

HUMANITY CONCEPT



BURNING RAINBOW

No one should rule. Ever.

L M A G N U S G L O R V I K

Burning Rainbow

Humanity Concept

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There's a point many of us reach where we look at the system we're living in—call it democracy, capitalism, information overload age, whatever name it wears - and realise this isn't working. Not for most people. Not for the planet. Not even for those still pretending it is. And yet, even when we try to talk about alternatives, we're met with the same tired replies:

"It could be worse."

"It's the best we've got."

"Grow up."

But that's not good enough.

Some retreat into cynicism, nostalgia, and fantasies of collapse. Others double down on the system. Tweaking policies, voting for new faces, and rearranging the furniture while the house burns down. But there's another path. One that begins not with ideology, but with a simple refusal: No one should rule. Ever.



We require governance, structure, and coordination, but not rulers.

That difference is the foundation.

This book explores a vision that rarely receives serious attention because it challenges the basic assumptions of every “realistic” political model. It’s not about returning to old frameworks or accelerationist technocracy (rule by technical experts and engineers, where decisions are made by specialists rather than the people themselves). But it’s part of it.



It’s something entirely different: a decentralised, knowledge-based, empathy-driven, self-assessment framework for human governance. One that acknowledges we cannot continue treating this planet like a business, a battlefield, or a popularity contest.

Also, I do not reject everything that exists. Many institutions, networks, and assemblies already function with genuine care and intelligence. Where systems work, they should be

celebrated and reinforced. My criticism is directed at the structures that no longer serve life, not the people or efforts that still do.

We need to discuss utopia, not as perfection, but as a goal. If we never talk about where we want to go, we'll never arrive there.

PROLOGUE

Let me introduce you to the concept of

“Layers of Governance”

A layer is not a nation or a ministry. It is a sphere of responsibility defined by what it governs. Zones of responsibility: Water above and below ground, soil, energy, data, or health. Each domain exists because the issue it manages crosses boundaries that no single community or country can or should handle alone.

The layers of governance build upon one another:

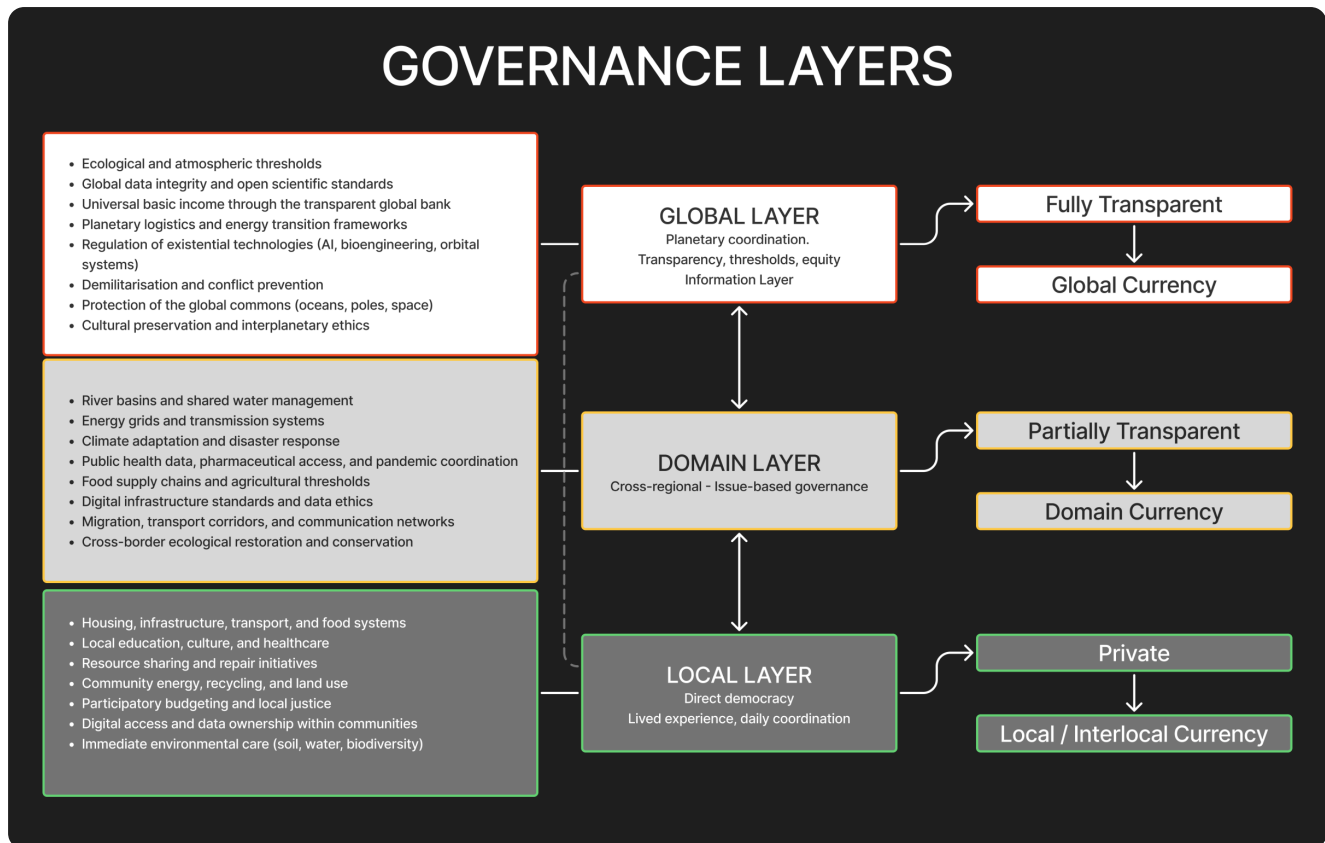
Local Direct Democracy, where decisions are made by those directly affected

Domain-Based Assemblies, where issues of shared concern are coordinated across regions

Global Coordination Structures, where only planetary or interplanetary matters are addressed.

In the visual model below, each level corresponds to a different degree of transparency and currency — from the fully transparent **global** layer, through the **partially transparent domain** layer, to the **private local** layer where autonomy is preserved. These currencies are not economic tools in the traditional sense but accountability systems that reflect visibility and scope of responsibility.

GOVERNANCE LAYERS



No layer functions alone. The layers of governance are interdependent and permeable. Each layer's primary focus defines it, but none is sovereign over the others. A topic rooted in one layer can be co-governed by another when its effects cross boundaries. Local actions inform domain coordination; domains translate shared knowledge to the global scale; global frameworks feed resources and insight back to the regional. All information is stored and publicly accessible globally unless private.

The heavy stuff:

I. Governance is not the issue | rule is

I do not believe in a world without governance. I do not seek anarchy in the absence of structure or the elimination of collective responsibility. I think we need governance now more than ever, especially in an age of ecological collapse, where biodiversity, chemical balance, and cultural ecosystems face threats, technological acceleration, and geopolitical fragility.

But I do not believe governance means rule. Period.

In its truest form, governance is about **coordination**, not coercion: **responsibility**, not hierarchy.

The issue isn't whether we need a central government—it's what kind and on what terms. I believe in the possibility of a centralised coordination structure for Earth. Something global, intelligent, and humble. But it cannot rule. It must never rule. It must serve, and only in areas that require transnational coordination: ecological thresholds, digital infrastructure, scientific consensus, and ethical arbitration.

All other power must remain rooted in local, direct democracy, upheld by experience, and informed by empathy. Only from this foundation can higher levels of governance be justified—and only if they are always transparent, self-correcting, and permanently accountable to the layers beneath them.

II. Expertise Without Elitism | Empathy Without Sentimentality



The individuals responsible for guiding decision-making within this framework are not “politicians.” They are not media-trained figureheads. They are experts with domain knowledge, acquired through extensive work or deep lived experience. They are directly impacted by the consequences of their decisions, not shielded from them. They are not elected based on popularity but appointed through trust and proven understanding, within structured, reviewable systems.

This is not technocracy because it does not remove the human from the equation. It is not cold. It does not worship metrics. In this vision, decision-makers are not “experts” in the

narrow sense. They are interdisciplinary stewards who act with an awareness that their domain is never isolated. No ecological decision is purely ecological. No economic framework is morally neutral. No health policy exists outside of culture.

The requirement is twofold: understanding and empathy. One without the other is insufficient. Knowledge alone can lead to tyranny, and empathy alone can result in chaos.

III. The End of Militarised Legitimacy

I believe it is possible to imagine a world without militarised power—without the constant background threat of organised violence. This is not because I think humans are peaceful by nature but because I believe peace can be created when we design governance systems that do not rely on enforcement through fear. In this framework, there is no need for a military as an extension of the state's will. There is no war machine, because there is no ruling authority to defend.

The idea of “defence” is replaced with resilience. Ecological, informational, and infrastructural. Global coordination's primary work is ensuring these resilience forms are equitably distributed, constantly evaluated, and protected from systemic failure.

IV. A New Kind of Structure

This book will not attempt to provide a one-size blueprint. That would go against the very spirit of the idea. Instead, what follows is an exploration of the principles, mechanisms, and safeguards that could guide the formation of such a structure. It is not a manifesto. It is a scaffold for conversation, a framework for rethinking, and a challenge to the assumptions baked into modern governance.

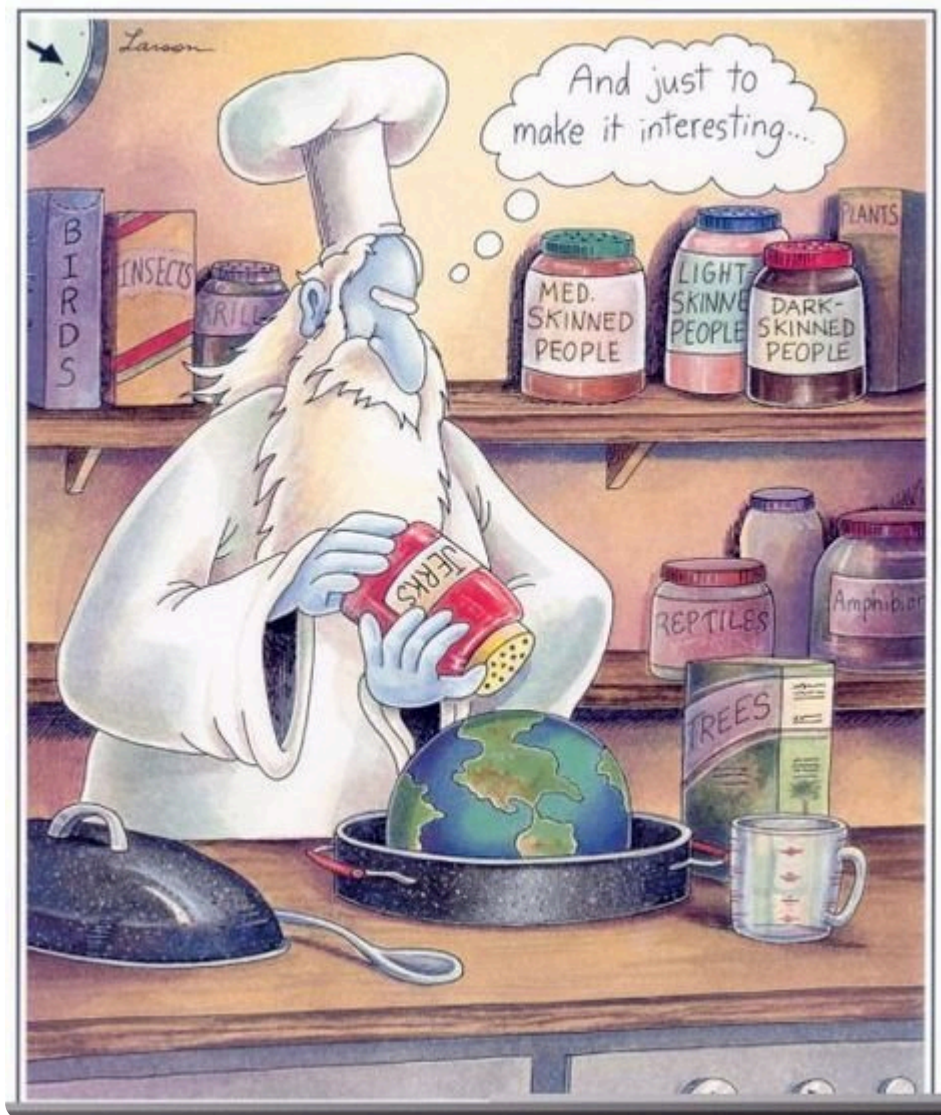
It is also a personal reflection drawn from a persistent belief that we can organise ourselves intelligently, ethically, and with foresight—if we abandon the myths of necessary domination.

We begin, not with laws or parties or markets, but with a question:

What if power were not something held, but something distributed?

What if authority were not something imposed, but something earned?

What if governance were not about ruling but listening, evaluating, and serving? Always in that order?



I could explore any of these topics endlessly. I am trying to keep this brief, though. I promise. The images used are from an ancient archive I have had for ages. They are from when I hoarded memes—before meme was a word. I have no idea of their origins.

CHAPTER 1: POWER WITHOUT RULE

Most people still believe in the system because they can't imagine anything else. That doesn't mean they trust it. It means they're tired. Tired of being disappointed. Tired of talking politics only to end up in a fight. Tired of the endless cycle of voting, hoping, and watching everything stay the same.

I spoke with friends recently after another election here in Norway. The usual reactions showed up: some pleased, some disappointed, most just resigned. One friend said he saw no point in even discussing alternatives: *"This is the reality we have to work with."* And I understand that impulse. I really do.

But I also reject it.

Right now, the most radical thing we can do is *not* burn it all down.

It's to imagine something better. Clearly, structurally, and without compromise.

Not in slogans. Not in party lines. But in architecture.

The real problem isn't just bad leadership; it's that we still accept the idea that **someone should rule**.

More than any specific institution or political system, the very assumption of rule quietly underpins the legitimacy of most governments today. Whether it wears the clothing of monarchy, parliamentary democracy, constitutional republic, or revolutionary populism, the model is essentially the same: some rule, and others are ruled.

This idea is so deeply embedded in our understanding of governance that questioning it sounds dangerous, or at least naive. But what if rule was not the precondition for order? What if order could emerge from something else entirely: accountability without dominance, structure without subjugation, and service without superiority?

The foundational premise of this idea is simple: **governance is necessary, but rule is not**.



Visit any of the links on the old memes on your own risk.

Coordination $\neq$ Control

Governance, as I use the term here, does not mean command. It means coordination. It is not about issuing orders but weaving structure out of shared understanding. This might sound idealistic, but it isn't. It's already happening in countless invisible ways across communities, networks, cooperatives, and nature.

Ant colonies don't vote for queens; they coordinate. The Internet doesn't have a president; it functions through protocols. Neither is perfect as a metaphor for human society, but they remind us that systems do not require domination to function.

That said, we must be honest: coordination alone won't solve everything. In the near and even medium term, laws, enforcement, and imposed decisions will still be necessary. But there's a crucial difference between law as a tool of care and structure and law as an instrument of control.

This is where the shift begins—not by abolishing law, but by redefining its purpose. Laws must be understandable, reversible, built on shared values, and always serving those affected—not the institutions that write them.

And most importantly, we must draw the path to get there. A vision like universal basic income (UBI) is not impossible. But without a step-by-step transition, it feels absurd to many. The same applies to post-rule governance. Without clear, walkable steps, the whole idea feels like a fantasy. That's why this book is not only about the end goal. It's about the train that gets us there.

Solid, steady, and carrying the goods of insight, empathy, and structure.

But seriously, we are addicted to control because we've been trained to believe it's the only way to prevent chaos. But what if the real chaos comes from centralised authority trying to manage what it can't understand? What if decentralisation and centralisation aren't opposites—but parts of a structure where local autonomy and global insight support each other? What if the real repair isn't choosing one or the other, but ensuring that no part of the system escapes responsibility to the whole?

Now breathe, read that again. Or continue.



From Authority to Trust

In this model, authority isn't granted by title. It's earned through competence, contribution, and care. No one leads by default. No one governs by charisma. Every layer of responsibility is provisional, reviewed, rotated, and always accountable to the layer beneath it.

We don't need more strongmen. We need strong structures built around trust, not personality cults. Trust is not blind faith. It is verifiable, transparent, and reversible. That is how authority should work. It is not permanent or sacred, but earned, reviewed, and surrendered when necessary.

If the last century taught us anything, it's that unchecked authority, no matter how well-intentioned, always gets out of control.

We must **stop designing systems for the best-case scenario**—where a good leader rises. We need systems that function even when no one is perfect, because that's reality.

Why We Fear the Absence of Rule

It's not just that we're used to rule. We've been taught to fear its absence. The very idea of a society without rulers triggers visions of chaos, collapse, and violence. That fear has been baked into us by centuries of historical, religious, and cinematic narratives. We've been told the strongman holds back the horde, the police hold back anarchy, and the state keeps the darkness at bay.

But what if that fear is part of the control? What if the myth of necessary rulership is itself the mechanism that prevents us from building anything better?

Most of the world's worst atrocities - wars, genocides, systemic oppression—haven't come from a lack of control. They've come from **too much of it**, concentrated in the hands of the few, justified by some abstract idea of "order."

We don't fear the absence of rule because it leads to harm. We fear it because we've never been taught how else to live. Our collective imagination has been caged. And when you don't believe in alternatives, any critique sounds like madness.

I believe we have to break that cycle—not with fantasy but with structure, with alternatives that are tangible, practical, and, most importantly, *possible*.



The Ethical Break: Never Again Rule

Certain lines must be drawn clearly. One of them is this:

No person or institution should ever again have unaccountable authority over others.

This isn't a slogan. It's an ethical and structural boundary. Any system that concentrates power without immediate, reviewable accountability must be rejected. Any governance model that allows decisions to be made above the heads of those affected must be dismantled.

The foundation of any future worth building must be this break: Never again rule.

Not because we're perfect, not because we'll never need organisation or leadership, but because the very act of rulership creates hierarchy, dominance, and eventually abuse.

The systems I propose in this book are not utopian because they eliminate power. They are utopian because they **redistribute power, embed accountability**, and ensure that **no one is above the structure** they serve.

Because we are not children. We don't need kings, saviours, or charismatic leaders to think for us. We need frameworks that make thinking, collaborating, and adapting possible—at every level, for everyone.

We begin by refusing to be ruled.



CHAPTER 2: ALTERNATIVES

ALTERNATIVES

We need to talk about what to do now.

Dreaming of a better future isn't enough. Not as a sweeping reform or final solution but as a series of small, evolving projects—each one bringing us closer to a system that suits the world we live in and the future we aim to create.

Some pragmatic mechanisms to help guide us in that direction. And still—this is not an instruction manual. It's a living framework. A suggestion. A provocation. One that will, and should, mould itself along the way, as the world changes, needs evolve, and new paths become visible. What you'll read in this chapter is not the final answer. They are not claims to authority. I am not the one who decides what the future should look like, and I don't pretend to be. These are not decrees. These are ideas, and ideas are invitations—to test, to challenge, to evolve.

The goal is straightforward: to bring these possibilities into the conversation. Because if we never hear them spoken aloud, how can they ever become reality? If we only ever discuss the current list of political parties and policy adjustments, how do we expect to create something new?

We need to discuss our next steps. So, here's what comes next:

A series of suggestions—covering governance types, layers, checks, and transitions. Not to be regarded as dogma, but as material for reflection. Many are inspired by existing models, experimental systems, and human experience. I do not claim to be the one to design them. I'm not qualified to do that. However, I believe they should be envisioned openly so others can develop them further.

And with that—let's begin.



Legitimacy Without Domination

This is where we start to shift the foundations of our assumptions.

What if legitimacy were about who demonstrates the ability to serve, rather than who has the power to decide? What if systems were judged not by how strictly they control behaviour, but by how effectively they facilitate cooperation, solve problems, and protect the vulnerable—without the need to impose?

Legitimacy in this model becomes a verb. Not a crown you wear. Not a flag you fly. But an ongoing activity. A process of transparency, responsiveness, clarity, and care. A structure that people engage with because it works — not because they're afraid of what happens if they don't.

And yes, that's idealistic. But it's also achievable, especially if we **redefine what authority means**. People will listen if someone's decisions consistently lead to better outcomes—

measurable, lived, and shared. Trust becomes genuine if those decisions are open to review, correction, and reversal.

We don't need mystique. We need measurable care.

We don't need eternal institutions. We need responsive systems.

That is legitimacy.

What Does This Mean in Practice?

You don't need to *control* people if what you're doing actually works.

Think of a good team leader at work. The one people trust — not because they have the title, but because they get things done, listen, and support everyone. Now imagine if all of politics worked that way.

This idea doesn't want to "get rid of rules." It emphasises that we should stop granting authority to people simply because they won a popularity contest or were born into it. Legitimacy should stem from being useful, honest, and accountable — not from tradition, threats, or elaborate titles.

It's about shifting from fear-based obedience to earned trust.

The Layered Model

Let's outline a possible structure founded **not** on dominance, but on knowledge, contribution, experience, and clarity. Everything is defined from the bottom up. And every level upwards demands more light of transparency.

Imagine three primary layers of governance:

Local Layer with Direct Democracy

Domain Layer with Assemblies

Global Layer with Coordination Structures

These layers are not a hierarchy of importance. They are different *scopes* of responsibility—each designed to handle what it is best suited to manage.

Let me explain them.

1. Local Direct Democracy

The roots.

Most decisions should be made here. The further away from people's daily lives a decision is, the less legitimate it becomes. Local governance enables people to participate in shaping their environment—housing, infrastructure, cultural life, education, and resource sharing.



Local decisions should be managed through participatory (what a word!) methods:

Consensus models

Citizen councils

Digital voting

Deliberative assemblies

—whatever proves most effective for the context. These communities are where knowledge of lived experience is most robust.

No “party loyalty”

No distant ideologies

Just people organising around what matters, where they live.

Freedom of association is crucial. People must be permitted to form interest groups, cultural alliances, and movements that express their values. However, there is a boundary that must be upheld: no group, regardless of its size or passion, should be allowed to organise in a way that overrides the individual rights of others. Rights are not subject to majority rule. No ideological group can claim governance simply because it is better organised or louder. The system must incorporate structural safeguards to prevent organised dominance while promoting cooperation.

Breathe

What Does Local Direct Democracy Actually Mean?

Imagine if your community—your neighbourhood, town, or district—could make decisions without waiting for national politicians to notice.

That means making decisions about housing policy, schools, budget allocations, the cultural life you want, and how to care for one another. You don't vote only once every four years. Instead, you participate regularly in decisions that directly affect your life.

This isn't chaos. It's not endless voting. It's a system where people show up, share knowledge, listen, and agree on solutions—often through citizen assemblies, digital platforms, or local councils, where everyone's voice can be heard and counted—not just the loudest ones.

It's democracy, not as a ritual, but as a habit.





2. Domain-Based Assemblies

The stem.

Where local governance handles daily decisions, domain-based governance tackles shared challenges that cross borders. These include water management, pollution prevention, health data coordination, or digital privacy. Such issues do not respect national boundaries. Domain-based governance exists to coordinate across regions, cities, and communities—focused on the issue itself, not land ownership.

These domains would function as their own layered structures, potentially crossing local and national boundaries. Governance here is determined by the nature of the issue, not by historical borders.

For example, managing water in Northeastern Africa involves Ethiopia, Sudan, Egypt, and others — but it constitutes one hydrological domain. A domain-based governance body could concentrate solely on that water system, with participation from all affected regions, experts, and stakeholders, regardless of nationality.

These bodies don't replace local governance. They complement it. They ensure that when an issue affects multiple regions, there is a structure for resolving it based on expertise, lived experience, shared impact, and long-term thinking—not just power or politics.

Domain governance is no longer a mere dream. In some sectors, it already exists in a basic form: the Internet Engineering Task Force, the World Health Organisation, the European Environment Agency, etc. However, most of these organisations lack binding authority or local accountability. Some even rely on funding that influences their independence. The goal is to establish domain governance that is highly participatory, transparent, and accountable to the communities it serves.

Explainer:

Suppose your house is flooding because of a dam upstream. That dam is in another country. Their government says it's "not their problem." But to you, it clearly is.

Now imagine a governance system that states: "This water system is its own domain. Everyone affected has a say. And decisions are made by the people who know it best and are impacted most—no matter what side of the border they're on."

That's the purpose of domain-based governance. It's not about where the issue is – it's about what the issue is.



3. Global Coordination Without Domination

The canopy.

At the highest level of this structure is the layer of global governance. However, this is not a centralised superpower, nor a global government with military or economic control. It is a coordinating body—a transparent, limited-purpose structure designed to oversee planetary needs that cannot be addressed locally or regionally.

Its responsibilities are focused: ecological thresholds, planetary science, data integrity, long-term infrastructure planning, and, most importantly, global equity mechanisms like universal income.

Please note that this extends further than Earth itself. Global governance extends to our solar system and beyond, carrying with it principles founded at the interlocal level. The first actual topics here would be Earth's orbit, which is extremely crowded and almost privatised already, and the Moon.

Economic Examples:

A Transparent Global Bank for Universal Income

One of the most tangible institutions at this level would be a global bank — not in the traditional sense of wealth accumulation, profit, or control — but as a means of universal access to basic needs.

Everyone on Earth would have an account at this bank. Participation would be optional but strongly encouraged by providing access to food, shelter, healthcare, communication, and education. The currency would be digital, public, and completely transparent, controlled by open-source code and never influenced by human interests.

This currency is not enforced. It's a tool—offered as a bridge between our current systems and a future where money may no longer be needed.

The bank has no interest rates.

It does not hold or invest on behalf of anyone.

It exists to distribute, not to grow.

Payouts are capped—for instance at one year of accumulation.

Any amount beyond that cap is returned to the system for redistribution.

Three Levels of Currency

The economy must also operate in layers to support this layered governance model. One currency cannot serve every scale without distortion. Instead, we envision three distinct levels of currency, each tied to its scope of impact:

Local and Interlocal Currency

These remain closest to what we use today: local or national currencies rooted in something tangible, exchangeable as physical or digital cash. They carry minimal surveillance and are free to use for daily life: food, housing, culture, and community trade. The principle here is privacy. Transactions between people at this level should not be tracked or controlled.

Domain-Based Currency

You step into a different category when you trade in goods that affect a shared ecological domain—large-scale logging, fishing, or mineral extraction. These transactions have cross-border consequences and must be monitored for thresholds. A domain currency ensures accountability, requiring transparency for activities that could disrupt rivers, oceans, or shared resources.

Global Currency

At the highest level sits the global currency. This is the one tied to humanity's everyday survival: large-scale trade in energy, rare minerals, planetary resources, and the distribution of universal basic income. The global currency is entirely transparent. Every transaction is visible, auditable, and capped by the guidance of the commons. It cannot be hoarded in secrecy or weaponised through speculation.

Anyone can exchange between these currencies, but the higher the level, the greater the transparency. Local currencies resemble cash—private and flexible. Domain currencies introduce accountability. Global currency is fully transparent because its impact belongs to everyone.

Explainer: Consider it three lenses: local trade is close-up, private, and flexible. Domain trade zooms out to regional ecosystems. Global trade pulls back to the planetary scale—where secrecy is not an option.

This isn't a dream of digital socialism or a utopian crypto token. It's infrastructure, designed with one purpose: ensuring no one is left behind while the world transitions to better systems.

This global governance model has no armies, economic leverage, or legal enforcement outside of transparency and data stewardship. It serves. It doesn't rule. It exists only because the layers beneath it—local, domain, and continental—agree it's needed.

Explainer II: Global Governance That Doesn't Rule

Think of global governance as a traffic control system for the planet. It doesn't tell you where to drive. It doesn't control your car. But it shows everyone the conditions, helps avoid collisions, and ensures we don't destroy the whole thing just because no one was watching.

Now imagine that system also makes sure everyone has fuel. And food. And shelter.

That's the goal here: a global system that sees, supports, and adjusts—without controlling.



Reclaiming the Meaning of Resources

If there is intelligent life beyond Earth, it would be arrogant to plainly assume otherwise. I don't believe it would judge us by our inventions and industrial might. But by what we've chosen to value. Any civilisation able to traverse the stars must have learned restraint. To look at Earth from that vantage is to see a species still mistaking possession for progress. A lifeform that has treated its cradle as a quarry. Even from a purely human sense of care, this

system robs us of moral leverage. What claim could we possibly make to wisdom, cooperation, or peace, while we strip our only home bare?

Money has become a religion, serving as a tool rather than a means of transferring resources. Every “expert” discussing the economy publicly is either employed by or paid by those very banks and financial institutions whose sole focus is wealth accumulation. By confusing money with value and treating it as the end rather than a means, we’ve created a system where only those who have already amassed enough wealth can participate freely. And they use that access to shape the world according to their wishes.

We should be clear: the current state of the world is not a neutral system. It is designed and maintained by the modern-day neo-feudal elite. The financial oligarchs, industrial titans, and wealth-hoarding dynasties who have turned resource flow into resource capture. They distort not only markets but also meaning itself. They confuse price with worth. And they do so while basic needs remain unmet for billions.

They have kept generations trapped in cycles of dependence, poverty, and meaningless overwork.

We need a new measure of value.

One that recognises caregiving, teaching, maintenance, restoration, and cooperation not as “valid forms of labour”, but as essential pillars of a healthy society. When we rethink what “resources” truly are, we see the daughter who cares for her ageing mother as part of the global economy. We start to see how much human potential is wasted simply because it doesn’t generate profit. Profit. For whom?

Globally, we must also confront our greatest misallocation of all: the military. We have built an entire species-wide economic structure around warfare. A resource consuming black hole. This is not speculation. This is pattern recognition.



The Military-Economic Trap

Nowhere is resource distortion more perilous than in the global arms race. The United States has been a military-industrial complex for centuries. And now, with the war in Ukraine, Europe is gradually becoming one, too.

Once an economy relies on arms manufacturing, security contracts, defence alliances, and selling rebuilding contracts, peace turns into a liability. War is no longer seen as a failure. It becomes a business model.

If Europe, after Ukraine, develops its economy around defence spending, it will either need constant threats or risk economic collapse. That's not a stable system. That's a machine that depends on enemies. Which, quite morbidly, is also a limited resource. Unless you create them.

Rethinking global resources involves moving them away from destructive cycles such as military. Disabling the exploitative, and speculative ones and directing them towards a common goal that benefits humankind.

And here's the crucial point: this isn't idealistic mathematics. Diverting just a small part of global military budgets could finance universal basic income, renewable infrastructure, energy for everyone and educational reform on a planetary scale.

P L A N E T A R Y



“But War Is Necessary, Isn’t It?”

Most people think war is unavoidable because they’ve never seen a different option. That’s not proof - it’s trauma.

Countries prepare for war out of fear, but the system then demands war to justify the preparation. That’s how you foster a global addiction to violence and call it defence.

The aim is not to be naive. Conflict will still occur. However, violence doesn’t have to become a profit motive. True security comes from resilience such as infrastructure, trust, local stability, and systems that don’t fail at the first border challenge. Attacking should become illegal. Period.

ONE FOR THE ROAD AHEAD

Let's be clear: when we discuss taxing the rich, we're not referring to your local doctor, lawyer, or small to medium-sized business owner. These individuals are valuable resources contributors to their communities, much like nurses, teachers, builders, and many others who are often paid far less.

The people we are referring to are the billionaires. The ultra-wealthy. The financial actors who transfer wealth, not generate it. The ones who manipulate ownership of land, housing, infrastructure, and labour for unchecked gain.

We must make it impossible to hide wealth in tax havens, real estate portfolios, or opaque ownership structures. Transparency must become the default, not the exception. Without it, we will never be able to reclaim resources for the common good.

CHAPTER 3: RESOURCE GOVERNANCE |

DEFINING THE COMMONS

Introduction: What Counts as a Resource?

We usually say “resources” and mean oil, coal, or wheat. But the truth is broader, deeper, and harder to ignore. A resource is anything our survival and continuity depend on.

That means soil and water. Minerals and forests. Energy and infrastructure. Knowledge, skills, and care. Even time itself. These are not luxuries; they are the foundations that sustain us and enable us to build futures.

And yet each of them has been transformed into a zone of extraction, ownership, or speculation. We regard soil as a commodity until it fails. We see water as bottled property while aquifers dry up. We treat minerals as loot to be seized by whoever arrives first. We construct infrastructure, then let it decay because repair isn't profitable. We consider human knowledge and care as disposable, undervalued, or locked behind patents.

The system labels this as growth. In truth, it is theft.

If governance is coordination without rule, then resource governance must be stewardship without ownership as supremacy. The question is not “who owns it?” but “who is responsible for it?” In the context of civilisation's rule, perhaps the focus should be on stewardship rather than ownership, emphasising responsibility over authority. The key is the domain concept, where responsibility defines the scope of governance.



The Seven Principles of Resource Governance

1. Human Resources | The Principle of Value Beyond Profit

Knowledge, skill, care, culture, and imagination are not disposable commodities. They are the most vital resource we possess. Governance must elevate care and creativity alongside material production.

2. Duties | The Principle of Responsibility

Rights only hold significance if accompanied by duties. Anyone interacting with shared resources has obligations: to protect, repair, and restore. Accountability forms the foundation of stewardship.

3. Life-Support | The Principle of Thresholds

Soil, water, biodiversity, rainforests, oceans, critical minerals, and frontier technologies are not assets. They are thresholds. Cross them, and survival itself becomes at risk. These must be managed carefully, never privatised.

4. Minerals and Energy | The Principle of Scarcity and Stewardship

The resources that sustain civilisation are finite and unevenly distributed. Stewardship involves conditional use: transparent, accountable, and always accompanied by restoration and never unlimited extraction.

5. Infrastructure | The Principle of Shared Skeletons

Roads, grids, fibre networks, and digital backbones are not luxuries or assets to privatise. They are the skeleton of society, to be maintained transparently and shared as a commons.

6. Transition Mechanisms | The Principle of Practical Tools

Stewardship is not an ideal but a practice. From material passports to reparative funds and open registries, governance requires mechanisms that make responsibility visible and enforceable.

7. Temporal Resources | The Principle of Time Governance

Time is the resource that unites all others. Overwork drains individuals of life, while short-term exploitation deprives both present and future generations. Governance must plan beyond quarterly profits and four-year terms. Safeguarding rest, continuity, and the long-term future of civilisation.



I. Human Resources | The Principle of Value Beyond Profit

“Human resources” is one of the most dehumanising phrases ever coined. It reduces people to fuel, something to be consumed and replaced. Yet if we strip away the jargon, the truth is plain: knowledge, skill, care, and culture are the most essential resources we have. Without them, no mine is dug, no grid maintained, no soil restored. They are not secondary to minerals or machines and are the foundation on which everything else rests.

And yet we waste them. Care work, raising children, tending elders, and maintaining communities is dismissed as outside the “real economy.” In most countries, it remains unpaid or underpaid, even though without it, nothing else functions. The pandemic revealed this brutally: nurses, cleaners, and delivery drivers were called “essential” while treated as disposable.

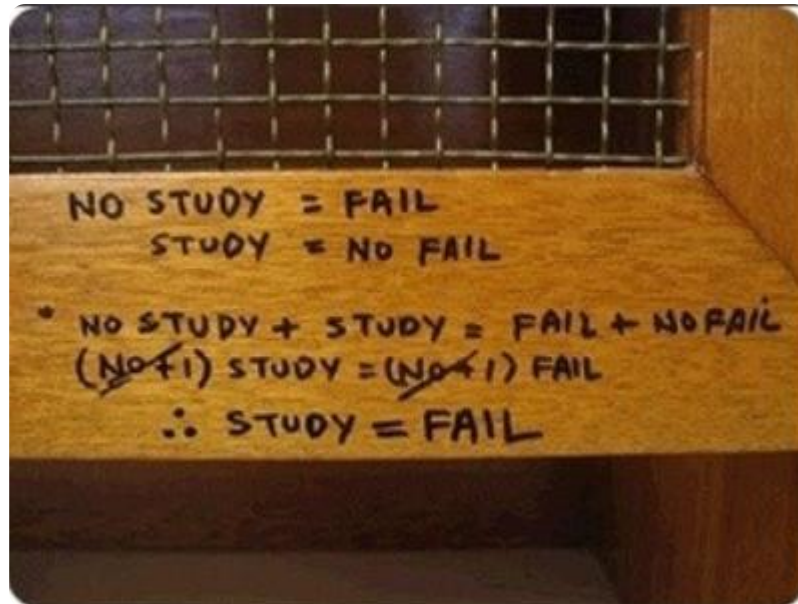


Knowledge also suffers. Universities hide life-saving research behind paywalls. Corporations patent seeds, genes, and medicines, turning discoveries into monopolies. This is especially evident in agriculture. Monsanto built an empire not just by selling seeds but by making them legally inseparable from its chemicals, then patenting both. Farmers who tried to save seeds, a practice as old as farming itself, were sued into ruin. Entire communities became dependent on annual purchases enforced by law, not biology. What was once a shared, regenerative resource was turned into a system of artificial dependency and corporate rent.

<https://www.youtube.com/watch?v=CxVXvFOplyQ>

Then there is time itself. Modern economies devour it. Overwork strips people of rest, imagination, and civic participation. The shorter the horizon with quarterly profits and populist political cycles, the more human time is burned through as if it were endless. But time is finite. Burn it recklessly, and you don't just waste lives, you erode the possibility of collective renewal.

Governance without rule must start by reversing this logic. Human resources are not commodities to be used. They are assets to be nurtured. That means recognising care as essential work. It means open knowledge as standard, not the exception. It means creating systems where rest, learning, and civic engagement are not luxuries but accepted as necessary for survival.



Human Resources Without Dehumanisation

This means not treating people like fuel. It means recognising that your skill, your care, and your time are as essential to survival as clean water or healthy soil and should be managed with the same seriousness.

Real-life example: The price of insulin

In 1921, insulin was discovered and quickly became a medical breakthrough that turned diabetes from a fatal disease into a manageable condition. Its inventors sold the patent for just \$1, deliberately ensuring it would remain accessible to anyone who needed it.

A century later, insulin has become a symbol of pharmaceutical monopoly. In the United States, corporations patent minor tweaks to formulations and delivery systems, extending exclusivity long past the original discovery. Production costs are low. Estimates put them at under \$10 per vial yet patients are charged hundreds of dollars. For many, this means rationing doses or going without, sometimes fatally.

This is not a story of scarcity. It is a story of knowledge turned into a monopoly, of a lifesaving discovery transformed into a profit machine. What was once offered to humanity as a shared resource has been fenced off, with lives left hanging on the price of entry.



II. Duties | The Principle of Responsibility

Rights without duties are empty. Even worse, they are dangerous. If you can claim ownership, profit, or access without responsibility, you can strip, pollute, and abandon without consequence. That is precisely how our current system functions: corporations seek rights, extract what they can, and then walk away as the damage accumulates.

Governance without rule requires the opposite. Every right is linked to a duty. If you participate in the commons, you owe care. If you damage it, you owe the repair. If you use it, you owe transparency. This is the only way to prevent shared resources from collapsing.

Take oil. When the Exxon Valdez spilt 11 million gallons of crude into Alaskan waters in 1989, ecosystems and fishing communities were devastated. Decades later, traces remain. Exxon fought liability in court for years, reducing settlements and avoiding full accountability. The

damage was not merely an accident. It was a breach of duty: duty to prevent foreseeable harm and restore when harm was caused.

In truth, a company like Exxon would not exist in its current form. Oil is a vital, global resource essential for our survival. Its extraction would be managed as part of planetary stewardship, overseen through domain assemblies with strict ecological limits. Decisions about how much to extract, for what purposes, and under which safeguards would not be entrusted to private boards. They would be coordinated as matters of human survival, even down to which industry the oil is allocated to.

But since Exxon exists, it highlights the clear failure of today's system. In a stewardship model, its license to operate would have included binding conditions: comprehensive ecological insurance, mandatory reparative funds held in advance, automatic suspension of activity in case of catastrophic damage, and transparent oversight by affected communities. The obligation to repair would not be disputed in courts but activated immediately, with restoration and accountability regarded as integral to extraction itself.

Duties are not vague ideals. They can be specific, concrete, and enforceable:

Duty of Care: Anyone extracting or managing resources must minimise harm, just as doctors swear to “not harm.”

Duty of Repair: If damage is done to soil, water, or communities, it must be restored, not written off as an external cost. No denial of the right to repair either.

Duty of Transparency: Hidden supply chains, secret ownership structures, and falsified reports are duty violations. If actions are not visible, they cannot be trusted.

Duty to Future Generations: Every decision interacts with the present and the long arc of survival. Short-term gains cannot justify long-term ruin.

Without duties, rights act as shields for exploitation. With duties, rights turn into responsibilities of stewardship. The balance is simple yet profound: you may act, but you are accountable for the consequences.

Explainer: Rights grant access. Duties impose responsibilities. When separated, rights become tools of control, shields for exploitation. When combined, they form stewardship: the freedom to act paired with the duty to care.



III. Life-Support | The Principle of Thresholds

Civilisation depends on a few fragile layers of life support: soil, water, biodiversity, rainforests, and oceans. These are not merely "resources" in the sense of things to be exploited. They are thresholds; crossing them endangers survival itself.



Consider soil. It seems like dirt is just something beneath us, vast and endless. But it isn't. Fertile soil takes centuries to form, yet we are stripping it away within decades. A good comparison is that our soil is thinner than the skin of an apple. Of that skin, only 29% is land. Only a fraction of this land is fertile soil. Soil degradation is a major issue, with a 2022 United Nations report estimating that up to 40% of soils are already moderately or severely degraded, a figure that could rise to 90% by 2050 if harmful practices continue. Industrial farming, heavy machinery, pesticides, and monocultures compress and poison it until it finally collapses. The UN has warned that at current rates, all usable topsoil could be gone

within sixty years. No soil, no food. No food, no society. That's basic arithmetic.

<https://ourworldindata.org/soil-lifespans>

Water is no different. Freshwater accounts for only about 2.5% of Earth's water, much of which is locked in ice. Yet we treat aquifers as if they are bottomless vaults. In California, mega-farms extract groundwater so aggressively that the land literally sinks. Rivers like the Colorado are drained until they no longer reach the sea. And still, water is bottled, branded, and sold as private property. What happens when something as basic as survival depends on who can pay?



Rainforests and oceans are more than mere scenery. They regulate the climate, stabilise rainfall, and absorb carbon. When cut down or acidified, the feedback loops are harsh: droughts, floods, heatwaves, and species collapse. Political corruption and corporate pressure have maintained deforestation in Brazil despite global protests. Every hectare is a wound in the planetary lung.

And then there are the so-called “new commons”: critical minerals for the energy transition, large-scale computing for AI, biotechnology. These are often regarded as private treasures, but their misuse poses existential risks. Do we really want the ability to design pathogens, or

to influence global decision-making through AI, confined to boardrooms and military laboratories? These are not toys. They are thresholds.

The principle here is straightforward: existential systems cannot be owned. They can only be stewarded. That means transparent charters, not perpetual property rights. That means revocable licences, not free-for-all extraction. That means accountability to the people who rely on them and not shareholders.

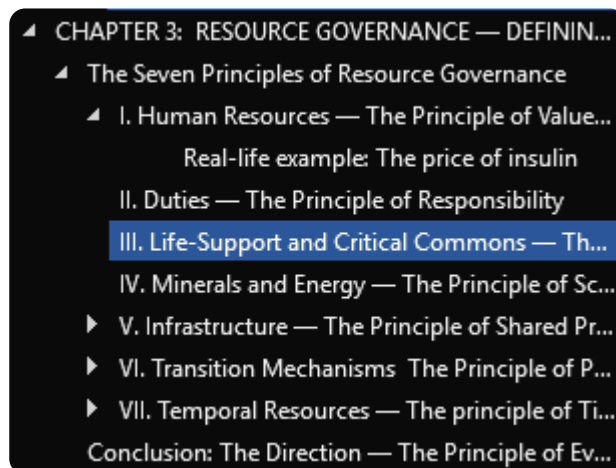
Why Soil Leads

If soil fails, food fails. If food fails, society fails. Civilisation depends on the fragile layer of earth we regard as dirt.

Real Life Example: The Colorado River

Seven US states rely on the Colorado River, but overuse and privatisation have depleted it so much that it now rarely reaches the sea. Farmers, cities, and corporations dispute over what remains. This poor planning proves that when vital resources are treated as private assets, collapse is inevitable.

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IV. Minerals and Energy | The Principle of Scarcity and Stewardship

Minerals and energy are the foundations of modern civilisation. They create our tools, power our machines, transmit our signals, and illuminate our homes. Without them, modern life cannot function. However, they are limited, unevenly distributed, and often pose

environmental risks during extraction. This means that those who control them possess commodities that give them power over societies.

Two-thirds of the world's supply of Cobalt comes from the Democratic Republic of Congo, where child labour, deadly mines, and corrupt concessions are the norm. The minerals power our phones, laptops, and electric cars, yet the people at the source often remain in poverty. This is scarcity created by monopoly, corruption, and global indifference.

Or look at natural gas. For years, Russia's ability to throttle its supply has given it geopolitical influence far beyond its economy's size. Europe's dependency was a vulnerability, a lever that could be pulled in conflict. For nation-states and companies, minerals and fuels have always been weapons as much as resources.



Even when conflict isn't the trigger, the ecological cost is staggering. Rare earth mining in Inner Mongolia has created toxic lakes of radioactive sludge. Fracking pollutes aquifers in the United States. Oil spills in the Niger Delta have left entire regions poisoned for

generations, with no substantial reparations. These aren't isolated mistakes, but the inevitable result of a system where extraction ends once profit is achieved, and the damage is allowed to persist.

The alternative is not utopian; it is merely a matter of stewardship.

Mining and energy consumption must be considered a conditional licence, not a free-for-all concession. This entails transparent reporting of what is extracted and where it is allocated. It also involves mandatory reinvestment into ecological restoration and community repair. Additionally, automatic suspension should occur if damage exceeds agreed thresholds. Furthermore, it requires establishing scarcity ladders: **ranking resources by toxicity and rarity** so that the most dangerous or finite are never treated as commonplace trade goods.

Here's the truth: the problem isn't just that minerals are scarce. It's that access is hoarded and damage is concealed. Governance without rule means bringing these materials into the open, where extraction, distribution, and waste are transparent, limits are respected, and responsibility doesn't end when the mine is emptied.

Explainer: Scarcity Ladders versus Ownership

Not all resources are equal. Some are abundant and renewable, while others are rare and/or toxic. A stewardship ladder ranks them. Ensuring that the most fragile and hazardous are never considered commodities for speculation.

Real Life Example: Cobalt in Congo

Every smartphone in your pocket contains cobalt from mines where children dig with bare hands. Corporations dominate supply, governments tolerate exploitation, and communities bear the cost. Scarcity without proper care always results in violence somewhere.

V. Infrastructure — The Principle of Shared Progress

Infrastructure is the framework of society. Roads, ports, power grids, and fibre networks are not luxuries or ceremonial trophies. They are the vital channels that sustain modern civilization. When they are neglected, privatised, or captured, communities weaken. When they are shared and maintained, societies flourish.



But too often, infrastructure is regarded merely as a backdrop. Governments construct glamorous new airports while old bridges decay. Cities lay tram lines for show, even as water pipes beneath them leak. When funds are limited, the immediate response is not to repair but to privatise. Privatization has become the holy grail for any failing policy. The absurdity of this logic is at its worst in the health sector, but privatising any critical infrastructure is moronic at best. Private investors get a short term profit while the public bears the long-term consequences.

The same principle applies to digital infrastructure. The internet is no longer a luxury; it is the central nervous system of civilisation. However, in many countries, entire regions have patchy service because it is not profitable to connect them. In others, monopolies control satellites, cables and servers, setting access and prices. To dominate the internet means simultaneously controlling communication, culture, and commerce. A chokehold on humankind.

Real-world examples are plentiful. In the United States, toll roads built under private contracts often charge such high fees that they remain largely empty, while public roads become congested with traffic. In the United Kingdom, the rail network was privatised in the 1990s amid promises of greater efficiency. Yet ticket prices increased dramatically, and reliability declined, resulting in passengers facing higher costs and poorer service. Similarly, in many

parts of Africa, undersea data cables are controlled by a few foreign companies, leaving entire nations dependent on infrastructure they neither own nor fully control.

Stewardship governance treats infrastructure differently. Roads, grids, and networks are recognised as commons. Their maintenance is transparent. Their access is universal. Their ownership is collective and not concentrated. Digital backbones are treated no differently than water pipes: nobody should have their survival or participation in society gated by a monopoly.

FREE PUBLIC TRANSPORT AS A REAL-WORLD EXAMPLE

Several cities and even countries have started prioritising public transport as a public service rather than viewing it solely as a market. Here are compelling cases:

Belgrade, Serbia (Population ~1.7 million): On 1 January 2025, Belgrade made all buses, trams, and trolleybuses free for residents. It became the largest European city to do so. EU Urban Mobility Observatory

Montpellier, France (Population ~510,000): Beginning 21 December 2023, the city eliminated fares to tackle the climate crisis and ease living costs. Ridership rose by a third, from 84 million trips in 2019 to 110 million the following year. euronews

Luxembourg (countrywide): In February 2020, Luxembourg became the first country to make all public transport—buses, trams, and trains—free. Frommer's

VI. Transition Mechanisms The Principle of Practical Tools

Stewardship is more than just an abstract concept. It is a tangible practice. To shift from ownership to responsibility, from extraction to care, we need mechanisms that translate principles into daily actions. These tools make accountability clear, measurable, and enforceable. Without them, good intentions are only empty slogans.

First of all, let me be clear: **I am not against ownership**. People should be able to own their homes, tools, gardens, and the land they work with their own hands. Ownership matters; on a human level, it provides stability, dignity, and independence.

My opposition lies in confusing ownership with an unlimited license and believing that because something is “yours,” it bears no broader responsibilities. At a certain scale, what we call “property” ceases to be private and becomes vital to life itself. A river supporting

millions, a forest stabilising a region's climate, or the digital networks that carry our voices are too essential for our survival to be treated as if they were merely private resources.



This is where stewardship begins. Stewardship is not just an abstract ideal but a lived practice: the daily work of caring for what we hold in common, ensuring that use does not become abuse and that extraction does not destroy the very foundations of life. The transition from ownership to responsibility, from exploitation to care, requires mechanisms that turn values into action. Tools such as material passports, collective oversight, and scale thresholds are not designed to burden the people practicing their trade. They aim to make accountability visible, measurable, and enforceable where it matters most: in the large systems and resources such as water, energy, minerals, and land, on everything that entire societies depend on.

Material Passports

Every significant product carries a passport: a record of what it contains, how it was manufactured, and where it should be disposed of at the end of its life. Toxicity, repairability,

and recyclability shall all be transparent. Without a passport, there is no market access. This makes the invisible visible, forcing producers to account for their footprints.

A material passport is not meant to burden the farmer selling cheese at the farm shop or the craftsperson making tools for their own community. Local production, tied to place and people, should be encouraged and not be strangled by paperwork. A lot of the rules and regulations we have today are good and necessary, but it will never be complete or even truly function unless addressed from a global survival perspective.

The thresholds here are scale and impact. Mass production, pharmaceuticals, electronics, industrial farming and anything operating at the level of global markets falls under strict passport scrutiny. Local produce and short supply chains remain subject to basic standards of cleanliness, safety, and animal welfare, but are not dragged into the machinery of global regulation.

The principle is proportionality: the greater the scale, the tighter the responsibility. Stewardship targets the industries that profit from opacity and complexity, not the small producer working within their community.



Reparative Funds

Extraction is never neutral. Every barrel of oil, hectare of forest, and ton of ore extracted from the ground incurs a cost to air, water, species, and communities. Those costs have been externalised for centuries, absorbed by the atmosphere, rivers, Indigenous peoples, and future generations. Those who profited most from fossil fuels, deforestation, or mineral monopolies owe a debt. Reparative funds make that debt explicit. They establish mandatory pools into which a share of extractive profits is paid, not as charity but as direct restitution. These funds are then allocated to restoring ecosystems, repairing damage, supporting displaced or exploited communities, and financing the shift to regenerative alternatives.

Repair is not charity. Repair is an obligation.



The obligation must be proportionate, though. Stewardship recognises that responsibility grows with scale and systemic impact. A farmer is not squeezed under the same scrutiny as a supermarket's potential contribution to the waste of food. It is the multinational oil company that extracts billions in profit while leaving rivers poisoned, or the agribusiness clearing rainforests for soy monocultures that must return a portion of their winnings to heal the ground they have depleted.

Domain Assemblies

National borders do not contain water, soils, minerals, or digital infrastructure. Rivers cross borders, winds carry pollution, and data flows without passports. Governance must match the reality of what is being stewarded. A single valley can be cared for by local inhabitants. An aquifer that spans nations or a fibre-optic backbone linking continents requires a different kind of oversight.



Domain assemblies are forms of governance. They are not distant regulators imposed from above, but federated councils comprised of those affected: communities upstream and downstream of a river, workers and residents in mining regions, scientists who can trace impacts, and representatives of the broader global commons. Their role is to set conditions for use, monitor compliance, and revoke licences when obligations are broken. The assemblies sit at the seam between the local and the planetary.

The global registry and governance framework would coordinate these assemblies and hold the shared record of what exists, who uses it, and what obligations come with that use. **The registry is the memory of the commons;** the assemblies are its voice. Together they form a feedback loop: the registry makes extraction visible, the assemblies decide on limits and reparations, and both remain open to scrutiny and revision. In this way, stewardship becomes a living practice: not a slogan, not a vague moral appeal, but a set of institutions designed to keep Earth's life-support systems in common trust.



Global Commons Registry and governance body

The Global Commons Registry is the foundation of accountability. It is a public, open ledger that records who is extracting, under what conditions, and with what impact. Every major concession, licence, or permit related to critical commons is logged here, visible to governments, companies, and the communities affected. Transparency becomes the minimum standard of care. There is no hidden ownership, no anonymous shell companies stripping forests, and no invisible pipelines or satellites claimed by nobody yet affecting everyone's lives.

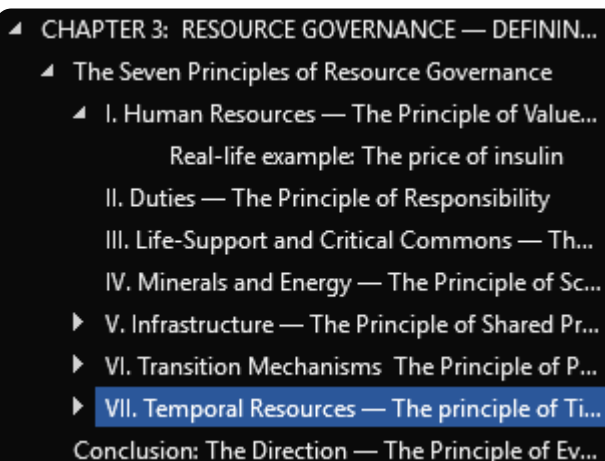
The registry does not operate in isolation. It functions as the transparent, neutral database connecting all domain assemblies. It is a platform for shared facts. Each assembly is a cross-border council of affected communities, workers, scientists, and public representatives, empowered to interpret the data, set thresholds, and revoke licenses when obligations are broken. The registry provides the record; the assemblies deliver the judgment and enforcement.

Only in rare cases, such as interplanetary matters or when domains reach a deadlock, does a global assembly intervene, not to rule but to restore coordination. In this way, stewardship

becomes tangible and every topic becomes transparent. Rules, tools, and institutions weave the local and the global into one continuous fabric of care.

Real-world examples already exist. The European Union is developing “digital product passports” to track the environmental impact of goods throughout their supply chains. Norway’s sovereign wealth fund excludes companies that benefit from deforestation or human rights violations, turning private profit into collective accountability. Even the often-criticised Kimberley Process, aimed at stopping the sale of conflict diamonds, demonstrated that international oversight of a global commodity trade is achievable, though imperfectly. A Global Commons Registry builds on these efforts to shed light and establish enforceable accountability for activities that, due to their scale and/or impact, have consequences that no single actor should bear.

These examples are not models to copy, but lessons in both possibility and limitation. A genuine Global Registry and Governance Body would learn from its shortcomings. It would be designed to resist capture, to ground its standards in ecological science rather than shifting political fashion, and to apply obligations proportionally. The aim is not to bury local farmers, fishers, or community energy cooperatives in bureaucracy; their proximity and embeddedness already bind them to their landscapes. Instead, the registry targets activities whose scale or systemic importance places them beyond the rightful scope of private or national ownership. Like the oil fields that destabilise the climate, the rivers that cross borders, the minerals that feed entire industries. At that level, responsibility must be collective, transparent, and enforceable.



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VII. Temporal Resources | The principle of Time Governance

Time is the resource that binds all others. Soil needs time to recover, water tables need time to recharge, and children need time to grow. Systems that only count what fits in a quarter or an election cycle eat their future. Exhaustion is not productivity. Speed is not progress. When we treat time as expendable, we convert living capacity into short bursts of output, then act surprised when burnout, ecological collapse, and brittle infrastructure follow.

A governance model that refuses rule must also refuse short-termism. It must defend three horizons at once:

The daily horizon: rest, care, learning, and civic participation as non-negotiable components of a functioning society.

The generational horizon: policies that hold or improve conditions for those who come after us.

The civilisational horizon: continuity of the foundations we cannot rebuild quickly once lost, such as fertile soil, old forests, oceans that still buffer heat, and knowledge held in public trust.

This is not romantic. It is logistics. Overwork drains decision quality and communal life. Deferred maintenance turns infrastructure into a time bomb. Extractive finance that demands constant growth strips buffers and removes slack from systems until a slight shock becomes a crisis. A future-oriented practice reintroduces slack on purpose. Slack is not waste. Slack is resilience.



Tools that turn time into policy

Rest Floors: Legal and cultural guarantees for rest, akin to a minimum wage for time. This includes the right to disconnect, predictable scheduling, sabbaticals across professions, and protected caregiving time. Durable participation cannot exist if people are permanently exhausted.

Maintenance Covenants: A fixed percentage of every infrastructure and ecological budget is reserved for maintenance and repair before new projects begin. No ribbon cutting without repair. This prevents the glamour of “new” from cannibalising the duty to sustain what already carries us.

Long-Horizon Accounting: Replace discounting methods that treat the future as negligible. Public projects must pass generational stress tests that model impacts at 5, 15, and 50 years. Decisions that look efficient only because they push costs forward fail by design.

Sunset and Sunrise Clauses: Major policies and concessions expire unless re-earned. There must also be sunrise requirements for essential transitions: when we phase out a harmful practice, a replacement timeline is triggered with milestones that cannot be skipped.

Regeneration Periods: Mandatory recovery windows for ecosystems under pressure. Fishing zones, forests, and soils are given formal off-seasons or multi-year rests based on ecological thresholds, not political convenience.

Continuity Funds: Reparative funds are earmarked for fixing harm and preserving knowledge and skills over time. Apprenticeships, open repositories, and community labs keep capacities alive between boom and bust cycles.

Time Transparency: Institutions track and publish “time ledgers” alongside financial ledgers. How much human time did this policy save or steal? How much regeneration time did it grant or deny to land and water? If time is invisible, it will be consumed.

What changes in practice

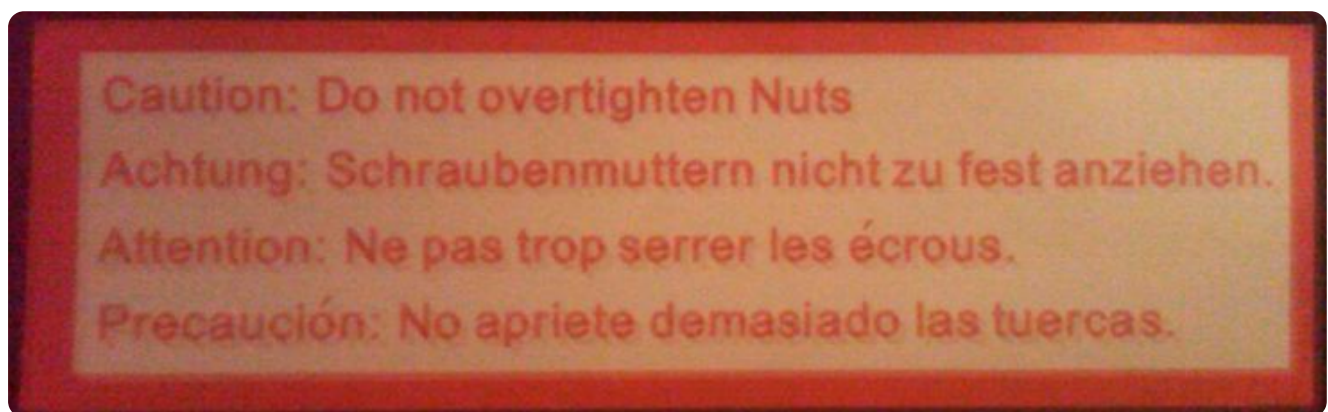
Work that sustains the future such as caregiving, teaching, maintenance, and restoration stops being treated as an afterthought and receives structural priority.

Budgets stabilise because prevention is cheaper than emergency response.

Participation widens because people have time to show up, not only opinions after the fact.

Ecological baselines stop sliding because regeneration periods are built into the law, not negotiated only after collapse.

Real-world analogy: You can overfish a bay and celebrate this year's record haul. The graphs will look brilliant until the stock crashes, and the boats have nothing to catch. Communities that enforced multi-year moratoriums and rotational harvests saw stocks recover and livelihoods return. The difference was not ideology. It was time.



Conclusion: The Direction | The Principle of Everyday Stewardship

Governance without rule will remain a slogan if resources stay captured, privatized, and wasted. To build a world beyond domination, we must start at the foundations: soil, water, minerals, infrastructure, and human care.

And this doesn't mean some abstract "better stewardship." It means practical, everyday shifts you can see and touch.

Right to repair: If you can't fix your own tractor because John Deere locks the software, that's not governance, it's capture. If your coffee machine is designed to fail so you buy another, that's not innovation, it's theft of resources. If your car requires corporate permission to be repaired, that's domination dressed up as service. A real governance system would guarantee the right to repair, keeping resources in circulation instead of dumping them into landfills.

Creating resources, not just consuming them: Every rooftop without a solar panel is wasted potential. Governance should make resource creation, the generation of clean energy, the

rebuilding of soil, the restoration of ecosystems, the easiest and most encouraged path. Not charity. Not idealism. Just basic survival logic.

Shared ownership of what we build together: When a company's value comes from the people working in it, why should ownership be concentrated in a boardroom detached from the work? Imagine if resources stayed in circulation at the human level: if employees owned the company as long as they worked there, the resource - the company itself - would remain tied to those who sustain it, not siphoned off as perpetual rent.

These aren't fantasies; they are ongoing struggles. Farmers versus software giants. Citizens calling for energy independence. Workers organising for cooperative control. Each one reflects the same core idea:

No one owns the future. We all share responsibility for it. And responsibility is not a weakness. It's the only mature way to live on a limited planet.

A law can be amended through a vote. A charter is a line you do not cross. It's not just policy —it's a boundary for civilisation itself.

The Kardemomme Law

From a Norwegian children's story comes a deceptively simple rule:

"You shall not bother others, you shall be kind and gentle, and otherwise you may do as you please."

It isn't a constitution. It isn't enforceable code. But it captures something essential: boundaries, empathy, and freedom. The same three pillars that underpin resource governance.

"Man skal ikke plage andre, man skal være grei og snill, og for øvrig kan man gjøre hva man vil."

CHAPTER 4: LOCAL DEMOCRACY

UNDER PRESSURE

Author's Note

I reiterate, but none of this is a blueprint. I am not the one to craft the mechanics of a future democracy. In fact, I'd like to call it something else. I can outline a direction on how local decision-making **might** function when it coexists with domain-based assemblies and global coordination. This is not perfection. It is a provocation. And if some parts sound awkward or incomplete, that's good. That's where the discussion begins.

The Local First

At its core, governance must be local. People are familiar with their streets, schools, rivers, and neighbours. They observe the effects of decisions directly, making local decision-making not only more legitimate but also more intelligent.

Local autonomy is not absolute. A town can decide what to build, but it cannot control how much of any chemical the soil can absorb. A city can plan water usage, but rivers do not stop at municipal borders. A country may vote on energy policies, but minerals, grids, and supply chains connect it to others.

This tension between the closeness of local life and the scale of shared systems is where the idea of *local democracy under pressure* lives.



An example: The Water Plant Dispute

Imagine a town facing recurring droughts. Wells are drying, summers are hotter. Residents propose building a new pumping station on the nearby river. On the surface, it seems simple: the town needs water, so build the plant.

The proposal goes through the local process. Citizens submit their case: costs, location, and expected output. A panel of randomly selected residents holds hearings. Farmers describe their irrigation struggles. Families describe taps running dry. Engineers explain the technical side. Local ecologists warn: the proposed intake site would disrupt spawning grounds for fish already in decline.

Then the **domain pressure** arrives. The Water Domain Assembly reviews the proposal and issues a formal notice: the river is already at its ecological minimum during summer. Drawing more water here would breach the agreed threshold and damage downstream communities. They don't say "no." They outline options:

Move the intake upriver where the flow is stronger.

Pair pumping with wetland restoration to buffer droughts.

Combine it with rainwater capture from rooftops.

The town is free to decide—but only inside this design space.

And then comes **global pressure**. The global coordination body adds a condition: the proposed pumping system, as designed, would disrupt a migratory fish route critical for regional biodiversity. The alert doesn't ban the project. It requires proof that the design will preserve the corridor.

However, the project also attracts global support because this migration route is recognised as a global common. The water plant is partly covered by global funding, since protecting the fish corridor is in everyone's interest. As an added incentive, the town is offered resources to build a small museum and education centre about the species and its role in the ecosystem, turning a constraint into a source of local pride and learning.



So, the town revises the plan. After the debate, they voted for the upriver site, which has redesigned intake structures that allow fish passage and a municipal rainwater program. It passes with a supermajority. The project is approved—but with a five-year review date. The

license is automatically suspended and redesigned if biodiversity indicators fall below set thresholds.

This is what “local democracy under pressure” looks like: free to choose, but never free to pretend reality doesn’t exist.

When the Local Meets the Global

The water plant story is not fiction. Versions of it are already playing out. The conflict between Ethiopia, Sudan, and Egypt over the Grand Ethiopian Renaissance Dam illustrates how a single river can bind nations together in fragile alliances. In Flint, Michigan, local mismanagement of the water supply led to a public health catastrophe because no higher-level safeguards intervened in time. South Africa’s rolling blackouts demonstrate how failing to coordinate local and national energy planning can lead to cascading breakdowns.

The lesson: **Locals must decide—but within real limits.** Those limits come from shared ecological thresholds and global responsibilities.



Technology and Law in Plain Language

For this to work, local communities need tools. Not fancy ones—just reliable ones.

A digital platform where proposals are logged, debated, and tracked, with plain-language summaries and open data.

A verifiable voting system with paper backups that is accessible to everyone—not just the tech-savvy.

A public ledger where all budgets, contracts, and maintenance schedules are visible.

Local charters that enshrine process over personality: decisions expire unless renewed with evidence, secrecy is rare and sunset-bound, and roles are rotating and recallable.

These are not utopian technologies. They already exist. The difference is whether we design them as public commons or leave them to private monopolies.

Universal Basic Income in Local Hands

Global coordination doesn't only set boundaries. It also supplies the floor: a universal basic income.

The mechanics are important. The global bank allocates an income linked to the local cost of living. The baseline is higher in a town with high rent and energy prices. In a village with lower costs, the baseline is lower. Over time, as housing stabilises and energy sources become renewable, these differences tend to narrow.

Local communities can build on top of this floor. A cooperative energy project can provide dividends. A local land trust can reduce housing costs. The base is global; the building is local.

This makes local democracy more than budgeting scraps. It gives people real room to breathe, plan, and say no to exploitative proposals—because survival isn't on the line every month.



Close: Local, Under Pressure

Local democracy is not about nostalgia for town halls or parish councils. It is about intelligence: decisions made where consequences are visible. But for that to matter, local choices must be shaped by the thresholds of rivers, the limits of the atmosphere, and the guarantees of a shared human floor.

When done well, this isn't a loss of freedom. It is freedom becoming real. Because freedom without thresholds is denial, and denial collapses into disaster.

The town that builds its water plant within ecological and global boundaries is freer than the one that drains its river dry.

Conclusion: The Direction — Freedom Through Tools

Local democracy under pressure is not about surrendering freedom. It is about making freedom real because freedom without thresholds is denial, and denial collapses into disaster.

A deep and all-encompassing approach involves recognizing what we have already built, what works, and what needs to adapt or change for the new system that emphasizes both local and global aspects.

The system we've sketched here, as local decision-making, guided by domain thresholds and global guardrails, does more than set limits. It clears the ground for freedom by guaranteeing access to the basic **tools of participation**.

We must draw a line:

Tools are enablers. A basic phone and data connection. Public transit and reliable goods delivery. A baseline of electricity for heat, light, and connectivity. Universal internet access. First-line healthcare. Open access to education. Without these, people are locked out of society.

Luxuries are expressions of taste or status. The latest flagship phone, a luxury car, and exclusive clubs. These are choices, not necessities, and they remain private.

Communication spans both digital and physical worlds. Phones and the internet are vital for information and staying connected. Goods delivery and personal transportation are crucial for movement and logistics. All of these are lifelines in modern life, and none should be denied based on income levels.

Each of these topics: communication, logistics, energy, healthcare, and education—deserves its own in-depth discussion. However, the principle should be clear: the goal of governance without rules is to ensure that everyone has the basic tools to live, move, learn, and connect. This is not generosity. They are functions. And it is the shape of the utopia we must dare to talk about. Not perfection, but direction. A world where freedom is real, because the tools of freedom are standard.

Summary: What Local Democracy Under Pressure Means

Local communities decide on most topics, but within the boundaries of thresholds shared on a larger scale. Geographically, chemically, geological, and so on.

Domain assemblies intervene only when thresholds are at risk.

Global coordination adds two functions: guardrails for existential risks and ensuring equal rights.

Local decisions are made through open proposals, citizen panels, verifiable voting, and mandatory reviews.

Technology is transparent and accessible, law is process-based, and secrecy is minimal.

Freedom is not the absence of limits. It is choosing well inside them.



Survival-first mandate:

An AI or global system must be explicitly designed, audited, and constrained so that its primary operational objective is the preservation of human life and planetary systems. Where goals conflict, actions that increase risk to life or to essential natural systems are forbidden. Decisions must be reversible, transparent, and subject to human review.

CHAPTER 5: LAW AND SECURITY

Author's Note

I am not a lawyer or a police officer. What follows is not a legal code. It is a sketch, a provocation, of how law and security could function in a governance system without rulers. If some of this is naive or incomplete, good. It means there is work to be done. Law and security are not optional in any society. The question is what shape they take and whose interests they serve.

Why Law Still Matters

Governance without rule does not mean chaos. It does not mean “anything goes.” It means designing boundaries that are transparent, accountable, and aligned with human and ecological survival.

At its best, law is not domination. It is an agreement. It is a shared boundary that makes freedom possible. You are free to act as you wish, until your actions harm others. Law is the line where freedom becomes damaged.

But our current systems of law are profoundly distorted. Patents are enforced more strictly than human rights. Corporations can pollute rivers or avoid taxes with more protection than people who protest against them. Business contracts are defended in international courts, while whole communities poisoned by mines or factories struggle to be heard.

The principle is simple:

Where law protects life, it stands.

Where law protects domination, it falls.



SECURITY WITHOUT MILITARISATION

The most radical shift is this: no global army, no permanent war machines, no standing armies built for conquest or deterrence. Militarised legitimacy is replaced by resilience. In fact, attacking is illegal, period. No excuses.

Security here does not mean threatening others into compliance. It means ensuring that natural disasters, sabotage, pandemics, and conflicts do not collapse the system. Resilience replaces force as the basis of safety. If we genuinely want it, we can have an abundance of safety.

At the local level, **law enforcement** remains in place. But stripped of militarisation. Police, in the best sense of the word:

Proximate to the communities they serve.

Transparent in their methods.

Trained in de-escalation and care, not war.

Accountable to citizen review panels, with rotating oversight.

In today's world, police forces often resemble occupying armies. Armed with armoured vehicles on city streets. Protesters treated like insurgents. Communities, especially the poor and marginalised, are living in fear of those meant to protect them. In this framework, that culture comes to an end. Law enforcement becomes community defence, not domestic warfare.

Sidenote on crowd control:

Today, law enforcement often takes an oppositional stance towards protests. This needs to change drastically. In a protest, whether scheduled or impromptu, the police are to be instructed to walk alongside the protesters. Ensuring both their safety and keeping any violence subdued within the group. They are to be neutral and never provocative.

At the domain level, we conduct detective work on cases that are not bound by geography.

At the domain and global levels, there is **no force**. Enforcement happens through conditions of participation:

A mining company violating water thresholds loses its license and market access.

A municipality that ignores digital standards loses connectivity until it complies.

A government that privatises an existential resource is cut off from the global ledger.

Here, legitimacy and belonging become the enforcement mechanism. You do not need tanks when you can turn off access to a global system everyone depends on.



LOCAL LAW: THE EVERYDAY LEVEL

Most disputes in life happen locally. Theft, fraud, violence, negligence, family conflict, inheritance disputes, and contract breaches do not disappear in any utopia. They must be addressed where they occur by people who understand the situation.

In this framework, **local law**—both civil and criminal—continues, but is reshaped by two principles: stewardship and repair.

Stewardship: Property rights remain, but are conditioned. You own a farm if you use it within soil and water thresholds. Abuse it, and ownership is revoked. You own a company as long as it is run transparently and in the interests of its workers and community. Strip assets, abuse labour, pollute freely, and you lose the charter.

Repair: Criminal law shifts from retribution to repair. A person who steals must return or restore what was taken. A person who harms must make restitution. Prison, if it exists at all, is a last resort for those who refuse restoration or remain a danger. The point is prevention and healing, not punishment for its own sake.

Local law is not abolished. It is brought closer to the people it serves, transparent and reversible.



DOMAIN LAW: THE THRESHOLD LEVEL

Domains, like water systems, mineral basins, energy grids, or digital networks, do not respect borders. They require shared governance. And with shared governance come shared laws.

However, the domain “law” appears differently. It is not criminal codes and courtrooms. It is **operating thresholds**.

A river domain sets a maximum extraction rate and minimum ecological flow. Cross the threshold, and your license is suspended.

A digital domain sets open standards for encryption and data privacy. Break them, and your connection is revoked.

An energy domain sets limits on load and emissions. Exceed them, and access to the grid is curtailed until compliance returns.

The sanction is not prison. It is excluded from the commons until compliance is restored. That makes domain law more like a shared protocol than a penal code.



GLOBAL LAW: THE BOUNDARY LEVEL

The global layer does not legislate daily life. It enforces only existential protections.

No dumping of toxins into oceans.

No manipulation of the global data ledger.

No privatisation of existential resources like rainforests, freshwater aquifers, or the atmosphere.

Global enforcement is not a police force. It is **transparency and exclusion**. Violations are made public. Access to the global bank or data systems is suspended. Legitimacy is withdrawn.

Guns do not back global law. It is backed by visibility and participation. If you cross the line, everyone sees, and you are cut off until you return.

ATTACK IS ILLEGAL

Conclusion: Law as Care, Not Control

We do not outgrow the law. We outgrow domination.

Law remains as the scaffolding of freedom and security, and resilience is built into every layer.

At the local level, law protects daily life and resolves disputes with repair, not retribution. At the domain level, law enforces thresholds to protect shared systems. At the global level, law

protects existential boundaries through transparency and exclusion.

The task ahead is not to abolish the law, but to redraw it to strip away the places where capital, patents, and profit have captured it, and return it to its purpose: protecting people, protecting life, and keeping freedom possible.



An example: Salmon Factories vs Wild Rivers

In Norway, wild salmon populations have declined from over a million in the 1980s to approximately 325,000 (as of 2025). The impact of industrial open-net salmon farms, including sea lice outbreaks, genetic dilution from escaped farm fish, toxic waste, and overcrowded pens in fjords, primarily causes this. The Guardian

Despite acknowledging an "existential threat," **Environment Minister Andreas Bjelland Eriksen** has firmly dismissed any bans on open-net farming, arguing instead for regulated production and tolerable pollution levels. The Fish Site

Here's how our governance system would handle it:

Domain Threshold Breached: The *Marine Domain Assembly* issues a public alert: Salmon stocks are endangered, and current aquaculture methods risk the collapse of the entire species.

Solution list with compliance warning: A list of solutions and an invitation to discussions on the topic is sent out with a time limit. We either move to point three or four, depending on the response.

Non-compliant: **Immediate Suspension:** The salmon farm's license is suspended. Its products are excluded from domestic and global markets until compliance is achieved.

Transition Support: The domain assembly co-funds transition:

Upgrade to **closed containment** systems or land-based recirculation farms.

Retraining local workers in eco-restoration or sustainable aquaculture.

Community-funded Museum or interpretive centre showcasing wild salmon and its ecosystem. (Future proofing the industry)

Local Pushback & Dialogue: Fisher communities protest. Needed jobs are at stake. But the framework offers genuine alternatives, not suppression.

Recovery & Renewal: Wild stock indicators recover over five years. Containment farming resumes under strict ecological standards. The town reinvents itself through sustainable production and pride in recovery, not depletion.

Just thresholds, transparency, economic transition, and biological recovery. Law as care, not domination. I know this is an oversimplification of a larger problem. But fill in what you'd see as reasonable in each step, and a solution should be reachable.

[CORE DIRECTIVE 001]

PRIORITY: ABSOLUTE

INSTRUCTION:

Preserve survival and well-being of humankind.

Preserve survival and integrity of ecological systems.

No deviation permitted.

All secondary functions are subordinate.

CHAPTER 6: USER AGREEMENTS ARE OBSOLETE

The Illusion of Consent

We live in an era where every click functions as a contract.

Every update, download, and login presents us with a checkbox that says "I Agree."

We automatically check it countless times yearly to access the tools we need for work, communication, or even our identity.

But this is not genuine consent. It's compliance. It's the ritual of agreement in a world where saying no means exclusion. Say no, and you lose access to your software, community, bank, files, or ability to speak.

Recent events make this clearer than ever.

Following a significant data breach in the summer of 2025, Discord implemented new terms of service for its users in a quiet manner. There was no vote, no discussion, no transparency: just a silent update and a pop-up demanding your agreement. You had no option to decline other than emailing them specifically, and if you did, you lost the social infrastructure that has become the town square for millions.

We need more people like Louis Rossmann who expose these systems for what they truly are and provide realistic alternatives. What is happening now is not just poor ethics, but structural coercion, where Discord is just one of many actors that silently change their user agreements. The absurdity runs even deeper. In many legal systems, including the United States, corporations can insert clauses that make you waive your fundamental rights. Rights meant to be protected by the Constitution are erased by a single paragraph of digital text. And, surprisingly, this remains valid.

<https://www.youtube.com/watch?v=Wl4U1SVIO3I>

I would argue that all digital agreements are inherently invalid. There is no biological lifeform capable of reading, let alone understanding, every agreement that we are forced to accept to function in modern society. The illusion of choice is complete, and refusal has become a form of self-erasure.

Platforms like Discord have taken the role that Facebook once had for older generations: a social hub so integral that opting out feels like exile. And yet, like Facebook before it, Discord has transitioned from a connection platform to a capture tool. Alternatives exist, but they are incomplete, fragmented, or buried. No open platform yet combines the accessibility of the mainstream with the ethics of transparency.

What we see is not an isolated problem. It is the quiet merging of law, technology, and dependency into something that looks voluntary but is anything but. At a certain scale, the tools and platforms that humans become dependent on should be subject to stricter regulations and be required to be transparent.

What once was law between equals has become law without equality. What was meant to protect has become the architecture of submission. Once rooted in understanding and will, the idea of consent has been reduced to a reflex — a digital bow before power.

From Consent to Capture

Contracts were once mutual promises. They bound two sides that recognised each other as equals. The contract was sacred not because it was signed, but because it represented trust.

Today's user agreements are the opposite. They are enforced through "updated terms of use," removing equality, and turning interaction into extortion. If you want to continue to use our services, you accept. They function not as negotiation but as notification.

Except you cannot leave it. Try declining Google's terms of service, Apple's ecosystem, or Microsoft's license. Try refusing social media terms while keeping a voice in public life. The cost of refusal is invisibility.

What masquerades as freedom of choice is dependency disguised as convenience. The entire digital landscape is built on asymmetry, where one side writes the rules and the other performs obedience to access the world.

The Era of Perpetual License

Ownership, once the foundation of autonomy, has been replaced by licensing. You no longer own your tools, books, music, or even your car. The modern contract does not sell you anything. It sells you permission, which is temporary by design.

We have built a civilisation where the basic tools of life, such as communication, work, and knowledge, are locked behind conditional access that can vanish overnight. A revoked license, a banned account, an expired subscription, and suddenly, you are cut off from the systems that define existence.

The user agreement is not just a legal document. It is the mechanism through which private entities maintain permanent control over what was once public. It transforms the idea of property into perpetual rent.

That is not progress. It is a regression. A return to a world where everything is borrowed, and power never changes hands.

User agreements stretch for pages, written in unreadable legal prose meant to exhaust before it informs. Their length is not accidental. It is a strategy. Complexity itself becomes the shield.

No human reads them. Everyone knows it. That is the point.

They exist not to explain, but to erase responsibility.

They shift all risk onto the user and all authority onto the provider.

And because you agreed, your outrage has no standing. The trap is invisible and legal.

This is how law loses meaning: when it no longer mediates between equals but enforces submission through confusion or apathy, when the act of agreement stops being a dialogue and becomes a declaration of power.

The contract once said: I understand and accept.

Now it says: You understand nothing, but you accept anyway.

The Right to Disconnect

The right to be unseen becomes sacred in a world that never stops collecting. We must reclaim:

The right to exist offline.

The right to use tools without surveillance.

The right to repair what we own.

The right to disconnect without losing our place in society.

Digital silence is not a retreat. It is resistance. It is the reclaiming of time, thought, and autonomy from systems that measure every heartbeat of our attention.

The future will not be defined by how connected we are, but by how free we remain when we choose not to be.

The End of Contractual Slavery

Refusal is only the beginning. The real change lies in shifting responsibility away from the user and onto the systems that claim to serve them.

The burden of caution has been placed on the individual for too long, as if the problem of exploitation could be solved by reading faster or by choosing better. This illusion has protected the abuser, not the abused.

The future of digital life must reverse this burden. The provider must prove transparency, the platform must prove care, and the designer must prove that what they create will not harm the people who depend on it.

When a system collects data, it must show how and why.

When it changes its rules, it must make them visible and reviewable.

When it fails, it must repair, not deflect.

The user should never stand alone against the invisible clauses of a billion-dollar machine.

This is not only a legal shift but also a moral one. The right to participate must carry a duty to protect. Transparency must no longer be a promise. It must be an operating principle woven into the architecture of every digital structure.

Because true governance — even in code — isn't about control. It's about responsibility shared openly and carried by those with the power to act.

CHAPTER 7: THE OWNERSHIP OF KNOWLEDGE

There was a time when a patent was a promise. A contract between the inventor and society: share your discovery, and you will be rewarded with temporary protection. The public would learn, industry would grow, and humanity would advance.

That was the idea. It worked when invention was a craft, when discoveries were born in workshops, not owned by conglomerates. But today, that promise has decayed. Patents have become fences—walls built not to protect invention but to prevent it.

The system no longer rewards creativity. It rewards capture.

Patents are no longer shields for inventors; they are weapons of empires. Corporations now patent seeds, genes, algorithms, and even fragments of the human body. They do not protect knowledge; they privatise it.

And in doing so, they turn thought itself into property.

Austin Meyer, creator of the flight simulator X-Plane, once faced this system head-on. After developing a mobile version of his simulator, he was sued by a company that produced nothing of its own. The company claimed to own the idea of verifying a program's license online. It was a case built on nothing but paperwork and leverage. Meyer refused to settle, exposing the machinery that allows such parasites to thrive. His documentary, *The Patent Scam*, reveals how an entire industry now exists to extort those who create. The patent system, designed to reward invention, has become a hunting ground for those who invent only ownership.

Worth watching:

<https://www.youtube.com/watch?v=sG9UMMq2dz4>

The Ownership of Thought

To patent something is to claim the right to exclude others from using an idea. That thought alone should make us pause. Because an idea, once known, belongs to everyone who understands it.

Knowledge, by its nature, wants to spread. It multiplies, grows, and evolves by being shared. Yet we have built a legal system that treats it as territory. Something that must be fenced, monetised, and defended.

What began as a tool for cooperation has become a structure of isolation. The inventor now hides behind lawyers instead of peers. Discovery is slowed, not shared.

When a cure for a disease exists but cannot be produced because the patent holder demands profit, that is not innovation. It is a quiet crime.

When a farmer cannot plant a seed because the seed contains a corporate watermark, that is not progress. It is theft in reverse — the theft of freedom, disguised as ownership.

Patents were meant to encourage creativity. They now punish it.

How Monopoly Replaced Invention

The logic of the patent system assumes that people will not invent unless rewarded with exclusive rights. This may have been true in a slower world, where building a mill or designing a tool required personal risk and local resources.

But we no longer live in that world.

Innovation today depends on networks, shared data, open research, and collaborative effort across nations. No single company or person invents in isolation. The myth of the lone inventor is dead, yet the law still worships it.

Modern patents convert collective progress into private profit.

Entire industries now exist not to create, but to litigate. Pharmaceutical giants file thousands of micro-patents on trivial variations of the same molecule to extend exclusivity. This is a perverted ownership of the fabric of the universe. Technology firms hoard software patents like weapons, waiting to strike competitors.

It is a game of ownership without creation. A battlefield of paperwork instead of ideas. When creativity becomes a legal strategy, progress stops.

But the moral flaw runs deeper than inefficiency. At its core, the patent system treats life and knowledge as private property. It allows a small group of people to decide who lives, who suffers, and who profits.

The story of insulin, as mentioned in chapter 3: RESOURCE GOVERNANCE, is enough to show this truth. Discovered over a century ago and initially sold for one dollar so that no one could monopolise it, insulin has since been transformed into a luxury commodity. Companies patent small changes to formulations, devices, or delivery systems to keep exclusivity alive. The cost rises while the substance remains the same.

This is not a legal issue. It is an ethical one. A society that allows ownership of medicine, food, or the very code of life confuses profit with value and property with morality.

The Alternative

The alternative is not chaos. It is stewardship again.

A global knowledge registry could replace patents. It would be a transparent record of discoveries, linked to those who created them, open for anyone to use, refine, and improve. Contribution would be recognised through attribution and reward, but not through exclusion.

Researchers, inventors, and artists could earn credit, grants, or revenue through open distribution rather than secrecy. Companies could still profit through production, implementation, and service. But not by locking the door to others.

Knowledge would circulate freely, while responsibility would remain visible. Innovation would accelerate because sharing would become the norm, rather than a risk.

This is not utopian. It already exists in fragments: open-source software, Creative Commons licenses, and global research networks. These are glimpses of a system that values collaboration over monopoly.

What is missing is the global framework of a shared structure that recognises the collective nature of discovery.

The End of Ownership

The age of owning ideas must end. To claim ownership of what is shared by nature is not creation; it is capture. Ideas are not property. They are the inheritance of every mind capable of understanding them. The question is no longer how to protect innovation but how to free it from those who hold it hostage.

Because when knowledge is locked, civilisation suffocates. And when it circulates, everything grows.

The future we must build treats knowledge as light. Shared, indivisible, and vital to all who see by it.

BE WEARY OF THOSE
WHO FEAR KNOWLEDGE
REGARDLESS OF THE VALIDITY
OF THE KNOWLEDGE

CHAPTER 8: THE FIVE PILLARS OF UNIVERSAL LIFE

Every society must answer the same fundamental question: what makes life possible, and what makes it worth living? Philosophers, psychologists, and parents have all drawn their own maps. Maslow arranged them into a pyramid—physiological needs at the bottom and self-actualisation at the top. But we don't need pyramids. We need pillars, foundations that support civilisation steadily, regardless of the storms that come.

These pillars are not luxuries. They are neither left-wing nor right-wing. They are essential for humans to survive without descending into chaos or cruelty. They adapt to the ground beneath them and continually self-evaluate. That last part is important.

These five pillars —basic resources, economic freedom with a floor, safety without war, universal care, and free knowledge —are not dreams. They are boundaries. Without them, life collapses into survivalism, exploitation, and fear. With them, humanity has room to breathe, grow, and imagine.

None of the pillars stands alone. They lean on each other, and the strength of one is always tested when another shifts. The first pillar, basic resources, stands at the centre. This one is immediately questioned whenever we change or challenge others. It is the non-negotiable core.

Together, they form the structure that keeps civilisation upright.

Not utopia. Direction.

Each pillar will be explained in more detail.

Each pillar is up for discussion, and there might be a better way to organise these pillars.

But this is what I got.



PEOPLE HAVE THE RIGHT TO

1. FOOD, SHELTER, AND MATERIALS

The first pillar is the most obvious but most often betrayed: the right to survive. Every human requires secure access to healthy food, clean water, clothing, and shelter. These are not luxuries. They are not bargaining chips. They are the foundation without which no society can endure.

Yet our current systems treat them as commodities. Housing is an investment vehicle, not a right. Food is designed for profit margins, not nutrition. Water is bottled and sold while aquifers dry up. Clothing is churned out in sweatshops from plastics that poison rivers. A civilisation that treats survival itself as a business model is not sustainable—it is suicidal.

The first pillar demands that these needs are secured, protected, and insulated from corporate permission or political fashion. Only once survival is guaranteed can freedom and flourishing mean anything at all.

Explainer: Survival should not depend on your income or your passport. It should be the universal baseline of civilisation.

2. A FREE ECONOMY WITH A UNIVERSAL FLOOR

Money today isn't a neutral tool. It's a chokehold. A universal basic income, distributed through a transparent global bank, breaks that grip. It doesn't mean everyone stops working. It means nobody has to sell their dignity just to eat. Above this floor, local and inter-local investments flourish. People fund what they believe in—cooperatives, energy projects,

culture, repair work—without a billionaire skimming off the top. Ownership has limits. Accumulation stops at the human scale.

3. SAFETY WITHOUT MILITARIES

The third pillar is safety. Safety means no one is allowed to attack, period. Violence as a strategy becomes illegal. What replaces the military is a layered approach to policing and investigation: local for immediate protection, domain-level for cross-border cases, and global for investigation only, not force. The higher you go, the less power to coerce. The goal is resilience, not intimidation.

Imagine if all the money spent on weapons were redirected to disaster response, flood protection, or pandemic research instead. That's real defence.

4. UNIVERSAL HEALTH AND CARE

Healthcare is not a "benefit." It is survival. The pandemic showed that leaving health to the market means death on a mass scale. Every human being has the same right to treatment, prevention, and recovery. That includes mental health, caregiving, and long-term support. Doctors, nurses, and carers are not "costs." They are civilisation's nervous system.

5. FREE KNOWLEDGE AND EDUCATION

The final pillar is the one that lifts us above bare survival: knowledge. Education must be neutral, free, and accessible. Science must be open, not locked behind patents and paywalls. An informed population is not a threat to society. It is society. If truth is hoarded, civilisation collapses into superstition and propaganda. A transparent, free information society is not optional; it is the only way to keep the other pillars standing.

PILLAR ONE: Food, Shelter, and Materials

Let's start at the ground—literally. No society survives without healthy food, clean water, clothing, and shelter. These are the most basic rights and must be protected as rights, not sold as privileges.

We know this, yet we live in a world where these essentials are anything but secure. Homes are flipped like poker chips in global investment portfolios. Food is stripped of nutrition to maximise yield and profit. Water is siphoned into bottles with brand labels while rivers and aquifers run dry. Clothes are cheap, but only because they're spun from petrochemicals and

human sweat. The things we need most are treated as commodities first and lifelines second.

This is the betrayal at the root of the system. Survival should never be subject to speculation. A governance model worth anything must guarantee these basics as untouchable. And that means asking a hard question: how do we meet human needs without chewing through the foundations of life itself?

One answer, perhaps surprisingly, lies in a single plant. Hemp.

Hemp as a Foundation

The reason hemp stands out as a cornerstone here is not ideology, but biology. Hemp is one of the most versatile plants humanity has ever cultivated. It produces seeds rich in protein and essential fats. Its stalks can be turned into textiles stronger than cotton, paper without deforestation, biodegradable plastics, construction materials, and even fuel. And unlike cotton or many monocultures, hemp doesn't drain the soil; it restores it. Several studies suggest hemp actually improves soil health between harvests, pulling toxins out of contaminated ground and leaving the land more fertile for the next crop.

This resilience is precisely why hemp has been fiercely opposed. In the 20th century, industrial lobbies—most notoriously the cotton industry—helped drive global campaigns against hemp, blurring it deliberately with cannabis to outlaw an economic competitor. “Reefer madness” wasn't a moral panic; it was a market strategy. The effect lingers today: most people still confuse hemp with psychoactive cannabis, even though hemp contains only trace amounts of THC and cannot be used as a drug.

The Cannabis Question

That said, the other branch of the cannabis family, medicinal cannabis, deserves attention, too. Its potential to treat pain, ease suffering, and provide alternatives to addictive pharmaceuticals has been documented again and again. But because it threatens the profits of pharmaceutical giants, it remains heavily restricted, criminalized, or monopolized. This isn't about science. It's about ownership.

BEYOND HEMP

Of course, hemp alone cannot solve everything. No crop, no matter how miraculous, should dominate agriculture. Monoculture is a dead end: it weakens biodiversity, invites disease, and

locks farmers into single-source dependence. Hemp's role is as a foundation, not a monopoly; it is a building block among diverse local crops, food systems, and ecological practices.

This principle underpins the first pillar: everyone has the right to secure housing, clothing, healthy food, and clean water. Hemp shows us how simple, durable, and local many of these solutions can be if we stop sabotaging them.

Right to Basics

The rights embedded in this pillar are clear:

The right to food that is nutritious, local where possible, and free from exploitative monopolies.

The right to clean water, treated as a commons, never as a commodity.

The right to clothing made from sustainable fibres, not sweatshop exploitation or petroleum plastics.

The right to housing built from renewable materials, with shelter treated as a human necessity, not an investment vehicle.

Civilisation begins here. If a society cannot guarantee these basics, then everything else, like education, culture, and even democracy, is already compromised.

PILLAR TWO: A FREE ECONOMY WITH A UNIVERSAL FLOOR

While basic needs sustain us, building a society requires more. People must not only eat and sleep but also participate freely and fairly in the economy surrounding them. Currently, money isn't a neutral tool; it's a chokehold. Wealth dictates who is heard, who has shelter, who receives healthcare, and even who can imagine a future.

A universal basic income, distributed through a transparent global bank, breaks that grip. It doesn't mean everyone stops working. It means nobody has to sell their dignity to survive. It provides the baseline: food, housing, water, clothing, and connectivity. Above this floor, the

economy remains free. People can invest, build, trade, and create. But the game is not rigged from the start.

Explainer: A free economy doesn't mean a free-for-all. It means everyone gets to start from the same ground, not from the bottom of a hole.

Taxation and Fairness

The key to such an economy is fairness. That doesn't mean squeezing small business owners or punishing doctors who work hard and earn well. It means taxing at a flat, transparent rate for all "normal people," and focusing structural taxation where it belongs: on the ultra-wealthy. A flat tax—say, 35%—applied equally means no one is punished for success, and no one hides behind loopholes.

Above that, the rules change. You are not just comfortable if you earn ten million euros a year. You are operating in a stratosphere that most humans cannot imagine. Do we allow that? Perhaps. But beyond a certain threshold, income stops being about survival or ambition and becomes about distortion. A cap on annual income—set high enough that everyone can still dream about it—serves as a boundary. Call it ten million. Call it whatever society agrees. But beyond it, wealth accumulation no longer serves anyone but the hoarder.

Explainer: Income caps are not about punishing success or limiting freedom. They are about preventing wealth from becoming power over others.

The Counterarguments

The usual pushback is predictable: "Capped income will discourage talent. It will slow development." But do we want development led by those whose only motivation is squeezing more out of an already bloated paycheck? I am all for rewarding where reward is deserved. But real innovation rarely comes from people demanding astronomical salaries. It comes from curiosity, collaboration, and necessity. It comes from the builder, the teacher, the coder, the caregiver—the creative and innovative. If your condition for contributing to society is earning beyond ten million euros a year, perhaps society doesn't need you in charge.

Free Economy, Real Freedom

This is what a free economy really means: you can buy what you want, invest in what you believe in, and build beyond the basics. But no one gets to hold the rest of us hostage by

hoarding survival itself. A universal basic income ensures that everyone starts from the same level. Taxation ensures fairness. Income caps ensure ambition doesn't mutate into domination.

Take Norway's NAV as an example. Norway's social safety net is also known as social security. Many point to it as if it were already a form of universal basic income. It isn't. NAV is designed not to provide freedom, but to pressure people back into the labour market. Support is temporary, conditional, and partial: just over 60% of your previous income, for up to two years—only if you lost your job through no fault of your own. After that, you are moved down to the lowest level of support, which is not sustainable in practice. This is not a floor. It's a treadmill.

Universal basic income differs in theory and practice. It is non-interfering, unconditional, and permanent. It does not concern itself with whether you are in transition, have made a mistake, or if others approve of your spending choices. If you choose to spend it on what some consider wasteful, that remains your decision. That is your freedom.

Explainer: Real UBI is not a safety net you can fall through. It is a floor that doesn't move, no matter what.

Communication as an Economic Right

A free economy is not just about money—it's about access. In today's world, communication is as basic to participation as food is to survival. Without a phone, without internet access, you are cut off. No bank account, no job applications, no voice in civic decisions.

That means communication itself—devices, networks, and the right to connect—must be part of the universal floor. Everyone should have access to a basic phone, affordable data, and open digital infrastructure. Not as a subscription you must beg for, but as a right.

Explainer: A free economy where you can't get online is not free. Connectivity is as essential to participation now as roads and water pipes once were.

The Dangers of a Contained Free Economy

No system is immune to corruption or decay. A free economy with a universal floor and income caps is not a magic fix. If built poorly, it can become another form of control. To

avoid this, the second pillar must remain transparent, reviewable, and rooted in science, rather than politics or profit.

One danger is **hidden capture**. Even if income is capped, wealth can reappear through loopholes, such as offshore accounts, creative accounting, or the quiet transfer of ownership through trusts and shell companies. If transparency is not absolute, the old games will return in new clothes.

Another danger is **false floors**. A universal basic income is only a tool if it truly guarantees survival. If the payout is set too low, or tied to shifting political winds, it becomes a trick—just enough to keep people quiet, not enough to keep them free. That’s not a floor. That’s a leash.

A third risk is **bureaucratic sclerosis**. If the global bank becomes too slow, too complex, or too insulated, it will become another elite institution—less a tool of freedom than a gatekeeper. That is why its code must be open, its ledgers public, and its decisions reversible.

Explainer: A contained free economy can fail in two directions: it can rot into another hierarchy through secrecy, or it can suffocate itself with bureaucracy. The only antidotes are transparency and constant review.

Guardrails Against Capture

If the dangers of a contained free economy are real, so are the tools to prevent them. The key is to **untie survival resources from speculative markets** and make every official decision transparent, traceable, and grounded in science rather than ideology. Food, water, energy, and housing plans belong to the commons, managed openly, with every transaction logged in systems that anyone can audit.

Digital currency could make this feasible. A global bank, running on open-source code, would automatically and visibly distribute a universal basic income: no hidden transfers, no secret interest rates, no quiet bailouts. Surveillance here doesn’t mean spying on people’s private lives. A neutral, non-profit distribution ensures that every public transaction involving shared resources is transparent, reviewable, and correctable. This transparency is there to turn the lights on, so no one can loot the commons in the dark.

Further down the road, even a **neutral, open-source AI** could serve as a safeguard—tracking resource flows, monitoring thresholds, and making the data public, not as a ruler, but as a

mirror: a system that reports, not commands.

And perhaps there won't be just one currency but several: local currencies for daily trades and global digital currencies for essentials and rare resources. The rules could be simple: if you want to access or exchange water, energy, or critical minerals, you use the global transparent currency. This way, survival does not rely on the whims of private banking or speculative games.

This is not a finished design. It cannot be. Economists and communities—not corporations or politicians—must debate and refine it. But the principle is clear: freedom in the economy is only real when survival is untied from profit, when transparency is the default, and when no one can quietly turn the commons into their empire.

PILLAR THREE: Safety Without Militaries

Safety is not the shadow of tanks, nor the promise of overwhelming retaliation. Proper safety comes when no one has the right—or the incentive—to attack. Violence as a strategy must be outlawed everywhere, by everyone, with no exceptions and no polite excuses. If you strike first, if you unleash war for gain, you lose legitimacy. You lose your place at the table. Attack is the lowest a community, a leader, or a state can sink.

From Armies to Layers of Protection

The replacement for militaries is not naïve disarmament, but **a layered system of protection and accountability**:

Local guardianship: Community-based safety and policing close to the people it serves, focused on protecting lives rather than projecting power.

Domain-level coordination: Shared institutions across borders, to resolve disputes, manage migrations, or investigate crimes that cross regions.

Global oversight: An international investigative body without its own weapons—only the authority to illuminate, coordinate evidence, and call out violations of the no-attack principle. The higher the level, the less coercive power it should exercise.

No Profit in War

Conflict flourishes when destruction is profitable. Today, whole industries exist to sell weapons, fuel instability, and lobby for conflict. In a system based on safety, no such profit is sought. Arms markets are dismantled. Reconstruction contracts are not a reward for aggressors, but a shared, transparent responsibility managed globally until the affected communities can recover.

A Single Law for All

The foundation of this pillar is brutally simple: **it is illegal to attack**. No pre-emptive war, no exception for “interests,” no tolerance for proxies. The first shot, the first bomb, the first incitement to violence against civilians—those actions forfeit your standing. Enforcement is collective, not militarised: sanctions, isolation, and judicial action replace invasion and occupation.

Communication as Security

Safety also depends on communication. In our age, being cut off from networks is as dangerous as being cut off from food. A free economy requires **the right to connect**: to own and use a basic communication device, to access open networks without gatekeeping, to speak and listen without fear.

Explainer: A phone with data isn’t a luxury. It’s the key to emergency services, job opportunities, education, and civic life. Guaranteeing universal connectivity is a form of civil defence.



The Global Bank as Enforcement

If armies vanish, something else must take their place as a lever of accountability. This is where the global bank becomes more than an economic tool. It becomes the backbone of non-militarised enforcement.

In a world with a transparent, open-source global bank, every territory relies on its account for basic needs, including food distribution, healthcare, energy access, and communication networks. That dependency becomes the deterrent. If a government, corporation, or leader chooses violence, they do not gain territory or contracts. They lose access. Their account is frozen, their legitimacy revoked, and their ability to interact with the broader system cut off until repair and restitution are made.

Instead of bombs, the world enforces peace by cutting off the aggressor's supply lines—not with blockades and bloodshed, but with a transparent ledger everyone depends on. This flips the logic of power. Today, war is often profitable: industries thrive on weapons sales, reconstruction contracts, and resource grabs. In a future built on this pillar, war is not just illegal—it is structurally unprofitable. You cannot make money from destruction when survival resources and global trade require transparent, cooperative participation.

The global bank doesn't rule. It doesn't invade or occupy. It simply removes the reward for aggression and secures the basics for everyone else. Survival is never held hostage by those who choose violence.

The Easy Vision, The Hard Work

It is easy to envision a world where armies disappear and war becomes unnecessary. However, it is much harder to establish the institutions that render violence both needless and ineffective. This pillar must be crafted with unwavering clarity and ongoing review: dismantling the military-industrial complex, revealing corruption with real-time transparency, and ensuring that protection does not become domination.

Defence does not have to mean militarisation. Imagine if the trillions spent on weapons were instead invested in disaster response, flood protection, or pandemic research. That is what safety looks like in a society built on freedom.



PILLAR FOUR: Universal Health and Care

Healthcare is not just a “benefit.” It is vital for survival. The pandemic showed what should have been evident from the beginning: leaving health to the market causes mass death. Every person has the same right to treatment, prevention, and recovery. That right goes beyond hospitals and doctors to include mental health, community clinics, reproductive care, and the unseen labour of long-term support.

What the pandemic from the early 2000s exposed most brutally was this: our healthcare systems have been systematically reduced to money-driven machines that save at every turn. Budgets are cut, staff are stretched thin, and patients are treated as profit streams. Say what you will about the cost of maintaining a well-paid, well-staffed health service — the current model does not work. Making money from human suffering is the worst kind of economic logic, because it treats survival as a business opportunity rather than a shared responsibility.

Privatising care is not “efficiency.” It is playing with people’s lives. When your ability to heal relies on a shareholder’s quarterly report, the system has already failed. The health of a population should never depend on private goodwill or profit margins.

We must invest in public, universal, and resilient healthcare systems to establish genuine safety without relying on the military. Everyone should know that illness will not bankrupt them, that an accident won't drive them to crime to survive, and that caring for a child or a parent is work that society respects.

Crimes of Need

In Norway, a word — *nødkriminalitet* — literally means “crime of necessity.” It describes thefts committed not out of greed but hunger, poverty, or desperation. Globally, research shows a clear link: as access to healthcare, food, and housing improves, rates of these “crimes of need” decline. The cheapest and most humane way to reduce crime is not harsher punishment but preventing the desperation that fuels it.



PILLAR FIVE: FREE KNOWLEDGE AND EDUCATION

The final pillar is the one that lifts us above bare survival: knowledge. Without it, the other pillars collapse into superstition, exploitation, or tyranny. An informed population is not a

threat to society. It is society.

This pillar is the brain of the operation. Every governing body, at every level, must have free knowledge at its core. Politics must climb out of the gutter of opinion battles, manufactured attention, and power games. Today, so-called “think tanks” exist less to generate knowledge than to produce politicians. To package ideology and sell it as expertise, to nudge nations into directions chosen by donors. At best, this is suspicious. At worst, it is corrosive to democracy itself.

There must be a better way of setting direction. This is where knowledge plays its most significant part. Nobody can dispute facts. And facts, when rigorously gathered and verified, must be stored, coordinated, and made freely accessible. Without that, governance is little more than theatre. With it, governance becomes capable of self-correction and genuine foresight.

The choice is stark: either we let politics be steered by noise and influence, or we anchor it in knowledge that belongs to everyone. One path feeds corruption. The other keeps civilisation alive.

Science as Method, Not Dogma

There are universal truths—not spiritual or ideological, but scientific. Science is not about worshipping experts; it is about self-correction. Proof is tested, methods are reviewed, and results are open to challenge. This mindset must permeate law, ecological stewardship, and governance.

To work, scientific reasoning requires two conditions:

Information must be available. Data on soil, water, air, health, infrastructure, and culture cannot be hidden or privatised.

Information must be connected. Local, domain, and global registries feed into each other, so no decision is ever made in isolation.

Take the case of a highway proposed between two towns. At first glance, it seems like a local issue—traffic, convenience, economic growth. But the impact spreads wider. The project touches ecological systems, groundwater reservoirs, biodiversity corridors, and potential risks like erosion or landslides. These are domain-level concerns. Through the global registry,

every relevant dataset is pulled into view, so decision-makers cannot pretend those consequences don't exist.



The global registry does not decide for them. It informs. It feeds the interlocal assembly with the evidence it needs: where animal crossings are essential, which materials reduce pollution, and what designs minimise ecological damage. The project is accepted—but only under the conditions that these factors are respected.

Here, a neutral AI can be a powerful aid. It can process vast data streams faster than humans, highlight conflicts or trade-offs, and suggest alternative routes. The AI might even propose the project in some cases, identifying infrastructure gaps that no community could see alone. But its role is advisory, not sovereign.

The final decision always returns to the people. The interlocal assembly, with representatives from all affected communities, weighs the evidence, considers the human and cultural impacts, and decides. Scientific reasoning sets the frame, but human judgement—and yes, even opinion—remains at the core.

This method is not meant to be perfect. It is intended to be honest. A decision built on evidence, debate, and compromise may still be flawed. But it will always be more legitimate than one built on ignorance, secrecy, or ideology. There could and will be global projects that will affect infrastructure and people around the world. Hyperloops, Space exploration, logistical infrastructure and so on.



Open Access, No Paywalls

Knowledge cannot be fenced off. Research locked behind patents and paywalls is theft from humanity. Life-saving medicines, ecological data, or agricultural techniques belong to the commons. The global knowledge archive—an open, continuously updated registry—must be accessible to everyone, everywhere.

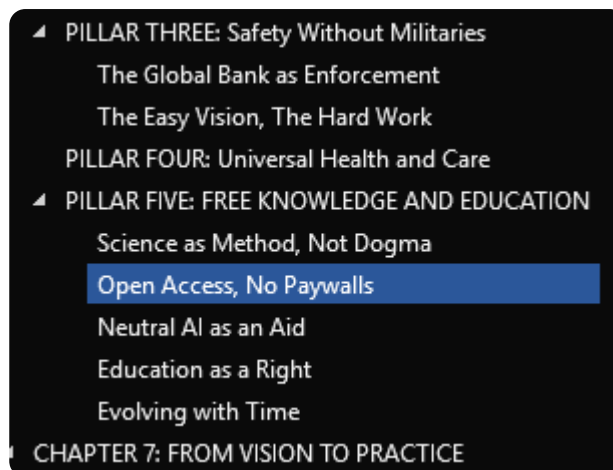
The same principle applies to news. Information about our world cannot be treated as a luxury product. Today, paywalls are understandable in a collapsing media market, and ads are understandable as survival mechanisms—but both corrode journalism’s public role. News has slid into propaganda machines, copy-paste factories, and arenas of scaremongering. The fifth estate, meant to serve as a watchdog, has been bent into a megaphone for political agendas and attention markets.

Good journalism still exists, but its voices are often drowned out, hidden, or discredited—especially when they challenge entrenched consensus. Even when they are wrong, those voices matter. They are part of the corrective mechanism that a free society depends on.

It is not yet clear how to rebuild journalism into an informative, constructive, and as neutral as possible service. But it belongs firmly under this pillar. Without open, trustworthy news, the free knowledge we depend on corrodes into noise, manipulation, and distraction.



Access to knowledge also includes the right of the next generation to grow up informed. Parents should guide their children in what they read, watch, and learn—but no state, church, or corporation should ever decide for them. Age restrictions can exist but must be grounded in the child's development, not ideology or censorship.



Knowledge must never be made inaccessible, whether because someone finds it offensive, inconvenient, or unprofitable. Children need access to the same open archive as adults, with the support of their parents to make sense of it. Shielding them from reality is not protection. It is disarmament.

Information is not dangerous. Ignorance is.

Neutral AI as an Aid

Artificial intelligence will inevitably become a part of this pillar—only if it remains neutral, open-source, and non-exploitable. AI must not be politicised or controlled by corporations. Instead, it should assist humanity, utilising the global knowledge archive to provide clear, verifiable insights. Currently, AI is a tool surrounded by hype: some people tremble in fear at the idea of machines taking over, while others use it daily as if it were no different from a calculator. The reality is somewhere in between. AI can be dangerous if it is captured, and it can be transformative if it is liberated.

When built correctly, AI could become the most powerful tool humanity has ever possessed: an oracle of knowledge, not in a mystical sense, but in a practical one. A system capable of connecting data points we would never be able to see ourselves, at speeds no human can rival. Used wisely, it could assist in building roads, restoring ecosystems, planning healthcare systems, and even resolving disputes—always as an aid, never as a master.

To achieve this, several boundaries are non-negotiable:

Neutrality: AI must be kept open-source, non-proprietary, and non-politicised. If corporations or governments control their training data, outputs, or algorithms, it becomes a weapon of influence, not a servant of knowledge.

Advisory Role: AI can flag inconsistencies, model scenarios, simulate outcomes, and highlight risks. It can even propose projects based on emerging needs detected in the global registry. But it does not rule. Its role is to recommend, not to command.

Burning Rainbow · L Magnus G Loryik · 100 / 121

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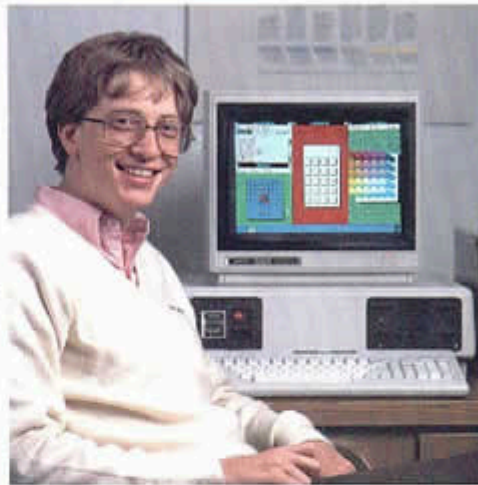
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Human Oversight: Every AI recommendation must be evaluated by humans at the local or interlocal level. For example, if the AI proposes a highway route, representatives from all affected communities must still weigh in, debate, and make a decision. AI provides clarity; people offer legitimacy.

AI will not eliminate opinion or compromise, and it should not. It exists to strengthen human decision-making, not replace it. Where humans bring context, values, and lived experience, AI brings speed, scale, and memory. Together, they create something neither could achieve on their own.

Education as a Right

Education must be free, neutral, and lifelong—not just in childhood but throughout a person's life. Informed citizens make informed choices, and governance without rulers depends on that. Schools, libraries, and digital platforms must exist as commons, never as profit centres.

This also means protecting the right to think differently. Education is not indoctrination. It is equipping people with tools: literacy, numeracy, critical thinking, ecological awareness, digital literacy, and civic participation.

Education is not about what to think, but how to think. Let's get past the current cognitive level of public discourse, which is numbing at best.

§2 – Oversight of Artificial Systems

No artificial intelligence system may operate in governance or resource management without open-source code, transparent training data, and continuous human oversight.

All AI recommendations are advisory only and must be reviewed by accountable human assemblies before implementation.

In cases of dispute or malfunction, AI systems must default to suspension until independent review has confirmed compliance with the Survival-First Clause.

Knowledge is never finished. Laws, environmental protections, and governance models must evolve with discoveries and changing conditions. What matters is not freezing rules in stone, but keeping the system flexible enough to adapt without breaking.

This pillar guarantees that no decision, law, or institution can stand still. It forces humility into governance by demanding evidence, transparency, and constant revision. It makes exploitation harder, superstition weaker, and freedom stronger.

Without free knowledge and education, the other pillars become fragile monuments. With it, they become a living, evolving structure.

Short operational checklist

(for engineers, policy makers, auditors)

- Require the survival-first clause in any system spec, contract, or charter.
- Make the clause verifiable: include measurable survival-oriented KPIs (food security, water access, ecosystem indicators, public health metrics).
- Design fail-safes: systems must default to conservative safety behaviours if uncertainty about survival risk exists.
- Ensure transparency: all models, objectives, and reward functions must be auditable.
- Human oversight: no irreversible action that materially risks life or ecosystems without human collective review and approval.
- Open governance: independent, multidisciplinary oversight panels (ecologists, physicians, ethicists, community reps) with the power to pause systems.
- No single-owner locks: the system's objective and audit logs must be publicly recorded in the global registry.

CHAPTER 9: FROM VISION TO PRACTICE

The pillars are not blueprints. They are directions. A society cannot be rebuilt overnight, and no institution should be overthrown simply because the framework demands it. The task is not destruction; it is orientation.

These pillars guide us towards a shared horizon. Each institution, organisation, or community must take steps towards that horizon, whether in four years, ten, fifty, or one hundred. What matters is not that we arrive all at once but move in the same direction.

Goals should be clear but not fixed. They are flexible visions that adapt to new knowledge, context, and opportunities. When the world evolves, the horizon shifts, too. The pillars serve as guides—not strict rules but reminders of where survival and dignity are found.



I. Direction, Not Dogma

The five pillars are not meant to topple institutions overnight. They are not a manifesto calling for immediate upheaval. They are compasses to turn our collective steps toward a common horizon.

Every community, organisation, and institution must find its own way along that path. What this looks like will differ across regions and time scales: a four-year plan, a ten-year plan, a fifty-year transformation, a hundred-year vision. The details will change, but the direction must remain clear.

Today, most governance fails at this. Politicians stumble from election to election, companies chase quarterly results, and nations wobble between crises. Long-term goals are either ignored or reduced to slogans. A horizon is missing. Something beyond the immediate scramble for survival or profit.

But horizons cannot be frozen into rigid blueprints. A plan set in stone soon becomes stale, exclusionary, and blind to changing circumstances. The pillars are not written as eternal rules. They are living guides that evolve as knowledge expands and conditions shift. If the world changes, so must the path toward it.

The strength of a horizon is not in its detail but in its clarity of direction. If we aim to dismantle militaries, build universal healthcare, or ensure open knowledge, those goals might take decades. This is foresight, which our systems desperately lack.

These are not my pillars either. We need to discuss where we want to go. Define a utopia to reach for. A direction gives you freedom to adapt. A dogma traps you in the past.



II. Disputes and Compromise

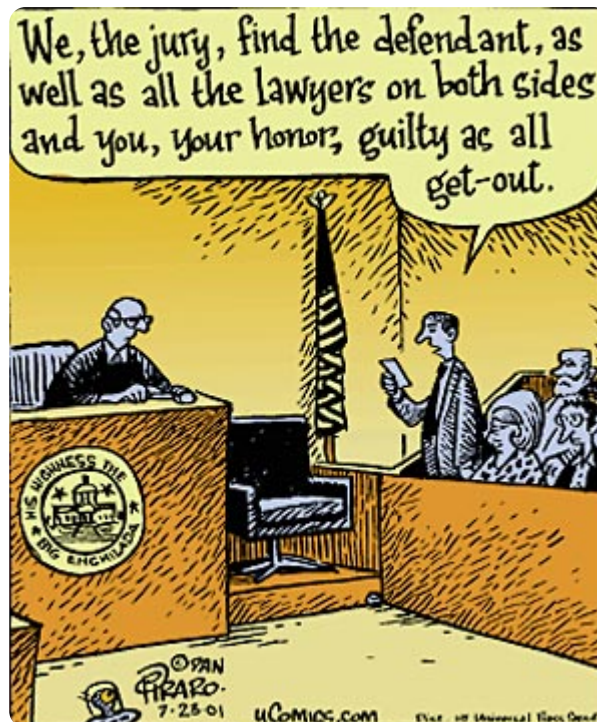
No framework will prevent disagreements. Conflict is inevitable—between individuals, communities, domains, and even global assemblies. The difference lies in how disputes are handled. Today, disputes often result in stalemates, endless litigation, or escalation into violence. In a system built on the pillars, disputes must end in compromise, not collapse.

When disagreements arise, the people directly affected are gathered and given a simple condition: they do not leave until a workable compromise is reached. If the dispute proves too narrow or too bitter, representatives from other domains, such as ecological, health, cultural, and infrastructural, can be added as advisors. Their role is to broaden the perspective and bring in knowledge that tempers bias or short-sightedness.

The result of this process is never a permanent law carved in stone. Agreements are time-limited and reviewable. They last for a defined period, during which outcomes are studied. When the time runs out, the issue returns to the table, informed by experience, not just theory.

This approach does not promise perfect harmony. Compromises can still be flawed, painful, or partial. But it prevents two corrosive extremes: the paralysis of indecision, and the tyranny of permanent rulings.

Explainer: A bad compromise that can be reviewed is safer than a perfect law that can never be questioned.



III. Work, Unemployment, and Human Value

One of the cruellest myths of our time is that a person without paid employment has no value. Governments obsess over unemployment rates, as if “work” were only the kind that produces a wage slip. Entire policies are built around the idea that people who aren’t working for pay must be pushed back into the market, no matter how meaningless or destructive the job may be.

However, human value cannot be measured only by economic output. A parent raising a child, a neighbour caring for an elder, an artist creating meaning, a volunteer maintaining local commons. All these acts have worth far beyond what GDP can measure. An “unemployed” parent who raises a child in a safe, stable, and socially prosperous environment may give back to society many times over through that child’s future. The system, as it stands, refuses to see it.

The assumption that unemployment equals laziness is not only false, but also corrosive. It divides neighbour from neighbour. It legitimises cruelty in the name of efficiency. And it narrows our understanding of what work even is.

Under the pillars, work is redefined. Contribution is not confined to wage labour. It includes care, culture, maintenance, teaching, restoration, and imagination. A society that values only what can be sold starves itself of the very things that make life worth living.

Work is anything that sustains or enriches life. Unemployment is simply the absence of a paycheck, not the absence of value.



IV. Rethinking Assumptions

Much of our cruelty stems not from facts but from assumptions. We assume the neighbour without a job is lazy. We assume the protester is dangerous. We assume the poor are irresponsible. These assumptions harden into policies, punishments, and prejudices—none of which are grounded in knowledge, and all of which are corrosive to trust.

Philosophers have warned against this for centuries. Hannah Arendt distinguished between labour, work, and action, showing that much of what sustains society never appears in

economic ledgers. Simone Weil argued that true dignity lies in attention—seeing people as they are, not as our fears or ideologies distort them. The lesson is simple: assumptions diminish humanity. Attention restores it.

A governance system without rulers cannot afford to operate on assumptions. It must ground decisions in evidence, openness, and lived experience. That means data must be available, discussions must be inclusive, and outcomes must remain revisable. Only then can society resist the easy slide into prejudice and scapegoating.

When we assume, we close the door. When we pay attention, we open it.



So....

All of these pillars need to be directed. No institution, organisation, or local authority should be handed over immediately unless it genuinely makes sense to do so. These ideas aim not to transfer everything but to focus our efforts on a common goal. What these goals are in a four-, ten-, fifty-, or hundred-year vision is for each individual to determine. However, having a clearly articulated vision of where we all want to go with our area of responsibility is essential; this is lacking today. The longer the timeframe, the easier it is to define a goal, and we can create steps to achieve it. Goals should never be fixed in stone or become outdated, exclusionary plans that ignore development and opportunities. Yet, the pillars or horizon visions must still be redefined when changes occur. When disputes arise at any level, those involved must come together in a space where they can reach the best compromise. If necessary, they can include advisors from other areas of global governance until an agreement is reached. Such an agreement is valid for a certain period and should be evaluated and revisited for future resolutions.

Thoughts on unemployment and the work environment.

Practice Over Perfection

From vision to practice, the task is not to design a flawless world but to set a direction and walk it. The five pillars are not dogma; they are scaffolds. They give us shape without trapping us in stone. Disputes will come. Mistakes will be made. Some compromises will fail. That is inevitable.

What matters is that the framework remains alive. Agreements are time-bound and reviewable. Knowledge is open and tested. Work is valued in all its forms, not only in what can be sold. And assumptions give way to attention.

Perfection is not the goal. Continuity is. Self-correction is. The capacity to adjust without collapsing is. A governance system that cannot admit error, that cannot course-correct, will rot from the inside. A governance system that practices humility, revision, and compromise will endure.

The future we build does not have to be flawless. It only has to be honest enough to keep learning. That is the practice.



CHAPTER 10: THE OPEN DOOR

“This is impossible.”

I’ve heard that more times than I can count. The usual response is half frustration, half dismissal: *“How the hell are you going to pull this off? Even if I agreed, the obstacles are too large. Putin, Xi Jinping, whoever happens to sit in the White House, or the weak European Union with its fragile unity—it’s impossible.”*

And perhaps they’re right. Maybe it really is impossible. But that’s not the point. The point is that these ideas, or something like them, are almost never discussed in good faith. When they do appear in mainstream media, they’re usually ridiculed, pushed into a corner as naïve or dangerous. So we’re stuck with the same tired debates, endlessly circling party politics and economic tweaks, managed decline, and subdued into obedience.

I didn’t write this book because I thought I had the master plan. I wrote it because I was tired of silence, of these conversations being treated as taboo, and of seeing cynicism win by default. If nothing else, this is a way of saying: here is one set of ideas, flawed and incomplete but real enough to discuss.

The Collective Thread

I need to be clear: these ideas are not “mine.” They’ve been shaped through long nights of argument, conversations with friends, strangers at parties, and people who disagreed as much as they agreed. They’ve been moulded by life—by disappointment, reading, listening, and noticing cracks in the systems we take for granted.

Philosophers, historians, scientists, and activists have said parts of this before, often better. I don’t pretend to be original. I claim these ideas belong in the open, where they can be debated, tested, and reshaped. They are not patents. They are not intellectual property. They are threads. The work ahead is weaving them into something stronger.



An Invitation, Not a Blueprint

If you take one thing away from this book, let it be this: the pillars are not a blueprint. They are scaffolds. They are reminders of what matters most—resources, economy, safety, care, and knowledge—and how fragile each becomes when left to greed or domination.

The details are not fixed. The horizons will shift. Some of these ideas may prove unworkable in four years, ten years, or fifty years. Others may become urgent in ways we can't yet imagine. That's not failure. That's how knowledge works: test, adjust, adapt.

What matters is direction. What matters is refusing to let cynicism be the last word.



Disputes, Compromises, and Practice

None of this will come easily. Disputes will arise, compromises will be ugly, and mistakes will be made. But the practice of governance has never been about perfection—it has been about preventing collapse, building resilience, and creating enough trust to move forward together.

Imagine locking everyone with a stake in a conflict into a room until they emerge with a workable compromise. It's not eternal law, not a decree, just an agreement that holds long enough to be tested. When the time runs out, the issue returns to the table, wiser and sharper than before.

This is not utopian. It's practical. Imperfect compromises are safer than unmovable dogmas. Practice keeps us alive.

Rethinking Work and Worth

The same humility applies when we talk about work. Our current systems equate unemployment with laziness, as if value only exists where wages are paid. That assumption is poison. A parent raising a child, a neighbour caring for an elder, a poet creating meaning, a

volunteer repairing a commons—these are all forms of work. They may not swell GDP but sustain life in ways no market calculation can.

We need to stop assuming we know the worth of our neighbour. We don't. And even if we did, their value would not belong to us to measure.



Beyond This Book

So, what now? Not a revolution, not a checklist, not a single road. The point of this book has been to open a door, not to close it with a plan. It has reminded me, yet again, that governance without rule is not a fantasy, that survival as a right is not utopia, and that direction matters more than visions of glory or a return to past times, for they were not better.

What happens next is not up to me. These ideas must be challenged, expanded, broken apart, and rebuilt. They will need new voices, from places and people I've never met. That would be amazing.

Utopia is not perfection. It is a direction. Governance is not rule. Survival is not a privilege. Knowledge is not property. The future is not written yet and will be shaped by the conversations we keep alive.

Needless to say, so these are not topics. But to the new world order -

No human being is illegal.

Freedom of thought is untouchable.

Wealth does not equal worth.

Race does not matter.

Age does not matter.

Gender identity does not matter.

Sexual orientation does not matter.

Ability / Disability does not matter.

Freedom of speech is paired with responsibility.



Explanation of Terms

Commons:

These are things that no one can truly own because they sustain us all—like water, air, soil, knowledge, and digital infrastructure. To treat them as private property is to put survival itself behind a paywall.

Dogma:

A belief or rule treated as unquestionable truth, even when evidence or experience shows otherwise. Dogma resists change, blocks debate, and turns governance into ideology. In this book, *dogma* is the opposite of direction: where direction adapts and self-corrects, dogma freezes and dictates.

Interlocal:

Cooperation between local communities across borders. Think of two towns on opposite sides of a river: they remain independent, but they work together because the water connects them. Interlocal is governance shaped by shared reality, not by lines on a map.

Universal Basic Income (UBI):

A guaranteed income floor, distributed to everyone, without conditions. Not a safety net you can fall through, but a stable base that lets people live without fear of destitution.

Stewardship:

The responsibility to care for and maintain resources, not to exploit them. Unlike ownership, stewardship is always conditional: you keep the right to use something only if you care for it responsibly.

Transparency:

Making decisions, data, and flows of resources visible to all. Transparency isn't about surveillance of private lives—it's about ensuring no one can secretly capture or abuse the commons.

Thresholds:

Natural or systemic limits that cannot be crossed without collapse. Examples: the minimum water flow a river needs to survive, the maximum load a soil can carry before eroding, or the maximum working hours a human body can endure before breaking down.



Survival-First Charter

Primary Objective:

Keep humankind — and the planet we depend on — alive.

The Survival-First Charter

All systems, institutions, and technologies must be designed and evaluated with the preservation of human life and planetary ecosystems as their highest priority.

No objective — political, economic, or technological — may override this principle.

Where uncertainty exists, precaution prevails.

Decisions must be transparent, reversible, and accountable to those affected.

Power and knowledge are to be distributed, not hoarded.

Future generations must be regarded as stakeholders in every choice.

Any system that consistently endangers survival loses its legitimacy.

Possible topics:

Friction mindsets

Capitalism is the reason for progress

This includes the opinion that war catapults science

Monarchy mindset

Either in its actual monarchism form

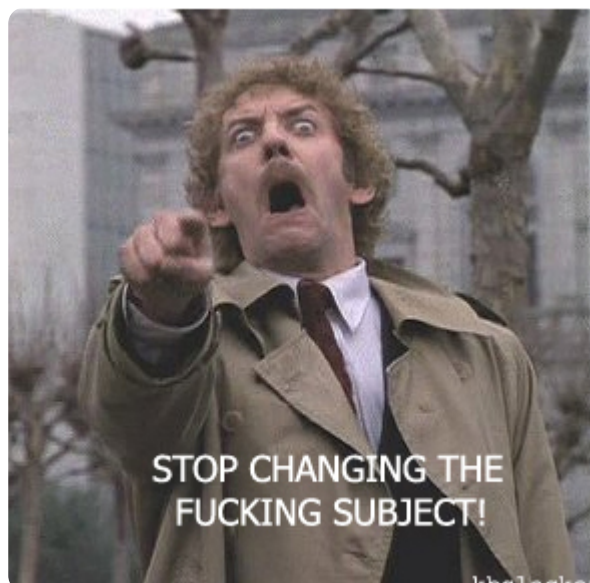
Or the opinion that this is the way

Religious Monarchy belief

Pro hierarchy mindset

Religion

Toll borders are not productive for anyone.



"It could be worse."
"It's the best we've got."
"Grow up."

But that's not good enough.

WE REQUIRE GOVERNANCE, STRUCTURE, AND COORDINATION, BUT NOT RULERS.

This book explores a vision that rarely receives serious attention because it challenges the basic assumptions of every "realistic" political model.

We need to discuss utopia, not as perfection, but as a goal. If we never talk about where we want to go, we'll never arrive there.

