual rises upwards from "B". Point "B" therefore represents the "Lone Individual".

On the right hand side the scale represents the most beneficial application that the society could apply to enable the individual to rise to higher states. The individual at the top of the "survival" scale "A" would require no laws to guide them as they are already at optimum *PRO SURVIVAL* (Pg.80) status. The actions and examples set by individuals around them is the most successful way of assisting others to stay at or near "A". This is what is referred to here as "C" or (*PEER PRESSURE*) (Pg.79). At this level any Law, punishment or *RETRIBUTION* (Pg.82) would be counter productive as it would have the tendency to push the individual towards "B" on the "Characteristics" side of the scale. As the individual declines from "A" towards "B" due to deterioration that *PEER PRESSURE* would be designed to have, causing the individual to slide down the scale, may (or would) require more laws and retributive measures to be in place.

For the next paragraph it may be necessary to review the following Drawings:

- ("Components of the Human Being" On Page 195 above)
- ("Evolution and Progression of the Spirit and Body" On Page 213 below)

With the understanding of the above two Drawings let us take an arbitrary theoretical example to illustrate the mechanism. Let us envision an individual *SPIRITUAL* (Pg.85) being who is unattached to a body and has a very *SPIRITUAL* (Pg.85) *NATIVE EGO* (Pg.78). Let us assume that this individual now attaches themselves to a physical body that is born into a very suppressed, indoctrinated and *MANIPULATED* (Pg.77) environment, that applies full pressure on the "sense mechanism" of the body that they, the individual is no more than a body and brain, can only operate in a "survival of the fittest" mode and prevents them from operating in their TRUE NATURE of the human being - what happens? Although the "*NATIVE EGO* (Pg.78)" was in a state of being fully in touch with their TRUE NATURE, their "*NATIVE EGO* (Pg.78)" will get influenced by the "*SRM*" (Pg.85) and start to deteriorate. At the same time due to the heavy influence of the environment the *DEVELOPED EGO* (Pg.70) will be heavily influenced by this environment. However, to the degree that the environment influencing the body's "Sense mechanism" that contains experiences of the TRUE NATURE of the human being to that degree it will influence and alter both the "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" as well as the "*NATIVE EGO* (Pg.78)" of the *SPIRIT* (Pg.85).

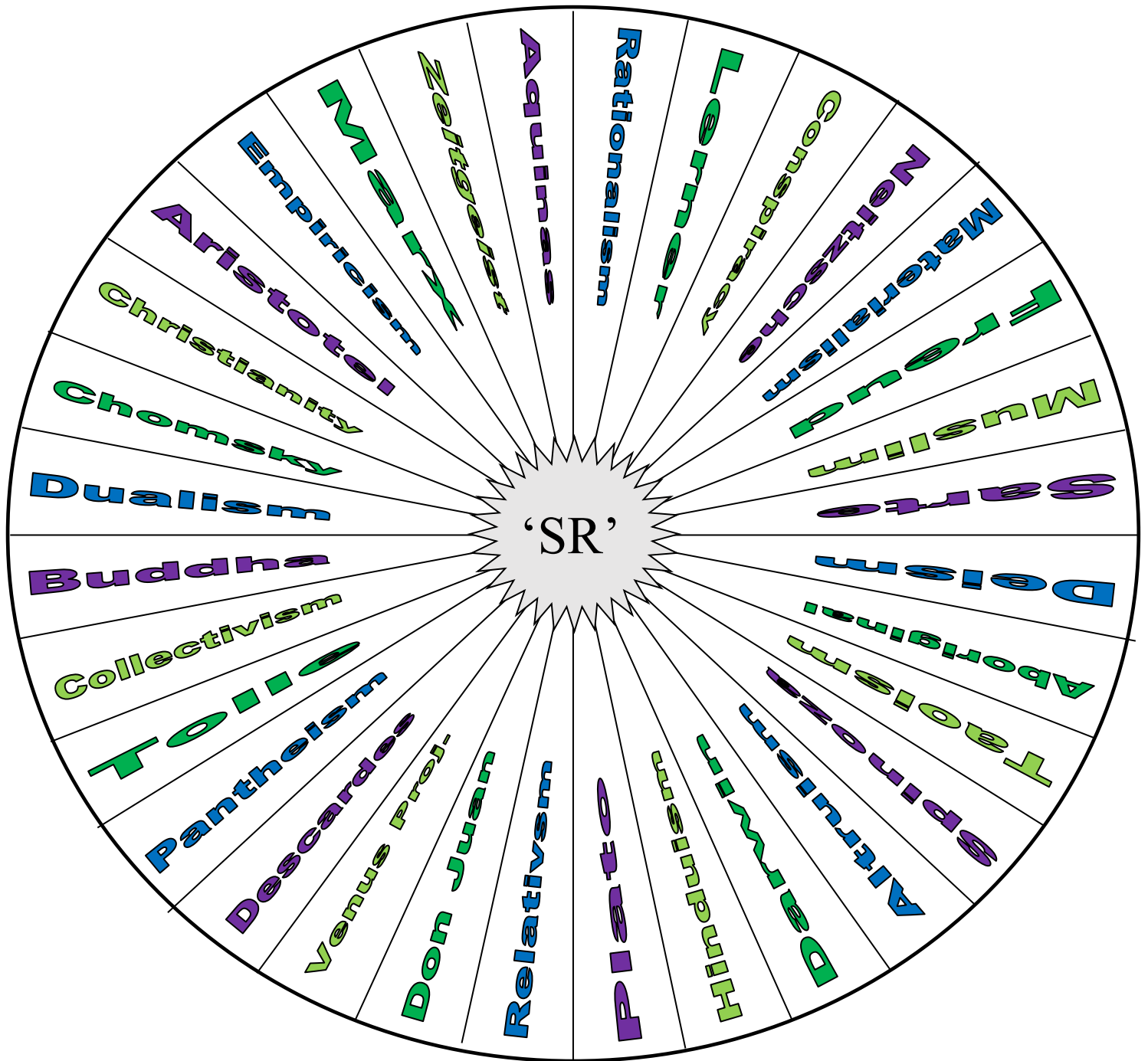
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The concept of Restorative Justice within the 'SR' Technology is first and primarily only applicable and indeed possible to some small extent within an entity operating under the 'SR' *METHODOLOGY* (Pg.77) (bylaws) and to the full extent only when the application of the 'SR' Technology has become mainstream within an autonomous group or society. Within the 'SR' *METHODOLOGY* (Pg.77) there are several distinct gradients to the following concepts. First and foremost is the application of *PEER PRESSURE* (Pg.79), which in application is in itself a gradient scale from bottom to top of how well and effective *PEER PRESSURE* (Pg.79) is and exists within the specific autonomous group or society. Second is the concept of 'Restorative Justice' or alternately stated or

CHAPTER 11: - Drawings and Charts:

conceived as what within the current *ZEITGEIST* (Pg.88) of the largest portion of the globe would be considered as counseling, programs or discussions directly applied to an individual who has somewhat degraded their survival potential down from what can be expected from the currently existing concept of *PEER PRESSURE* (Pg.79). As part of and in conjunction with Restorative Justice are efforts to assist the individual to take *RESPONSIBILITY* (Pg.82) for their decline in survival potential and participate in some form of ‘making up the damages’ that their transgression has created for another or others. This part of the Restorative Justice portion has to be recognized not only for the need of the negatively affected individual(s) or victim(s) to regain some form of trust and affinity for the perpetrator, but just as important for the benefit and recovery of the perpetrator themselves. This can be understood when it is recognized that the basic human nature of a human being is *GOODNESS* (Pg.73). When an individual has failed to exercise their true basic nature the individual deteriorates in their ability to feel at peace and harmony. Peace, harmony, happiness and *CONTENTMENT* (Pg.69) can only be restored to the individual who has been able to or helped with exercising this basic nature and returning to that basic nature. Third and likely last is the application of ‘SR’ concepts of Restorative Justice is the current (number one) concept within society of *RETRIBUTION* (Pg.82) or punishment for a transgression. Although it is the very last resort, there are however two very important *UNDERSTANDINGS* (Pg.87) of ‘SR’ concepts of this last resort final step of application of *RETRIBUTION* (Pg.82). First and foremost is the recognition within the ‘SR’ *METHODOLOGY* (Pg.77) that any downward application of the third and indeed second steps of ‘SR’ Restorative Justice is not an indication of the problem with the transgressor but an indication of the lack of or degradation of the concept of *PEER PRESSURE* (Pg.79) within the autonomous group or society practicing under the ‘SR’ *METHODOLOGY*. (Pg.77) This is where the gradient scale of, in this case, *PEER PRESSURE* (Pg.79) is applicable. At the highest point on the gradient scale of *PEER PRESSURE* (Pg.79) it can be considered virtually impossible to have to apply any lower level Restorative Justice principles. Or at least a higher level on the gradient scales of the lower levels of the other two scenarios. As the scale on drawing (“*Survival Characteristics And Application*” On page 205above) shows that at the top end of the scale of APPLICATION, at “C” no components of the lower level of “D” are present or required. At the lowest level of APPLICATION, at “D”, no component of “C” is present indicating a total absence of *PEER PRESSURE* (Pg.79) that was required to keep individuals from degrading their true and inherent nature of *GOODNESS* (Pg.73). Second is a recognition of the application of retributive actions. When a degradation of *PEER PRESSURE* (Pg.79) has necessitated retributive actions, the actions applied are solely for the need to isolate the perpetrator from any kind of continuation of their decline. It has nothing to do with any kind of *BLAME* (Pg.68), animosity, punishment, vengeance or any such or similar concepts so prevalent in our current applications of justice within societies at large. As such any retributive action should solely be the requirement to keep the perpetrator from continuing their *ANTI SURVIVAL* (Pg.67) activities which is a clear indication of complete failure of the application of Restorative justice contained within the concepts of the ‘SR’ *METHODOLOGY* (Pg.77).

The Slices of Life Of *PHILOSOPHY* (Pg.80) and Philosophers



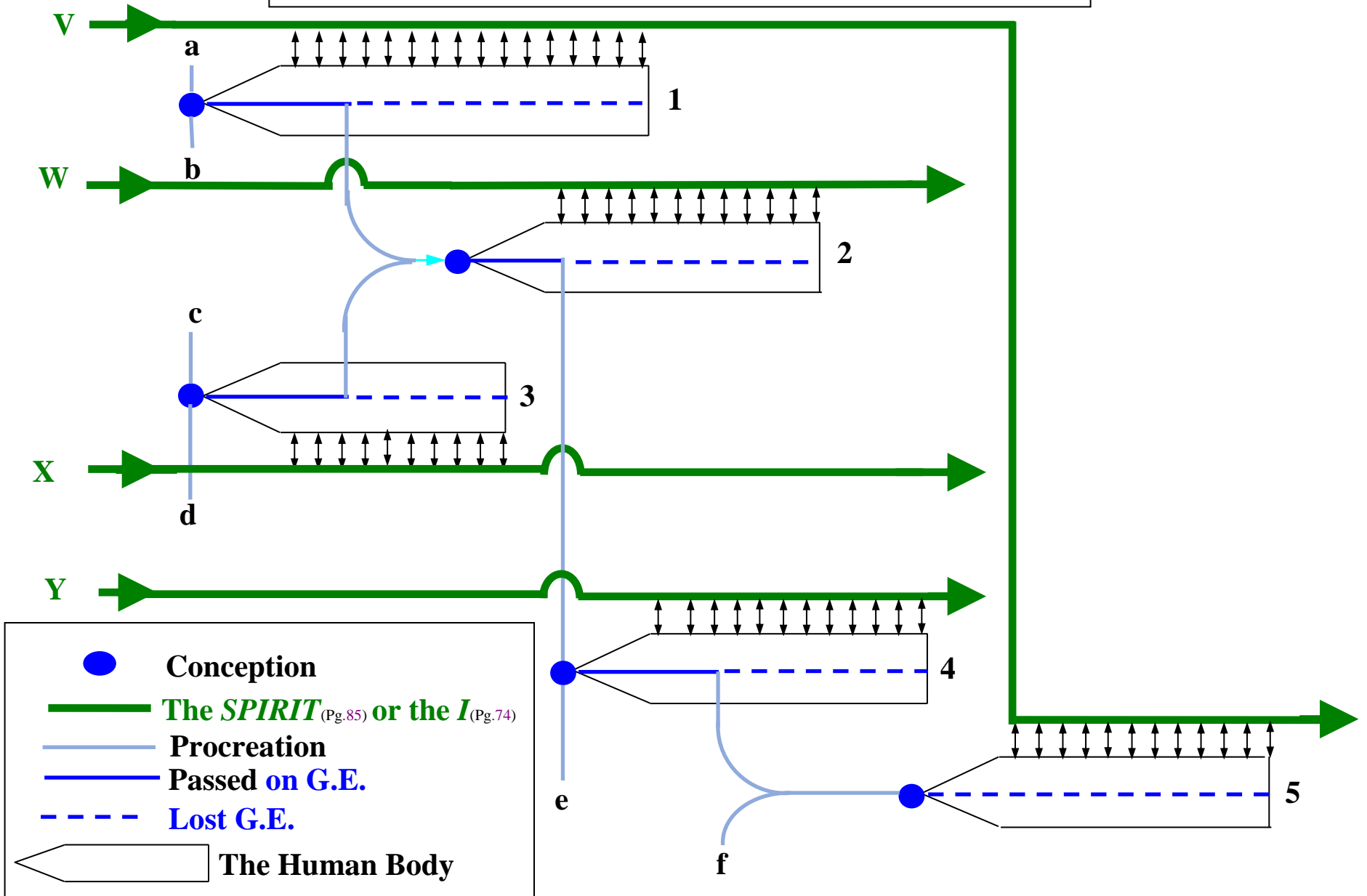
Within the 'SR' Technology, the recognition of the slices of life are the following:

The above circle represents the many different segments, or slices, and components that life consists of. Some random slices are identified consisting of four general categories which are defined as; one, *PHILOSOPHERS* (Pg.80), two, *PHILOSOPHIES* (Pg.80), three, *individuals who pursue alternate realities* from the existing *ZEITGEIST* (Pg.88), and four, *the beliefs and theories represented by this group* of individuals. It has been discovered that any one of those individuals or their *PHILOSOPHIES* (Pg.80) and beliefs have a valid *THOUGHT* (Pg.86) or concept of the meaning and *TRUTH* (Pg.87) about the beneficial components of the totality of life. Even with the recognition that some have a higher content of *TRUTH* (Pg.87), than others, none appear to be bereft of the *TRUTH* (Pg.87). The arguments and disagreements are purely a result of the individuals *VESTED INTEREST* (Pg.88) imbedded in each concept or individual. Thus it has been 'SR's' mission to isolate and combine the *TRUTH* (Pg.87) of each and incorporate it into a unified *METHODOLOGY* (Pg.77) that represents life itself without *VESTED INTEREST* (Pg.88) save the *VESTED INTERESTS* (Pg.88) of benefits for every individual and humanity.

Evolution and Progression Of the *Spirit*_(Pg.85) and Body

150106 Evolution and Progression of the 'I' (Pg.74) or Spirit (Pg.85)
In association with the human body's G.E.
 {Ref.: "Components of the Human Being" On Page 195}

150106



EXPLANATION:

Upper case alpha characters identify the *SPIRIT* (Pg.85) or 'I' (Pg.74) that an individual being is aware of, as they progress through-out their association and connection to the physical lifetime of the body.

Upper case numerals identify individuals physical bodies and their lifetime existence from [conception](#), through to physical body death.

Lower case alpha characters identify [procreative](#) flows from individual beings that are not shown to avoid confusing *COMPLEXITIES* (Pg.69) on the diagram.

The Body and the G.E.:

As shown the [procreative](#) flows carrying the genetic information from both parents join at [conception](#) creating the genetic blueprint for the individual that determines and thus creates the physical structure of the individuals body and brain. At some point during this physical development (probably at or near birth) the 'I' (Pg.74) or *SPIRIT* (Pg.85) attaches or associates itself with this physical entity or the body of the individual.

As the Body lives and experiences its environment it learns how to survive better by distinguishing between what is more beneficial to its survival and what is detrimental to its survival. This knowledge enables the body to develop better survival abilities. Furthermore this knowledge is imprinted in the G.E. so that it may produce improved survival for its off-springs right from [conception](#).

However, whatever is the structure of the G.E. is, the only characteristics existing at the time the specific body passes its genetic structure on to its offspring is what it has evolved to at the time that the G.E. is passed on, and is combined with the G.E. that existed from its partner in the [procreative](#) flows. Any changes in the G.E. structure of the parents after the point of the last [procreative](#) flows is lost to the offspring thus produced, and is therefore shown to be [lost G.E.](#). In other words this [lost G.E.](#) no matter what is contained in it can not be passed on to a newly created body unless another [procreative](#) flow is generated creating a different offspring.

The *SPIRIT* (Pg.85) or the 'I' (Pg.74):

It is not fully known and considered relatively irrelevant to this diagram at which point in the development of the body after [conception](#) the *SPIRIT* (Pg.85) or 'I' (Pg.74) associates itself or attaches itself to the body, thus becoming a Human Being. Probably it is around birth or just before as the diagram hints upon. It is however this association of the 'I' (Pg.74) with the physical body that distinguishes the material body of an animal from a Human Being. These concepts are discussed elsewhere in the 'SR' Technology.

However at this junction or union, there are two distinct interactions between the body and the 'I'. Primarily it is the 'I' that has control of, is aware of and can monitor the body and its brain over and above the *SRM* (Pg.85) of the body and brain. Secondly it is the total life experience of the body plus the influence and control of the body by the 'I' (Pg.74) that now shape the characteristics recorded in the G.E..

At body death, the *SPIRIT* (Pg.85) or 'I' (Pg.74) detaches or disassociates itself from the body as it can no longer operate the body in the *PHYSICAL UNIVERSE* (Pg.80). However the *SPIRIT* (Pg.85) or 'I' (Pg.74) has its own memory as well as a *NATIVE EGO* (Pg.78) that was developed as the combined experiences of the body with its operational state of *SRM* (Pg.85) and the native state of the 'I' (Pg.74) which is the Human Nature of

CHAPTER 11: - Drawings and Charts:

GOODNESS (Pg.73) as shown on Drawing (“*Components of the Human Being*” On Page 195above). Back to this Drawing, for *SIMPLICITY* (Pg.83), only one example is shown of progression of the *SPIRIT* (Pg.85) or ‘*I*’ (Pg.74) through time from association with more than one body. *SPIRIT* or ‘*I*’ (Pg.74) identified on the diagram as **V**, first associates itself with individual 1. Then sometimes after body 1’s death, **V** associates with individual 5. After the death of individual 5 the *SPIRIT* (Pg.85) or ‘*I*’ (Pg.74) is again in an unassociated state with a body until such time as it again gets, or chooses, to associate itself with another body.

Other Observations from the drawing:

Looking at individual 2, we can see that the body created by the *procreative* flows of individual 1 and 3 have joined and their combined G.E. influence have created individual 2. Thus the body of individual 2 has been formed as a result of the genetic codes existing in the parents namely 1 and 3 at the time that the *procreative* flows generated the *conception* of 2. From the perspective of building a blueprint for the offspring, any G.E. development of the parent has no effect on the child, individual 2, after *conception* of the child has taken place. Thus it is here identified as **Lost G.E.**. This is so regardless of whether the G.E. alterations of the individual(s) are a result of the environmental experiences of the body and its *SRM* (Pg.85) or was altered due to the interaction and association of the *SPIRIT* (Pg.85) or ‘*I*’ (Pg.74) with the body.

It can also be seen that although after the *procreative* flow has ceased in both individual 1 and 3 the interaction between the *SPIRIT* (Pg.85) or ‘*I*’ (Pg.74) continue not only for the G.E. but also alteration to the *NATIVE EGO* (Pg.78) of the *SPIRIT* (Pg.85) or ‘*I*’ (Pg.74) in both individual 1 as well as in individual 3. Any interaction of the body's *SRM* (Pg.85) and the ‘*I*’ (Pg.74) before the initiation of the *proactive* flows that have altered the G.E. of the individual is however passed on to the offspring. Although generally the alteration of the G.E. before *procreative* flows that generate offsprings are relatively small compared to the longer time that the G.E. has the potential of being altered after the *procreative* flow that produced offsprings.

The G.E. changes that have taken place due to the influence of the ‘*I*’ (Pg.74) on the body before the *procreative* flow that generates an offspring are passed onto the offspring, the greatest time that the ‘*I*’ (Pg.74) has the potential to alter the G.E. is not transferred to the offspring via the G.E.. Thus two things can be observed. First it can be seen that the characteristics and attributes the Human Being develops over the lifetime are recorded by the ‘*I*’ (Pg.74) and thus are available to the offspring that the ‘*I*’ (Pg.74) associates itself with in the next body. The G.E. structure may be altered by individual 1 and thus these changes taking place before the *procreative* flow that creates individual 2 are passed on to individual 2. The same holds true for individual 2 creating individual 4 and individual 4 creating individual 5. Thus the genetic blueprint that generates the physical properties of individual 5 contain genetic information from all four individuals 1,2,3,and 4 and all other individuals, shown by *procreative* flows a,b,c,d,e and f. Again this holds true not only for the environmental influences shaping the G.E. but that influence that **V,W,X,Y** and others not shown on this drawing had on the structure of the G.E. before the *procreative* flows were initiated.

The physical body of individual 5 is a direct result of the combined information stored in the G.E. of individual 4 and the *procreative* flow f. Thus it is that individual 5 is physically most closely associated with their parents.

The ‘*I*’ (Pg.74), **V** owns the full experience of the life of individual 1. Thus when **V** associates itself with individual 5 it has the total experience of individual 1 , as well as all other previous associations, which can now be used by **V** to influence the life of individual 5.

The final observation is that as Human Being 5 is shown not to reproduce thus not creating *procreative* flows that produce offspring all genetic alterations carried forward from individual 4 and individuals *procreative* flow f is lost and not **forwarded** by 5. All experiences encountered

by individual 1 are however accessible to individual 5 and can not only guide the life of Human Being 5 but produce characteristics of the 'I' (Pg.74) that can be passed on to the next individual that V will attach itself to, namely individual 5.

In summary it is shown that it is far more important to the *UNDERSTANDING* (Pg.87) of Human Beings to put more emphasis on the *SPIRIT* (Pg.85) or 'I' (Pg.74) than what is mainstream today placing all or at least most of the emphasis on the Human Beings body, brain and the basic mechanisms of the *SRM* (Pg.85) creating the genetic evolution of the body.

Another View:

Another important aspect of the relation between the *SPIRIT* (Pg.85) and the physical body is this drawing. It depicts several entities in various stages.

- (a) The human body from conception to body death.
- (b) The genetic evolution from the inherited genetic structure from the parents through procreation to body death.
- (c) The genetic structure that is passed on to the infant from the procreative flow.
- (d) The *SPIRITUAL* (Pg.85) component that attaches itself to the physical body at some indeterminate time between conception and maturity.
- (e) The genetic modification the human body generates that gets lost after the last procreative flows of the parents.
- (f) The influence that the *SPIRIT* (Pg.85) is able to determine about the activities of the physical body.
- (g) The genetic characteristics an individual receives from their parents
- (h) The *SPIRITS* (Pg.85) attachment and interaction with the physical body and its survival after body death.
- (i) The alteration of the "*NATIVE EGO* (Pg.78)" of the *SPIRIT* (Pg.85) V (as example in the drawing) as described in "*The Human SPIRIT* (PG.85):" on page 197, its detachment from physical body 1 and reattachment to physical body 5.

The important thing to observe here is that genetically individual 5 inherits its genetic structure from individual 4 and another individual identified as procreative flow f while the *SPIRITUAL* (Pg.85) "*NATIVE EGO* (Pg.78)" is inherited from the latest association of *SPIRIT* (Pg.85) V with individual 1.

The last observation here is therefore self evident that the influence of the "*NATIVE EGO* (Pg.78)" of the *SPIRIT* (Pg.85) is greater than the genetic structure of the physical body.

Referring back to the drawing "*Components of the Human Being*" on page 195 at the bottom of the drawing is a small indication of the external influences on the human being. Here is the entry point of the things that determine the development of both the "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" as well as the "*NATIVE EGO* (Pg.78)" of the *SPIRIT* (Pg.85). At conception, the "*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))" is a blank slate and is ready to be built by the inputs to the "sense mechanism" of the body. There is however the influences of the genetic structure forming many of the characteristics of the individual. The science of the genetic structure is wholly accepted by 'SR' and totally valid. It is a valid science and must be understood for what it is. Hoerbrt discoveries of new emerging research such as epigenetics and neuroplasticity are just as valid and must be incorporated into the *UNDERSTANDING* (Pg.87) of the human being although this dissertation will not address it further at this time. At some arbitrarily point shown on on this drawing, the *SPIRITUAL* (Pg.85) entity 'I' (Pg.74) associates and attaches itself to the physical body and thus we have a new human being consisting of the duality of the physical body which is new and the *SPIRITUAL* (Pg.85) entity or 'I' (Pg.74) which is not new. It is now possible to view the effects on a human body which are totally outside of the effects of the

CHAPTER 11: - Drawings and Charts:

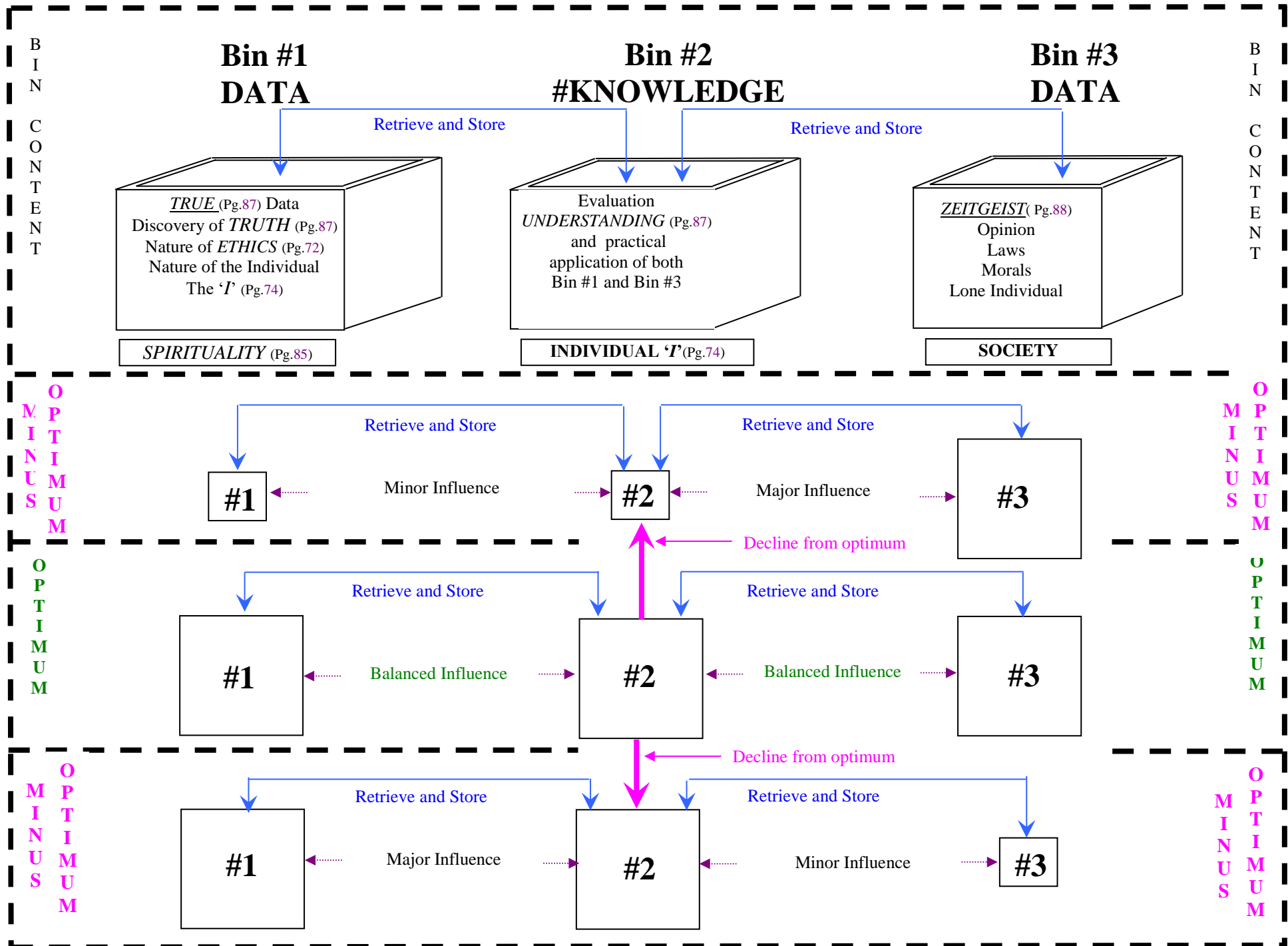
genetic structure of the physical body. As the *SPIRITUAL* (Pg.85) associates itself with the physical body its “*NATIVE EGO* (Pg.78)” is fully intact and the collective data accumulated throughout its entire associations with other bodies in the past.

As this human being now evolves through both the input to the body’s “SENSE MECHANISM” as well as input from the ‘I’^s (Pg.74) “*NATIVE EGO* (Pg.78)” it will alter and evolve both the “*NATIVE EGO* (Pg.78)” of the ‘I’ (Pg.74) and the “*DEVELOPED EGO* (Pg.70) (*SOCIAL VENEER* (Pg.85))” of the physical body.

The Anatomy of the Road

From DATA to

KNOWLEDGE



ALL KNOWLEDGE IS DERIVED FROM DATA.

An Individual or the 'I' (Pg.74), inherently has the ability to gain knowledge which can be derived from existing DATA. It is not relevant whether this data is existing or newly placed by the discovery that the individual has made

The uppermost section of the chart depicts three boxes or 'BINS' numbered #1 to #3. Both Bins #1 and #3 are simply containers of Data. The Data in bin #3 is identified as *ZEITGEIST* (Pg.88) (meaning the data that exists within a specific society or culture). Four of the many categories of data that are contained in this bin, are listed as *OPINIONS* (Pg.78), Laws, Morals and 'Lone Individual'. We can look at this data as data that is agreed upon by the collective group within a society which may or may not agree with the agreed upon data that exists in another society. Another way of looking at this is that it is arbitrary and not necessarily, although it may be, a physical or '*SPIRITUAL*' (Pg.85) *FACT* (Pg.72) or *TRUTH* (Pg.87).

The Data in bin #1 is data that is, if not absolute *TRUTH* (Pg.87), but true data that can be derived by *ANALYTICALLY* (Pg.67) evaluating all data about a specific subject from the data that can be derived from the Data in both bins #1 and bins #3.

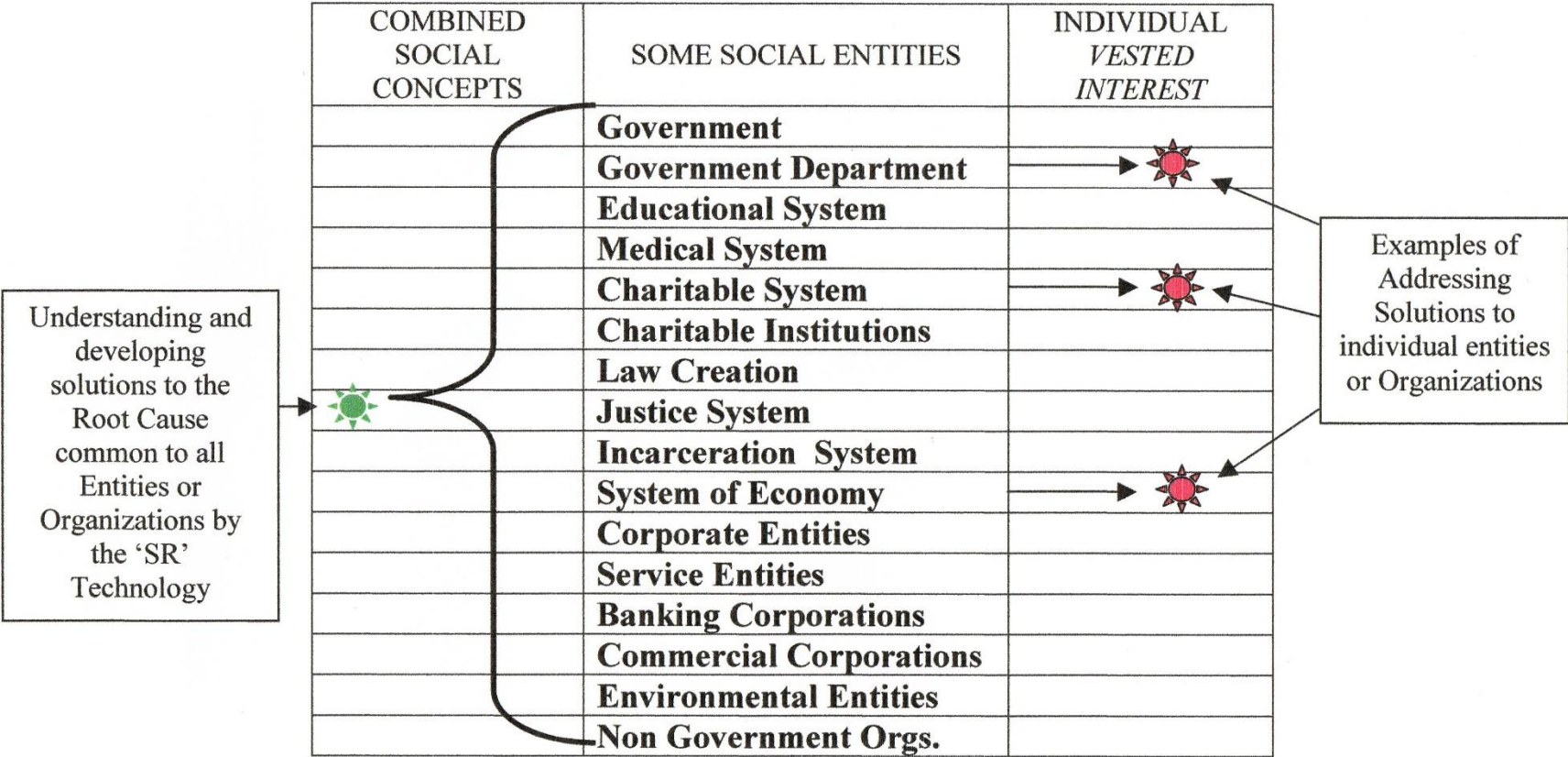
Now we can look at bin #2 labeled "Evaluation". This bin is resident within the 'I' (Pg.74) of the human being who has the capability to employ *ANALYTICAL* (Pg.67) and *RATIONAL* (Pg.81) evaluation of data that exists in both bin #1 and bin #3. This evaluation will then enable the individual to proceed on a gradient path to take all data known about a subject that socially reside in bin #1 as well as in bin #3 and then place it in the more appropriate bin. This gradient ability for evaluation by the individual is in direct proportion to the degree that the individual has become cognizant of the *FACT* (Pg.72) that they are a *SPIRITUAL* (Pg.85) entity inhabiting a body.

The lower three sections of the chart are to somewhat represent this gradient scale of KNOWLEDGE. In the center section, labeled **OPTIMUM**, the individual places an equal amount of emphasis on bin #1 and bin #3 for evaluation. The sizes of the Bins in the center section represent the value the individual may place upon the content of the boxes. This as indicated is the optimum balance that the individual can attain without more or less disregarding the data contained in either bin and favor the data in the other bin. As the individual departs from this **OPTIMUM** state towards the **MINUS OPTIMUM** states as shown, the influence of bin #3 becomes less than that of bin #1 (as shown below the **OPTIMUM** section) or the influence of bin #1 becomes less than that of bin #3 (as shown above the **OPTIMUM** section).

The ultimate goal of the individual is thus to be able to distinguish and catalog the Data contained in bin #1 from the Data in Bin #3. Another way of verbally looking at this process is that bin #1 containing at least a relative *TRUTH* (Pg.87) that applied collectively to humanity as well as the global material universe as opposed to *OPINIONS* (Pg.78) and arbitraries contained in bin #3 pertaining to an individual group or society for its own sake. In actual *FACT* (Pg.72) it is not only the arbitraries of a group or society but those of the 'Lone Individual' as well.

‘SR’ CONCEPT OF ROOT CAUSE VERSUS SINGLE ISSUES VESTED INTERESTS (Pg.88). 140216

Root Cause VS Single Issue Vested Interest (Pg.88)



Although proposing solutions to problems existing within ‘Individual *VESTED INTERESTS* (Pg.88)’ may address that particular problem within that Entity, it does very little or nothing for the collective entities within societies. As a matter of fact it may even disadvantage other entities. ‘SR’ Technology has isolated the *ROOT CAUSE* (Pg.82) of any and all problems existing in a Society with the result that by addressing these *ROOT CAUSES* (Pg.82) collectively, all Social Entities will be affected equally to the optimum benefit to all *INDIVIDUALS* (Pg.75).

There is another Drawing which represents the same or similar concept See “*The Resolution of Social Problems Collectively*” On Page 203

CATEGORIES OF THE RANGE OF THE HUMAN BEINGS AWARENESS AND FEELINGS

140220

Range of Human Beings Awareness and Feelings

<i>SPIRITUAL</i> (Pg.85) Component	Physical Component	Duality in Conflict	Duality in Harmony
<i>SPIRITUALITY</i> (Pg.85) the 'I' (Pg. 74)	<u>A</u> nimal <u>B</u> ody and <u>B</u> rain	<u>H</u> uman <u>B</u> eing in <u>C</u> onfusion	<u>H</u> uman <u>B</u> eing <i>UNDERSTANDING</i> (Pg.87)
<i>SPI</i> (Pg.85)	<i>ABB</i> (Pg.67)	<i>HBC</i> (Pg.74)	<i>HBU</i> (Pg.74)
<i>SELF AWARENESS</i> (Pg.83)	<i>INSTINCT</i> (Pg.75)	<i>EMOTION</i> (Pg.71)	<i>UNDERSTANDING</i> (Pg.87)
<i>COMPASSION</i> (Pg.69)	<i>SENSE GRATIFICATION</i> (Pg.83)	Alienation	Evaluation
<i>RATIONALITY</i> (Pg.81)	Physical <i>PAIN</i> (Pg.79)	<i>SELFRIGHTEOUSNESS</i> (Pg.83)	Recognition
<i>LOGIC</i> (Pg.77)	Procreation	Negativity	<i>TOGETHERNESS</i> (Pg.86)
<i>ANALYTICAL</i> (Pg.67)	Protection	Hate	Consideration
<i>TRUTH</i> (Pg.87)	Fear	<i>INSANITY</i> (Pg.75)	Peacefulness
<i>ALTRUISM</i> (Pg.67)	Physical Sensation	Dissatisfaction	Happiness
		Animosity	<i>ENTHUSIASM</i> (Pg.72)
		<i>EGO</i> (Pg.71)	<i>PRODUCTIVITY</i> (Pg.80)
		Reactivity	Enlightenment
		<i>PAIN</i> (Pg.79)	

Human Rights, ANTI and PRO SURVIVAL (Pg.80)

140309

Human Rights, Anti and PRO SURVIVAL (Pg.80)

	Human Rights		
	YES	NO	
<i>PRO SURVIVAL</i> (Pg.80)			<i>ANTI SURVIVAL</i> (Pg.67)
<i>LOVE</i> (Pg.77)	X	X	ANGER
<i>COMPASSION</i> (Pg.69)	X	X	HATE
<i>TOGETHERNESS</i> (Pg.86)	X	X	ANIMOSITY
SHARING	X	X	<i>GREED</i> (Pg.74)
<i>ALTRUISM</i> (Pg.67)	X	X	EGOTISM
SCIENCE	X	X	<i>MANIPULATION</i> (Pg.77)
CONNECTEDNESS	X	X	INDOCTRINATION
<i>UNDERSTANDING</i> (Pg.87)	X	X	<i>EMOTION</i> (Pg.71)
<i>INTUITIVENESS</i> (Pg.76)	X		
<i>GOODNESS</i> (Pg.73)	X		
EGALITARIAN	X		

List of Drawings and Charts

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Sample Letter to Politicians:

A: Introduction:

As the full content of this dissertation points to the conviction that the only possible way to turn the 'SR' Technology theory into a practical, functioning and expanding entity is with the full support and involvement of non partisan political championship. Within this reality of the concept, the next step in its implementation is to find ways of enlisting this non partisan political support. It is envisioned that the appeal that has to be made, as is expressed in the following sample letter: It is with the enquiry into the individual being addressed whether their basic interest is the support of "Individual Economic Dominance" as more beneficial to the society that they serve versus "Sustainable Social Economic well being". The determination of which of these diametrically opposing initiatives are present would be the entry point into the effort required to initiate a study into the components of a Technology that has the promise and capability to create a society that is built upon the concept of "Sustainable Social Economic well being".

B: The Letter:

Salutation:

It is hoped that this letter will initiate a road of discovery of the existence of a social/political 'will' to explore initiatives that pursue the growth of "Sustainable Social Economic well being" as more desirable than the current status quo of 'individual economic dominance'. Thus the intent of this letter is to establish contact, dialog and communication with political entities who have a willingness or desire to investigate the alleged existence of something that claims and promises to achieve an improvement in the existing socioeconomic environment. Regardless of a consideration whether the existing socioeconomic system is positive or negative for the society, unless it is considered to be ideal it must be considered that it can be improved. Why contact with political entities? - because any improvement in the well being of the society, is considered to be the responsibility of not only the Government but individually any member of any political party or political initiative

There are three assumptions that are made in regards to this letter and its appeal; First there is the assumption that most, if not all, individuals who aspire to enter the political arena do so for the following reason: that is that they have a true desire and belief that they may be a positive force or influence that can benefit the society that they endeavor to serve. One of the reasons that this is considered to be a logical assumption, is that the expertise and dedication required for participation in the political sector is of a magnitude that if it were to be applied in the private sector the monetary rewards would probably be substantially more desirable and easier to achieve than in the political sector.

The second assumption is as follows: It is perceived through extensive study that it is not a lack of desire to serve the society but a lack of understanding the nature of what is a benefit to the society collectively and individually and what may be conceived to be a benefit to the society collectively and individually that is or may be more of a detriment, or at least no benefit at all for the collective individual or the society. The reason for the

consideration that this is also a logically originated assumption is as follows; it is an observable fact that it is wealth, not money, that has the ultimate power of influence and determination in the creation and maintenance of the existing social paradigm and its socioeconomic structure. It is ultimately the educational and indoctrinational methods employed by this wealth to ensure that both the individual, the group and their Government create and maintain a socioeconomic system that purports the concept that this structure of wealth creation for the top of the wealth pyramid is a benefit to the society. And even if it is argued to be a benefit to the society it is today largely acknowledged that any such perceived benefit is at best very temporary and impossibly maintainable in the long term. The above however is a very simplistic description of the complex nature of the phenomenon and drastically stripped for brevity's sake in this letter.

The third assumption is as follows: The ultimate power even over and above the power of wealth is the power of the Government. However this ultimate power, if to be sustainable has to have the support (as opposed to discontentment) of the people or the society that that Government serves. There are two observable obstacles to the attainment of this power of the Government; first is the fact that the power of education possessed by wealth on the Government as well as the public has created the socioeconomic perception that it is the support of this wealth structure that is for the benefit of the society. Second, it is this same power of wealth that has the control of the educational and indoctrinational capacity to convince the public to demand the maintenance of this socioeconomic paradigm from their Governments and the ability to select individuals who will form the Government as well as ensure the educational parameters that will maintain this socioeconomic system called "Free Enterprise Economy".

Elements that enhance the survival of a society are elements that are to be developed and implemented by the Government serving that society as opposed to being demanded by the public collectively. The collective public's responsibility is to elect or otherwise empower a Government that promises to deliver its capacity to develop and implement socially beneficial elements. Vested interest groups will always tug on the purse-strings and legislative powers of the Government but it is the Government's responsibility to evaluate those pressures for benefit or indeed harm to the society and prevent or at least limit vested interest gains that may be at the expense of the society

The above appears to be obvious beyond the need to expound on them and indeed it is assumed to be obvious. If however we look at current socioeconomic realities it beckons mystery as to what has transpired that evaporated this obviousness. It is true to say that the only rhetoric surviving, that purports that the obviousness is still obvious, is the strange concept that serving vested interest groups is indirectly a benefit to the society. Another way of relating to this is the concept of "Trickle Down Economy" There does not appear to be any evidence however that other than that rhetoric, the unsustainable affluence the western world has aspired to is any benefit at all to the society and most obviously not for the sustainability of such a society.

Is the Government to implement benefit to individuals or groups, as opposed to the collective society, while at the same time requesting individuals individually or the society collectively to lobby the Government to implement socially beneficial elements? Is the collective Government more determined to protect “what is” and ask the society to fight for any change that would benefit the society, or is the collective Government more determined to investigate the reality that there are only a few individuals of power who demand no change to anything that might erode their power? If we have not yet slipped into the abyss that these questions explore, we still have a chance to produce an equitable society practicing concepts inherent in “Sustainable Social Economic well being”.

It is my fervent conviction that as a whole, the Government of our and probably most societies have a true authentic intention of serving their people and providing a better life for them. It is perceived not to be a lack of their desire but a vacuum in how to effectively achieve such benefit. With the immense power of influence, education and persuasion existing within the private sector it is easy to see how it only takes a few of these individuals to infiltrate and totally usurp the Government and the public into a determination that what exists, must be maintained exactly “the way it is”. And it is “the way it is” that provides the wealth and thereby power to those who determine socioeconomic development.

There is no doubt that the pursuit of “Sustainable Social Economic well being” can not be expected to generate enthusiasm in entities having or pursuing personal ownership of wealth. Not that “Sustainable Social Economic well being” opposes or reduces their ability to produce personal wealth, but that it presents nothing that may be useful in building it at least not if that pursuit is at the expense of anything. It can further be conceived that certain individuals who may pursue unjust means to create their own wealth may have reason to oppose pursuit of “Sustainable Social Economic well being”

First is the claim that some twenty years of research and development have created the framework of a technology, The ‘SR’ (Social Responsibility) Technology, that has the capacity and practical methodology that can achieve a more socially orientated paradigm of benefit to the society and the individuals, individually and collectively within that society. The ‘SR’ Technology consists of three main areas. They may be identified as the ‘Philosophy’, the ‘Technology’ and the ‘Methodology’. The final and only application of the ‘SR’ technology is the ‘Methodology’ while the ‘Philosophy’ and ‘Technology’ exist to create an understanding of the rationale that defines the ‘Methodology’.

This letter however cannot and has no intention of presenting any dissertation of any kind of the philosophy, the technology or the methodology contained within the framework of the existing ‘SR’ Technology. Its purpose is to research and find individuals within the political sector who may share some of the concepts detailed above, and may have a true desire within the previously assumed perception, of working towards a better society. It is this DESIRE to pursue “Sustainable Social Economic well being” that is sought and solicited. The DESIRE to pursue “Sustainable Social Economic well being” is considered to be primary, since the absence of a way can not eradicate the DESIRE. Only if this DESIRE is present can the task of evaluating the promise that is needed to gain the reality that the promise can bear fruition.

The study of this framework, the understanding of the workability of its promise and the requirements for its implementation are very extensive, such that they may require an assignment of an individual or individuals to undertake this task and report its findings. The extensive nature of this study is not only in the size of the body of the framework but equally in the fact that it does not follow in the footsteps of the existing paradigm.

Important to note is that this letter is not an appeal for anyone to develop anything or an appeal for monetary support, other than the utilization of the resources already existing within the body of the Government.

There is however one other item that at this point is worthy of highlighting about the reality of the 'SR' Technology in relation to the currently existing socioeconomic paradigm. It is wholly illogical irrational, emotional and unforgivable to assume that the continuance of inflation of ever expanding social indebtedness to private enterprises is sustainable at infinitum or even into the imminent future. Other than the enormous effort expanded into the continuance of improving the 'economy' through further debt to the privately owned institutions, there is nothing on the horizon that has a promise of affecting a change or recovery from this dwindling spiral into social decline. Harshly summarized although logically and simplistically accurate. It is this recognition that must at least raise enough interest within the only (existing) entity that has the power to alter and influence the existing socioeconomic paradigm to at least and seriously evaluate the parameters of the 'SR' Technology that claims to have the framework of a methodology that may slow or halt this dwindling spiral for the benefit of the collective individual within society. What if anything, existing today, is an alternative that holds an equal or similar promise that is worthy of pursuit?

There are several things that should be pointed out about the research made and the development of the 'SR' Technology. As stated however, this letter makes no attempt to disseminate the framework of the existing philosophy, technology or methodology, since it's only purpose is to establish the existence of non partisan political entities who may share a reality on the benefits of "Sustainable Social Economic well being". This is so not only because of the extensive involvement required to study the framework of the 'SR' Technology but more importantly that any of the individual components do not and can not be addressed or understood in isolation, but depend on many other components. This interdependency on individual concepts is a vital component of the 'SR' Technology.

However with the above made clear, it may be prudent at this stage to give a brief summary of some of the crucial elements and components that the 'SR' Technology is built upon and incorporates in its promise.

Years of study of the prevalent socioeconomic paradigm existing in the western world, as well as the major portion of the planet have yielded the following:

1. Any effort exerted on any individual, discipline, organization or entity to change or alter their existing operational parameters to be more socially responsible or compassionate to the individual, individually and collectively is a futile effort that has no hope in achieving such lofty goals as "Sustainable Social Economic well being". Such effort may well make an improvement in the operation of that, or one, entity but from a comprehensive social benefit will not bear any fruit.

2. The only workable path to create such “Sustainable Social Economic well being” is to create something entirely new that can demonstrate to individuals who are associated with, or are aware of, an organization that with one hundred percent observable transparency (as opposed to the all too common rhetoric existing today) that this organization or organizations have as their sole directive “Sustainable Social Economic well being” for the benefit of every individual in that society.

The something ‘entirely new’ mentioned above is simply an organization providing products or services to individuals in the society. However this organization is authorized to operate as an ‘SR’ accredited entity that has adopted and operates under the parameters and bylaws required for ‘SR’ accreditation. At this stage it is not envisioned that any existing entity would be able to change its operational parameters to meet the requirements of ‘SR’ accreditation. It is envisioned only to be attainable by a newly formed entity. Here then is an introductory list of characteristics and products of ‘SR’ accredited entities.

1. Entirely owned by the society collectively, not the charitable sector, private sector or government.
2. Takes back the initial intent of the invention of money as an exchange for items created by human beings or items belonging to the planet.
3. Creates an environment where ability, creativity and productivity directs social growth as opposed to money and wealth directing social growth.
4. Reduces the exponentially increasing gap between the so-called have’s and have not’s.
5. Establishes educational parameters that will increase the social responsibility as well as realistic expectations from Government of every individual in the society
6. Provides opportunities for individuals never before envisioned.
7. Creation of the ‘Social Pillar’ replacing the ‘private sector’ pillar and the ‘charitable sector’ pillar in direct proportion to the existence of ‘SR’ accredited entities in relation to other entities.
8. Reduces, with the eventual elimination, the ability to gain advantage or privilege through the efforts of others.
9. Initiates educational methodology to every individual that ensures verifiable transparency of all aspects of ‘SR’ operations.
10. Verifiable transparency and implemented educational methodology will promote enthusiasm in the largest sector of society to support and participate in the expansion of ‘SR’.
11. The structure of ‘SR’ bylaws (The methodology) guarantee incorruptibility of the aims of ‘SR’ technology from within any ‘SR’ authorized entity.

Although a very brief description of the benefits of “Sustainable Social Economic well being” has been presented, the intent of this letter must be repeated with a short explanation. The intent is to establish the existence of political entities who may share a reality that if it could be implemented (by whatever methods or initiatives) the pursuit of

“Sustainable Social Economic well being” is a worthier cause than the existing paradigm of “individual economic dominance”. It is fully understood that there may be, or are individuals who operate on, defend and claim that “trickle down economics” created by “individual economic dominance” is the only beneficial road for society. It is after all those individuals who represent the enormous power that “Individual Economic Dominance” possess, who are the ones who would have the power and influence on the public and their institutions and governments to prevent any establishment of anything that promises to achieve “Sustainable Social Economic well being”. Within that reality it may be self evident that no individual, group or organization outside of the government (or maybe even the government) has the power to prevent interference to anyone or anything that strives to attain “Sustainable Social Economic well being”

For those individuals for whom there is no reality that “Sustainable Social Economic well being” would be an enormous benefit to society there is no point in making any attempt to disseminate the makeup of the ‘SR’ technology. However for any individual who may share some reality on the benefit of “Sustainable Social Economic well being”, the dissemination of the complete ‘SR’ Technology could provide the possibility of achieving it. This should not be interpreted to mean that even the individual who places a high value on the concept of “Sustainable Social Economic well being” would embrace and further the ‘SR’ technology. Only that it would be an entry point to the benefit of such study.

Finally, I would like to thank you for your attention to this letter and consideration of its content. It is my ardent hope that you may find it within yourself to respond to this letter in some fashion. Any suggestion or evaluation, whether positive or negative would be hardily welcome, with of course a hope that some form of communication with you or your designated staff can be established. Thank you again in advance.

Sincerely

Etc.